

AN INTERSECTIONAL APPROACH TO SEXUAL VIOLENCE PREVENTION?:
YOUNG PEOPLE'S EXPERIENCES IN NEW ZEALAND

BY

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Abstract

Sexual consent programmes for secondary schools have received more recent attention within New Zealand, yet no in-depth research has examined what an inclusive programme may look like. This project assists in addressing this gap in literature, by exploring the challenges of developing programmes for diverse student populations, between 13-18 years old, which will be meaningful and impactful. This project was guided by an intersectional feminist framework and employed a qualitative approach to this work. Semi-structured face-to-face interviews were conducted with ten young people who had participated in sexual consent programmes while they were in secondary school. Interviews were conducted with five key informants. All had extensive knowledge of sexual violence and experience developing and/or delivering sexual consent programmes to young people. This study found that mandatory sexual health programmes within secondary schools often maintained risk focussed approach to sexual consent education, which had a detrimental impact on young women in this study, by denying their sexual agency and reinforcing victim blaming attitudes and stereotypical gender roles. These programmes oversimplified consent negotiations and failed to consider how this process becomes more complex through the influence of social and contextual factors. The findings also revealed variation between and within the diverse identity groups of young people. Multiple programmes were found to approach consent education through a dominantly Pakeha lens and were underpinned by the assumption of heterosexuality. There are strategies facilitators could implement, such as incorporating the use of gender fluid language and the inclusion of existing value frameworks into programmes to make the content more relevant to all young people. The findings of this project assists the ongoing development and delivery of consent programmes by drawing attention to considerations facilitators should be aware of when catering to diverse student populations.

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Chapter 1: Introduction

In early 2013, a Facebook video was posted by a group of teenage boys in Auckland, self-titled the 'Roastbusters' (Sills et al., 2016). This video contained footage of these boys participating in acts of sexual violence against teenage girls, who were highly intoxicated and/or unconscious (Sills et al., 2016). Police received four reports, involving multiple young women between 2011 and 2013, pertaining to the 'Roastbusters' case (Independent Police Conduct Authority, 2015) (IPCA). Police decided not to prosecute any boys involved in these cases (New Zealand Family Violence Clearinghouse, 2014) (NZFVC). These events created public outrage across New Zealand, being publicised across social and mainstream media outlets (NZFVC, 2013). Sexual violence experts across government and non-government organisations (NGOs) raised concerns at the sub-par investigation conducted by New Zealand police (NZFVC, 2013). IPCA conducted 'Operation Clover' an inquiry, which examined whether New Zealand police had investigated these allegations of sexual assault to a satisfactory standard (IPCA, 2015). Operation Clover revealed police had failed to thoroughly investigate allegations against the 'Roastbusters' and decided against prosecuting the men involved, despite having substantial evidence (IPCA, 2015; Neale & Knight, 2015).

Following these incidents, further attention has been provided to the prevalence of sexual violence within New Zealand (IPCA, 2015; NZFVC, 2013; 2014). The media coverage of the 'Roastbusters' case highlighted the need to improve primary¹ prevention strategies, such as sexual violence and consent programmes (Neale & Knight, 2015). Despite these developments, no research has explored in-depth what an inclusive and meaningful programme might look like. This research aims to assist in addressing this gap by examining the challenges of developing sexual consent programmes for secondary schools that are meaningful and impactful to diverse student populations. Research on secondary school students' experiences is critical since a majority of young people in New Zealand have their first sexual experience while in secondary school (Jackson, Cram, & Seymour, 2000). The Global sex survey found that New Zealanders begin sexual activity at the average age of 16 years (Durex, 2005; Jackson et al., 2000). Research has shown that secondary school students are particularly vulnerable to experiencing sexual violence. A study by Jackson et al (2000) examined young people in

¹ Primary prevention is defined as strategies which attempt to prevent sexual violence before it occurs (DeGue et al., 2014)

secondary school's experiences of sexual violence and found that 76.9% of women and 67.4% of men in their study had experienced some form of unethical sexual behaviour in their lifespan. Thus, sexual violence prevention is important for this age group and reflects the need for facilitating the skills in young people to have ongoing communication with their partners, as this is a significant feature of consent (Powell, 2010). To examine sexual consent programmes in more depth, this study must first outline the availability of consent programmes in New Zealand and how they have developed over time.

Sexual consent education: The New Zealand landscape

It is firstly important to clarify the definition of a sexual consent programme which has been used for this thesis. There are a set of features as identified in much of the literature which tend to encompass sexual consent programmes. Sexual consent programmes commonly have a focus on developing the person's understanding of consent, encouraging ethical sexual behaviours and developing skills people can use when navigating situations involving non-consent (Dickinson, Carroll, Kaiwai, & Gregory, 2010). They also inform people of available sexual violence support agencies, where survivors and people who perpetrate harmful sexual behaviour can seek help (Dickinson et al., 2010). However, defining consent education and distinguishing it from broader sexuality education is a complex task. For example, some studies have explored consent education within the context of a more holistic approach to sexuality education (Dickson, 2013; Peter et al., 2015). Sexuality education focuses on physical, mental, emotional and spiritual health and how these influence a person's overall well-being (Ministry of Education, 2007) (MOE). With consent being a smaller section encompassed within sexuality education, it becomes a challenge to clearly delineate consent education from sexuality education. Consent negotiations are invariably influenced by other aspects of an individual's overall understanding of sexuality. Thus, in this study while consent education maintains the central focus within this research, at times the discussion will examine sexuality education more broadly as consent is a fundamental part of an individual's overall sexual health.

Sexual consent programmes are primarily operating across larger cities in New Zealand, with much of the impetus driving the development and delivery stemming from specialist sexual violence organisations. This section introduces these programmes and their

development by non-government organisations (NGOs). The purpose of providing this overview of the available programmes is to provide an insight into the content of consent education in New Zealand.

This project focuses on major programmes across New Zealand that are targeted at secondary school age students which have been evaluated. ‘BodySafe’ was developed by Rape Prevention Education (RPE), targeting young people aged between 13-18 years old (Julich, Oak, Terrell, & Good, 2015). RPE has been delivering this consent programme in secondary schools since 2005 (Julich et al., 2015). The programme was developed on the basis of an updated continuation of Personal Action for Sexual Activity (PASS); a sexual negotiation programme which began in New Zealand in the early 1990s (Julich et al., 2015). The programme consists of three to five interactive classroom-based sessions. BodySafe works with young people to develop positive communication skills within sexual relationships. Their aim is to reduce levels of unethical sexual behaviour being perpetrated by young people in New Zealand and prevent future acts of sexual violence (RPE, 2013).

Secondly, Sex + Ethics was developed by Professor Moira Carmody of the University of Western Australia, working alongside the New South Wales Rape crisis centre (Carmody & Ovenden, 2013). The development of the programme was based on interviews with young people surrounding their experiences with sexuality education (Carmody and Ovenden, 2013). These results combined with international research on best practice approaches, informed the framework of Sex + Ethics (Carmody, Ovenden & Hoffmann, 2011). The content includes sexual consent negotiations under the influence of drugs and alcohol, identifying ethical and unethical behaviours and how to manage these and challenges the pressures of gender norms (Carmody & Ovenden, 2013). The programme targets 16 – 26 year olds and runs for six weeks, with one session per week of between two to three hours (Carmody & Ovenden, 2013). The programme runs across Australia and in Wellington, New Zealand.

Thirdly, ‘Mates and Dates’ was developed by Accident Compensation Corporation (ACC)². Mates and Dates is the first and only fully funded programme, in this case by ACC, to any school who is receptive to it (ACC, 2014). This programme is delivered by specialist sexual violence services across multiple cities in New Zealand including Auckland,

² ACC provides a ‘no-fault scheme’ to all new Zealanders when they are involved in an accident or suffer an injury. ACC assists in covering the costs of the person’s recovery. The corporation also works to prevent injuries from occurring by working with organisations and communities to improve the safety of New Zealanders. This includes funding programmes such as Mates and Dates (ACC, 2018).

Wellington, Dunedin, Christchurch and Nelson (Tasker, G., & New Zealand. Ministry of Education, 2014). Mates and Dates was commissioned in response to the Youth Survey (2012) which highlighted that young people between 15 to 24 year are the most at-risk group in New Zealand to experiencing unethical sexual behaviour. Mates and Dates targets secondary school students, between 13-18 years old. The programme consists of one 50-minute session per week over the course of a five weeks (ACC, 2014). The course covers five topics, aimed at increasing the knowledge and fostering the skills of students in areas including; what healthy relationships are, consent negotiations, gender and sexual identities, unhealthy relationships and seeking guidance and support (Appleton-Dyer, Soupen & Edirisuriya, 2017). The outcomes of the programme are aimed at building up young people's understanding of healthy ways to communicate within relationships (Appleton-Dyer et al., 2017). It also hopes to increase reporting of incidents of unethical sexual behaviour and the number of interventions (Appleton-dyer et al., 2017). The programme is designed to build up relevant information for students as they develop through their years at secondary school.

A Pakeha lens: The influence of colonisation on sexuality education

While there has been an increase in the amount of research in New Zealand which is focusing on the definitions and prevention of sexual violence, few studies have a focus on Māori cultural groups (Pihama et al., 2016). A majority of research on sexual consent stems from Pakeha perspectives and are based on the experiences of Pakeha individuals (Pihama et al., 2016). While a full account of New Zealand's colonial history is beyond the scope of this thesis, it is essential to provide a brief contextual overview to set the scene for the current context.

Māori positioned as the minority group has resulted in them experiencing significant social, political and economic disadvantages (Le Grice, 2014). The rapid colonisation placed pressure on Māori to assimilate into western practices (Le Grice, 2014). Māori had to adapt to western laws and legislation laid down by the government (Le Grice, 2014). Māori women had to be married under European laws, positioning them as the property of their partners. In a patriarchal westernised culture, men were viewed as inherently more important than women (Le Grice, 2014). Colonisation in New Zealand thus prohibited the development of Māori and weakened the connection between them and their cultural heritage (Le Grice et al., 2018).

Prior to colonisation, Māori culture was community based and lacked a gender hierarchy (Le Grice, 2014). Genders among their culture traditionally held an equal relationship which was governed by the values of reciprocity (Le Grice, 2014). There was no perception of work based on gender roles, but rather the community worked together in complimentary roles which were shared equally by the Tāne (Male) and Wāhine (Female) (Le Grice, 2014).

These cultural differences have translated through to modern approaches to education. When compared to students of Pakeha/European decent, Māori show educational disparities including lower academic achievement (Bishop Berryman, Cavanagh & Teddy, 2009). A study by Bishop et al (2009) showed secondary school teachers on average have lower expectations for Māori students, compared to Pakeha and attribute a lack of understanding of educational content to outside sources out of the control of teachers. The government develops New Zealand policies under the assumption that they have a well-rounded understanding of Māori cultural needs, and therefore policy changes and adaption to educational approaches rarely involve the consultation of Māori understandings, experiences and knowledge (Le Grice, 2014). Educational frameworks remain underpinned by the values of a colonised society and therefore result in approaches to education benefiting Pakeha students by failing to acknowledge cultural learning differences (Bishop et al., 2009).

Māori sexual health is currently approached from a deficit-based framework, whereby it is perceived to be something which requires restriction or control (Le Grice, 2014). Māori women displaying sexual agency and power along with differences in appearance resulted in Europeans interpreting them as being promiscuous and sexualised (Le Grice, 2014). Higher rates of pregnancy, abortion and STIs in modern society among Māori, have resulted in targeted contraception campaigns and risk focused sexual health education (Le, Grice, 2014). Cultural understandings have been ignored, such as higher rates of offspring being culturally related to the desire of some Māori to have large community bases (Le Grice, 2014).

Educational approaches in New Zealand are underpinned by Pakeha values and beliefs (Pihama et al., 2016). There is little consideration of how sexual violence impacts Māori from a spiritual or cultural standpoint (Pihama et al., 2016). Education policies in New Zealand tend to treat the inclusion of Māori beliefs, values and educational needs as an afterthought, as opposed to considering how these needs can be incorporated into the foundation of all aspects of sexual health frameworks (Le Grice, 2018). The failure to understand how Māori view and respond to sexual violence, aids in continuing to oppress this cultural group. Educating people

on modern ideas of consent within oppressive frameworks can have significant impacts on the way sexual violence and consent education is approached and how effective professionals can be in providing adequate support services for people of diverse cultural backgrounds (Pihama et al., 2016).

The current research

This master's project builds on my honours dissertation research which involved four key informants from specialist sexual violence organisations on their perceptions and experiences of delivering consent programmes. The findings emphasised the importance of a flexible approach to meet the needs of a diverse student population. Key informants interviewed found it problematic that mainstream and non-government organisations were approaching consent education through a dominantly Pakeha lens. Furthermore, research overseas and in New Zealand also raised concerns about the programmes meeting the needs of LGBTIQ+ young people (Carmody & Ovenden, 2013; Kirkconnell-Kawana & Sharratt, 2017; Kubicek et al., 2008; Quinlivan, 2006)

Limited resources restricts the development and maintenance of NGO consent programmes, thus restricting their ability to provide effective services for a diverse range of individuals (Dickson, 2013). This also results in the responsibility of delivering this content to some providers who may not have the knowledge to do so effectively.

The findings from the evaluations previously undertaken have provided evidence that NGO developed sexual consent programmes, are having some positive effect on students understanding of consent and sexual violence. However, there is a gap in understanding with regards to how these programmes work for specific groups of students. My masters research will explore perceptions and experiences of approaches to consent education among young people who are in their senior years at secondary school or have recently graduated, and key informants to unpack the challenges of developing an intersectional approach to consent education which would meet the needs of a diverse student population. To achieve this, three broad research questions were form:

1. What are participants' current perspectives on how consent is negotiated?
2. What does the current landscape of sexual consent education in New Zealand schools look like and what are young people's experiences of consent education in this context?
3. Drawing on the perspectives of participants, what are the different considerations for diverse student populations which should be addressed, and what are the challenges of developing consent programmes in New Zealand secondary schools to make them meaningful and impactful for these student populations?

This project hopes to provide recommendations for consent programmes which may aid in adjustments made, potentially resulting in these programmes expanding the meaningful impact to a greater diversity of young people in New Zealand.

Thesis overview

This chapter introduced the major consent programmes available in New Zealand as well as the historical overview of colonisation in New Zealand and how this has influenced the education system in which consent education is delivered. Chapter two places this project within existing research on sexual consent education and examines the impact current programmes are having on young people. Chapter three discusses the theoretical and methodological approaches to this research, outlines the data collection process and the limitations of this research. Chapter four, explores the way young people currently negotiate consent and their perspectives of best practice approaches to consent education. Chapter five, outlines the way differences in gender, religion, sexual orientation, culture and intellectual disabilities of young people should be considered when delivering consent programmes. Finally, chapter six summarises this thesis and discusses its implications. This chapter also discusses recommendations for future development and deliveries of consent programmes and suggests potential future research in this area.

Chapter 2: Literature review

This chapter provides a review of the current literature on the development of sexuality and consent programmes for secondary school students within a New Zealand context and literature on consent education more broadly. This review makes evident the heteronormative and gendered lens which underpins a majority of mainstream school-based sexual health programmes. This chapter then examines the ways young people negotiate consent within their own relationships before moving on to explore the present research which highlights areas in which consent programmes could better cater to diverse student populations.

Risk focused approach to sexual consent

Mandatory sexuality education focuses on biology based sexual health, which places an emphasis on the risks of sexual activity, including unplanned pregnancies and STIs (Abel & Fitzgerald, 2006; Gold, Lim, Hellard, Hocking & Keogh, 2010). When sexual violence and consent are discussed, this content is often through a gendered approach placing the responsibility of the prevention of unethical sexual behaviour onto women (Coy et al., 2016). The content is largely taught through a heteronormative lens, thus excluding all other sexual orientation and gender identities (Hong, 2000; Pingel, Thomas, Harmell & Bauermeister, 2013; Thomas and Aggeleton, 2016; Scheel, Johnson, Schneider & Smith, 2001). As New Zealand secondary schools tend to separate all other aspects of sexuality education from education on unethical sexual behaviour, this provides a false reality for students as all of these aspects are connected (Allen & Carmody, 2012).

Participants of sexuality programmes have reported that sexual health within the context of a fear-based approach is effective in gaining initial attention from the students (Gold et al., 2010). However, a focus on invoking fear of sexual intimacy tends to have the opposite effect to that intended by school providers, and results in students monitoring their sexual health less carefully as they become concerned about things such as STI tests being worst case scenario outcomes (Gold et al., 2010).

Quinlivan (2006) conducted interviews with teachers and students on the sexuality education approaches of two New Zealand secondary schools. Adolescence was viewed by these teachers as a time where students should still be 'sexually innocent'. Teachers feared the

discussion of sexual health and relationships would encourage an increase in promiscuity of young people.

Abel and Fitzgerald (2006) conducted focus groups with 44 year ten students, from Christchurch co-ed secondary schools. Student interviews were then conducted over the next three years. Male students felt the majority of the content was directed at female students and lacked relevancy within their own sexual relationships. Students reported teachers placed importance on sexual intimacy only within the context of heterosexual monogamy. No information for those identifying as LGBTQIA+ was provided in-depth.

Carrington and Carmody (1999) examined approaches to consent education across a range of programmes. They found a consistent discourse to be a 'quick fix' approach to sexual violence prevention. This emphasised the responsibility of sexual violence prevention for women, by stating they should educate themselves to avoid sexually risky scenarios. This approach has seen negative impacts for all genders participating within these programmes.

Coy et al (2016) found teaching 'just say no' skills to women, increases the level of self-blame if they are victimised, as it assumes women will be in a position where they have the autonomy to 'say no'. This approach emphasises stereotypic gender roles by putting women in a passive position against men who are displayed as dominant and dangerous (Carmody, 2005). This approach fails to consider scenarios where sexual activity can shift from pleasurable to unethical behaviour (Carmody & Ovenden, 2013). Moreover, as found by Ostler (2003), the assumption that it is women who give consent to men, excludes all other forms of relationships, such as how males can give consent to females or how individuals in same-sex relationships negotiate sexual activity.

The risk focused approach on women denies these genders their rights to sexual agency. Garland-Levett (2017) states sexuality programmes discuss the desires of young people to seek pleasure from sexual activity within a negative framework and emphasise the taboo nature of the subject.

Jackson (2010) interviewed year 11 students who underwent sexuality education in a New Zealand secondary school. A consensus was found among participants on significant gaps in the content. Students stated that information on identifying healthy relationships and how to manage unhealthy behaviours within relationships were excluded from discussions. The study found the content had a significant gendered effect on the students. Female students reported

the programme made them feel ashamed to express their desire to seek enjoyment from sex as this was considered ‘slutty.’

Thomas and Aggeleton (2016) found that sexuality programmes discourage young people from expressing their own needs and desires. A study by Allen (2005) sought critiques from 16-19 year old students in New Zealand secondary schools of how approaches to sexuality education could be improved. Students felt teachers ‘managed’ their sexuality and failed to acknowledge their capacity to make ethical sexual choices. Students felt the content did not reflect the situations they were dealing with in their own relationships.

Cameron-Lewis and Allen (2013) raised additional concerns that if young people are made to feel uncomfortable expressing their own sexual needs, they are unlikely to gain the confidence to affirm or disaffirm their own consent.

Hong (2000) found sexual consent programmes did not acknowledge males in the context of offenders or victims in a way which is meaningful. Programmes did not challenge expectations of hegemonic masculinity and discuss the fluidity of gender and the different ways males can express their gender.

Scheel et al (2001) asked men to reflect on their experiences participating in sexual consent programmes. The comments from male participants echo the statements from Hong (2000). Male students felt programmes always discussed them in a negative light and had blame of the prevalence of sexual violence placed onto them. Males found these consent programmes off-putting as all males were categorised under the same negative stigma despite only a proportion of males committing unethical sexual behaviour.

Understanding consent negotiations: Young people’s interpretations

A fear-based approach of young people’s sexuality is contributing to young people viewing and receiving sexuality education in negative way (Allen, 2005). It is evident from the research discussed above that a risk focused approach has a minimal meaningful impact upon young people and is leaving students ill equipped to negotiate difficulties within their own relationships. In response, academics shifted their focus to how young people define and negotiate consent (Beres, 2007; Coy et al., 2016). Understanding how young people negotiate

consent is of particular importance as non-consent is the key component of sexual violence (Jozkowski, Peterson, Sanders, Dennis & Reece, 2013).

A consensus among researchers is that it is not considered best practice for consent programmes to only discuss consent in a context where sexual activity can be categorised as non-consensual or consensual (Cameron-Lewis & Allen, 2013). The majority of non-consensual sexual experiences will present themselves on a continuum between the two extremes of 'healthy' or 'unhealthy' sexual practices (Cameron-Lewis & Allen, 2013). There are a multitude of circumstances which can cause a disengagement between an individual's belief and the behaviour they exhibit (Humphreys & Herold, 2007). It can be difficult for individuals in the moment to negotiate consent when consent is not isolated from other environmental factors (Humphreys & Herold, 2007). Impaired judgement from alcohol or drugs is the most common environmental factor for young people, which can cause the presence of consent to be unclear (Humphreys & Herold, 2007).

To examine how young people explained sexual negotiations, Allen (2003) interviewed six heterosexual couples between 17-19 years. Couples were presented with scenarios of sexual intimacy that they sorted into three categories of 'sometimes or happened', 'often happens or happens' or 'never happens in our relationship'. Individual interviews were conducted after the scenario, giving couples a chance to reflect on the answers they chose away from their partners. Allen noted varying power dynamics that emerged when couples explained sexual negotiations within their own relationships, particularly within the individual interviews. Within individual interviews male pleasure was prioritised over women. However, to an extent, women still exercised a level of power as they made an active choice to participate in sexual activity, they were not necessarily gaining pleasure from. This finding highlighted the need to acknowledge the complexities in power dynamics within heterosexual relationships as they are not simply male dominate and female subordinate. Male domination may allow for female agency in some scenarios however, this remains limited as it is formed within the societal pressure to please their male partner.

Humphreys and Herold (2007) examined how the length of the relationship and past sexual experiences can influence how young people negotiate consent. The study surveyed 514 Canadian University students. Women in long term relationships felt consent was important prior to sexual engagement, whereas males felt consent negotiations were less needed the longer the relationship. Females tended to view consent as an ongoing event, whereas males

viewed consent as a one-off event. Males were more comfortable with assuming consent until their partner said otherwise. Males used non-verbal cues and females preferred consent negotiations begin clear with a verbal 'yes'.

A study by Beres (2004) examined whether the construction of consent differed between same-sex and heterosexual relationships. Online surveys were distributed to homosexual, bisexual and transgender people. The results found participants used a mixture of non-verbal and verbal cues to show consent. Four common cues for individuals initiating sexual intimacy were touching, non-resistance, verbal affirmations and non-verbal behaviours such as being relaxed. These factors were similar for when an individual is indicating consent. All participants were more likely to use non-verbal cues. This applied for both giving and receiving consent. Participants reported the most common sign of consent was non-resistance. This is problematic as non-resistance alone does not imply consent, it needs to be in combination with positive affirmations (Beres, 2004).

Jozkowski et al (2013) surveyed 191 university students to examine how they defined and interpreted consent within their relationships. Results yielded unexpected findings, that while both males and females tended to use verbal or a combination with non-verbal cues to communicate their consent and non-consent, both were more likely to use non-verbal cues to interpret their partners consent and non-consent. Whereas, the expectation is that if individuals have a favourable way of communicating consent, they would look for a similar form of cue in others.

Beres (2014) compared how young people having heterosexual discuss a person's willingness to participate in sexual activity with how they view and discuss consent. The study drew from two existing data sets. All involved interviews with young people about how they negotiated sexual intimacy and defined consent, the first, in the context of casual sexual encounters, the second, within ongoing heterosexual relationships. Participants described consent in three ways. First, as a minimum requirement for agreed upon sex. This scenario was when an individual is consenting by the legal standard, but sex can occur in contexts where the individual may be consenting but does not desire sexual activity (i.e. there is the willingness but not desire). The second comprised consent as an event. For some participants consent to sex was described as an event, (e.g. agreeing to go home with someone). Thirdly, young people in relationships did not believe consent applied to them. These young people saw consent as something which became implied over time. Beres stated if these descriptions of consent had been within

isolation in this study, it would have raised concerns regarding young people's understanding of consent. However, couples described many times where they had had disagreements and communicated with their partners where their sexual desires did not meet up with one another. Yet, they did not view these negotiations as part of the way they viewed consent. Their understanding of the word consent was not consistent with their descriptions of their understanding of willingness to engage in sex. The study highlights the importance of language considerations for sexual violence education and the importance of making distinctions between the word and the concept which underlies consent.

Intersectionality in approaches to consent education

A majority of consent education providers are aware of the need to cater for diversity, and research both nationally and internationally have found areas in which consent programmes could be strengthened (Gowen and Winges-Yanez, 2013; Le Grice, 2014; Meadows, 2018; Tasker & New Zealand Ministry of Education, 2014). To explore these, the next section has been divided into three main demographics. The areas are the inclusion of a diverse range of cultures, sexual orientations and genders within the content and delivery style of consent programmes. This section examines the current literature in relation to programmes achieving an inclusive approach with these features in mind. These three broad topics have been selected as they have received more attention from academic researchers on best practice approaches, although they are by no means exclusive.

It is important to clarify the language use within this project. This project was mindful to use only gendered pronouns, where participants confirmed these labels themselves. Terms such as 'single gendered' or 'sex segregated schools' have been used to make a distinction between co-ed schools. These terms are not gender inclusive, as attending a 'sex segregated school' does not imply that there will only be one gender attending that school. A gender fluid term to describe these schools does not currently exist.

Culture

A study by Le Grice (2014) focused on fertility, reproductive and parenting research from a Māori perspective. Qualitative interviews were conducted with male and female young people along with researchers and key informants in the health sector. Le Grice reported that

developing approaches to consent which encourage female sexual agency is in line with modern Kaupapa Māori. However, participants reported that the westernised need to view sexuality as binary can conflict with some Māori who view their sexuality as fluid. However, in contrast to this, findings showed some Māori participants viewed the open discussion of sex as ‘Tapu’³, therefore this formed a barrier for students to feel comfortable discussing and gaining knowledge in this area (Le Grice, 2014).

Discussions on sex feeling off limits was reflected in research with Asian students. Appleton-Dyer et al (2017) reported Asian students who had completed the Mates and Dates programme were significantly less likely to feel confident participating in open communication within intimate relationships.

Sex being viewed as taboo has been reflected by Percival et al (2010) which discussed victims being silenced due to some Pasifika cultural values, as the shame of being a victim of unethical sexual behaviour can extend onto the whole family.

The findings from Fitzpatrick (2015) echoed the concerns raised by Le Grice, in which the cultural values of Māori and Pasifika year 12 and 13 students conflicted with approaches to sexual consent education which met the needs of Pakeha students. This resulted in programmes having a minimal lasting impact on the students (Fitzpatrick, 2015). The findings from the first BodySafe evaluation yielded similar conclusions, with Māori and Pasifika students reporting the programme as not very helpful, intense and at times disturbing (Julich et al., 2015).

The Education Review office (2006) conducted an evaluation of the quality of sexuality education programmes within primary and secondary school across New Zealand. A total of 100 schools were evaluated, representing 18% of secondary schools. The results revealed 84 schools contained Pasifika cultures, however 60% of them had made no effort to incorporate these cultural beliefs into the content of the sexual consent curriculum. These schools tended to employ a ‘one size fits all’ approach. Schools which were found to be effective at creating inclusive programmes made up 20% of the sample and used techniques to adapt general programmes to include content relevant to a more diverse set of cultures, including the incorporation of different languages and traditions. Teachers were recruited to run these programmes who identified with a range of cultural backgrounds and understood the needs of the students (Education Review office, 2007).

³ “The status of Tapu means that a person, place or thing is dedicated for a particular purpose, and is off limits unless certain protocols are followed” (Quince, 2007)

Few consent programmes deliver specifically Kaupapa Māori content and there remains minimal research on best practice approaches on teaching sexuality and relationship negotiations to people who identify with these cultural groups (Waetford, 2008; Tasker & New Zealand Ministry of Education, 2014). Students within cultural research on consent have reported it is difficult to maintain cultural values and beliefs while living in New Zealand (Percival et al., 2010). Given this as well as there being no ‘general’ Pasifika culture, programmes then need to make adjustments both between and within cultural groups to account for variance and the importance placed on their cultural identities (Tasker & New Zealand Ministry of Education, 2014).

A study by Bishop (2012) found teachers often attribute the lack of engagement Māori and Pasifika students show with sexual relationship material as disinterest in their education. However, students in this study revealed that disengagement was due to the lack of in-class communication and connection between the teacher and their students. This finding has been supported by other research which suggests forming relationship between students, teachers, schools and wider communities in a collectivist approach to be a key aspect of ensuring sexual consent education is meaningful to diverse cultures (Appleton-Dyer et al., 2017; Tasker & MOJ, 2014).

The findings above raise concerns about the extent to which some consent programmes can positively impact all students. With New Zealand becoming a multicultural society it is problematic that not all consent programmes are considering content and delivery in a way which enables a diverse audience to connect to the messages they deliver.

Sexual orientation

The findings of the Education Review Office revealed that 80% of the primary and secondary schools evaluated tended to assume the heterosexuality of the students (Education Review office, 2007). Carmody et al (2011) attempted to examine the effectiveness of Sex + Ethics across different sexual orientations but their sample size was too small to gain an accurate estimate of the impact these programmes are currently having on the LGBTQIA+ community. Consent programme impacts on rainbow young people should be treated with some caution.

Programmes are viewing consent through a heteronormative lens. Thomas and Aggeleton (2016) reported that, internationally, sexuality education for young people doesn’t relate to a

wide scale of sexual orientations. The study's recent survey found 44% people who are attracted to the same gender found their sexuality education to be almost irrelevant to them (Thomas & Aggeleton, 2016). A finding by Powell (2010) in which young people who identified as homosexual stated that their sexual consent programmes had left them feeling confused and lost in terms of their own sexual health.

The US approaches consent through a heteronormative lens and neglects the needs of a diverse range of sexual orientations (Peter, Tasker & Horn, 2015; Pingel et al., 2013). McNeill (2013) reported that only 12 states in the US were mandated to include a positive message on the rainbow community in sexuality education. At the time of McNeill's research, 22 of the US states supported the promotion of homophobic views and discouraged the content being covered in a positive way. Only when LGBTQIA+ was discussed in terms of risks, was this content deemed suitable for school curriculum (McNeill, 2013).

A study by Meadows (2018) found that although sexual consent programmes across the US were shown to have a positive impact on young people, a large proportion of programmes failed to include content relevant to sexual and gender diverse people. The teachers interviewed in this study lacked the knowledge to incorporate content into their programmes which related to LGBTQIA+ young people (Meadows, 2018).

A study by Gowen and Wings-Yanez (2013) conducted focus groups with LGBTQIA+ students of a University in Portland, United States, to examine their experiences as participants of sexual consent programmes. LGBTQIA+ topics were only discussed in the context of risks such as HIV. This formed a narrative of sexual diversity as unsafe. Participants believed LGBTQIA+ positive programmes would significantly decrease harassment and stigma members of the rainbow community faced, while making students more comfortable with differences in sexual attraction (Gowen & Wings-Yanez, 2013).

The findings raise a number of concerns as not only are some present programmes failing to provide LGBTQIA+ young people with the skills to negotiate ethical and unethical sexual relationships, but the exclusion of these discussions can be seen by other young people as condoning the stigmatisation of the rainbow community within society (Quinlivan, 2006).

Gender

Research has noted a discrepancy in programme effectiveness between genders. Julich et al (2015) conducted interviews with young people who participated in school-based consent programmes. Female students were not accustomed to openly discussing sexual relationships with males present in the classroom. The study found students who identified as male were less willing to contribute questions and information. Men emphasised an importance on programmes having a minimum of one male facilitator to make them more comfortable to approach the content (Julich et al., 2015)

The importance of mix gendered facilitators has been found to be more crucial in co-ed school environments. A study by Munro (2003) reported teachers found it inappropriate if a male facilitator taught an 'all-girls school' and vice versa. A statement reflected in evaluations from RPE (2013) which found having single gendered facilitators which match that of the single gendered school decreases hesitancy among students and encourages them to discuss topics in more depth. Munro reported the atmosphere of a co-ed class to be significantly different compared to segregated gendered schools. Females tended to be embarrassed to discuss issues in a co-ed situation whereas males would often make 'macho' comments and cause regular disruptions (Munro, 2003).

These findings are reflected by Powell (2010) as female students raised concerns of sexual consent being discussed in mixed gendered classes, stating some topics became increasingly difficult to discuss with men present. Powell reported sexual consent programmes as opportunities for males to assert their heterosexuality through bragging of their sexual activity and making sexually based jokes.

Some programmes have received backlash nationally as they narrow on the male gender as a target for the blame of sexual violence (Scheel et al., 2001). Scheel et al (2001) conducted follow ups with male participants from a Western United States University up to six months after participating in a consent programme. The study found the 'blame' approach was not having a meaningful effect on males. This finding was reflected nationally with results from an evaluation of Mates and Dates which revealed the programme was having a great impact on females, with them more likely to report positive attitude changes than males (Appleton-Dyer et al., 2017). The results from a study by Lavy and Schlosser (2011) provided additional

support for this statement in which they found the class achievement levels and engagement for cisgender men and women students increased as the ratio of female students increased.

Consent programmes: Overview of programme evaluations

This section will examine the development of sexual consent programmes in New Zealand and the impact seen thus far on young people who have participated in these programmes. The sexual consent programmes discussed below have been independently evaluated in their pilot years of development. Internal evaluations have been conducted in subsequent years. The following content provides a general overview of the availability of consent programmes to secondary school students. However, these are not the only programmes available within New Zealand. These programmes have been selected as they have been developed with specialist sexual violence support agencies founded by academic research on best practice approaches to sexual consent. Evaluations involved pre and post hoc surveys with students, teachers and facilitators involved in the programmes (Dickson & Willis, 2017). Dickson and Willis (2017) reported the most common measures to be student satisfaction with the programme, an increase of sexual violence knowledge and a reduction in sexual violence supportive attitudes and behaviours.

The first evaluation of BodySafe was conducted through Massey University researchers in 2010 (Dickinson, Carroll, Kaiwai & Gregory, 2010). Questionnaires were completed by 1104 years nine and ten students⁴ across ten secondary schools and ten focus groups of young people. A total 27 classroom observations and 16 semi-structured interviews with health teachers, school counsellors and BodySafe facilitators. A six-month follow-up questionnaire was also completed. Findings revealed 85% of students had a clear understanding of what sexual violence was upon programme completion. Student reports showed that 93% believed BodySafe had changed the way they would respond and/or intervene in situations involving unethical sexual behaviour. Although the BodySafe programme received positive feedback overall from young people, the report focused on what young people believed they *would* do in situations involving potential sexual violence. There was no long-term evaluation conducted on young people to examine if the intention to behave differently and implement the learned

⁴ Year nine students are young people aged on average between 13-14 years of age. Year ten students are aged between 14-15 years. (National Institute of Standards and Technology, 2019)

BodySafe skills in situations involving unethical sexual behaviour were carried out in practice (Dickinson et al., 2010).

The second Evaluation of BodySafe was conducted internally by RPE. Information was gathered from ten schools in the Auckland region whose students participated in the programme. Out of the 1248 students that had participated in the programme, 910 completed evaluations. Results showed students felt more confident to negotiate sexual intimacy, with 89% of students agreeing or strongly agreeing they were more comfortable with discussing sexual consent openly. Students felt they had gained skills to make more sexually ethical choices, with 94% of participants showing increased awareness to implement healthy behaviours. A total of 65 students expressed the need for more or longer sessions of the programme as well as requiring more time spent on each topic.

An evaluation of the Sex + Ethics programme conducted by Carmody (2010) demonstrated the potential longevity of the positive impacts of the programme. The findings showed 88% of secondary school students had actively practiced concepts they learned after the end of the programme. Students' reports revealed 65% of participants had used skills to negotiate sexual intimacy and applied new relationship techniques to situations they encountered after the programme. Students had also gained more perspective on how to express their own sexual needs and desires while respecting their partners, even when these needs were conflicting (Carmody, 2010).

A second evaluation of the Sex + Ethics programme was conducted by Carmody and Ovenden in 2013 (Carmody & Ovenden, 2013). This study looked at 153 individuals, aged between 16-26 years old. Participants completed several surveys which focused on changes in attitudes, behaviours and approaches to sexual intimacy, six weeks and four to six months after the completion of the programme. Young people reported feeling more confident to challenge situations in which unethical sexual behaviours were present. Female participants left the programme with a sense of empowerment to become 'active' participants in their own sexual engagement. Males had had an increase in self-awareness of how some sexually coercive behaviour can have negative impacts on their partners. The results found 88.3% of participants still used skills gained from this programme in both casual and long-term relationships and maintained the information and behaviours learned six months later (Carmody & Ovenden, 2013).

An evaluation was conducted by the Sexual Abuse Prevention Network between 2010-2011, on the impact Sex + Ethics was having on New Zealand participants. The study involved 68 participants who completed the six-week Sex + Ethics course. Participants completed pre and post hoc evaluations, then again four to six months after the programme had finished. Results showed 83.7% of participants had continued to apply the skills they learned during the programme after the sessions had ended. The follow-up surveys revealed individuals had become increasingly honest and explicit with their partners about what they did and did not enjoy during sexual intimacy (Carmody et al., 2011). This evaluation does not capture how culture and sexual diverse young people are receiving this education, as a majority of participants were heterosexual (60.3%) and Pakeha (41.2%).

The first evaluation of Mates and Dates was commissioned by ACC (2014). The programme was delivered to eight secondary schools, with a total of 1200 students participating. Pre and post programme surveys were distributed to students as well as teachers and facilitators. The surveys explored changes in students' attitudes on unethical behaviours, rape condoning attitudes and sexual violence, as well as increases in confidence to negotiate consent. Results reported the Mates and Dates programme had seen overall positive changes to student attitudes. The findings showed sexual violence knowledge and student understanding of ethical sexual negotiations had increased (ACC, 2014).

ACC funded an external review of the Mates and Dates programme, based on evaluations from students who had participated between 2015-16 (Appleton-dyer et al., 2017). Evaluations were completed by 3226 students from 39 secondary schools across New Zealand. The report showed 64% of students found the programme beneficial, responding positively to the interactive elements. The findings showed 84% of students had an increase in their understanding of consent negotiations and 55% felt more equipped to manage situations involving unethical behaviours. Students in years 11-13 tended to be more confident at doing so. Māori and Pasifika students were more likely to report overall healthy behavioural changes when compared to students who identified as other ethnicities. Results showed students exhibiting more ethical bystander behaviours after the programme, with 83-86% feeling confident to intervene in scenarios involving unethical sexual behaviours (Appleton-Dyer et al., 2017)

New Zealand evaluations show strong evidence that sexual consent programmes are having a positive effect on communication within relationships and young people

understanding of ethical and unethical sexual behaviour. A notion which has been echoed by international research (Ahrens, Rich, & Ullman, 2011; Brook, 2018). Comprehensive programmes need to impact a diverse student population through inclusivity of their content and deliverance (Meadows, 2018). Meadows (2018) defines inclusive sexual relationship programmes as ones which acknowledge that ethnicity, religion, intellectual ability, socioeconomic status and a multitude of other factors merge with individual's gender and sexual orientation to create a multidimensional experience of sexual intimacy. In 2013, a survey was distributed to NGO and government organisations working with TOAH NNEST to examine the content of these programmes (Dickson, 2013). The findings yielded 52 responses. Results showed every programme was using some form of method to cater to a diverse audience. These programmes made conscious decisions to include diverse examples and employ diverse facilitators to reflect a diverse student demographic (Dickson, 2013).

Limitations of evaluating consent programmes

There are several barriers in providing up to date and comprehensive reports on the impact of sexual consent programmes. There is currently minimal NGO funding, lack of awareness of the providers of sexual consent programmes and what a consent programme is, from the general public, as well as ongoing societal beliefs that the discussion of sexual relationships promotes promiscuity (Fitzpatrick, 2015). Current programmes are not widespread enough across New Zealand and there are few organisations delivering consent education (Fitzpatrick, 2015).

Several challenges in evaluating sexual consent programmes should be noted. Firstly, there is not an agreed upon standard across providers for what qualifies as a comprehensive sexual education programme (Peter et al., 2015). This can cause confusion as to whether students are currently receiving this in secondary schools (Peter et al., 2015).

The messages within these programmes tend to go against dominant societal discourse. It can be difficult for programmes to make lasting attitudinal and behavioural changes in students when other sources of information young people are exposed are inconsistent with attitudes being displayed within the programme. The time allotment facilitators cover this content in is also a mitigating factor. Sexual consent programmes are short. The average length of New Zealand programmes is approximately three to five 60-minute sessions over the course of several weeks (ACC, 2014; Carmody & Ovenden, 2013; Julich et al., 2015). Research has shown longer interventions are more effective at creating lasting attitudinal changes (Lonsway

et al., 1998; Carmody & Carrington, 2000; Dickson & Willis, 2017). Students can only gain and maintain so much knowledge within this short time frame.

Evaluations are optional for students to complete. Carmody et al (2011) acknowledged that results of evaluations often present some bias as individuals who complete post hoc programme assessment forms, have volunteered to do so. Therefore, results are more likely to be skewed to show positive outcomes and programme feedback (Carmody et al., 2011). Evaluations are needed from individuals who had strong negative views of the programme, however arguably these individuals would be unlikely to complete assessment forms for this reason.

A challenge of evaluating consent programmes has been determining if the young person was inclined to show supportive attitudes or was likely to be the perpetrator of unethical sexual behaviour prior to their participation in the programme (Albury, Carmody, Evers & Lumby, 2011). Although the majority of sexual consent programmes rely on pre and post hoc surveys for feedback, there is limited availability of research which looks at the effectiveness of consent programmes. Improvements made to programmes must then be based on an equal amount of best practice theories and trial and error (Albury et al., 2011).

Evaluations are often conducted immediately after the programme has been completed, which makes long term behavioural changes difficult to determine. Carmody et al (2011) recommends implementing follow-up assessments with participants to account for this. There has been an increase in organisations implementing this method in more recent years.

Anderson and Whiston (2005) questioned the ‘restricted focus’ consent evaluations display by merely examining attitudinal adjustments as an indication of effective consent education. This implies there is a causal relationship between sexual violence supportive beliefs and a reduction in acts of unethical sexual behaviour (Anderson & Whiston, 2005). There is no accurate measure for this nor whether students maintain ethical sexual practices after the consent programme had ended. Evaluations rely upon participants to be honest in the reports. Studies would not be able to assess if there had been a reduction in unethical sexual behaviour, due to underreporting in both offending and victimisation.

Lastly, surveys do not provide the depth of information needed to develop consent programmes which ensures adaption to diversity is being met for students. The findings of previous evaluations provided an overview of what is currently working for secondary school students and what is not working for others, but they are limited in providing explanations as to why this may be occurring. Surveys reduce the level of information which can be gained

about how participants understand the content of the programmes, how effective they feel it was, and the extent current programmes reflect their reality and the lens they experience the world through.

Chapter 3: Methodological Framework

This research aimed to explore the perceptions of best practice approaches to inclusive sexual consent programmes for young people, through the expertise and knowledge of key informants and the experiences of young people as participants of these programmes. To examine this, an intersectional feminist perspective and qualitative framework was selected for this project. This section will first outline the theoretical as well as methodological approaches to this research. This chapter will then introduce the participants and outline ethical considerations for this project. The chapter then explains the recruitment process and a comprehensive exploration of the data collection process. Finally, I considered some of the limitations to my sample as well as challenges I experienced during this project.

Theoretical approach

Selecting an appropriate theoretical framework for your research is essential as it shapes how data collected within a project is analysed and applied (Alulis & Grabowski, 2017). A theoretical framework enables the researcher to make general estimations about why certain perspectives or themes from individuals or groups may have emerged. It does so by assisting in connecting existing ideas and placing these theories amongst a set of wider influential variables (Alulis & Grabowski, 2017). To inform my own approach, I began to look in-depth at the perspectives of academics whose ideas and knowledge draw attention to social issues which relate to this project. A feminist approach seemed like the obvious choice as the foundational values and beliefs of this perspective mirror the way I approach and respond to the world around me. Feminist perspectives in research emerged out of the second wave of the feminist movement (Hesse-Biber & Leavy, 2010). These perspectives came as a response to the dominance of male perspectives in research, which had been displayed in the neglect of women as both researchers and as the primary focus of research itself (Hesse-Biber & Leavy, 2010). Feminist research aims to challenge gender inequality by prioritising women's voices, experiences and ideas (Hesse-Biber & Leavy, 2010). Feminist research is therefore often *by, for* and relates itself to how women experience the world around them in comparison to other groups (Brayton, Ollivier, & Robbins, 2005; Ollivier & Tremblay, 2000). This approach should not be interpreted to mean the research is purely on women and that individuals who do not identify as such cannot approach ideas from this viewpoint (Ollivier & Tremblay, 2000).

When I initially began to conceptualise my own research from a feminist lens, I struggled to determine which form of the feminist perspective would be an appropriate fit in relation to my perspectives as a researcher and the aims of this project. Statistically women in New Zealand are more likely to have experienced one or more occurrences of harmful sexual behaviour (24%) compared to men (6%) over the course of their lives (Ministry of Justice, 2014). However, this research is not focusing on the act of harmful sexual behaviour itself, but the primary prevention of it, through consent and relationship education. As I progressed my own research, I began to question the utility of applying this lens. There is a wide range of feminist research which has made the decision to have women as the sole focus of the research (Black et al., 2014; Rutherford, 2011; The Lancet, 2014). I believe all genders, including males, have been denied a meaningful platform in some versions of consent programmes currently available and many feminist perspectives would agree with this (Gibson, 2007; Hong, 2000; Sivakumaran, 2005; Walker, Archer & Davies, 2005). Given the fluidity of gender and sexual orientation and the variance between these groups among other social factors, it was important to steer away from the forms of feminist perspective which have women as the primary focus of research.

The research of bell hooks (1984) who critiqued Betty Friedan's stance on feminism, particularly her approach to feminist research published in her book "The feminine Mystique" (1963) became the main influence in determining the perspective this project was approached from. hooks (1984) argued Friedan failed to provide voices for the experiences of non-white and underprivileged women. hooks (2014) argued the early feminist perspective had only categorised white, privileged women as the victims of patriarchy (hooks, 2014). This incomplete portrayal failed to acknowledge the dynamics between gender and other factors, including racial identity, class and how these interact together (hooks, 2014). This oversight of including all women created a biased perspective of the 'oppressed' which did not accurately reflect women as a collective (hooks, 2014). hooks (2014) argued if feminism sought to create a world where women became equal to men then it would be unimaginable to achieve, as not all men share the same equal space in society and neither do all women. It presented the idea that individuals in a more oppressed position in the hierarchical structure will create a less distorted worldview as they have been required to understand their position in relation to the position of the 'dominant group' (hooks, 1989). Therefore, hooks (1989) encourages fellow researchers to understand differences and be able to see through the perspective of the

marginalised enabling researchers to develop new ideas and perceptions of the world and invoking social change based on this (hooks, 1989).

hooks' initial ideas developed into what is now referred to as the intersectional feminist perspective and this is the theoretical framework I felt fitted most aptly for this research. Intersectionality as a framework was initially used by Kimberlé Crenshaw (1991) who echoed the same beliefs as hooks in that marginalisation is a "layered" experience and someone's worldview cannot be understood by looking at one contributing segment of their marginalisation as this does not exist independently from the rest. An intersectional feminist lens acknowledges the importance of examining research on women through the intersection of multiple forms of oppression (Carastathis, 2014).

As I made the decision to approach this research from an intersectional feminist perspective, it was important for me to reflect on my own positioning as a researcher and how I identify in relation to the young people I interviewed. I identify as a Pakeha, heterosexual and cisgender woman. The way many of my participants had developed their views on sexuality, sexual consent negotiations and how comfortable they are discussing these issues were based on experiences with education and environmental factors that for the most part did not mirror my own experiences and the way my world view had developed. The majority of mainstream sex education is approached through a heteronormative lens (Pingel et al., 2013; Thomas and Aggeleton, 2016). My experience with this education had been catered to me as it was discussed based on the assumption of heterosexuality. Sexuality education has also been noted to be approached from a dominantly Pakeha lens (Fitzpatrick, 2015). It should be stated that I grew up in a social environment where my family was very open with discussions on sex and consent, so even though I felt my secondary school education lacked well-rounded inclusive perspectives on this, I accessed this information from other reliable sources. This was not the case for many of the young people I interviewed who faced multiple barriers, including personal and school-based, prohibiting them from accessing this information. These differences between my own positioning in relation to who this project aimed to interview served as motivation to conduct this research. I desired to develop an understanding of sexual consent education in New Zealand through the experiences of individuals who had perceived this education in a different way than I had.

This project aims to examine primary prevention of sexual violence through the exploration of sexual consent programmes for secondary school students in New Zealand. This

will be approached through three broad research questions. The first, what are participants' current perspectives on how consent is negotiated? Second, what does the current landscape of sexual consent education in New Zealand schools look like and what are young people's experiences of consent education in this context? And thirdly, drawing on the perspectives of participants, what are the different considerations for diverse student populations which should be addressed, and what are the challenges of developing consent programmes in New Zealand secondary schools to make them meaningful and impactful for these student populations?

Methodological Approach

Given the minimal knowledge about sexual consent programmes being implemented in New Zealand secondary schools, a qualitative approach was used to allow for the expansion of opinions, ideas and concepts about the direction of these programmes and the extent to which they reflect the realities of a diverse range of young people (Herbert, 1998). My research was based on inductive data. Inductive approaches allow data to lead the research to uncover new ideas and theories about an area of interest, compared to deductive approaches which use existing ideas or concepts to guide what relevant data should be collected and examined (Vogt & Ebooks Corporation, 2014). As sexual consent education is still developing and remains an area that still requires a broader expansion of research, inductive data was a better fit comparatively to deductive as it does not aim to test an existing theory but to create new ones through the interpretation of data (Charmaz, 2017).

Although pre and post hoc evaluations contain some qualitative questions, the dominance of quantitative based information has been a limitation of consent research. Qualitative research aims to gain in-depth knowledge and understanding over a longer period, from a small sample size of individuals (Martin, 2011). This is a benefit of conducting qualitative research compared to quantitative as it fails to gain this level of understanding about the 'lived experiences' of participants (Martin, 2011). Qualitative interviews allowed my participants a voice to express how sexual consent education has impacted their lives and moulded their experiences through their own words (Schultze & Avital, 2011).

Semi-structured face to face interviews were employed and allowed me to develop a sense of trust and rapport with the young people I interviewed (Dempsey et al., 2016). The ability to build rapport was essential in this research as it allows individuals to feel more relaxed

and can influence the extent to which they feel comfortable opening up about potentially sensitive issues and how much detail they are willing to provide on these (Dempsey et al., 2016). All research has the potential to be sensitive in nature, however there are some topics which are more likely to promote negative or distressing emotional responses in research participants than others (Elmir, Schmied, Jackson & Wilkes, 2011). Topics surrounding discussions on harmful sexual behaviour, sex and unhealthy relationships have been considered areas of research which are more likely to trigger these negative emotional responses from participants (Dempsey, Dowling, Larkin & Murphy, 2016). Qualitative research places the needs of participants at the centre of the interview and allows the researcher to recognise when the participants are becoming upset and respond appropriately to this, providing any support services or breaks where this is needed (Dempsey et al. 2016).

Methods

Participants

The research involved in-depth semi-structured interviews of two groups of participants. The first group was five key informants, which consisted of two cisgender males, one transgendered male and two cisgender females. The second, was ten young people who had participated in a sexual consent programme while they were in secondary school, which consisted of eight females and two males. The key informants were all over the age of 18 and from a broad range of backgrounds. Key informants had extensive knowledge in the field of sexual violence and experience developing and/or delivering sexual consent programmes for New Zealand secondary schools. Key informant interviews provided insights and perceptions of best practice of content and delivery styles in consent programmes to be compared to the experiences and needs of the young people who had participated in other programmes.

This study chose to interview 16-21 year olds on their experiences of sexual consent programmes when they were in secondary school, as a majority of young people enter their first dating experience within secondary school and young people are participating in sexual behaviours earlier (Jackson et al., 2000; Carmody, 2006). This creates increased vulnerability in young people if they enter relationships with the reluctance of wider society to openly discuss navigating issues within their relationships, sexual activity and consent (Jackson et al., 2000). Being interviewed at the end and after their secondary school time is over, may allow

them to look retrospectively back on these experiences from when they were younger and reflect on whether the information they received was relevant to their needs at the time and has remained useful now that they have entered adulthood. This project's primary focus contained questions for young people surrounding intersectionality and inclusivity. It was not the purpose of this study to generalise across any population of young people, I did aim to engage with as broad a demographic sample of participants as was feasible, to ensure a diverse range of perspectives could be captured. Recruiting young people through a broad range of channels increased the likelihood I would achieve this diverse sample

Young people needed to have participated in a sexual consent programme while they were in secondary school. While it was not the intention of this project to only interview university students, the final sample of young people were all current university students. To ensure the identity of participants remained confidential I assigned pseudonyms for each of the young people who participated in interviews. The choice of using pseudonyms was to provide these young people with a sense of agency throughout this report. Basic demographic information of all young people was collected prior to being interviewed. I will now introduce these young people.

Evelyn

Evelyn is a 19-year-old, heterosexual woman. Evelyn identifies as Sri Lankan.

Michael

Michael is a 20-year-old, bisexual man. Michael identifies as Pakeha/European

Ellie

Ellie is an 18-year-old, heterosexual woman. Ellie identifies as Māori.

Kate

Kate is an 18-year-old, heterosexual woman. Kate identifies as Pakeha/European.

Charlotte

Charlotte is an 18-year-old, heterosexual woman. Charlotte identifies as Fijian and European

Sophie

Sophie is an 18-year-old, heterosexual woman. Sophie identifies as Tongan and Pakeha/European

Mei

Mei is a 20-year-old, bisexual woman. Mei identifies as Asian

Lucy

Lucy is a 20-year-old, heterosexual woman. Lucy identifies as European and Guyanese

Chris

Chris is a 21-year-old, heterosexual man. Chris identifies as Pakeha/European

Florence

Florence is a 21-year-old, heterosexual woman. Florence identifies as Pakeha/European

Ethics

Prior to conducting the research, ethical approval was sought and granted from the Victoria University Human Ethics Committee (See appendix A). Several ethical issues were considered when conducting this research. Firstly, the age range of the young people I recruited. The age range of 16-21 years old, was chosen in part due to ethical issues amongst working with vulnerable groups such as young people under the age of 16 years. Young people under the age of 16 years cannot legally provide consent as they are still minors (United Nations, 1989). If I had recruited individuals under this age, consent would have need to be sought from guardians. Given that sexual intimacy is not a topic which many young people feel comfortable openly discussing with their parents, this task would have been difficult (United Nations, 1989). I planned to interview young people between the ages of 18-21 years but later decided to lower this age to 16 years to expand the potential sample pool. I made an ethics amendment to do this and encountered several ethical issues with lowering this age range. Under the United Nations Convention on Rights of the Child (1989) I did not require parental consent to interview young people between 16-18 years of age. However, there were concerns that parents would find it problematic for their children to be interviewed on sexual consent. I created a parental

information sheet (see appendix B) to provide any parents who sent me enquires with additional information and to ease concerns.

Informed consent was gained from all participants. Informed consent ensures participants individual autonomy is upheld throughout the course of the research (Gubrium, Holstein, Marvasti, McKinney & McKinney, 2012). There are several steps which need to be taken to guarantee informed consent. Participation in interviews was voluntary, meaning individuals received no external pressure or bribe to persuade them to participate (Gubrium et al., 2012). Participants were briefed prior to the interview, to state they were not obligated to answer any question they did not feel comfortable with and enquired if they had any questions about the research. A koha of a \$20 supermarket voucher was provided to each young person as a form of reciprocity for participation in this project (Pihema. Wilson & Neha, 2017). A koha was not provided to key informants as their agreement to be interviewed for their knowledge and expertise was conducted as part of their regular working day. Participants were allowed to withdraw their consent any stage of the research (Gubrium et al., 2012). If participants decided they did not want to be included in this research, they were informed via the consent and information sheet that they may withdraw from the study after the conduction of the interview by the date provided. The dates for withdraw varied between the 1st of September to 14th of October 2018, depending on when interviews took place.

I needed to be aware that young people could disclose their experiences of harmful sexual behaviour to me through the course of this project. I informed all participants that they could leave the interview at any point without providing a reason. If participants became overwhelmed during the interview, they were provided with the option of taking breaks when needed as this is considered best practice (Dempsey et al., 2016). If information discussed in the interview caused the participant to become distressed, they would have been provided with contact details of sexual violence support agencies (Dempsey et al., 2016). Although, no participants became distressed at any point during the interviews conducted, it was important to be prepared for this potential occurrence.

It was important for me to also consider the possibility of young people disclosing to me they had perpetrated or were considering perpetrating harmful sexual behaviour. Under the New Zealand Code of Ethics, I was not obligated to report the past harm of any individual. In interviews where a young person had disclosed that they were currently participating in harmful sexual behaviour with an intimate partner or they had the intent of doing so, I would have

needed to break confidentiality to report this. A disclaimer was added to the young person's information sheet (see appendix C) to account for these potential occurrences. There were no disclosures of this nature.

The last ethical consideration I had was my own positioning as a researcher. Ways I identify my gender, cultural background and sexual orientation, could influence the outcome of my project by impacting what participants were willing to share with me (Berger, 2015). I was aware from previous literature that discussions on consent and sex were sensitive topics or considered of a Tapu nature for some individuals in Māori and Pasifika cultures (Le Grice, 2014). With my own positioning in mind, I met with two lecturers from Victoria University who acted as cultural advisors for this project. This was to ensure I was respecting individuals' cultural backgrounds when interviewing. The first advisor I met with was Aaron Nonoa, the current manager of Te Pūtahi Atawhai, a group at Victoria University which supplies academic support and mentoring to Māori and Pasifika students. The second, was Gail Ah-Hi, who is the current executive officer to assistant Vice Chancellor (Pasifika). I explained the aims of my research to both cultural advisors and provided them a copy of my interview guide for young people (See appendix D) for them to approve prior to conducting my field work. The consensus from both academics was that, as my project was focusing on experiences with sexual consent education as opposed to topics of a more intimate nature such as sexual violence, the wording and line of my questioning was acceptable. I was not enquiring about intimate discussions on young people's experiences with sex and these topics would only be discussed if they were initiated by participants themselves. Aaron Nonoa and Gail Ah-Hi advertised my project through their connections at Victoria University as my project being introduced by someone who was trusted by the young people, they taught increased the likelihood that their Māori and Pasifika students would be receptive to participating. The voices of my participants were the central focus and prioritised through my research. I ensured I remained aware of my own positioning when I interpreted the data.

It was important that the identities of my participants remained confidential. To ensure the identity of the key informants remained confidential they were referred to as a number, i.e. 'Key informant 2'. Key informants were provided with the option via their consent form (see appendix H) to have their ideas discussed in the interview attributed to their organisation or to remain anonymous. Three out of the five requested their ideas be attributed to their organisations. These were Rape Prevention Education, Rape Crisis and Sexual Abuse Prevention Network. The two key informants who requested their organisations remained

confidential will be referred to as a ‘Sexual violence support agency’ in this report and the geographical location of these organisations will not be disclosed. An overview of their role and the work they currently do for their respective organisations has not been included in this report, as the number of individuals working in the area of sexual violence prevention is limited and providing this makes them more easily identifiable.

Recruitment of participants

Young people were recruited from several different methods of advertising. Recruitment posters were displayed on notice boards around Victoria University (See appendix J). Recruitment posters were put in all gendered bathrooms across Victoria University campuses. Advertising the study in areas which were considered private spaces, ensured the anonymity and confidentiality of potential participants, which is particularly important when recruiting for sensitive topics such as discussions on sexual intimacy (Wright, Hall, & Neale, 2012). Several University based as well as community youth groups were contacted via email to request that they advertise this study using the same posters. I also contacted two Wellington secondary schools, requesting they advertise my project to their year 12 and 13 students (16-18 years old). I did not receive a response from either of these schools. A popular Wellington social media group called ‘Vic Deals’ on Facebook also advertised this study. The previous recruitment flyer being attached in this post. This Facebook group was selected as it is a public forum containing over 100,000 members, well known for its high activity rate as a social media presence.

Advertisement posters had my name and a contact email address for them to enquire about participating. For this project, a consent programme was defined under the parameters of having multiple sessions/lessons given on topics including but not limited to sexual consent, ethical and unethical sexual behaviours, negotiating difficult or grey situations of consent and would include a classroom style setting such as including interactive elements. When young people contacted me to enquire about participation, I checked via email correspondence that these parameters were met. Potential participants were provided a young person information sheet via email (See appendix C), along with a link to a Qualtrics survey online to gain demographic details (See appendix D). Given my research was a small study and sought to gain as a diverse sample as was possible, potential participants were informed both via email and through the online survey that not everyone would be contacted for an interview once they had completed the survey. A total of 16 young people filled out the online survey and a total

of ten young people were contacted to participate in an interview. The demographic information provided via the survey was my basis for selection of who to contact for an interview. I considered the individuals' cultural identification, their gender as well as sexual orientation. I ensured this selection was as well-rounded as possible.

Key informants were recruited using a purposive sampling technique, in which individuals from specialist sexual violence organisations were contacted to be invited to participate in the project. Purposive sampling ensured key informants would have the depth of knowledge to answer the research questions and are well entrenched within this area of research to provide an accurate and holistic perspective (Palinkas et al., 2015). Selection criterion for participants to be contacted was based on their extensive knowledge in areas of sexual violence, consent and relationship education and had been involved in developing and/or implementing sexual consent programmes for New Zealand secondary schools. All individuals had all been working in this industry for over one year. Key informants were contacted directly based on existing networks or alternatively from organisations which specialised in sexual violence education which I was familiar with but where I was less familiar with staff were sent a general email with the parameters for potential key informants as stated above. In these cases, the key informant was self-selected by the organisation.

Interview process

All interviews took place between July 2018 to October 2018. Three key informant interviews took place face to face and two were skype interviews. Key informants were invited to participated in the research via email and were sent a copy of the key informant information sheet (see appendix F) with the initial request. A consent form was provided to read over and sign prior to the interview taking place (See appendix I). Interviews took place a time which was convenient to the individual. All face to face interviews took place at the workplaces of the key informants and this location was mutually agreed upon. I sought permission from key informants to audio record their interviews for the purposes of transcribing them. Questions were asked about the development of their consent programme/s as well as the delivery and challenges which can influence how the programme is approached to ensure an intersectional and inclusive approach is being catered to for a diverse student population (See appendix H for full list). This included best practice approaches in their opinion for demographic groups of young people and potential adaptations made to programmes based on this. Questioning was

flexible to provide key informants with opportunities to emphasise areas they felt were of importance. All key informants were provided a verbal introduction to my research and given the opportunity to ask any final question before the interview commenced. The average time of these interviews were 64 minutes long.

Once the selection was made, potential participants were contacted to organise a mutually agreed upon time and location to carry out the interview. All interviews took place in meeting rooms at the University campuses. This location was one where participants felt comfortable with as it was private and an easily accessible location for them. Consent was gained via a signed consent form prior to the interview taking place (see appendix F). Prior to beginning the interview, they were provided with a verbal summary of my research and were provided with the opportunity to ask any final questions they had. Interviews involved a semi-structured interviewing style (See appendix E). Young people were asked questions around their perceptions and experiences as a participant of a consent programme. Interviews enquired what young people felt their needs were surrounding sexuality education at the time of the programme, what they learnt, how helpful the information was at meeting their needs and the changes they would make to the programme they experienced that they feel would have made it relate to them better.

Data Analysis

All interviews were audio recorded and transcribed verbatim. Information which could identify the participant was redacted from the transcription. All participants were provided the option to have their transcriptions sent to them via email, by ticking yes or no on their corresponding consent forms. They were provided the opportunity to make any changes if needed. All participants could decide if they wished to receive a copy of the final report by ticking yes or no on the same consent form.

Constructivist grounded theory was used to code my interview data. It is a structured method of forming theory through the collection and analysis of qualitative data (Glaser & Strauss, 1967). It rejects an objectivist perspective (Mills, Bonner & Francis, 2006). Constructivist grounded theory assumes that reality is a social construction based on their experiences of the world and there exists different versions of this reality dependent on the perspective of the individual (Mills et al., 2006). This version of grounded theory fitted well in

relation to my intersectional approach as it acknowledges that the perception of the way the world is, is formed by multiple varying realities or perspectives of the same reality which is shaped by the context surrounding it (Martin, 2011).

Grounded theory consists of collecting and coding data to form ideas and themes which can then be placed in relation to larger situational and social context (Hesse-Biber & Leavy, 2010). Grounded theory begins with writing memos which occurs after the conduction of each interview and prior to the beginning of the coding process (Hesse-Biber & Leavy, 2010). This was an important part of the process for me as it enabled me to jot down initial ideas about possible themes and key notes about pieces of information I had found of particular interest or importance during the interview. The next stage is 'open coding' (Charmaz, 2004). Open coding required me to read each transcript line by line and begin to think about broad questions in the process, such as Charmaz suggests, what do I think is influencing this reasoning? how does this fit within a wider social context? (Charmaz, 2004). Through this process you begin to identify 'descriptive codes' these are words or short phrases which merge together to form categories (Charmaz, 2015). These phrases are then refined by being compared to other segments of data and ensuring they fit well together or perhaps discovering that a group of phrases form a separate category (Hesse-Biber & Leavy, 2010). This refined category then becomes the code itself. This research must be positioned in relation to existing situational and social context (Charmaz, 2017).

Limitations

There are several limitations of my research to be discussed. As this research is qualitative, it is not generalisable to the wider population in New Zealand, however this was not the intent of the study. It was rather to gain a more in-depth understanding of how consent programmes are developed, delivered and received within a New Zealand context.

I found recruiting young people challenging. Due to this, I did not achieve as a diverse sample as I set out to. Therefore, examining issues of intersectionality and inclusivity in consent programmes based on the experience of young people became more difficult. My data set did achieve a more diverse sample across the cultural background of young people. Due to New Zealand being a multi-cultural society and my small sample, this is by no means an accurate representation of the population. My sample consisted of dominantly cisgender

women and only managed to recruit two individuals who identified as males for this project. I received no enquires from people of other gender identifications. Sexual diversity of young people was also limited. My key informants did come from a diverse range of backgrounds and each brought a specific set of expertise which provided crucial insights as to what an inclusive approach can look like. This assisted in providing me with a more holistic understanding of these issues.

The use of displaying my project advertisements in bathroom stalls was an effective form of recruitment and I had many state this was how they saw my project. This method was time consuming and posters were regularly taken and covered up around the campuses. It should also be noted that as I identify myself as a female, I managed to place the advertisements of my project in significantly more female gendered bathrooms than I was able to achieve for the male gendered ones. As this task was time consuming, I did not want to in list others to help me do this and I felt it was inappropriate for myself to place these advertisements in these locations as it would be an invasion of personal space and privacy. This boundary was particularly important for me not to cross given the nature of my research. My project resulted in a ratio of more female than other gendered participants and I will remain unsure if this barrier influenced this to a degree, but I would presume it was.

My own positioning as a researcher and the way I identify myself was a potential barrier I needed to consider. As previously stated, I am a Pakeha, heterosexual cisgender female and my own identity did not mirror many of the identities of the young people I interviewed and therefore, there was the potential they would not see themselves in or relate to me on a more personal level. This could have influenced how comfortable participants felt being interviewed by me as well as what they were willing to share and the amount of detail provided to me (Berger, 2015).

This project also had the potential to encounter sensitivities within organisations who are currently developing and delivering these programmes. These organisations do receive a varied amount of external funding for the running of their organisations and subsequent delivery of their programmes. This had the potential to cause barriers in how candid key informants could be about the progress or improvements they felt were required for existing programmes. The option for key informants to keep their organisation undisclosed in this report did assist in decreasing this barrier.

Chapter 4: Sexual consent, the New Zealand landscape: Consent negotiations of young people and perceived best practice approaches to education

This chapter will begin by examining the risk focused approach implemented by mandatory sexual health programmes. This approach has resulted in a failure to educate young people on the communicative process involved when negotiating consensual sexual activity. This section will then look at how young people negotiate consent within their relationships and how this process becomes more complex through factors including how comfortable they feel with their partner and the influence of alcohol and peer pressure. The perceived purposes of consent education will then be discussed and why young people felt these were important to be included within secondary school education. This chapter will then look at best practice approaches to delivering consent education. This section will look at how consent education can be built up over time, to ensure the content is relevant to how young people negotiate consent at that stage of their lives. It will also look at how the approach and qualities possessed by facilitators can aid in creating a space where young people are more open to learning about sexual consent. The second half of this chapter will move toward a focus on the impact that specialised consent programmes are having on young people. The changes in attitudes discussed by young people will be examined as well as whether current evaluation methods are providing accurate interpretations of attitude and behavioural changes. This chapter will then finish by examining the barriers of providing this education to young people through teaching counter-cultural messages.

Risk focused approach and denying the sexual agency of young people

The way young people had experienced sexuality and consent education was discussed within the context of two forms of programmes they received. The first, mandatory sexual health programmes, run by teachers working within the school. These programmes were run to meet the requirements of the health curriculum, where schools had dedicated a certain number of lessons to discuss sexuality related issues. Secondary school run programmes had no assistance from outside providers. The second form of programme involved outside providers coming into secondary schools or community groups to facilitate sessions on sexual consent. These providers were usually specialist sexual violence organisations. In both instances programmes

dedicated between three to five 1hour sessions to this education. All young people interviewed had received a version of a school-based programme on sexuality and six had received an additional specialist programme.

A wide spectrum of research focusing on sexuality education within New Zealand has highlighted mandatory health programmes as having a strong focus on the physiological dangers and potential negative consequences of sexual activity (Abel & Fitzgerald, 2006; Education Review Office, 2007; Fitzpatrick, 2015; Powell, 2010; Thomas & Aggeleton, 2016). A majority of young people interviewed, echoed previous research stating these programmes were dominantly focused on the risks of STIs, unplanned pregnancies and the use of contraception (Cameron-Lewis & Allen, 2013; Powell, 2010). As Michael noted from his experiences with mandatory sexuality education:

" My school definitely tried to keep it more focused on less the sexual side of it and more on what the consequences would be, so they took a scare tactic approach to it. You know showing STIs and that kind of stuff rather than directly approaching the matter and being like sex is a thing that can happen."
(Michael)

Michael's statement indicates an underlying resistance from his school to acknowledge that sexual activity may already be something many young people are engaging with, a theme which was noted by a majority of young people interviewed. The decision from the schools to steer students towards an avoidance approach can indicate young people's engagement with sexual activity is still taboo to some individuals and a concept secondary schools are still navigating. Powell (2010) found programmes with a focus on the consequences of sexual activity can limit the level of attention young people provide to these lessons, as it pushes an abstinence message which is not realistic for modern sexual practices of young people. A sentiment Mei agreed *"For me I didn't really want to hear about it because it felt like, how these adults explained it was quite dated and it wasn't really relevant to me."*

Scheel et al (2001) argues that a majority of programmes which advertise themselves as 'rape prevention' are rape avoidance programmes. Rape avoidance programmes have a dominant focus on women and how they can reduce their risk of being the victim of a sexual assault (Scheel et al 2001). This statement was reflected in the way young women interviewed reflected on their school's approaches to discussions on sexual violence. As Evelyn explained:

“The things we covered were mainly based on female perspectives and based on the assumption that we would be the victims. There was nothing to do with when are you are meant to stop if someone is telling you to stop, it was just you have to be vocal, which might be a problem sometimes.” (Evelyn)

Evelyn’s statement demonstrates that risk avoidance approaches to sexuality education fail to consider scenarios in which an individual’s lack of consent is unable to be communicated and scenarios where non-consent is not respected. Sexual health within a framework of individual responsibility ignores the cultural and social context which prevents young people from implementing these risk avoidance skills. Garland-Levett (2017) states that young people who face undesired outcomes from sexual activity can attribute this to bad individual choices, resulting in them blaming themselves. It also assumes that the women will be the individuals who would always be in the position of denying consent. Programmes where messages advocated for women to manage their own risk submits to gender stereotypes by placing women in permanent victim status and implies males will be always be the perpetrator of these incidents of sexual violence (Carmody, 2006).

A common way school-based programmes reinforced gender stereotypes was by promoting ‘just say no’ messages targeted at young women within classrooms. Several young people raised concerns that only educating women on refusal skills, neglected the right women had to their own sexual agency and disempowered them from making active choices to engage in sexual intimacy with others. As Florence described in this statement:

“That it’s okay to not want sex and it’s okay to want it. That was something that was never addressed, it was like you’ll feel it when you’re in that place, but the idea that you can want sex, especially for girls is not presented and that is something I wish there had been something that was like that’s okay to, you can have desires and wants. That would be revolutionary I think, and I think the more we don’t talk about it the more stigmatised it becomes” (Florence)

Florence’s statement sheds light on a broader issue in which society can portray messages where women expressing their own needs and desires is considered socially unacceptable. A risk focused approach to sexual consent education implies all impacts of sexual activity are negative. Previous research has suggested this to be an underlying reason

why particularly women don't feel as comfortable negotiating consent as they are unable to view themselves in a sexually positive way as a result of being socialised to view themselves as the victim and never the assertor (Cameron-Lewis & Allen, 2013).

Comments from young people highlight the heavy focus mandatory sexuality programmes still have on biological risk factors and negative consequences of sexual activity. This risk focused approach targeted at dominantly women can emphasise a sense of powerlessness and evokes victim-blaming attitudes if unethical sexual behaviour does occur. This approach deflects responsibility away from all parties and denies young people sexual agency in their ability to make ethical sexual choices.

Consent negotiations

Young people's experiences with risk focused based sexuality programmes highlighted that this approach places too much emphasis on the negative consequences of sexual activity. This has resulted in a majority of mandatory school-based programmes overlooking the communicative process that occurs between people prior sexual activity. Understanding how young people currently define and negotiate consent is an essential component of the development of an inclusive consent programme as it matches the pre-existing practices of young people, making the programme more relevant to their own lives (Allen, 2005).

Overall, young people weighted more importance on gaining verbal affirmation from their partners prior to sexual activity over other non-verbal indicators of sexual consent. Young people found this to be particularly important with partners whom they had not previously had intimate contact with. This is consistent with findings from Beres (2014) which showed consent is more likely to be sought verbally the first-time people participate in sexual activity, as well as for casual partners and is more likely to move to dominantly non-verbal communications of consent for long-term relationships. Young people described verbal consent as the easiest way to clarify the boundaries of the other individual. Michael emphasised this idea as he describes the importance of progressing slowly to gauge how comfortable his partner is:

“You know escalating slowly, don't take any huge sudden leaps in what they might be comfortable with. Escalate slowly and if you are going to take a sudden leap into something ask them first. Even if doing that might ruin the

mood that's still better than just doing it and then they're really uncomfortable and that is going to ruin the mood anyway." (Michael)

While women in this project preferred verbal affirmations of consent more, they reported a need to have verbal consent sought from them, but rarely sought out verbal consent from their partners. This was more notable within the heterosexual relationships. As Florence explained:

"I think I should ask for a yes but often, if I'm being asked it, they're inherently checking because they want to. That's wrong when I think about it, because you know you should check with the other person as well, but I think in practice I'm not very good at that." (Florence)

This statement is in line with an extensive body of research which supports that women are more likely to both seek out verbal indications of consent from their partners and are more likely to be the party that verbal consent is sought out from (Beres, 2014; Humphreys & Herold, 2007; Jozkowski et al., 2013). Florence expressing her own difficulty asking her partners for verbal consent, highlights the influence that risk avoidance programmes discussed above can play in the way women are socialised to accept consent not ask for it themselves. This can suggest current approaches are conditioning individuals into a gendered way of viewing consent, which may not reflect the realities of relationships they may have within their lifetime.

Although participants placed more importance on verbal confirmations of consent over non-verbal indicators, this was not consistently practiced amongst young people. A majority reported sexual consent within sexual activity was often inferred through non-verbal communication and affirmative actions. Within Ellie's sexual education class, the teacher asked the class to raise their hands if they had asked for verbal consent before engaging in sexual intimacy with their partners. Ellie stated a majority of her class had not and discussed why she felt verbal consent was not as necessary for consensual sex as what her health teacher implied. As Ellie explained:

"One of the questions came up, and it was have you in all your sexual encounters made sure you've had verbal consent from your partners? And it's not always something, say the first time I was with my boyfriend, you know we just knew it was going to happen and I didn't say are you sure you want this to happen but then he said to me are you sure? And I was like yup. So, there was consent in that process, but I didn't ask him for consent. I think

it was quite possible to infer it, but we did talk about it needing to be a verbal thing. I think one of the important things was that you can take it back if you want to.” (Ellie)

Four participants agreed with this statement that consent did not need to be affirmed verbally prior to sexual activity and that there are positive body cues from others that are easily indicative of consenting behaviours. Previous research has supported this with the majority of sexual consent negotiations by young people being communicated non-verbally (Beres, 2007; Jozkowski et al., 2013). However, as previously stated non-verbal communication of consent becomes easier with the increased familiarity within the partnership. Several concerns were raised by young people that although non-verbal consent is often more realistic to uphold a level of romantic appeal, it does leave more room in error for interpreting these forms of communication. As Kate explained:

“I think it differs quite a lot to be honest. Different people obviously have different ideas or different meanings about what they think consent is, and that's where the confusion happens because one relationship might view consent as, I don't know, a body language kind of thing, and then some like, if you were obviously to move on to someone else it's like, they clash because there's no consent between them, like that person might have different beliefs about what they think consent is.” (Kate)

Kate's comments outline how at times this variance in sexual cues creates complexities in correctly interpreting consent. This is reflected in findings of Jozkowski et al (2013) which found that although both men and women used a combination of verbal and non-verbal communication to indicate consent and non-consent, they were more likely to look for only non-verbal cues to indicate this with their partners. Whereas, it would be reasonable to assume that if an individual has a favourable way of communicating consent, that they would then seek out the same forms of sexual cues from their partners. If individuals are communicating consent to their partners in a different form than what they look for as indicators, this could potentially result in conflict with individuals on how consent should be negotiated and creates increased difficulties clarifying this.

One key informant concurs with the challenges of interpreting signs of consent and non-consent. They emphasise the importance of allowing young people the opportunity to work

through these negotiations through exercises with their specialised consent programmes. Key informant one explained:

“Our work is based on research that shows that the majority of communication around sex between young people and around consent between young people is non-verbal. So, we use exercises where we educate young people about how people aren’t consenting or saying they’re not consenting and how they show that non-verbally, so we show that through body language. You know how there’s that mantra about how no means no and yes means yes, we’re sort of like no means no but yes doesn’t necessarily mean yes.” (Key Informant 1, Female, Sexual Abuse Prevention Network)

These findings revealed that young people interviewed place more importance on verbal affirmations for consent, despite this not being practiced as much as non-verbal cues within a majority of sexual encounters experienced by young people in this project. The favoured use of non-verbal cues by young people has been reflected in previous research and been used to guide what skills are focused on within programmes (Beres, 2007; Jozkowski et al., 2013). It would be of interest to examine in more depth, why young people favour verbal consent, but in practice, use more non-verbal indicators. The section above indicates that the level of familiarity you share with your partner is a partial contributing factor behind this. The next section explores how the strength of the connection young people share with their partners impacts how consent is negotiated and maintained.

Understanding consent within different relationships

Humphrey’s (2007) stated that the level of familiarity that an individual has to their partner is a crucial component in how their consent will be interpreted. Humphrey’s findings were reflected in the results of this project with young people discussing how the expectations and level of importance individuals placed on consent changed, dependent on how long their partner and them had been in a relationship. There was an agreeance among a majority of participants that as you become more comfortable with your partner the level of openness within the relationship increased. This gave individuals more confidence to actively express their needs and desires to their partners. As Florence elaborated:

“I think when you’re in a relationship it gets a lot easier to vocalise what you want, but then again I think you also feel a bit more obligated because I’m in a relationship to, you know you attend to the other person. You’re so aware of other people’s feelings and you don’t want to hurt other people’s feelings.”

(Florence)

Although Florence acknowledges that familiarity with a sexual partner made her more comfortable to express her own needs within a relationship, she also highlights a downside to engaging in sexual intimacy with an individual who she felt more personally attached to. An idea was presented that the deeper the connection an individual has to their partner the more likely they are to place aside their own sexual needs and desire for that of their partners. This was a theme which was echoed, by particularly young women. This is theme has received support by Allen (2003) finding that women experiencing pleasure from sexual engagement was linked to that of their male partners. Women within this study stated they had little concern if they didn’t gain enjoyment from sexual engagement but felt a sense of failure if they had not provided that to their partner (Allen, 2003). The tendency for young women to place themselves as secondary within a relationship indicates that in modern relationships young women are still experiencing covert social pressures to please the needs of their partners before their own as they inherently place a greater importance on this. This suggests there are still lingering unequal power dynamics between these relationships which need to be addressed and diminished.

Young people also discussed that as the familiarity increased between people in relationships, the more they found their partners would try to engage in sexual behaviours they did not consent to. Some participants discussed situations in which their partners had overstepped their boundaries and had resulted in incidences where sexual intimacy was not consensual. These occurrences were attributed to assumptions that once consent had been established and practiced within a long-term relationship that this was presumed to be on-going. As Evelyn explained, although an individual may be comfortable within their relationship this does not equate to a constant level of comfort:\

“A lot of the time it’s misconstrued, when you’re in a relationship and you kind of feel like oh I’m in a relationship I’m entitled to that and that’s not always the case. I think that the general idea is that you’re in a consenting relationship which might mean yes, you’re comfortable with this person and

you're comfortable to be involved sexually with this person but that doesn't mean you're always comfortable." (Evelyn)

Beres (2014) describes consent as an on-going process which starts before the occurrence of sexual intimacy and finishes after sexual intimacy has ended. Evelyn's statement highlighted the importance of young people having an ongoing discussion not just when you engage in sexual intimacy with someone new but as a process occurring prior to every engagement of sexual activity. Approximately half of the young people in this project report incidents where their partners had assumed consent when engaging in a sexual behaviour because consent had been given previously in the relationship. The incidents experienced by some young people raises the importance of programmes having in-depth conversations of how the context of a relationship can influence how consent can be given and received.

Discussions around consent within the context of different forms of relationships can help people to recognise when unethical sexual behaviour has occurred (Humphreys, 2007). Humphreys (2007) reports people are less likely to view an action of non-consent as sexual violence when they know the other person. This finding was echoed with one young person, where she had failed to recognise her own sexual assault with her boyfriend as such, until a specialist programme began to discuss non-consent within the context of relationships. As Ellie elaborated:

"You sort of think of consent as this thing that you give when you meet a guy at a party, a one-night stand sort of thing, whereas I had always been in relationships, so it hadn't really come up for me. It was sort something that had only related to that type of situation but there was a particular incident that happened with an ex-boyfriend where I didn't give consent, I gave the opposite of consent and he still preceded to do what he wanted to do. I guess it had never been talked about, just because you're in a relationship and you've had sex all these other times, it's not a blanket consent for the whole relationship." (Ellie)

There was an agreement among a majority of young people that communicating individual sexual needs and desires becomes easier as the familiarity increases with a sexual partner. However, the more the relationship meant to the person the more likely they were to comply with sexual activities to meet the needs and desires of the other person. Problems arise when a person pleasing the sexual needs of their partner causes them to neglect and at times

disregard their own boundaries (Impett et al., 2018). This becomes particularly problematic where blind spots are present with individuals of which we share stronger connections to, and which can result in a disassociation between unethical behaviour and these emotional connections (Fontes, 2015). Therefore, it is important that programmes address the complexities that come with stronger emotions attached to sexual intimacy and discuss ways in which individuals can seek pleasure and enjoyment out of this in a way which is ethical for all parties.

The importance of discussing the emotions that comes with engaging in sexual intimacy with someone was emphasised through experiences of young people. The findings of this project show a need to acknowledge sex within the context of social and situational factors and how these can impact young people's view on sex and consent. In the section below young people discuss the influences of peer pressure, alcohol and partner familiarity as factors which contribute to the complexities of determining consent.

The “grey area’ of consent

All young people within this project could define the legal definition of consent and create clear ethical boundaries of scenarios in which consent cannot be present. These included examples of when individuals are under the age of 16 years, when one or more parties are unconscious, when an individual is under clear duress and in cases where drugs and alcohol have incapacitated an individual.

There was a consensus among young people that mandatory school programmes had a sole focus on the capacity of individuals to give consent and forced sexual consent within clear boundaries of consenting and non-consenting behaviours. Young people expressed their frustration of the over-simplification of negotiating consent “*There was such a clear pathway and I think that’s the 1% and the 99% is everything else and I wish I had had access to the 99%.*”. The way sex is being portrayed through mainstream programmes is problematic, as it misleads how young people negotiate consent. A majority of young people stated their past sexual engagements have not meet clear boundaries between positive and negative sexual experiences. As Florence expressed:

“I hated how ignorant they treated us. I think it was very arrogant to send this group of 15 and 16-year-old girls out as if they would never have to deal with

a situation that didn't encompass their model. I feel very strongly about the lack of preparation that a programme that doesn't address consent in a very explicit way and doesn't express a lot of scenarios and how different it can be because they're focused on this model, just really infuriates me.”
(Florence)

Cameron-Lewis and Allen (2013) emphasise the importance of sexual experiences being viewed on a continuum between positive and negative aspects. The failure of mandatory programmes to place consent negotiations and the risks of this within the broader social context leaves young people unprepared for circumstances in which sexual activity can change from pleasurable to distressing and how to navigate this.

The ‘grey area’ of consent, is where a multitude of situational pressures can cause dissonance between the attitudes and desires of the person and the behaviours they exhibit within that moment (Humphreys & Herold, 2007). This can result in the lines of consent to become blurred (Humphreys & Herold, 2007). Many young people described situations they had experienced where they initially consented to sexual activity with someone when they had not desired it themselves. This was used to diffuse an uncomfortable situation as they lacked skills to navigate alternative ways out of those situations where they feel social pressures from others. As Charlotte explained further:

“You're expected to do it and then you're like oh maybe if I do it, I don't know something good will come out of it or I can just leave after when it's been and done. A lot of people might think like that but when it's actually happening, and they realise they don't want that.” (Charlotte)

The comment above demonstrates a realistic portrayal of the complicated thought processes that occur for young people during sexual activity. This draws attention to the need for sexual violence programmes to teach consent as an ongoing process in which young people feel confident within their rights to change their consent. It also sheds light on the need to have further discussions with young people on recognising their own desired outcomes of sexual activity beyond the scope of what outside social pressures make individuals feel is the expected pathway to take.

The importance of programmes encouraging an open dialogue with young people on determining their own wants and desires was one suggested tactic which

would aid in consent negotiations become more fluid within relationships. Mei explained her thoughts on this:

“...am I saying yes because I want to or am, I saying yes because I want to please this person and they want to? That would be something which would be interesting to get taught in schools, to know what you want, because I don’t really know that most of the time.” (Mei)

Young people who participated in this project had expressed that due to programmes discouraging sexual agency, they never been actively encouraged to think in-depth about what they wanted to gain from participating in sexual activity and their motivations and desires behind this. When young people were placed in situations where they had to make decisions on consenting to sexual activity, they reported determining what they desired to be more difficult than they had anticipated. They voiced the need for programmes to have a stronger focus on skills to determine individual needs and navigate social pressures to understand when their ‘desires’ for sexual activity are coming from within themselves or from external pressures around them.

A majority of young people referred to the influence of alcohol as a major factor in blurring these lines. Several young people who were interviewed described incidents involving alcohol influencing their decision-making skills, which they felt this had resulted in them engaging in sexual activity they had regretted later. As well as having their non-consent misinterpreted by individuals due to one or more parties being under the influence of alcohol. As Charlotte explained:

“I guess when you’re under the influence, you don’t have as much control over your body. It depends if you get wasted or something, you are kind of just willing to do whatever, even if you’re really thinking no, I don’t want to. You can’t really stop yourself and people take advantage of that.” (Charlotte)

Determining when an individual has had too much alcohol to consciously give consent to another person was a topic of confusion in interviews. A factor appears to require more significant discussions within programmes.

Several young people also raised concerns that they had failed to recognise abusive behaviours as such. It often took further reflection either after having received a consent programme or from sharing experiences with their peers that they had identified certain

behaviours as unhealthy within their relationships. As Ellie elaborated about her experiences with emotional abuse in her past relationship:

“Yeah and especially because one of the early things that happened in that relationship was emotional abuse. That was sort of a new concept to me, because you always think of abuse, you know you can see the results on your skin but it got me thinking a lot about a relationship that I had had and I was like well if I had had this talk earlier I think I could have saved myself from some really sticky predicaments. It was the whole guilt tripping thing and oh I’m going to be really upset if you leave, I need you, all of those sorts of things. A young mind doesn’t know how to process all that properly, so it needs to be talked about.” (Ellie)

This quote from Ellie highlights that it can be difficult to identify behaviours as unhealthy in relationships when the effects of them are not physically visible. Due to some programmes having a strong focus on risks, they had neglected identifying to young people what were considered healthy, safe and ethical behaviours within relationships. Therefore, unless young people had experienced an incident which was overly aggressive in nature, more subtle unethical behaviours often became normalised within their relationships. One key informant echoed the issues raised by Ellie:

“I think that the problem might be that people don't see that as violence. I mean but it is violence, to have your relationships no matter what medium it's happening in, you can still have not very healthy relationships. I think it's hard for people because if you don't include those conversations then people don't ask about them either. Then also people don't necessarily consider them. That's why I think we need to have a conversation about that and that needs to be something that exists because people won't recognise themselves in that if we don't.” (Key Informant 4, Transgender, Rape Crisis)

Young people in the sections above have critiqued approaches to consent education run through secondary school sexual health classes and have discussed the ways in which they negotiate consent within their relationships. The experiences of young people and issues raised by key informants only begin to explore the complexities of this topic which are influenced by a wide variety of social and contextual factors. The next section will focus on what the perceived purposes of

consent programmes for young people are and if the aim and approaches align itself with the concerns expressed by young people above.

Purpose of sexual consent programmes

There is a consensus among academic literature that the broader goal consent programmes are as a form of primary prevention of sexual violence (Dickson & Willis, 2017; Julich et al., 2015; Meadows, 2018; Rape Prevention Education, 2013). Key informants and young people agreed upon the importance of including education around the capacity to give consent through legal definitions and understanding the reasonings behind this. However, given the limited attention provided to sexual consent within mandatory sexual health programmes, all participants agreed the need for separate consent programmes was to fill the gaps in knowledge young people had on this topic. As one key informant explained:

“I guess fundamentally it’s about understanding, what’s an ethical sexual relationship, the legal implications of behaviours and understanding why it’s important to have consent, why it’s necessary and what it looks like. Also, a framework around what are their needs, their sexual needs, their needs for intimacy, their needs for relationships and how a relationship can meet those. Looking at the factors that impact that, so what would make consent less likely to be clear or a risky situation where you react to your own impulses rather than using your rational thinking. Things like alcohol and drugs, peer pressure. Then breaking down the societal constructions of what normal relationships are, particularly the influence of media that portray sexual behaviour without consent, often.” (Key Informant 2, Male, Sexual Violence organisation)

The views of this key informant as to what should encompass a consent programme is reflected in current literature as to best practice approaches for this education (Carmody, 2003; Dickson & Willis, 2017). Another key informant raised an interesting point, in that consent negotiations should one part of the education we provide young people which should be encompassed within a larger relationships’ framework. A significant part of the way we see and interpret the world around us is intrinsically linked to the relationships’ individuals develop and how communication is received within these (Carmody & Carrington, 2000). Consent

negotiations should not be limited to teaching young people how to communicate consent within the boundaries of sexual activity but should assist in building foundational relationship skills. One key informant explained:

“The importance of relationship programmes is that it’s about building that bridge, because I think a lot of people don’t have the right language or maybe some values or stronger than others and then when you build relationships you have to try to understand their own values, see that you’re able to understand how you fit in the world because if you don’t understand that then you won’t be able to relate to other people in the world.” (Key informant 3, Male, Government Organisation)

This comment emphasises the importance of people having the ability to see the world through the perspectives of others. People will be forced to engage with a broad spectrum of individuals who will not mirror the way you view the world. In order to relate to them, Carmody & Carrington (2000) suggests consent programmes should educate young people on how to disagree with individuals in a healthy way as well as the way consent and relationship communications are influenced by the diversity between societal groups.

Key informants discussed educating young people within the context of larger social constructs. Relationship programmes needed to understand and acknowledge the way diverse variables including ethnicity, gender, sexual orientation, religion and socioeconomic status infuse to create individualistic experiences of relationships:

“We’re talking about really big issues around identity, gender, sexuality, all around how they’re going to interact with everyone else in the world. So, a lot of it is getting people to feel comfortable with themselves and getting people to say what they are comfortable with and being able to identify what they are comfortable and uncomfortable with. Teaching them the skills and also teaching them what is confidentiality, what is trust, what is honesty, what are all of these things that are really relevant to our romantic relationships and our friendships.” (Key Informant 4, Transgender, Rape Crisis)

This key informant draws attention to important social factors which need to be considered with all discussions of consent. Individuals will interpret and receive the same experiences differently dependent on the way they identify themselves. Dickson (2013) echoes the comments of the key informant, stating considerations of social changes are a crucial aspect

of consent programmes as they cannot have a sole focus on negotiation skills without the acknowledgement of social inequalities which can contribute to the occurrence of unethical sexual behaviour across societal groups.

Young people emphasised the vital role consent programmes play in increasing their own social awareness of unethical sexual behaviours which they or others may experience. A majority of participants placed an importance on programmes providing young people with the skills to recognise signs when situations are becoming problematic and how to navigate these. Young people reported without consent programmes, sexual experiences are often left up to trial and error, which has the potential to lead to damaging outcomes for young people. A multitude of scenarios were reported in this project in which young people or their peers had been placed in uncomfortable positions, of which they felt they would have been able to avoid had they had this education earlier. Kate emphasised the importance of sexual consent forming the foundation for all sexuality education as she believed it to be the basis of ethical sexual activity:

“...it should be the basis of every form of sex education because, it’s an inevitable part of it and people shouldn’t be having sex if they can’t understand consent. There’s no way that sex can be safe and pleasurable and a positive experience if consent isn’t involved with it.” (Kate)

Programmes which had focused on these perceived purposes had empowered young people to feel more prepared to intervene safely if they saw signs in the future. The next section now moves to examine best practice approaches for implementing consent education, to ensure these desired purposes are being achieved.

Consent: More than just sex

Research has expressed that consent when viewed beyond of the scope of negotiating sexual activity, can and should be an idea which is instilled to any age group providing as much depth of understanding as possible (Carmody & Carrington, 2000; Meadows, 2018; Thomas & Aggeleton, 2016; Quinlivan, 2006). All participants agreed that active discussions with young people of all ages was considered best practice to instil positive messages on consent. Participants believed consent should be discussed as a value which can be applied differently

dependent on the context of the situation but the fundamental ideas which underpin this should remain stable across all platforms. As Kate explained:

“We understand consent in other parts of our life, it's a stupid analogy but we understand if you wanted to borrow somebody's possession you would ask them first and get their permission. So, we understand the concept of permission in other parts so actually, you can introduce those things to quite young people, I don't think it's beyond their understanding. It's just that continuity I guess.” (Kate)

This comment demonstrates an effective way the concept of consent can be reinforced within individuals from a young age. One key informant drew attention to the prevalence of harmful sexual behaviour which occurs prior to young people experiencing puberty, meaning that it is important that they have an understanding of consent before this time. They explained:

“Given the prevalence of harmful sexual behaviour in our society and the average age, so from what I understand from the statistics, 50% of victimisation of young people happens before the age of 8. We're talking, like a lot of victimisation happening at a very young age so I think education is key very, very, early and we look at the perpetration of harmful sexual behaviour, again, half of that is perpetrated by teenagers and you know can be as young as 12 years old as a peak.” (Key Informant 2, Male, Sexual Violence Organisation)

Thus, it is important to instil these ideas from an early age so that children and young adults have an understanding about interpersonal boundaries and their rights to their own bodies. The younger these values are instilled within the individual the more opportunities there are for these positive practices to be used and ingrained within the individual (Lonsway et al., 1998). This may assist in normalising this concept and allows the open discussion of consent within society to be more fluid. As Kate expressed:

“I think destigmatising it is the most important thing because otherwise it becomes this weird, embarrassing, shocking thing when it's just such a natural thing, there's no reason why it shouldn't be talked about.” (Kate)

This highlights that failing to discuss issues around consent and restricting these conversations from some age groups, may send the message that the open discussion of consent is a topic which is off limits to some people. Whereas, we should be encouraging all individuals to feel it is their responsibility to keep in mind rights to consent for themselves and others. Consent should not be a concept which is confined to sexual negotiations as it then only encourages situational changes within the individual not changes within deeper behavioural and attitudinal patterns (Christodoulos, Douda, Polykratis, & Tokmakidis, 2006; Flood, 2006). As one key informant explained:

“It’s one of those things, where for any programme or anything you teach, I think it really has to speak to you or hit you internally. It has to really change your hardwiring and I think if go on the term of sexual consent it’s like a bit of clothing that comes off and then goes on and comes off, whereas if you honed it in and hardwire, it starts from the inside and shows on the outside. There are programmes out there that do that and there, output is based on their values, whatever the values may be. Hopefully it applies to all parts of their life but then there are ones that choose not to be or don’t know their values because then that defeats the values process.” (Key Informant 3, Male, Government Organisation)

This key informant raises an important issue that if discussions on consent become isolated within the boundaries of sexual negotiations it becomes a contextual concept and can hinder the ability of the programme to deeper level changes in the ethical practices of young people. It would be of interest to examine whether the discussion of consent within the application of sex alone would only promote surface levels changes within individuals or if this approach is able to impact the fundamental value and belief systems held by the individual. This key informant highlights the potential for this approach to shift young people into unethical practices where they are only responsible to consider consent when they are engaging with sexual activity. Whereas, it needs to be discussed within a broader societal context so young people will make connections between the value of consent and consider this throughout all aspects of their lives, in all forms of relationships.

The design of programmes being built up over time was viewed as a crucial feature of consent education for young people as it ensured the programme content would be relevant to what individuals were currently experiencing within their own lives; As Lucy explains:

“I would say it should have been a lot earlier than what we got it. I want to say maybe 12 or 13. It sounds quite young but that’s when certain people are starting to go out and socialise more and become independent. I definitely think it should be at a younger age because then if it’s honed in just like any kind of learning at an earlier stage, it’s locked in and everybody is aware of it and knows it’s a very important subject, rather than just bringing it in when you’re already in those scenarios.” (Lucy)

This comment reflects that young people will engage in negotiations around consent at different stages of their lives. Multiple young people raised concerns that although they valued the education on consent that they had received, those who received specialised programmes, were not always provided these at a time period in which they needed guidance on this topic. Allen (2005) echoed these concerns in which data from 15 New Zealand secondary schools found students were not being provided with the option of consent and sexuality education after year 10. This had resulted in students not having information available to them when they became sexually active (Allen, 2005). Thomas and Aggeleton (2016) highlighted the opposing side of this issue in which secondary schools focus on the consent side of sexuality education too late in maturity, resulting in young people being left to navigate these negotiations through trial and error, which can have damaging consequences for young people. An occurrence which many participants agreed with.

Young people stressed the allotment of time given within secondary school for sessions on is not enough time for these topics to be covered in enough depth (Allen, 2005; Carmody & Carrington, 2000; Rape Prevention Education, 2013). Previous research has found that for programmes to see long-last behavioural and attitudinal changes within young people, these ideas need to be reinforced consistently over the course of several years (Carmody & Carrington 2000, Thomas & Aggeleton, 2016, Rape Prevention Education, 2013). One key informant echoed this research and elaborates on the ideal format consent programmes should be approached through:

“Attitude changes take longer than that, that’s why It’s targeted at every single year level they’re not just going in for 5 weeks or one session. They’re

going in for 5 weeks and then they're going hopefully in every year, so it continues to build. We are still at the stage where some of these programs I have not been running for that long and we've just been able to get into some schools.” (Key Informant 4, Transgender, Rape Crisis)

This section has shown that building up positive messages on consent over time is the most effective way to ingrain these values within young people. It can be argued that the way in which content is delivered is largely dependent on the methods employed by the facilitators and therefore, the next section explores facilitation techniques in more depth.

Facilitation

Facilitating a discussion

A study by Powell (2010) reported young people desire consent programmes to be run by someone who represents a ‘mentor’ and not someone who represents a figure of authority. Young people interviewed were asked how the person who facilitated their consent programme compared to their ideal person they envisaged. A majority of young people who had experienced secondary school teachers as their facilitator discussed the conflicting dynamics which exist between teachers and young people compared to outside facilitators.

A majority of young people reported a sense of reluctance from their secondary school teachers to engage in a broad spectrum of discussions on sexual consent. Young people reported they often thought their teachers felt restricted in terms of what was deemed ‘appropriate’ to discuss and stated their teachers ignored questions about young people engaging in sexual activity or redirecting the conversation to a more avoidance-based approach. Lucy reflected on the extent to which teachers can feel comfortable discussing topic and talked about her reasoning behind her preference for an outsider provider to facilitate consent programmes versus a secondary school teacher:

“I guess you would feel that they had had a more professional approach to it through their experiences, you know they’ve had training, they had experience talking to people. It’s their job and with teachers you wouldn’t want to necessarily, some people might be comfortable to have that type of conversation with them and others may not, because it’s a different kind of

environment. They're teachers, they're not coming from the environment of teaching this topic." (Lucy)

Previous research based on the perspectives of the teachers by Julich et al (2015) reaffirms young people's concerns, with teachers stating they struggled providing clear answers to students for more sensitive topics within sexual health, as they felt limitations on what they were allowed to discuss with their students. Gibson (2007) found students emphasised an importance on their facilitators treating them as equals. A lecturing delivery style to consent education resulted in young people associating their facilitators with other authority figures such as their parents and in turn provided these individuals with less attention (Gibson, 2007). This finding is reflected in the experiences of Chris:

"People who lecture, you don't listen to them really because they're just speaking at you but people who speak with you, you're engaged, you're listening properly, you can feed back, and they also engage you by asking questions. It's more memorable and more personal. You're not just getting told information and they're not just repeating stuff, but they actually understand what they're talking about and they want you to understand it and you can tell that. It's more interesting when someone is engaging because you get thinking instead of you just listening." (Chris)

The comment from Chris shows he felt there was more of a personal level of engagement with the facilitator when he was able to actively participate with the content. For Chris education with this delivery style was more effective for him as he was able to ask more questions, provide the facilitators feedback and felt as though these suggestions would be respected and appreciated by the educator.

A majority of key informants discussed the distinction between teaching young people and facilitating them "*Teaching is something different to facilitating a process to young people*". Facilitating is about allowing young people to lead the discussion within the room and come to the conclusions on their own. Key informant one suggested this was a more effective way to teach sexual consent:

"Mixed with the education and teaching aspect there's also good facilitation, so being able to draw answers out from the group is more effective than telling them the answer. I've seen training that is more based on facilitation and puts aside some of what I would call more teaching and is more about

facilitating the group to come to their own answer and that's the best way to do it." (Key Informant 1, Female, Sexual Abuse Prevention Network)

A majority of young people agreed with the approach of facilitators to allow young people to suggest answers. It could be suggested that young people would be more likely to absorb this information if they themselves had to develop the reasoning behind why aspects of consent occur.

Facilitating a student lead discussion prioritises the needs of the young people and ensures that the programme is filling the gaps in knowledge that they need. It enables young people to be active participators and recognises their opinions as a crucial aspect of the programme. This results in the content being more relatable for young people. While it is important for the delivery style to make a meaningful impact, the qualities facilitators possess are equally as influential in creating a programme which will have positive impacts on young people.

Qualities of facilitators

All young people placed a high dependency on the skills of the facilitator to successfully adapt programmes to meet diverse needs. Buston, Wright and Hart (2002) states sexual consent education is received more positively when a genuine relationship is present between the facilitator and young people. Young people were asked what qualities they would like an ideal facilitator to exhibit. There was a consensus among participants that facilitators need to be able to bring a sense of light-heartedness and humour into consent discussions to counter-balance the serious nature of the topic. As Lucy explained:

"Someone who brings a light-heartedness into the room and doesn't make it super heavy and you can see that they are approachable, and they involve a conversation at the start you know 'if you're not comfortable talking about this then feel free to leave any time' that kind of thing. Making sure they are involving everyone and who are very aware, people who are very aware of their surroundings and other people's feelings." (Lucy)

There was a clear consensus among young people that the ability of a facilitator to calmly deal with class disruptions was an essential part of creating a safe space to discuss topics

openly. All participants reported incidents within sexual consent programmes where students had made inappropriate comments designed to test the boundaries of the facilitators. The way facilitators had responded to these incidents had a significant impact on the level of respect young people gave them and how receptive they would be to the messages within the programme from then on. As one key informant explained:

“There’s a very hard line within these programmes where young people often bring up things to purposely to kind of try to get a reaction out of you and how you respond to that really has an impact on their respect for you. Also, if you were trying to discourage shame or talk about this subject which has a really big stigma, ultimately, the way you react on the spot can either reinforce that stigma and shame or show an openness to people making mistakes and navigating these difficult issues.” (Key Informant 2, Male, Sexual Violence Organisation)

It is important to understand all of these reactions even when facilitators might not agree with the standpoint of the young person. Having conversations with young people who may share negative or unethical opinions about sexual consent is needed in order to understand where these attitudes may stem from and how best to navigate these.

Discussions around sexual consent are considered sensitive topics by most and thus a majority of key informants acknowledge the importance of being able to exhibit a sense of vulnerability themselves with the young people they facilitate. As one key informant explained:

“This material when you're delivering it it's actually highly relational and you have to be an approachable person and if you’re trying to create a space which is safe for people, you have to be able to show some level of vulnerability. I think that's hard and it can be quite different for people who might have quite complex identities themselves.” (Key Informant 4, Transgender, Rape Crisis)

When a level of vulnerability is shown as a facilitator it changes the discourse within the classroom and allows students to see an openness of the facilitator to share and hopefully in turn that makes young people more comfortable to do so. A major contributing factor which influenced student’s willingness to break down their boundaries was the willingness of teachers to explore any topic which came up. As Florence explains:

“Open and no judgement I think are really key. I think it is very easy to come across as judgemental and perpetuate your own views on things. Being really open minded and being really willing and open to answer questions. I think being able to answer questions is really important. I think because it’s centred around youth, just an awareness of what is happening with youth at the time. I think openness and very clear communication.” (Florence)

Florence emphasised an important quality for a facilitator to have is their ability to recognise their own views on sex and consent and separate this from the content they teach. One key informant expressed that facilitators need to have a level of self-awareness over their positioning within the content:

I think it's really important, even if you're a cisgender white male delivering the program. Having a level of self-awareness around that and what that actually means no matter who you are, no matter your identity, even if you weren't a trans person of colour, queer person delivering this thing, you have to have a level of awareness over what all of those things mean. I think that that's really important for the facilitators to recognize themselves in the societal framework that you're discussing as part of that material because you have to be able to be like you know, if you're talking about why some people might not feel safe walking around in the streets if you're a white male facilitator, you wouldn't maybe necessarily experience those particular things. You might not experience the justice system in the same way, you might not experience the health system in the same way.” (Key Informant 4, Transgender, Rape Crisis)

This comment highlights the importance of facilitators understanding the ways in which young people may have been marginalised within this content due to aspects of their identity. This is echoed in research by Bishop et al (2009), which outlines that facilitators need to have a clear understanding how they identify themselves in relation to young people they teach. This enables facilitators to see the way some young people experience the same situations in society from a different perspective and how this can influence the way sexual negotiations are approached.

A minority of key informants discussed that a failure from them to acknowledge their experience of privilege in certain aspects of society, reinforces

boundaries between facilitators and young people within a programme. The ability for facilitators to open up the space where students feel comfortable to express different experiences assists in recognising that the identity of one young person is being equally as acknowledged as another student's.

Comments made within this section by both young people and key informants have shown that there are adaptations which can be made to the content and delivery style of consent programmes to more effectively incorporate an intersectional approach. However, what was revealed to be more important lies within the skills of the facilitator to create an open space where young people feel comfortable discussing sensitive issues. This chapter will now turn to examine if the approaches taken by facilitators are having positive attitude changes on young people.

Attitude changes

All participants affirmed the ability of consent programmes to assist young people to recognise unhealthy sexual behaviour in others and how to intervene when this occurs. One key informant discussed that another equally important aspect is to encourage young people to retrospectively look back at their own behaviour and identity moments when they themselves may have previously acted unethically. As key informant one explained:

“I think that's also an opportunity to get people to reflect on their own behaviours so, we'll show a scenario between two people and we'll say, “imagine you're watching this”. What we're actually also doing is we're [suggesting] ‘these are the bad things, don't do these things’, getting people to reflect on it. And people might then be like ‘oh I might have actually been in that situation’. And so, it is kind of less direct way of getting them to think about their own behaviour which is really useful as well. Getting them to identify the problematic behaviour is just as useful as figuring out how to intervene.” (Key Informant 1, Female, Sexual Abuse Prevention Network)

Michael reflected on his experiences with consent programmes in school run by external agencies. The programme had challenged Michael to re-evaluate his own outlook on sex and the way he had negotiated it. He explained:

“Before it was like sex was just a thing that people did to other people for enjoyment rather than a mutual kind of thing. It was almost, this is a bit of an exaggeration but it’s almost like you’re using the other person for your sexual enjoyment rather than having a sexual experience with someone else.”
(Michael)

This reflects the way that Michael had previously viewed sex in an individualistic way in which he had been focused on seeking his own pleasure and desire from engaging in sexual activity. This has been reflected in previous research by Allen (2003) who found females pleasure in sexual intimacy was directly linked to their partner experiencing this. This was not reflected in that of the men who participated within the study (Allen, 2003). The comment shows that the programme helped Michael in understanding the importance of communication and mutual enjoyment within sexual intimacy for the most ethical and pleasurable sexual experience to occur.

For Ellie the programme enabled her to look back on her previous relationship and recognise past abusive behaviours. The ability for her to understand and acknowledge that the previous behaviour she had experienced was not acceptable helped to relieve a lot of self-blame. Ellie reflected on realisation within the programme:

“It got me thinking about things retrospectively. It was actually a big thing for me, having realised just how toxic the relationship I had been in was. I would have thought the whole consent thing hadn’t applied to me because I had always been in relationships but actually...” (Ellie)

This comment suggests that Ellie felt ongoing consent negotiations were not always needed or applicable for people in long term relationships. The programme helped her to better recognise unhealthy behaviour across all forms of relationships. The skills and knowledge gained from the programme changed the way she approached her next relationship. As Ellie explained:

“It changed my whole mindset of being in a relationship and I feel like you can let behaviours slide but that just means that they’ll keep happening. I think I’m a lot more assertive because you don’t want to normalise anything that you don’t want to keep happening. Even being able to have discussions with friends of mine about consent as well was really good.” (Ellie)

Carmody (2005) states self-reflection to be a crucial component of developing ethical sexual practices and self-care. It is important to reflect on previous negative sexual experiences and behaviours to determine your boundaries and what you don't like within a relationship (Carmody, 2005).

Of the six young people who participated in additional consent education run by outside providers, a majority felt that the content had had a positive impact on their attitudes towards sexual violence and the way in which they would negotiate consent in the future. This was an interesting finding as previous research by Anderson and Whiston (2005) found that consent programmes have a significant impact on rape knowledge but attitudes on sexual assault and consent have much smaller effects. A majority of participants interviewed for this project had consent programmes in the past three years. It would be of interest to see if they still maintained the same consent negotiating practices years after this project. How do we know if consent education programmes are effective for young people in the long term? This chapter will now move on to consider perspectives on the evaluation of consent programmes and whether current methods are providing accurate interpretations of attitude and behavioural changes.

Measuring the impact

This project found mixed perspectives as to how effective key informants thought these programmes were in reducing rates of sexual violence and improving ethical sexual negotiations between young people.

One key informant felt that consent programmes did assist in reducing rates of sexual violence. However, they suggested that people feeling more open to discussing incidents of harmful sexual behaviour could have the potential to increase reporting of these incidences:

“I think the work we do is definitely contributing to a reduction in sexual violence but of course we know that what we are doing at the same time is making them more comfortable to talk about it if it has happened to them and therefore reporting is going up and we're seeing that, reporting is going up to police, ACC sensitive claims are getting more reports, sexual violence services, like Rape Crisis is just growing in staff numbers to meet the demands that they're getting with additional clients because people are able

to come forward now which is great. That is going to happen but what it means I think is that we're reducing as well, you know when you've got only 7% of sexual assaults going to police, there's a lot of room that extra 93% is a lot of reports that you can get before you see the real reduction." (Key Informant 1, Female, Sexual Abuse Prevention Network)

Sexual violence is one of the most under-reported crimes due to reasons such as victims experiencing feelings of self-blame and guilt, embarrassment and the fear of not being believed by others (Kelly, 2002; McDonald & Tijerino, 2013). Thus, consent programmes raising awareness of the prevalence of sexual violence and encouraging the open discussion on topics such as sexual consent, may assist in removing the stigma and victim-blaming attitudes victims often experience from wider society. As a result of this, key informant one suggested that there will most likely be an increase in reporting of sexual violence. This has the potential to be mistaken for an increase in sexual violence itself but is more likely to reflect an increase in victims feeling supported enough to come forward for incidents which do occur.

One key informant discussed that current schools they work with are receptive to having the Mates and Dates programme consistently back into different year levels. This provides them an indication of the benefit of these programmes to young people through the secondary schools seeing the value in maintaining their place within the curriculum. However, they mentioned that Mates and Dates has not been running for long enough to engage the long-term impacts this education is having on young people:

"We haven't been doing Mates and Dates for long enough to really see that trajectory. It's actually really hard to get Mates and Dates into more than one or two years. Although it's designed to be run from year 9 through to year 13, the schools don't really want it that much or not so much don't want it, but they don't have the capacity in their schedule to have it that much." (Key Informant 5, Female, Rape Prevention Education)

To see lasting attitudinal and behavioural changes ethical sexual practices need to be reinforced with young people over a long period of time (Carmody & Carrington, 2000; Quinlivan, 2006; Thomas & Aggeleton, 2016). This is the design of Mates and

Dates however, key informants mentioned this programme is not yet being consistently delivered within every year level of secondary school. Another key informant expressed concerns with the inconsistent delivery of consent programmes:

“I don’t think that they are comprehensive enough, nor consistent enough, nor supported enough, nor resourced enough. They’re often one off, pot shots really and no they’re probably not that effective, if I’m being ruthless about them. They probably have some impact on some students and on one level they’re raising this thing, which is a step forward. I think the smaller programmes are different and I think that’s because we’re working with a smaller group, we know a lot more about them and we know the ability of how much information sticks with them because we follow up with individual therapy and check in with their knowledge about the programme that we have just delivered and generally they hold onto that know. Whether that translates into their behaviour is another question. Probably haven’t done enough evaluation of that.” (Key Informant 2, Male, Sexual Violence organisation)

The attitudes of young people will not change overnight and need time to adapt to new perspectives (Carmody, 2006). Carmody et al (2011) found that the long-term impacts of consent programmes are rarely examined by facilitators. This key informant highlighted the benefit of facilitating smaller consent programmes as they provide the opportunity to follow up individually with young people, thus gaining a detailed understanding of the impact their programmes have on students. Evaluations for secondary school-based programmes are often conducted too soon after the programme has concluded and larger scale programmes are not provided with the opportunity to check back in with the students (Carmody et al., 2011).

A majority of key informants also raised concerns as to whether evaluation methods provide an accurate picture of the impact and outcomes of programmes. Young (2004) stated that post hoc programme evaluation reports over-emphasise the satisfaction of participants and this can result in the outcomes of the programmes and improvements needed to be overlooked. One key informant raised concerns of the potential bias that evaluations can demonstrate for the effectiveness of programmes:

“...have they gotten feedback after running the programme? how are they getting the feedback? is it just their high achievers getting back to them or do they have a 100% response rate? It’s a hard one to capture.” (Key informant 3, Male, Government organisation)

It may be assumed that high achievers within the class may find the content easier to understand and therefore enjoyed the programme more. This is reflected in findings from Carmody et al (2011) who found that the results from consent programme evaluations were biased as they are voluntary to complete and therefore feedback was more positive overall. The tendencies for evaluations to show a positive bias is problematic as it lacks the input of young people who didn’t enjoy the programme or found it didn’t relate to them. That feedback is needed to make improvements to consent programmes that are impactful for a diverse range of individuals as possible. It is also an important factor in determining if programmes are meeting their intended aims.

When considering the potential impacts of consent education programmes in schools, it is also important to consider the possible barriers to success in these endeavours. The next section of this chapter explores the barriers when delivering consent programmes that will be impactful and create long term attitudinal and behavioural changes within young people.

Counter cultural messages

For all young people interviewed, the consent programmes they had received within secondary school was not their main source of information for sex and consent. An extensive body of research has found that the primary source of knowledge for young people on sexuality is through their interactions with the people they are surrounded by (Allen, 2015; Coy et al., 2016; Ollis, 2016; Scheel et al., 2001; Stanley et al., 2016). Young people often turned to their peers and the internet when seeking further information about sex and consent. A recent study noted that the regular exposure to sexually explicit media content was having a negative impact in the sexual behaviour and attitudes of young people and reinforcing gender roles within this context (New Zealand Office of Film & Literature Classification, issuing body, 2017) (NZOFLC).

“Not everyone grows up being educated within a certain topic or not everyone grows up being racist and what not. I believe that it’s the way that

they're brought up, the way that they're educated, and that really shapes the way that they think. So, I think educating them about these issues might hopefully shift the way that they're thinking in the way it did for me, and they could really challenge and question these ideas and their beliefs or what not and hopefully make a change to society.” (Sophie)

This comment by Sophie demonstrates the significant influence that people around us can have on moulding our viewpoints. Individuals are shaped by people around them. If people are growing up where their surroundings are reinforcing these negative attitudes, these views become normalised for people and those thought processes become difficult to break. This was noted by two young women in the project who noted they themselves or their peers still maintained victim-blaming attitudes against women despite having a modern understanding that sexual violence is not the victim's fault. Kate reflected back to a class scenario within an all-girls school, in which a woman had been sexually assaulted while intoxicated and was shocked at the overall class response:

“I remember thinking, like, why aren't they angry about this and then I realised that would've been their first, kind of, I don't know, encounter with the concept of consent so that would've really shaped for them. And I saw it and I remember hearing girls say things like, oh if girls go out wearing slutty dresses they should expect to get raped and I was shocked but then, as terrible as it is, when I look back, we were 14, like, what can you expect if your first discussions around consent are based around blame and victim-blame, of course that's going to shape your opinion. So, I guess I wish that we'd had a way more accurate and, I don't know, positive, even if it was just an open conversation.” (Kate)

Kate described being initially angry at the immediate reaction of her classmates to blame the clothing of the woman for her own sexual assault. However, Kate makes an important point that these women had no other reference of knowledge to challenge these victim blaming views. These initial discussions can set an individual up for the way in which they will view an issue, if this is consistently reinforced it becomes more likely that these thoughts will become more ingrained within the individual “...*It's hard to unlearn things, it's hard to learn new things when you're already thinking one way. So, it's good to learn the right*

thing from the start’” Florence reflected this as she describes experiencing a disassociation between her active support for victims of sexual violence and the victim-blaming values which were instilled within her from a young age:

“We were in an all girl’s school and a lot of us were very passionate about it and like it’s never a girl’s fault, that wasn’t believed. We could say it but everything that I learned was sort of like oh but if you are wearing those things, like why are you wearing those things, because it’s probably for attention, not specifically asking for it but there is that thing of dressing appropriately. I think there was definitely that idea of, but you can do things to stop this by behaving appropriately.” (Florence)

Scheel et al (2001) states that it is important to address the cultural influence behind the existing attitudes of young people. A study was conducted in which participants were shown a scenario where a sexual assault occurred and all participants reinforced that it was not the victim’s fault when shown the scenario (Scheel et al., 2001). However, during interviews participants listed all the ways the victim had contributed to their own assault. In both the previous study and Florence’s example they had learned that attributing blame to the victim was wrong, but they had not unlearned the attitudes and beliefs which had led them to think victim-blaming responses. This example highlights the internal struggle of some young people between the attitudes they have been socialised by and the modern sexual understanding consent programmes advocate for.

Two young people noted that the school had been a major barrier in reinforcing positive sexual practices after people had facilitated consent programmes within their schools. Consent based content often received little attention by staff after the programmes had been run. Sophie talked about a proposal she made to the principal to place condoms in the school ball gift bags to advocate for safe sex and was frustrated at the push back she received from the school:

““And so, it really annoyed me because when we started participating in those activities and wanting to do more of it, like, the school wasn't really open minded about it, like, they didn't really want to do it. It was just kind of, like, they were worried too much about the school image rather than important issues that really do happen and it's just, like, why would you guys worry more about your guys' school image than something that's really important?” (Sophie)

Sophie's comment outlines the fears expressed by the school of receiving negative reactions from the wider community for 'promoting sexual activity'. This is a concern of schools which had been reflected in previous research in which the discussion of sexuality within a school setting is perceived as promoting promiscuity among young people (Quinlivan, 2006). Sophie's statement shows her frustrations that her school was discounting the messages she had previously received within the consent programme and therefore was reinforcing to students that their engagement in sexual activity was somehow prohibited or wrong.

One key informant reflected on experiences receiving resistance from secondary schools when delivering consent education:

"Yeah, we have pushed back from schools and it's interesting to navigate that. I think, again, that comes back down to the influence of society and the culture we're in and there's so much misinformation and misunderstanding about these issues and that extends to teachers in schools. The fact that this isn't a priority in most schools means they don't really understand the issue because I think the effect is so massive that people can't fathom it really. If they did understand the extent of sexual violence in New Zealand, then they would be begging for these programmes and it would be a huge part of the curriculum, but that's just not the way it is at the moment." (Key Informant 2, Male, Sexual violence organisation)

This shows education on consent is not a current priority for schools. The unwillingness of secondary schools to consider the incorporation of consent programmes more consistently within the curriculum may suggested to young people that this issue is unimportant. This assists in reinforcing counter values and beliefs held by wider society.

A majority of key informants reflected on the challenges of delivering counter cultural messages to young people. The alternative sources of information are currently acting as a significant socio-cultural barrier for consent education and are currently limiting the meaningful and long-lasting impact these programmes can have. As key informant one explained:

“What I think is really important is that these messages are reinforced outside of the health or sex ed class because they need to be integrated into everyday life. If you go into a classroom and you’re told consent is the most important thing and you learn all of this stuff about consent but then you leave the classroom and immediately you’re playing rugby and your coach or the players behave in a certain way and the coach doesn’t call it out and then you’re learning the opposite messages and you’re learning that those messages don’t apply everywhere.” (Key Informant 1, Female, Sexual Abuse Prevention Network)

This quote shows the challenges of promoting ethical sexual practices when other sources of information in young people’s lives, contradict the positive messages, consent programmes promote about sex. This makes it less likely that young people will absorb the content of consent programmes when a majority of their other channels of information outweigh the messages in consent programmes with attitudes and values which oppose this. One key informant acknowledges the difficulty of this and states that these attitudes will not adapt in a day:

“I guess with an understanding that you’re not going to dismantle that overnight, you’re not going to suddenly become an authority immediately on these things so why would you expect these young people to change their opinion on these things right away.” (Key Informant 2, Male, Sexual Violence organisation)

Consent programmes are more influential on the attitudes and behaviours of young people over time as young people are consistently exposed to positive messages around sex and become less likely to be overwhelmed by other wider social influences (Lonsway et al., 1998, Carmody & Carrington, 2000).

One young person acknowledges that a majority of consent programmes tend to advocate for a space within a class which applies the ‘what’s said in the room, stays in the room’ rule. However, given the challenges of programmes to make a wider impact on society, young people should be used to facilitate these discussions when they feel comfortable to do so:

“I don’t think it does have to stay in the room, I think encouraging, if they feel comfortable, young people to talk about it with their friends and with

their family, encouraging that that's a part of life. That would have been great. I think, even just facilitating discussion in groups around how everyone.” (Florence)

Florence highlights the importance of continuing the conversation and bringing it out into the community where those counter beliefs are held. The introduction of consent and sex discussions within the classroom should be an initial step. There are other groups within society such as within the generations of family members who remain uncomfortable having open discussions about consent. This prevents the conversation moving into wider society where it needs to be to create lasting attitudinal impacts.

Variance in standard of education

Peter et al (2015) reports there is currently an unclear idea or agreed upon standard for what qualifies as a comprehensive sexuality education. The Ministry of Education provides a guideline for suggested content to be included within secondary school sexuality education (Ministry of Education, 2017). Schools are under no obligation from the government to impose a specific allotment of time dedicated to this subject. Therefore, some secondary schools weigh the importance of this more than others. Key informant one elaborates on this issue:

“What I think people describe it as is a bit piece meal. Some schools are getting really high quality, excellent sexuality education and consent education and then other schools are getting virtually nothing. So basically, at the moment consent education is mentioned in the sexuality education guidelines for schools. So, it's there in the curriculum but it might not be the part of the curriculum that the schools are using.” (Key informant 1, Female, Sexual Violence Prevention Network)

This highlights the lack of consistency in the standard of education young people are receiving within secondary schools. Young people should be provided with equal opportunities to receive the same comprehensive information. Whether young people receive a high-quality consent programme is dependent on the skills of the facilitator and their own knowledge base to adapt programmes to the needs of their

students. There is no current consistence of information provided to students along with the style of delivery.

The decision on whether students will be provided with additional consent education is a current function on how receptive the individual school is to receiving this. Kate expressed her concerns on this:

“So I guess I would like to see that standardisation that everybody's gonna get the same information, it's gonna be delivered in a similar way, like at the moment it seems so, I don't know, I guess, easily influenced and totally reliant on the school and the teachers and I think it should be more objective.”

(Kate)

Kate expressed consent education requires a more objective method of how this content is delivered and who has the opportunity to participate. The current lack of standardisation is problematic as it leaves some young people with a complete lack of understanding of ethical sexual practices. This could result in some young people entering intimate relationships later in life without having received references to positive experiences.

Summary

This chapter has outlined the risk focused approach to consent education which is implemented by mandatory sexual health programmes. This approach had a detrimental impact the young women in this study by fostering victim-blaming attitudes and discouraging the sexual agency of all young people. This chapter then examined how young people currently negotiate consent and found social and contextual factors can complicate these conversations. Thus, young people need to be provided more guidance on navigating these. Best practice approaches to delivering consent education was then discussed. The ability to adapt programmes to meet the needs of diverse students was dependent on the skills and knowledge of the facilitator. There is significant variation in the quality of this delivery. This chapter concluded by examining debates as to whether consent programmes are seeing attitudinal and behavioural among young people and if these measures can be trusted. The positive impact these programmes could make is currently being hindered by alternative sources reinforcing opposite message on consent in comparison to programme content. Having looked at the way participants perceive consent and how they believe the content should be

approached, what should be considered when programmes need to adapt their approaches to fit the needs of the identities a diverse range of young people? The next chapter will explore this in more depth.

Chapter 5: Intersectional approaches: Considerations across genders, religions, cultures, sexual orientations and people with disabilities

The makeup of a person's identity is intrinsically linked to the way in which they discuss and negotiate sex and consent. Drawing on the perspectives of participants, this chapter highlights how and why diversities across gender, religion, culture, sexual orientation and intellectual disabilities should be considered when developing and delivering programmes on sexual consent. This section explores how the way young people identify themselves can result in them experiencing sexual consent education differently to on another. This chapter also acknowledges the importance implementing the existing frameworks and values and beliefs held by young people within these communities, to communicate modern ideas about ethical and healthy relationships in a way that is relatable and recognises the differences within their backgrounds.

For the purposes of presenting these findings, aspects of diversity discussed below have been divided into categories. However, it is important to note that this does not reflect the make-up of people's identities. People will not identify with one category below, instead these intersect between each other to create differences within and between social groups.

Gender

Gendered expectations

All young people interviewed identified as cisgender men or women. As a result of this, my participants only discussed gender in a binary way and therefore the findings on gender discussed in the following sections will be discussed within this context, referring to only men and women. It would have been beneficial for this project to examine the experiences of sexuality education from the perspectives of a broader range of genders. However, this project did not receive expressions of interest from anyone who did not identify as cisgender.

The historical discourse surrounding gender has created an environment in which women have always been viewed as the passive receivers of sex and men are perceived to be the instigators of this contact (Mintz & O'Neil, 1990). The construction of gender within this context has influenced how sexuality education is being approached in some contexts. Florence

reflected on her experiences within a faith-based school and the double standard placed on women compared to men when waiting to have sex till marriage:

“There’s such an association of sex as bad. Trying to deal with the confounding principals of sex is fine and everything that I’m doing is socially accepted but I’ve been brought up into a world that doesn’t agree with that. I think that’s happened to a lot of us. There’s a lot of the ability to compartmentalise how you view the same thing and that’s happened to a lot of us. Yeah, for guys it’s accepted, I think that’s the thing. A lot of friends would probe the question of well what if you meet a guy and he had sex and she’d be like, it’s not a problem because he doesn’t really have to wait in the same way that you have to wait and that’s so archaic. We kind of knew that was wrong and what a double standard but inherently there was this thing of oh how nice would it be if you waited for him and he waited for you and how perfect would that relationship be.” (Florence)

The constraints around stereotyped femininity has suggested to women that seeking sex based on their own desires is wrong. The same expectations are not placed on men, the desire for sex is seen as an inherent part of a male’s identity (Fenaughty, 2006). A majority of young women in this project voice support for the equal right of genders to seek sexual pleasure but also expressed feeling they were prohibited from doing so. This is a direct consequence of the way they have been socialised to passively receive sex (Cameron-Lewis & Allen, 2013). The historical universalisation of femininity has prohibited women from feeling as entitled to men to seek enjoyment from sexual activity (Carmody, 2003)

Three of the young people interviewed had known males who had experienced sexual violence and raised concerns that the gender stereotypes made disclosure difficult:

“It’s almost like for guys, like he’s not the only male I know who has had a similar experience and it’s like admitting something like that as a guy is shameful or something, which is a really toxic mindset.” (Ellie)

The challenges that Ellie’s friend faced to disclose, is consistent with the experiences of young men in previous research. When men experience sexual assault, it fails to fit within societies mould of masculinity, which can result in people

experiencing an immense amount of shame and guilt for their own victimisation (Davies, 2002; Tewksbury, 2007; Scarce, 1997; West, 2000).

These insights regarding young men who are victims have implications for consent programmes. For example, one key informant discussed scenarios in which males within a sexual consent programme make jokes about the sexual assault of another male. They highlight the importance of addressing these comments within a class and opening the discussion for why they think this:

“If you're talking about assault and a group of boys think it's funny that a male gets assaulted, that's actually something that does happen. It doesn't really happen in classes with girls I don't think as much or not that I have experienced but I definitely hear that more and hear jokes more and I hear all of these things come more from males. I think that's also because socialization but that's also why we're there to be like ‘Hey let's talk about this’. We are really upfront, if people make a joke you deal with it and you say that's not appropriate and this is why and this is what it's actually doing if you're going to joke about this, this is how it's going to function.” (Key Informant 4, Transgender, Rape Crisis)

The key informant shows how you can take negative situations within a class and turn it into a learning opportunity for young people. The key informant shows the importance of outlining the consequences of these comments and how it affects other people. The ability to have these conversations challenges gender roles and it encourages young people to understand these incidents of sexual violence from another perspective.

This section has shown that some programmes are currently not placing the same expectations on men and women as we should be. This demonstrates the importance of having gendered inclusive content, to assist in changing the narrative surrounding the way we negotiate sexual consent. The next query becomes whether gender inclusive content requires all genders to be present within a classroom when programmes are facilitated.

Is co-ed the most appropriate education environment?

Young people reflected on their experiences of consent education in either a co-ed or sex segregated environment. There were varying perspectives among key informants and young people as to whether sexual consent programmes are more appropriate to be taught in a co-ed environment. The consensus among a majority of participants was that sexual consent should be taught with everyone together as this reflects the reality of society. However, there were concerns at how candid young people would be when they are placed within this context.

Ellie attended a co-ed school and at the time of her consent programme some of her peers had concerns about the programme being sex segregated. She explained her thoughts on why she believed a co-ed environment was important:

“I think [sex-segregated] wouldn’t have been a positive thing at all because being able to have discussions with male peers to also get an insight into their experiences and to have males listen to each other and what goes on was really good.” (Ellie)

This showed the importance of being able to see consent negotiations through the perspectives of other genders. Powell (2010) found that young people can have skewed perceptions about the attitudes of their peers and how they should respond to sexual negotiations. The ability for young people to be exposed to points of view from other genders, will ideally improve their communication between them. Florence complimented Ellie’s point, stating that a co-ed environment challenged the expectations young people place on different genders:

“I think it would have been better to do it in a co-ed environment to acknowledge that everyone is on the same playing field and everyone has the responsibility to, because again, I don’t feel the same responsibility as some guys do to be like are you comfortable? We should all be asking that, so I think that would also help to break down some of the issues around, abuse and rape I guess as well if you can see who it affects and you can see everyone around you is affected. Again, coming from a place of respect I think that would be a good thing for everyone to hear in the same room, but again that’s quite hard to do when you’re already in an environment that doesn’t stipulate that.” (Florence)

This comment from Florence reflects that due to the discourse of sexuality programmes placing young women in a dominantly victimised position, she doesn't feel an equal obligation to ask for consent as she believes men do. Although Florence did state that ideally consent programmes should be run in a mixed gendered environment, she attended an all-girls schools and she expressed that it can be challenging to do this when this is not your natural school environment.

Julich et al (2015) suggests sexual consent education should be run within an environment where young people would feel most relaxed. Therefore, programmes are recommended to be taught in either mixed or single gendered groups dependent on whether they currently attend co-ed or single gendered schools, as this is students' regular environment (Julich et al., 2015). A minority of key informants and young people stated that mixed gendered environments can negatively impact how comfortable students feel openly discussing sensitive topics around consent. One key informant explained:

“Yeah get more open up if you split them up otherwise you wouldn't get anything. It's not just sex though it's anything. You put them in a group and there's a meeting. All the women would be talking, and all the men would be sitting there nodding but if you break them up, you get a different type of conversation. Things might change again but it's definitely not just Pasifika where you've got to separate them to get a different type of effect. You share differently to, if we can remove as much barriers as we can from sharing then you do that.” (Key Informant 3, Male, Government Organisation)

In the experience of this key informant, separating genders enabled young people to better engage with the content as it created a space where they felt more comfortable to share their experiences. Munro (2003) reflects the statement of the key informant in which men and women often approach discussions around sexuality differently, whether they be in a co-ed or single gendered class. Co-ed classes have the potential to some exclude genders if there are individuals who do not feel comfortable discussing these topics all together (Munro, 2003).

Mei agrees with the decision to separate genders due to her previously being the recipient of negative comments from men in her class. This negatively changed the discourse within her classroom and some of her peers were too uncomfortable to ask questions:

“The sex ed at my school, the boys, they really put the girls down. I think, it's just because they're all kids and they had no idea what they were saying

but they were just really sexist for one thing. It's hurtful at the time, so I wish, it might have been that there were really bad individuals in my class, but it might have been better if we were split up." (Mei)

The concerns raised by Mei have been reflected in previous research by Julich et al (2015) which found that women found men within sexuality classes to be immature and disruptive. Males were reported to take sexuality classes less seriously and would often make inappropriate jokes at the expense of the women (Julich et al., 2015). It is important to consider the negative impacts facilitating consent programmes within co-ed environments can have on students. If students are uncomfortable within this environment, it could have potential consequences for how much young people interact with the content.

The question then becomes how this should be navigated when a programme facilitated within a co-ed environment is what best reflects society around us. Michael echoed this concern:

"I think people are a bit more uncomfortable in the mixed gendered environment, but I also think that is something which needs to be overcome. People need to feel comfortable talking in that environment with the opposite gendered, especially because the majority of people are straight, and they need to feel comfortable having those discussions with the people they're attracted to." (Michael)

Michael shows it is important to push young people outside of their comfort zone. Segregating genders reinforces the idea that sex is something which cannot be discussed openly. Whether or not an individual identifies as heterosexual, interactions will occur with all genders and it's important that young people are taught in a context which will stipulate positive communication with others later in life. Mitchell (2017) states young people should be provided an education which prepares them for the reality of adult life and therefore they need to be taught in an environment which reflects the realities around them (Mitchell, 2017). For a majority of key informants and young people a co-ed classroom was the best way to reflect and model diverse situations which young people would be exposed to and assist to break down societal barriers within gendered dynamics.

Another key informant emphasised that no matter the perceived gendered dynamics of the classroom, to be gender inclusive you must never assume to have an understanding of the make-up of the young people you facilitate:

“... when we’re facilitating you don’t use gendered language even in the class which looks like an all-girls school, I would never just yell out to the class ‘Hi ladies’ and that seems really basic better than that is reinforcing something that maybe there’s somebody in the class who would feel uncomfortable being identified or group as part of this group.” (Key Informant 4, Transgender, Rape Crisis)

This comment highlights the importance not to assume gender based on the context in which you see within a class. Facilitators may be attending an ‘all girl’s school’ but that does not imply there will all cisgender females attending. The language you use within a classroom needs to account for diverse genders and it needs to be inclusive of this. This key informant also shows that using gendered language places facilitators in a position to mis-gender someone, and therefore you’re failing to acknowledge an important part of the way they identify themselves.

Modelling gender inclusivity through facilitation

Co-facilitating, ideally with two individuals of different genders was considered best practice by all key informants to run a programme in a way which modelled the gender inclusive content they are teaching. This applied to single gendered and co-ed schools. As one key informant explained:

“That is one benefit of cofacilitating with a female in that you can very much model some of those counter cultural gender constructions, a very tangible example of that would be how much space you give women in a conversation and in a presentation. You’re constantly modelling being aware of that, handing over to each other, checking in with each other in the programme.” (Key Informant 2, Male, Sexual Violence organisation)

As previously noted, women have been historically viewed as sexually passive and therefore their sexual agency has often been denied (Cameron-Lewis & Allen, 2013). This key

informant emphasises the importance of facilitating in a way which models an ethical relationship between men and women, as historically women have not been given an equal voice to men. This can assist in reinforcing the positive messages within the programme.

Another key informant discussed that it is not only important for programmes to model healthy behaviours between genders but to also demonstrate gender diversity through gender diverse facilitators:

“We need to have gender diverse educators because with delivering this content and it seems weird to me that you're just going to get someone random cisgender person every single time to deliver this, as if it's like another and it's not actually, you need to embody the content you're delivering sometimes.” (Key Informant 4, Transgender, Rape Crisis)

This section has shown that programmes not only need to focus on gender inclusive content but provide young people with as much exposure to diverse groups as they can. Providing young people with tangible examples helps to open up the space to further discussions on issues around gender and challenges previous stereotypes within the classroom.

Culture

Young people reflected that cultural differences should remain a base focus of all sexuality programmes as the way in which sexual consent is negotiated is not universal. Sexual boundaries can be influenced by cultural and religious practices as well as individual beliefs (Percival et al., 2010). It's important for young people to understand why and how the boundaries of other people may differ from their own and values that they stem from.

Key informants agreed that sex and consent cannot be discussed in isolation without reference of the cultural context it is surrounded by. Previous research argues, that New Zealand consent programmes are approached from a dominantly Pakeha lens (Bishop, 2012; Fitzpatrick, 2015; Julich et al., 2015; Le Grice et al., 2018; Mitchell, 2017; Pihama et al., 2016). Current mandatory sexual consent programmes are underpinned by colonised societal values and therefore oppresses individuals who experience the world in different ways (Bishop et al., 2009). They fail to consider how sexual violence may be experienced by Māori and Pasifika young people. Although New Zealand is identified as a bicultural society, the failure of consent

programmes to cater to these differences between cultures, implies Māori and Pasifika practices are considered less valued compared to westernised approaches. One key informant emphasised the importance of addressing the effects colonisation has had on the way discussions on consent are approached as well as responses to acts of unethical sexual behaviour:

“Even if that’s a really complex thing that people don’t know about, essentially all I’m saying is colonisation has done this, essentially this is what happening. Especially from Rape crisis perspective colonisation is very relevant to sexual violence, it’s essentially about power and oppression. I think that speaks to a lot of different cultures, talking about the power dynamics rather than the specifics about different ethnicities. I think that a lot of people from different cultures share commonalities because of different power dynamics.” (Key Informant 4, Transgender, Rape Crisis)

Previous reviews across sexual consent programmes within New Zealand have found that programmes which were reported more effective across cultures, had made adaptations to include content catered towards meeting the needs of specifically Māori and Pasifika students (Education Review Office, 2007). Although key informants and young people agreed with previous research in that mainstream programmes are not currently providing an equal platform for all cultural groups, they suggested that the need for programme adaptations was not applicable merely across different cultural groups. Due to the influence of westernised values, variations seen within the cultures of young people were more influential in determining when cultural adaptations were appropriate compared to variations seen across solely cultural groups themselves. As one key informant explains:

“There is variance within culture as well, so a child of New Zealand born Samoans is going to be different to a New Zealand born Samoan of Samoan born Samoans. That’s just a simple example of the complexity of this really. One size does not fit all, even within a culture, so it’s quite difficult really.” (Key Informant 2, Male, Sexual Violence Organisation)

Key informants placed greater importance on an awareness of cultural differences within classrooms compared to young people within this project. Young people reported their cultural background having little influence on how they experienced consent programmes. They did not believe they required adjustments to their programmes based on their own culture.

This finding could potentially be attributed to all participants having grown up within New Zealand culture, influenced by westernised perspectives and values. A majority of young people who identified as Māori or Pasifika expressed feeling comfortable with the open discussion of sexuality and consent but reported this topic to be off limits within their home and with the older generations within their families. Due to young people lacking this outlet at home, these conflicts between strength in cultural beliefs at times acted as a barrier for young people to gain information around sexual consent. As Sophie explained:

“Growing up as like an Islander, there's certain things that aren't really discussed out in the community or within our family. That was just like general life stuff, there's just topics that we weren't allowed to talk about, for example sexual violence, rape and all that stuff, consent, we don't even discuss that. Participating in the programme really shifted the way I was thinking and the whole outlook that I had to life, and it really challenged me because it made me question my beliefs and my values, but I really don't regret participating because now I'm just always questioning.” (Sophie)

Sophie's comparison of her families' approach to discussions on sex compared to her own further outlines the variations that can be seen within cultural generations, dependent on the strength of the connection they share with their cultural heritage. Previous research has shown that Māori and Pasifika individuals, who hold strong connections to cultural values and beliefs view the open discussion of sexual activity is viewed as Tapu (Greenwood & Cowley, 2003; Le Grice, 2014; Percival et al., 2010). The taboo nature of discussions on sex and consent was reflected by a majority of participants with Māori and Pasifika cultural backgrounds, as well as by other participants whose culture had stronger Christian values embedded within their practices. Research has attributed the taboo nature of this topic to the influence colonisation has had on cultural systems, causing a shift in communications around sexual intimacy to move from open to off-limits (Percival et al., 2010). With these differences in mind, one key informant provides insights into when it is appropriate to create adaptations to programmes and the best approach when doing so:

“Yeah, with Pacific, they love the connectedness thing, they love understanding each other through families, through your genealogies, through being pacific. You get that right and then they start warming up to you. You do get Pacific that don't identify themselves as Pacific, because

they've been growing up more non-traditional and have not been a part of that journey. It's safe to assume you can just treat them as non-pacific, as a mainstream young person. The ones that identify as pacific, you'd probably have to do a lot of connectedness stuff.” (Key Informant 3, Male, Government Organisation)

This key informant echoes the responses of young people within this project. Young people interviewed were all born in New Zealand and are accustomed to westernised values and perspectives. Traditional cultural values may become a less entrenched part of the individual's identity and therefore mainstream consent programmes are appropriate in these cases. Individuals who have grown up in a more traditional cultural environment within their home, will often hold conflicting views in the way discussions on sex and consent should be approached compared to Pakeha views. It's important to acknowledge those values within a programme and make a conscious effort to create a more inclusive programme through the use of Māori and Pasifika language, the acknowledgement of Tapu, and actively incorporating traditional values, beliefs and traditions within these programmes. Some key informants and young people described the need for relationship building sessions to occur with individuals who have grown up in a more traditional cultural environment. These sessions provide young people the chance to familiarise themselves with the facilitator of the consent programme and develop a deeper level of comfort and trust with those individuals. These sessions would occur prior to the introduction of the content within a consent programme. Research has found that traditionally when Māori and Pasifika families become aware of unethical sexual behaviour, these are incidents which are seen to impact the whole family and are therefore discussed within the collective community (Tasker & New Zealand Ministry of Education, 2014). The interconnected approach when adapting consent programmes reflects the collectivist approach seen in traditional Māori and Pasifika cultures compared to western learning styles which are often approached more individualistically (Tasker & New Zealand Ministry of Education, 2014). Taking the time to develop deeper personal connections between facilitators and young people when educating diverse cultures on sexual consent, helps to promote a more positive and meaningful learning environment.

Key informants recommended always prioritising sending Māori and Pasifika facilitators within schools with a high population of these Maori and Pasifika students as it assists students in developing a connection to the facilitators who look more like them. Facilitators of a variety of cultural backgrounds are also in the best position to adapt

programmes as they understand the needs of the students and can incorporate their own cultural knowledge and traditions within this. Where programmes lack the opportunity to match cultural demographics of facilitators to young people, one key informant suggests acknowledging your own blind spots and cultural positioning in relationship to the young people you facilitate:

“I think firstly the biggest thing is having an awareness about having blind spots in the first place and the humility to accept that you aren’t going to know it all. Which is actually a huge barrier because a lot of people don’t actually have that awareness about themselves either. It’s really just about being open about it and being honest. I find being overt about cultural differences and who I am in a programme can kind of give permission for people to contest things or challenge stuff or at least not sit there and be like ‘oh this guy doesn’t know what it’s like’ for me so I’m just not going to listen. It might true, I don’t know what their life is like, but at least acknowledge that. You’re not kind of, oppressing is a bit of a strong word but you’re not kind of hounding this person with a framework which doesn’t really work for them or relate to them, without acknowledging that.” (Key Informant 2, Male, Sexual Violence Organisation)

This highlights the importance of facilitators understanding how their approaches to consent negotiations may not reflect that of all young people they work with. Facilitators acknowledging areas of which their knowledge may be limited can allow young people to engage in what Bishop et al (2009) refers to as ‘power-sharing practices’. The recognition of a facilitators cultural blind spots, opens up a space within a classroom in which young people feel comfortable to challenge the perspectives of the facilitator and enables them to engage with the content and facilitator in a way which allows them to express their world view and how this relates to other cultural approaches.

Religion

A minority of young people in this project attended religious based secondary schools. They felt that the conservative religious based values reinforced by the schools conflicted with modern sexual practices and therefore acted as a significant barrier to receiving a holistic sexuality education. Some more conservative religious based communities are opposed to the open discussion of sexuality education (Adamczyk & Hayes, 2012; McFarland, Uecker, & Regnerus, 2011). Some secondary schools within New Zealand are not providing their students with sufficient sexual health education and refuse to acknowledge crucial parts of the required curriculum (Education Review Office, 2018). Students felt their teachers were constrained within boundaries of religious beliefs and therefore there were topics on sex they could not discuss as it may not have been without conflicting with these moral values. For example, Florence noted:

“...I think they tried to deliver the programme as best they could, but I think there were very clear lines around what they felt they could talk about and what they didn’t feel they were supposed to be talking about, so without realising it I think there was a lot of hesitancy.” (Florence)

Young people who attended religious schools described their teachers actively avoiding questions which did not fall under the values which the Church advocated for. Florence describes the approach her teachers took within this context:

“...whatever deviated from the regular programme, it would always be ‘the Catholic Church believes this or the method we use to teach or the programme that we supply was this’. So, a lot of outsourcing to deal with a viewpoint and not necessarily theirs.” (Florence)

This comment was reflected in the report by the Education review office (2018) which found that schools built on strong religious values were more likely to openly express their community values compared to the values under the required New Zealand curriculum for sexual health, with the community-based values taking priority over the latter. All young people within these schools stated sex was only talked about within the context of a loving relationship and sex was emphasised to be only for the purpose of procreation. The reluctance of religious based schools to provide young people with a comprehensive overview of

approaches to sexual intimacy limits the ability of young people to make well-informed ethical choices (Santelli et al., 2006; Waxman, 2004). Young people expressed the push of their schools to follow the strict values of the Church, attempts to steer them on a path which doesn't reflect how many young people engage in sexual activity within society. One key informant reflected on the challenges of navigating this, when religious educators raised concerns about the discussions within their sexual consent programme not reflecting the values of the Church:

“We have had some feedback, we have particular teachers in Catholic schools, well we had one teacher be a little bit concerned that we were talking a little bit too much about relationships that are happening outside of marriage or talking about sex outside of the context of a long-term loving relationship and there are still those challenges there but on the whole that thing hasn't been an issue.” (Key Informant 1, Female, Sexual Abuse Prevention Network)

Key informant one considered these rare events and overall did not consider conservative religious beliefs to be a major barrier when delivering consent education. However, for two young people within this project, the conflict between modern views and conservative religious values created limitations in the accuracy of the information their schools provided them “...*It's really ridiculous, even the science classes, there were limitations to what the science teachers were allowed to talk about in terms of reproduction.*” Florence also recalls a time in her religious based sexuality class where a class discussion on pro-life versus pro-choice turned into a heated argument between the teacher and the young people within the classroom:

“The whole argument was, half the class was really pro-choice and half the class was more conservative and obviously the school promoted right to life, not pro-choice, right to life and a lot of girls, it always came down to what if you were raped, it was never oh what if you accidentally got pregnant, example because that happens so much more than what was talked about, it was the oh but miss what if you got raped, that person should not have to have that child. I just remember my teacher saying your vagina cramps and the sperm won't go up because your body reacts to it and we were just like that's wrong! That's not correct!” (Florence)

Florence's experience above provides support as to why secondary school teachers are not in the best position to deliver consent and sexuality content. The response from this teacher demonstrates a situation in which they perpetuated their own personal beliefs on sex and projected this through the content of the sexuality class. The above scenario becomes more problematic in that the information being provided to young people is inaccurate. This raises the question if these incidents are occurring in other religious classroom settings and if students assume this to be fact. Young people have a reliance on their teachers to be provided with accurate information and a failure to do so, can result in them making ill-informed and damaging decisions based on what they believed was accurate advice.

Key informants did not express the same concerns as young people in relation to approaches of religious based schools. All key informants believed educational programmes with a focus on sexual consent could be successfully run within religious based schools by using the faith-based values held as the foundation of the Church's belief system. As one key informant explains:

“Lots of religions have fundamental values around respect and the dignity of people, so why would you not use that. If you're delivering in a religious school, it wouldn't make sense not to use their framework, why would you ignore it.” (Key Informants 2, Male, Sexual Violence Organisation)

Introducing the content of sexual consent programmes within a faith-based value system was believed to allow young people to reflect on ethical sexual practices through a context which is already relevant to their community. However, this approach only applies to young people who endorse the belief system of the religious school they attend. It would be of interest to examine how the incorporation of faith-based values impacts those students that do hold religious beliefs. The Education Review Office (2018) outlined a secondary school's approach to balancing traditional religious beliefs and diverse sexuality views. The school always referred back to a common ground of the Churches beliefs of acceptance and compassion towards everyone when linking the often, conflicting views together (Education Review Office, 2018). Two other key informants also suggested the use of the Churches materials such as the Bible which reflected the ideas being presented within their consent programmes. As a key informant suggests:

“If a sexual consent programme was brought together and Christians were applied to it, chuck in a few versus. A lot of models out there that have

Christian philosophies, but a lot of people don't realise that there are Christian philosophies around it. I know that if you pitch it in a way where it's based on principals, you'd definitely capture them." (Key Informant 3, Male, Government Organisation)

Actively incorporating in quotes from the Bible also reflects to the school and the young people within the classroom that their religious views are being respected and acknowledged throughout the programme.

Key informants agreed that faith-based values and modern sexual practices could be incorporated together within a cohesive programme. However, there was also a consensus that prior to sexual consent education, that it was important for all young people to have received a base sexuality course which covered biological based information. This was for the purpose of young people understanding the fundamentals of sex before the discussions around ethical sexual practices became more complex.

As was previously discussed young people who attended religious secondary schools reported significant hesitancy from their schools in discuss all aspects of sexual health. Therefore, a comprehensive and accurate biological base was not there to supplement the consent education delivered by outside providers later.

Young people and key informants discussed religious based approaches to sexuality education within the context of dominantly Catholic or Christian based faiths. Christianity is the dominant religion within New Zealand and therefore a majority of secondary schools who have religious foundations are based on these values (Allen & Quinlivan, 2016). It would be of interest, given New Zealand is merging into a multi-cultural society, to further understand how other religions view approaches to consent and how facilitators provide all the same platform within a programme where there may be conflicting views.

Sexual orientation

Research across New Zealand and internationally has reported that mainstream programmes are approaching sexual health through a heteronormative lens and therefore neglects the needs of young people who are not heterosexual (Gowen & Winges-Yanez, 2013; Kubicek et al., 2008; Pingel et al., 2013; SIECUS, 2004). A majority of young people echoed the consensus from previous research stating their school based sexual health classes were approached through a one-sided perspective of sexual intimacy resulting in the education being irrelevant for anyone not identifying as heterosexual. As Evelyn explains:

“Yeah it was very heteronormative, based on the assumption that most of us are straight, which I mean I guess is true but there was nothing to do with the LGBT community. That was the same with other respects of the class where we didn’t talk about that sort of thing because that was fine that was accepted.” (Evelyn)

A study by Gowen and Winges-Yanez (2013) found that passive silencing in which LGBTQIA+ content is non-existent within sexuality programmes causes young people within these communities to feel alienated from their peers. Young people who attended faith-based secondary schools noted particular push back from their schools when questions were raised within their health classes about sexuality. This highlights a significant but challenging intersection of navigating respecting conservative views while acknowledging sexual diversity within a classroom. A more extreme case within interviews but an important example to note about the tension between religion and sexuality is from Ellie with her experiences of the LGBTQIA+ community being actively ostracised by her Principal within an assembly. Ellie had an outside provider facilitate a consent programme at her religious based school. She explained the school had received backlash from parents as to the inclusion of LGBTQIA+ content within this programme. She elaborated on her principal’s response to this:

“The principal even said oh yeah that was our fault, we need to have a discussion with the programme coordinators to make sure we’re on the same page as to what is going to be talked about. So, we’re not going to talk about gay people again pretty much.” (Ellie)

This comment shows the challenges that members of the rainbow community face to express their identity in an environment which actively pushes against this. It

is important to consider the implications the comments of a role model, such a principal would have had on openly LGBTQIA+ individuals or those still struggling to figure out the way they fit into the world. Young people who identified as LGBTQIA+ within a study by Gowen and Wings-Yanez (2013) stated if schools and members of staff were more open to discussing issues of gender diversity, they would have felt less scared and isolated within school. Thus, schools which actively silence LGBTQIA+ young people could marginalise these students.

One key informant reflects on a similar finding when searching for examples of consent or non-consenting behaviours within media to use in their consent programmes:

“It’s really easy to find queer example where there’s something going on and that might not be consent, it might be consent, but it might be something else. Like one person is in love with one person and one person is not gay or something, which often could lead to the consent conversation as well or it’s just a sad story. So, it’s really hard to find positive one, which I think is an interesting thing.” (Key Informant 1, Female, Sexual Abuse Prevention Network)

This quote highlights the challenges of finding mainstream media examples which show LGBTQIA+ young people within ethical sexual relationships. McNeill (2013) notes that often when LGBTQIA+ content is included within sexual health programmes; risks of sexual activity often becomes a focal point within these discussions. Consent programmes are still largely heteronormative and LGBTQIA+ relationships are not discussed in positive context (Mitchell, 2013). This could suggest broader society may although be accepting of sexual diversity, diverse sexualities, people have not necessarily normalised this in the same heterosexuality has been normalised.

Approximately half of the young people had stated when sexuality programmes did attempt to incorporate sexual and gender diversity within the content and delivery this was often a secondary thought. Ellie expands on this:

“... I think it was definitely a lot more inclusive than previous discussions but it’s always only a side note, when you and a boy or it could be a boy and a boy or a girl and a girl and then they just carry on as opposed to thinking

about the nature of the whole programme and the messages that are taking place. You know like you're allowed a conversation to but were not going to make sure it relates to you as well." (Ellie)

This quote demonstrates the difference between an inclusive programme which consciously thinking about how all aspects of the education will relate to all sexualities and a sexuality diverse aware programme. I use this phrase to describe programmes like Ellie mentions above, which have an understanding that there are differences between sexual orientations which need to be accounted for within programmes but lack the knowledge base to actively incorporate those changes into the programme itself.

A majority of young people who had participated in further sexual consent education through outside providers noted the visible change in the approaches taken by facilitators to be inclusive to a broad spectrum of sexual orientations. As Kate explains:

"Even in things like pronouns, for instance, when a teacher was discussing consent they'd always refer to, so I went to an all-girls school, when he does this or when a boy does this, and just little things like that, so just making it seem like it was always a boy you were going to have sex with. Then in the Mates and Dates programme it wasn't assumed to be a boy or a girl, and some of the content featured situations of consent involving, you know, a lesbian relationship or a gay relationship, and, just not that assumed heterosexuality, I guess, acknowledgement that things like rape can happen to everyone, it's not, you know." (Kate)

This demonstrates that deciding not to specify gender or sexual orientation with programmes was an effective way to not only to avoid excluding groups of people, but to also reinforce that sexual violence doesn't discriminate across social groups. One key informant reinforced that the use of non-binary and fluid language way was a simple but powerful change in the way you deliver a programme which creates a more sexually diverse environment. As this key informant explains:

"I mean I don't know if everyone would agree with my approach but my approach to that, is I assume that in any group I'm talking to that there are different sexualities. I'm always quite overt about trying to include them in my language. I'll always talk about partners rather than boyfriends or

girlfriends, assuming heteronormativity. It's just the little things like that. It is kind of hard because sometimes you do go onto the norm that you've been shown for your life or your own sexuality but think if you proactively and overtly acknowledge those things in the room and the way you talk reinforces that and I think that's really powerful and can be quite inclusive to different people.” (Key Informant 2, Male, Sexual violence organisation)

This demonstrates that there are easy adjustments programmes can be making to be more inclusive to social groups who haven't always been prioritised within this type education. Young people who identify within those social groups will recognise those changes and they can have meaningful and positive impacts. Mainstream programmes which assume gender and sexual orientation of the classes they facilitate, can force students to be placed within a group they may not feel as though they fit within that label. Giving the person that title without those considerations you fail to acknowledge and undermine part the way they identify themselves.

In order for sexual consent programmes to be inclusive to all sexual orientations, all aspects of the content and delivery style must be tailored accordingly. As key informant one explains:

“It's not just about inclusiveness it's about making those as predominant and equal in the entire lesson as a heterosexual man, woman relationship. That's basically how we try to do that and so every exercise you do and everything you say include diverse genders and sexualities. If you are in some scenarios using a very binary scenario you explain why.” (Key Informant 1, Female, Sexual Abuse Prevention Network)

This section has highlighted the importance of sexual consent programmes equally privileging all forms of relationships and sexualities. Comments made by young people and key informants have demonstrated the need for all programmes to actively consider the needs of all students which aids in the normalisation sexual diversity. Lack of knowledge by teachers to effectively adjust programmes or conflicts between existing value and beliefs systems with, sexual diversity was shown to be significant barriers for the rainbow community to be given an equal platform with sexual consent education. Issues which need more attention to make positive changes to better incorporate the needs of these young people within this content.

Working with young people with disabilities

Previous literature has shown that the level of knowledge about sexuality is often lower in people with intellectual disabilities (Dukes & McGuire, 2009; Murphy & Ocallaghan, 2004). This is often because people with disabilities have been left out from participating in any form of sexuality education, including being provided with information on sexual violence and consent (Murphy & Ocallaghan, 2004). It therefore is important to make an active effort to involve them within this conversation and ensure they have the information they need to make safe choices. As one key informant explains:

“So, some of the people we have worked with might have quite unpredictable behaviour so they might be more likely to just yell out sex or penis at the room and I think having done that, they’ve usually been told off for doing that. What I think is valuable for them is that we create a space in which they can safely talk about sex and sexuality learn a bit about the unsafe stuff and also that we’re creating a space where we can encourage healthy relationships as well because I think that people can often be really worried about sex and relationships with people with learning disabilities because they’re worried they’ll get into a situation that they can’t navigate and people with disabilities can absolutely have healthy sexual relationships and romantic relationships that might not involve sex but might be romantic and actually allowing them the opportunity to talk about that is really important.” (Key informant 1, Female, Sexual Abuse Prevention Network)

This comment highlights the importance of providing a space in which people with intellectual disabilities can express themselves. The example of allowing people to shout out names of genitalia within the classroom is a good example of this. This could potentially assist in allowing these young people to feel more comfortable discussing issues around sexuality and asking questions. Further research from the perspectives of young people with disabilities would need to be conducted to see if this is effective. Key informant one also touched on a point which had been reflected in previous research, that there has been a historical assumption that people with disabilities are unable to have healthy, safe and ethical relationships (Murphy & Ocallaghan, 2004). Gill (2015) reports that sexuality education treats intellectually disabled individuals as passive receivers of sexual activity. This denies the sexual agency of these people

and fails to acknowledge they are capable and able to make ethical sexual choices, if being provided with the tools to do so.

Previous research has shown that due to their challenges in cognitive abilities to understand concepts and situations, they are more vulnerable to manipulation from particularly non-disabled members in society as well as abuse (Gill, 2015). Therefore, adjustments within the approach and content focus of programmes need to be considered to account for this. Key informant one discussed the topics which they tend to focus on when running programmes with disabled young people which differ from the focus of more mainstream programmes:

“Looking at lots of examples, we talk about consent a lot then we do some identifying bad things, in that programme we talk about being able to say stop and how to ask someone to stop doing something to you which we don’t talk about in other programmes because we want to put the ownness on the person who is doing the harm, however with people with disabilities we do find that important to teach them that there are occasions, there might be an occasion where they to be able to say no and stop something happening to themselves and we spend a lot of time talking about where to get help. That’s something we recap every session, so we talk about all the different people they can go to, so there group leaders at the day programme they’re at they can come and talk to us, we introduce them to the staff at Rape Crisis or HELP so either or, that’s quite a big emphasis there.” (Key Informant, Female, Sexual Abuse Prevention Network)

The Education Review Office (2007) found that approximately one fifth of secondary schools are currently catering for students with learning disabilities through programme adjustments. However, one key informant raised an important concern that merely adjustments to a programme, will not be sufficient quality of education as the learning pace and ability within the classroom will vary for these individuals:

“I think it’s important to consider them and often when there’s people, kind of high functioning disabled people in groups in schools, it might not be appropriate that they are a part of a mainstream programme because they concepts and the speed at which they’re talked about is so quick, that they really don’t maybe understand it fully, so it’s kind of like is it more dangerous

that they get little snippets of information rather than understanding it fully. Often you might see, because you want them to feel included because they're there, with maybe some support staff, but really is it effective education? probably not. I guess, you really have to think about how to deliver that properly." (Key Informant 2, Male, Sexual Violence Organisation)

There remains minimal research on best practice approaches to facilitate consent programmes for young people with intellectual disabilities (Gill, 2015). A majority of the literature looks at the capacity for these young people to consent to sexual relationships rather than how best to foster their ability to have healthy sexual negotiations (Dukes & McGuire, 2009; Murphy & Ocallaghan, 2004). These two key informants have suggested that young people with intellectual disabilities do require separate programmes which can adjust the way the information is presented and the pace at which it is taught, to best fit their needs. As consent programmes have had a minimal focus on the needs of young people with intellectual disabilities thus far, moving forward it is important future developments are aware of these considerations discussed by key informants above (Gill, 2015).

Summary

This chapter has explored five potential parts of young people's identities which should be considered when developing and delivering consent programmes if they are to be inclusive and relatable. The results revealed all participants felt mixed gendered classrooms were the best environment to facilitate consent programmes in as it reflects the reality of society. This was not without reservations from some key informants and young people that some young people find discussing sex in co-ed classes uncomfortable and thus, it restricts their ability to interact with the content. This chapter then examined the differences between and within cultures when discussing sex and consent and found differences within cultures should play a larger role in informing how programmes should be adapted. This section also explored the challenges of consent programmes navigating conservative religious beliefs when delivering content on conflicting modern sexual practices. This chapter also provided beneficial insights into strategies which help to incorporate sexual diversity within consent education content and how best to adjust programmes when working with young people with intellectual disabilities. This thesis will now move to its concluding chapter to summarise the results of this project.

Chapter 6: Discussion

This concluding chapter summarises the key points highlighted in the previous two chapters and will discuss the implications that these findings may have for the provision of more intersectional and inclusive sexual consent programmes for secondary schools. Sexual violence and consent education have become more prominent within the public eye in recent years in New Zealand. Despite these developments, no research has yet to explore in-depth what an inclusive and relatable sexual consent programme may look like for young people within New Zealand. This project aimed to contribute to knowledge in this area by exploring what the current landscape of sexual consent education in New Zealand secondary schools looks like and the perspectives of how young people negotiate consent. This research also examined young people's experiences in this context as well as the challenges to developing and delivering consent programmes in a way which is meaningful and impactful to a diverse student population. To achieve these aims, this project sought the experiences from young people and key informants as the foundation for this research. This study brings attention to the complexities of accounting for differences across many aspects of young people's identities and the importance of further research being implemented to understand these needs in more depth.

Perceptions of consent and best practice approaches

Chapter four provided a landscape for the current availability of consent programmes for secondary schools. Young people described the ways they currently perceived consent and the complexities of negotiating this across different contexts. This section was then informed by the perspectives of both young people and key informants as to what they perceived to be best practices approaches for delivering this content to young people.

It was visible within this section that both young people and key informants made a clear distinction between approaches to consent education being implemented as part of the mandatory health curriculum versus specialised programmes facilitated by external providers. External programmes' sole purpose was consent education and therefore issues surrounding this, were considered to be explored in more depth. The external programmes were thought to include content which better reflected the experiences and needs of young people. Key informants emphasised that these programmes were founded on previous research and

evaluations which informed best practice approaches. Therefore, facilitators who run these programmes were, according to participants, better positioned to respond appropriately to complex questions and scenarios. These points will be discussed in more depth in the following paragraphs.

The findings showed that mandatory health programmes which were used to deliver sexuality education in schools maintained a risk focused approach, with a strong emphasis on the negative consequences of sexuality activity. All young people interviewed experienced these programmes as one form of their sexual consent education. This approach was described as perpetuating the idea of sex being taboo for young people. These forms of programmes placed individual responsibility of rape avoidance onto women (Cameron-Lewis & Allen, 2013; Carmody, 2006; Scheel et al., 2001). Presenting sex within a negative light prevented a majority of young people who were interviewed from viewing themselves in a sexually positive way, by discouraging the expression of their own sexual desires and needs. The findings indicated as a result of this, programmes in this form were having a detrimental impact on particularly young women by denying their sexual agency and promoting victim-blaming attitudes and reinforcing stereotypic gender roles. All young people interviewed agreed this approach oversimplified the complexities of negotiating consent and presented an unrealistic portrayal of sex, which they felt often left them unprepared to handle difficult real-life scenarios. The concerns young people raised about the negative impacts of risk focused approaches to consent education have echoed the findings of previous research (Abel & Fitzgerald, 2006; Education Review Office, 2007; Fitzpatrick, 2015; Thomas & Aggeleton, 2016). The findings from previous research highlights the lack of progression in content and approach within the New Zealand curriculum for sexual health education. Thus, this thesis argues that such approaches should be revised given the detrimental impacts of this approach continue to out-way positive outcomes for young people.

Currently in New Zealand, schools have discretion with regards whether young people will receive additional consent education. All key informants discussed a lack of consistency in the consent education young people receive, with some receiving high-quality education and others will receive next to none. This highlights the need for a standardised level of education all young people must receive. Further communication would need to be had with Ministry of Education to discuss setting an allotment of time schools must spend on consent education to achieve these goals.

Overall young people interviewed placed more importance on gaining verbal affirmation from their sexual partners when engaging in sexual activity compared to non-verbal affirmations. Verbal consent was considered by participants to be the clearest way for individual boundaries to be established and/or clarified when participating in sexual activity. The experiences of participants indicated that this process of establishing boundaries was a gendered experience. Females participants who were in heterosexual relationships, had a tendency to place greater responsibility onto their male partners to seek consent rather than them actively communicating it. Male participants, reflected this statement, feeling a greater obligation within their relationships to ensure they had gained verbal consent from their partners. Despite young people interviewed having placed more importance onto verbal affirmation in the early stages of their relationships, non-verbal indicators were used more often for a majority of young people. These findings are in line with previous research, finding a majority of consent negotiations between young people occur non-verbally (Jozkowski et al., 2013). Several young people discussed using non-verbal indicators more often as they felt this was more conducive to romance, however these indicators of consent can be easily misinterpreted. Young people interviewed expressed the accuracy in which they could interpret non-verbal cues of consent by their partners became easier as they became more familiar with them.

Young people interviewed felt that familiarity within a relationship created an openness between them and their partner to express their own desires and needs. However, the closer connection particularly women within this study felt to their partners the more likely they were to place the needs of their partner over their own sexual pleasure. Several participants reported their long-term partners having underlying feelings of entitlement toward their right to sexual activity and believing that consent is something that once established does not need to be re-established in long term relationships. These findings highlighted the importance of programmes addressing the complexities which come with strong emotional connections attached to sexual intimacy.

Mandatory programmes were shown to oversimplify consent negotiations between young people. All young people raised concerns that programmes often implied that sexual activity would always be within the boundaries of either positive or negative experiences, yet this was not the way they experienced sex in their own relationships. A majority of unethical sexual experiences that young people had desired more information on how to navigate were circumstances in which young people had passively consented to sexual activity they hadn't

desired due to contextual influences, including peer pressure and alcohol consumption. These findings emphasised the importance of programmes addressing consent negotiations in relation to external pressures and ‘grey areas’ in more depth as these were perceived by young people to be situations where consent is most likely to be misinterpreted.

There was an agreeance among all participants that the ultimate purpose of externally facilitated consent programmes was to fill the gaps in knowledge that mandatory programmes neglected and have been previously outlined within this discussion. An important aspect of being able to negotiate consent effectively was for young people to have the ability to communicate and disagree in a healthy way with their relationships. Therefore, it was recommended by key informants that consent programmes should be facilitated within a broader relationship building framework. All key informants reported that unfortunately schools often use consent programmes as a responsive measure when their school has experienced reports of sexual violence occurring, as opposed to their intended purpose as a preventative. This limits the ability to assess these programmes as a primary prevention as in most instances, programmes are entering schools at a time where acts of sexual violence are already occurring. Therefore, these programmes become more about reducing the prevalence of these.

Adapting consent programmes to meet the needs of diverse student populations was thought by participants to be heavily dependent on the skills and knowledge of facilitators to be able to do so effectively. There was a consensus among a majority of young people that secondary school teachers were not in an ideal position to facilitate these programmes and that there should be involvement from a specialist sexual violence organisation. Young people reported a sense of reluctance from their teachers to discuss all aspects of sexuality. It was important for young people to be treated as equals by facilitators allowing young people to lead the discussion. Teachers often approached this education from an authoritative standpoint, resulting in young people feeling their opinions were less valued. Facilitators needed to be capable of managing a variety of reactions from young people. A crucial quality within facilitators was found to be their ability to open a safe space where young people could express their opinions and differences in an environment which demonstrated equal privilege of one person’s identity to another. All key informants emphasised that facilitators go through extensive training prior to working with young people, however as the number of programmes and facilitators increase, it may leave room for more variation in the standard of facilitators as well.

Intersectional approaches: What do we need to be aware of?

Chapter five focused on five key potential areas of young people's identity which should be considered when developing and delivering inclusive sexual consent education. These areas were gender, sexual orientation, culture, religion and working with individuals with disabilities. This project drew upon the experiences of young people as participants of consent programmes based on how they identify themselves as well as key informant's insights into programme adaptations with these identity features in mind. The findings showed there were not only differences in how young people experience consent education between groups but also within groups.

A majority of young people felt experiencing consent education within a mixed gendered environment was important as it reflects the reality of society. Mixed gendered environments facilitated the exposure to perspectives of consent negotiations from other genders. However, previous research has found that students should be taught sexual health education in the most natural and comfortable environment achievable (Julich et al., 2015). Therefore, several young people and key informants highlighted the challenges of facilitating a mixed gendered consent programme when for some students a mixed gender environment is not their norm. In the experience of a minority of key informants, having mixed genders prevented the open discussion surrounding some topics as some young people felt uncomfortable discussing sex around opposite genders. These indicate a need for more in-depth research to be conducted in this area as there is no consensus as to what may stipulate the best learning environment from a gender perspective. It is inevitable that all young people will have to negotiate forms of relationships with all genders, no matter their sexual orientation at some stage in their lives. This raises the question that although some young people might be uncomfortable discussing sex in the presence of opposite genders, is it not better to facilitate these difficult conversations within an environment where they can make mistakes, such as a programme in a controlled setting.

A majority of mainstream and some externally provided consent programmes in New Zealand are underpinned by colonised societal values and therefore approach consent education from a dominantly Pakeha lens (Bishop et al., 2009; Fitzpatrick, 2015; Le Grice et al., 2018). It has been found that people who are part of Māori and Pasifika cultures may view the open discussion of sexual activity as Tapu (Greenwood & Cowley, 2003). Due to this conflict

between cultural approaches to this topic, it has often been assumed that adaptations need to be made to consent programmes in order to cater for diverse cultural needs. However, findings within this project, contradicted this and found that the extent to which young people identified with their cultural heritage was more influential in their views on consent than their culture itself. All young people in this project had grown up in New Zealand and had adopted westernised approaches to consent negotiations, therefore their cultural identity had little impact on how they experienced this education. One key informant recommended that people who had stronger cultural connections required more relationship building interactions with their facilitators prior to the beginning of the programme to be more open and accepting of the content. A report by Synergia (2017) found that Māori and Pasifika young people were over twice as likely to experience unethical sexual behaviour in secondary school when compared to other cultures. It would be of interest to see if more effective cultural adaptations would aid in a reduction of Māori and Pasifika as at-risk minority groups. This study concluded that as the young people interviewed did not identify strongly with their cultural heritage, they required no programme adaptations. This conclusion is based on a small sample and thus may not reflect the majority of Māori and Pasifika young people.

What research currently refers to as ‘mainstream’ programmes, are programmes which have been developed based on Pakeha views of sexual negotiations (Tasker & New Zealand Ministry of Education, 2014). Historically Māori have been forced to merge into laws and legislation formed under westernised beliefs (Le Grice, 2014). This raises the question as to why research is examining at adapting ‘mainstream’ programmes to meet the needs of Māori and Pasifika, when these programmes have been underpinned by a set of westernised values which do not relate to the way traditional Māori culture views sex (Le Grice, 2014). This approach to research implies Māori and Pasifika cultural beliefs are less important than the influences of westernised beliefs. This in turn is helping to perpetuate the oppressive consequences of colonisation. Perhaps future research should move to focus on the re-evaluation of the approaches of existing programmes, to create a programme which could equally privileged Māori, Pasifika and Pakeha cultures.

The findings of this project also revealed these programmes assume the heterosexuality of the majority of young people, which had resulted in the marginalisation of those who were not heterosexual. As in the previous discussions on culture, the oversight of sexual diversity within programmes, implies that meeting the needs of young people who do not identify as heterosexual is less important. Gowen and Winges-Yanez (2013) state failing to acknowledge

the existence of diverse genders and sexual orientations assists in ostracising these young people who hold these identities. This experience of isolation was found to be particularly visible between the intersection of LGBTQIA+ content being discussed within a religious context and receiving backlash from concerned parents and faculty as to the inclusion of this. Several key informants noted that othering is also perpetuated by the medias lack of positive representation of LGBTQIA+ relationships. All key informants reinforced that the use of non-binary and fluid language to be an easy but impactful way to deliver programmes which equally privileged all young people. These best practice approaches recommended by key informants not only have merit in informing future deliveries of specifically consent programmes but also more broadly within the guidelines of the New Zealand curriculum itself. Labelling young people under a name that doesn't fit with who they are undermines an important part of the way they identify themselves. Therefore, there needs to be an awareness of the negative impact of heteronormativity when addressing young people across all aspects of their education

As touched on above, young people who attended religious based secondary schools, the conservative religious values which underpinned their approaches to sexual health education were found to conflict with modern sexual practices. Young people raised concerns that religious schools tend to exclude discussions on sexual health, including information on contraception, sex outside the context of marriage and were heteronormative, as they are not in line with their moral beliefs on sex. These findings have been supported by the recent report by the Education review office (2018) where religious values within schools took priority over content guidelines within the New Zealand curriculum. The failure to provide young people with comprehensive sexuality education denied young people their sexual agency. As a result of this may limit their capability of making well-informed, ethical sexual choices and resulted in these young people receiving a skewed and at times inaccurate perception of sexual health and consent. Bishop et al (2009) stated that facilitators need to have a high level of awareness about their own value systems in relation to who they teach. These findings provide important perspectives from young people as to why teachers are not best positioned to facilitate consent programmes, as it was evident throughout these findings that some teachers within this context projected their own values and beliefs about sex onto young people in this project when this was not in line with the way they viewed this topic.

Key informants did not voice the same concerns as young people when discussing consent programmes within a religious setting. It was suggested by all key informants that relating the content of consent programmes back to faith-based values was an effective way to

make the content relevant to religious based schools. This has been found to be a common approach by existing consent programmes as it delivers the content within their existing belief system (Education review office, 2018). Although, this approach has been found to be effective for young people who hold religious beliefs, this approach does not consider how this impacts young people who are attending religious schools but do not identify with that faith. It would be of interest to explore more in-depth the way this approach is experienced by religious compared to non-religious students in this setting. Key informants also reported experiencing some resistance from schools when discussing topics that were considered taboo, such as sex outside of marriage and contraception. Facilitating holistic sexual consent programmes for religious based schools consequently becomes a balancing act. On the one hand, respecting and incorporating religious values within the content and delivery of programmes is an important aspect of to achieve inclusivity. However, this has the potential to impact how effective these programmes can be within this context if facilitators have to compromise the inclusion of some content for programmes to be accepted into religious schools.

The final aspect which was focused on when considering how to deliver inclusive consent programme based on differences in young people identities, was working with young people with intellectual disabilities. This project did not interview any young people with disabilities and only one key informant had extensive experience working with this community. Therefore, the conclusions drawn from these findings were minimal but still important in informing future research and programme adaptations. There are significant differences between approaches when working with young people with intellectual disabilities compared to mainstream consent programmes. Mainstream programmes avoid placing individual responsibility onto young people to prevent sexual violence. However, for programmes specifically designed for young people with disabilities, the key informant felt it was important to inform these young people of times when they may need to prevent harm themselves. Given the spectrum of intellectual disabilities, programme adaptations in these instances are most likely not sufficient to meet the needs of these young people. Due to the amount of content and pace at which education is delivered, a key informant noted some young people with intellectual disabilities may only absorb pieces information. They felt this may result in young people being placed in dangerous or confusing situations.

This study also reported on several barriers which are currently limiting the potential for consent programmes to make a larger impact. The first being that young people's main source of information on consent was never their sexual consent programme. Young people's

viewpoints are being dominantly shaped by the people around them. Students are being socialised within an environment which reinforces victim-blaming attitudes along with expectations around gender role. The scale of these negative ideas being reinforced in other aspects of young people's lives often outweighs the ethical sexual practices programmes advocate for. The findings show that alternative sources of information on consent are currently acting as socio-cultural barrier, which limit the capability of programme effects to be long-lasting and meaningful. An important aspect of these programmes then becomes addressing these outside sources and the impact it can have on young people's perspectives of sex. Ideally this would aid in reducing the influence these external sources have over the practices of young people.

Limitations

This thesis is based on a small qualitative study, consisting of interviews with ten young people and five key informants. Therefore, this project did not yield a large enough scope of information to produce findings which would be generalisable. However, by employing qualitative research it was not the intent of this project to be generalised, rather to examine in-depth how consent programmes are developed, facilitated and then experienced by young people within secondary schools in New Zealand.

A majority of participants did not experience consent education within a specialised programme, rather in most cases consent education was provided as a section of a broader sexuality education programme. This invariably shaped how participants discussed their experiences with consent education in this project. Participants did not clearly distinguish their experiences of consent education from broader sexual health/sexuality education they had experienced. Although, these findings provide insight into how consent education intersects with other aspects of sexual health/sexuality education, it does mean that there are limited insights in the study into how specific consent education programmes are experienced, since this is not the format in which most participants received their education in this area.

Recruiting a range of young people to interview for this project was a challenge. As previously mentioned in the methods section, this resulted in this project lacking diversity in terms of participants. All young people identified as either cisgender men or women and all, but two participants were heterosexual. Perhaps as a consequence, young people discussed

gender within their interviews in a binary way. The way that young people received consent education was also discussed from a dominantly heterosexual perspective. Therefore, this project was unable to provide in-depth insights into the way young people who have diverse sexual orientations and genders are currently experiencing consent education. However, key informants interviewed provided additional insights and therefore this research was able to consider issues of diversity to some extent. It should be noted that for a project to provide a more in-depth understanding about the experiences of these communities within this context, it would be beneficial to have a focus on one aspect across either the gender or sexual orientation spectrum. For example, focusing on the experiences of consent education programmes from the perspectives of solely bisexuals or solely transgendered young people.

A final limitation for this project is that the interview questions for young people were developed under the unintended assumption that the young people who participated in this project would be sexually active. Although previous research has found that a majority go young people in New Zealand will have their first sexual experience when they are still in secondary school, this does not apply to all young people (Jackson et al, 2000). It is important to acknowledge that consent negotiations are not isolated within relationships of which sexual activity is an aspect of. There are many forms of relationships and for some sexual activity will rarely or never be at the centre of them. It is equally as important to examine how consent programmes are being experienced by both young people who are already engaging in sexual activity as well as those individuals who may beginning participating in sex at a later stage in life or not at all.

Recommendations

The previous literature on sexual consent education within New Zealand and insights have been gained from interviews conducted with both young people and key informants to inform several recommendations discussed below. These may assist in consent programmes more effectively catering to a diverse student population as well as improve the overall quality of the consent education they receive. Delivering inclusive consent programmes for young people is a complex task and the unfortunate reality is, is that there will never be a solution which enables programmes to successfully cater to the needs of every student. It is still important to consider

these suggestions moving forward, as they are reflection young people interviewed felt they needed for an inclusive consent programme.

Recommendation 1. Consent education for secondary school teachers

The findings provided additional support to previous research which shows there is inconsistency in the standard of delivery for consent programmes when facilitated by teachers. Teachers still play an important role in this education as they can have a powerful influence in continuing to reinforce positive messages from programmes within their schools. Young people in this project reported this was not currently occurring and that teachers were failing to continue the open discussion surrounding issues on consent after external providers had left.

I suggest that whenever external providers facilitate a consent programmes for young people within a secondary school, that teachers at this school also participate in a separate programme on consent. Consent programmes are fairly new, and teachers may not have received this education themselves. It is important that there are trusted individuals within these schools who understand the complex experiences of young people and know how to respond appropriately to disclosures of sexual violence to provide the additional support these young people need. Through this, teachers can become more informed about ways in which diversity can be incorporated into other aspects of young people's education and why these are important steps to be taken. Providing separate programmes may also aid in placing a sense of responsibility onto the school in becoming actively involved in pushing against negative societal views on sex

Recommendation 2. Regular New Zealand wide evaluations

The Education review office has conducted several nationwide reports on the landscape of sexuality education within New Zealand (Education review office, 2007; 2018). A major issue is the length of time between these reports being conducted. Comparing results between the 2007 and the 2018 reports, little improvements were noted to catering for the diverse needs of New Zealand young people and the overall standard of education being provided. The implementation of annual reports would provide a more consistent overview as to what is currently working and what needs to be improved within this education. These reports can then inform new policies and where government funding should be directed each year.

Recommendation 3. Standardisation across New Zealand curriculum

The New Zealand curriculum currently has a guideline as to what is recommended to be included within sexuality education (Ministry of Education, 2017). This results in the content covered to be subjectively decided by individual secondary schools based on what they deem to be important aspects of sexual health (Ministry of Education, 2017). It is recommended that there become more clear obligations imposed by the government as to the topics covered on consent by schools and the allotment young people should be given to cover these topics. This would in turn assist in providing young people with a consistent standard of education.

Possibilities for future research

It would be of interest to examine how consent programmes are experienced by young people who have not engaged in sexual activity. Consent is a key aspect within all forms of relationships. For this reason, it is important for programmes to ensure that the content and delivery style is relevant not only to young people who engage in sexual activity.

Previous research has found the most effective way to see long lasting attitudinal and behavioural changes from programmes is to reinforce positive practices over time (Quinlivan, 2006; Thomas & Angleton, 2016). The long-term impact of consent programmes has rarely been assessed. It would be beneficial for longitudinal studies to be conducted with young people who have participated in such programmes to see if they are having the desired effect in the longer term. Key informants reported that the length of these studies and lack of funding to conduct them have been on-going barriers in conducting this research. Further cooperation from schools, young people and the government would need to be seen to gauge lasting impacts.

Thirdly, as these findings have discussed the values and beliefs which have underpinned the development of consent programmes have often been based on westernised approaches to discussions on consent. Future studies may consider stripping back these programmes to the values and beliefs which they were originally underpinned by and examining ways in which Māori and Pasifika cultural approaches could be equally privileged in programmes a Pakeha ones.

Lastly, merging young people into mixed gendered environments purely for the purposes of consent programmes has been discouraged as it places young people in an

unnatural learning environment (Julich et al., 2015). Sex-segregated environments are potentially facilitating a barrier for young people feeling uncomfortable communicating with opposite genders. This may prolong interactions which will occur later in life. I would encourage future research to be conducted on trial programmes to explore the value of merging young people from 'single' gendered to mixed gendered environments when participating in consent programmes. Techniques within this may be examined to see if feelings of unease experienced by young people in this unfamiliar environment can be managed and even benefit young people. One key informant suggested relationship building exercises with young people who hold strong ties to cultural beliefs to strength the connection between participants and facilitators, making a more comfortable environment to deliver these programmes. Perhaps a similar approach could be used when combining young people into mixed gendered programmes from existing gendered schools to make an unfamiliar environment more open and safe space.

Conclusion

This thesis has emerged at a time where an increased breadth of research is being informed by the experiences of young people and providing them with the opportunity to be actively involved in the further development of consent programmes based on their unique needs. Catering for the diverse needs of young people is complex and parts of young people's identity continually intersect resulting in no one person perceiving consent and sex the same way. These findings hope to raise further awareness of factors which should be considered when developing and delivering consent programmes to a diverse student population. Ideally this thesis will allow the experiences of diverse young people who have been previously oppressed by these approaches to be heard and for them to drive the changes within sexual consent education toward a programme which celebrates the identities of young people.

Appendices

Appendix A: Ethics Approval



Phone 0-4-463 6028
Email judith.loveridge@vuw.ac.nz

MEMORANDUM

TO	Laura Barnes
FROM	Dr Judith Loveridge, Convenor, Human Ethics Committee
DATE	31 May 2018
PAGES	1
SUBJECT	Ethics Approval: 26095 An intersectional approach to sexual violence prevention?: Young people's experiences in New Zealand

Thank you for your application for ethical approval, which has now been considered by the Human Ethics Committee.

Your application has been approved from the above date and this approval is valid for three years. If your data collection is not completed by this date you should apply to the Human Ethics Committee for an extension to this approval.

Best wishes with the research.

Kind regards

Judith Loveridge
Convenor, Victoria University Human Ethics Committee

Appendix B: Parent information sheet



An intersectional approach to sexual violence prevention?: Young people's experiences in New Zealand

INFORMATION SHEET FOR PARENTS

Thank you for your interest in this project. Please read the following information sheet to be provided with a more extensive background of this project. If you have any questions, queries or concerns following reading this, please do not hesitate to email the researcher with the contact details provided.

Who am I?

My name is Laura Barnes and I am a Master's student in Criminology at Victoria University of Wellington. This research project is work towards my Master's thesis.

What is the aim of the project?

This project aims to investigate what sexual consent education is available in New Zealand schools, what participants view the purpose of sexual consent education in secondary school as and what their experience of being delivered consent education in this context. Third, what an inclusive approach in New Zealand schools looks like and what the challenges are of programmes being meaningful and impact to participants.

This research has been approved by the Victoria University of Wellington Human Ethics Committee 0000026095.

What is involved if your child agrees to take part in this project?

Your child would be interviewed in a mutually agreed upon location such as a Victoria university meeting room, a meeting room in your youth group organisation or meeting room within a quiet café. I will ask them questions about their experiences with participating in sexual consent programmes in New Zealand. The interview will take approximately one hour of their time. I will record the interview and write it up later. Your child will be given the opportunity to take breaks during the interview when needed, they can stop the interview at any time, without giving a reason. They are able to withdraw from the study by contacting me up until the 1st of October if they change their mind. If they withdraw, the information they have provided me will be destroyed or returned to them.

What will happen to the information ?

This research is confidential. This means that the researchers named below will be aware of your child's identity but the research data will be aggregated and their name will not

be disclosed in any reports, presentations, or public documentation. However, you should be aware that in small projects their identity might be obvious to others in your community.

Only my supervisors and I will read the notes or transcript of the interview. The interview transcripts, summaries and any recordings will be kept securely and destroyed 5 years after the research ends.

What will the project produce?

The information from my research will be used in my Master's thesis and may be available at the Victoria University institution, presented at conferences or seminars and published in academic articles.

If your child chooses to participate, what are the rights of you child as a research participant?

They do not have to participate if they don't want to. If they do decide to participate, they have the right to:

- choose not to answer any question;
- ask for the recorder to be turned off at any time during the interview;
- take breaks during the interview when you need them
- withdraw from the study up the 1st of October 2018
- ask any questions about the study at any time;
- receive a copy of their interview transcript
- agree on another name for me to use rather than their real name;
- be able to read any reports of this research by emailing the researcher to request a copy.

If you have any questions or problems, who can you contact?

If you have any questions, either now or in the future, please feel free to contact either:

Student:

Laura Barnes

laura.barnes@vuw.ac.nz

Supervisor:

Lynzi Armstrong

Lecturer

Victoria University of Wellington

lynzi.armstrong@vuw.ac.nz

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research you may contact the Victoria University HEC Convener: Dr Judith Loveridge. Email hec@vuw.ac.nz or telephone (04) 463 6028.

Appendix C: Young person information sheet



An intersectional approach to sexual violence prevention?: Young people's experiences in New Zealand

INFORMATION SHEET FOR YOUNG PEOPLE

Thank you for your interest in this project. Please read this information before deciding whether or not to take part. If you decide to participate, thank you. If you decide not to take part, thank you for considering my request.

Who am I?

My name is Laura Barnes and I am a Master's student in Criminology at Victoria University of Wellington. This research project is work towards my Master's thesis.

What is the aim of the project?

This project aims to investigate what sexual consent education is available in New Zealand schools, what participants view the purpose of sexual consent education in secondary school as and what their experience of being delivered consent education in this context. Third, what an inclusive approach in New Zealand schools looks like and what the challenges are of programmes being meaningful and impact to participants.

This research has been approved by the Victoria University of Wellington Human Ethics Committee 0000026095.

How can you help?

If you agree to take part I will interview you in a mutually agreed upon location such as a Victoria university meeting room, a meeting room in your youth group organisation or meeting room within a quite café. I will ask you questions about your experiences with participating in sexual consent programme in New Zealand. The interview will take approximately one hour. I will record the interview and write it up later. You will be given the opportunity to take breaks during the interview when needed, you can stop the interview at any time, without giving a reason. You can withdraw from the study by contacting me up until the 1st of October if you change your mind. If you withdraw, the information you provided will be destroyed or returned to you.

What will happen to the information you give?

This research is confidential. This means that the researchers named below will be aware of your identity but the research data will be aggregated and your name will not be disclosed in any reports, presentations, or public documentation. However, you should be aware that in small projects your identity might be obvious to others in your community.

Only my supervisors and I will read the notes or transcript of the interview. The interview transcripts, summaries and any recordings will be kept securely and destroyed 5 years after the research ends.

What will the project produce?

The information from my research will be used in my Master's thesis and may be available at the Victoria University institution, presented at conferences or seminars and published in academic articles.

If you accept this invitation, what are your rights as a research participant?

You do not have to accept this invitation if you don't want to. If you do decide to participate, you have the right to:

- choose not to answer any question;
- ask for the recorder to be turned off at any time during the interview;
- take breaks during the interview when you need them
- withdraw from the study up the 1st of October 2018
- ask any questions about the study at any time;
- receive a copy of your interview transcript
- agree on another name for me to use rather than your real name;
- be able to read any reports of this research by emailing the researcher to request a copy.

Disclaimer

If throughout the course of the interview it becomes clear you are at eminent risk of harm to yourself or if you are planning on committing harm to another, confidentiality will be broken to prevent this. This includes any future plans to commit an illegal offence. If a plan for future offending is disclosed during the interview it is my legal obligation to report this to the authorities.

If you have any questions or problems, who can you contact?

If you have any questions, either now or in the future, please feel free to contact either:

Student:

Laura Barnes

laura.barnes@vuw.ac.nz

Supervisor:

Lynzi Armstrong

Lecturer

Victoria University of Wellington

lynzi.armstrong@vuw.ac.nz

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research you may contact the Victoria University HEC Convener: Dr Judith Loveridge. Email hec@vuw.ac.nz or telephone (04) 463 6028.

Appendix D: Qualtrics survey

1. Please indicate your first and last name

2. Please provide your age below

3. What gender do you identify as?

- ☐ Male
- ☐ Female
- ☐ Transgender
- ☐ Intersex
- ☒ Other (Please specify)

4. What sexual orientation do you identify as?

- ☒ Heterosexual
- ☐ Gay
- ☐ Lesbian
- ☐ Bisexual
- ☐ Queer
- ☐ Asexual
- ☐ Other (Please specify)

5. Please tick all ethnicities which apply to you

- ☐ New Zealand European
- ☐ Māori
- ☐ Samoan
- ☐ Cook Islands Maori
- ☐ Tongan
- ☐ Niuean
- ☐ Asian
- ☐ Indian
- ☐ Other (Please specify)

Appendix E: Young person Interview guide

Draft interview guide for young people

1. Do you remember what age you were when you first participated in a sexual consent programme?
 - What was it like?
2. Who do you feel is ideally placed to deliver sexual consent education to secondary school students?
3. What values and characteristics do you feel are important for a facilitator who delivers sexual consent and relationship programmes to have?
4. Looking back at the facilitators who delivered the sexual consent programmes you participated in, how do they compare to your ideal facilitator you just described?
5. To what extent do you feel the programme you participated in had an impact on you?
6. To what extent do you feel young people in secondary school could benefit from education around sexual consent?
7. Can you tell me a bit about you and how you learned about sexual consent when you were in secondary school and what that was like for you?
8. At what point do you feel that sexual consent education becomes an important area that students should be guided with?
9. Talk me through your current understanding of sexual consent negotiations
10. How comfortable do you currently feel negotiating consent within relationships?
11. What can you remember about the programme you participated in?
12. What was your knowledge of sexual violence, consent and relationship education prior to participating in the programme?
13. Can you describe growing up how you learned about sexuality and consent?
 - Was this something that was discussed at home among family/whanau?

Only my supervisors and I will read the notes or transcript of the interview. The interview transcripts, summaries and any recordings will be kept securely and destroyed 5 years after the research ends.

What will the project produce?

The information from my research will be used in my Master's thesis and may be available at the Victoria University institution, presented at conferences or seminars and published in academic articles.

If you accept this invitation, what are your rights as a research participant?

You do not have to accept this invitation if you don't want to. If you do decide to participate, you have the right to:

- choose not to answer any question;
- ask for the recorder to be turned off at any time during the interview;
- take breaks during the interview when you need them
- withdraw from the study up the 1st of October 2018
- ask any questions about the study at any time;
- receive a copy of your interview transcript
- agree on another name for me to use rather than your real name;
- be able to read any reports of this research by emailing the researcher to request a copy.

Disclaimer

If throughout the course of the interview it becomes clear you are at eminent risk of harm to yourself or if you are planning on committing harm to another, confidentiality will be broken to prevent this. This includes any future plans to commit an illegal offence. If a plan for future offending is disclosed during the interview it is my legal obligation to report this to the authorities.

If you have any questions or problems, who can you contact?

If you have any questions, either now or in the future, please feel free to contact either:

Student:

Laura Barnes

laura.barnes@vuw.ac.nz

Supervisor:

Lynzi Armstrong

Lecturer

Victoria University of Wellington

lynzi.armstrong@vuw.ac.nz

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research you may contact the Victoria University HEC Convener: Dr Judith Loveridge. Email hec@vuw.ac.nz or telephone (04) 463 6028.

Appendix F: Young person consent form



An intersectional approach to sexual violence prevention?: Young people's experiences in New Zealand

CONSENT FORM FOR YOUNG PERSON

This consent form will be held for 5 years.

Researcher: Laura Barnes, Victoria University of Wellington

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.
- I agree to take part in an audio recorded interview.

I understand that:

- I may withdraw from this study at any point before the 1st of October 2018, without giving any reason, and any information that I have provided will be returned to me or destroyed.
- The information I have provided will be destroyed 5 years after the research is finished.
- Any information I provide will be kept confidential to the researcher and the supervisor. I understand that the results will be used for a Master's thesis and the finished report may be available at the Victoria University institution and a summary of the results may be used in academic reports and/or presented at conferences.
- My name will not be used in reports, nor will any information that would identify me.
- If throughout the course of the interview it becomes clear I am at eminent risk of harming myself or if I am planning on committing harm to another, confidentiality will be broken to prevent this. This includes future plans to commit an illegal offence. If I disclose plans for future offending during the interview such as but not limited to sexually based harm I am aware it is the researcher's legal obligation to report this to the authorities.
- I would like a copy of the transcript of my interview: Yes ☐ No ☐
- I would like to receive a copy of the final report and have added my email address below. Yes ☐ No ☐

Signature of participant: _____

Name of participant: _____

Date: _____

Contact details: _____

Appendix G: Key Informant information sheet



An intersectional approach to sexual violence prevention?: Young people's experiences in New Zealand

INFORMATION SHEET FOR KEY INFORMANTS

Thank you for your interest in this project. Please read this information before deciding whether or not to take part. If you decide to participate, thank you. If you decide not to take part, thank you for considering my request.

Who am I?

My name is Laura Barnes and I am a Master's student in Criminology at Victoria University of Wellington. This research project is work towards my Master's thesis.

What is the aim of the project?

This project aims to investigate what the current landscape of sexual consent education in New Zealand schools, what participants view the purpose of sexual consent education in secondary school as and what their experience of consent education in this context. Third, what an intersectional and inclusive approach in New Zealand looks like and what challenges there are when developing programmes in New Zealand secondary schools in a way that is meaningful and impactful for student populations.

This research has been approved by the Victoria University of Wellington Human Ethics Committee 0000026095.

How can you help?

If you agree to take part I will interview you in a mutually agreed upon location such as your workplace or a Victoria university meeting room. I will ask you questions about your experiences with developing and/or delivering sexual consent programmes in New Zealand. The interview will take approximately one hour. I will record the interview and write it up later. You will be given the opportunity to take breaks during the interview when needed, you can stop the interview at any time, without giving a reason. You can withdraw from the study by contacting me up until the 1st of September 2018 if you change your mind. If you withdraw, the information you provided will be destroyed or returned to you.

What will happen to the information you give?

This research is confidential. This means that the researchers named below will be aware of your identity but the research data will be aggregated and your name will not be disclosed in any reports, presentations, or public documentation. However, you should be aware that in

small projects your identity might be obvious to others in your community. If you consent, information may be attributed to your organisation as per the consent form.

Only my supervisors and I will read the notes or transcript of the interview. The interview transcripts, summaries and any recordings will be kept securely and destroyed 5 years after the research ends.

What will the project produce?

The information from my research will be used in my Master's thesis and may be available at the Victoria University institution, presented at conferences or seminars and published in academic articles.

If you accept this invitation, what are your rights as a research participant?

You do not have to accept this invitation if you don't want to. If you do decide to participate, you have the right to:

- choose not to answer any question;
- ask for the recorder to be turned off at any time during the interview;
- take breaks during the interview when you need them
- withdraw from the study up the 1st of September 2018
- ask any questions about the study at any time;
- receive a copy of your interview transcript
- agree on another name for me to use rather than your real name;
- be able to read any reports of this research by emailing the researcher to request a copy.

If you have any questions or problems, who can you contact?

If you have any questions, either now or in the future, please feel free to contact either:

Student:

Laura Barnes

laura.barnes@vuw.ac.nz

Supervisor:

Lynzi Armstrong

Lecturer

Victoria University of Wellington

lynzi.armstrong@vuw.ac.nz

Human Ethics Committee information

If you have any concerns about the ethical conduct of the research you may contact the Victoria University HEC Convener: Dr Judith Loveridge. Email hec@vuw.ac.nz or telephone (04) 463 6028.

Appendix H: Key Informant interview guide

Draft interview guide for key informants

1. Tell me about your role and the work you do for your organisation
2. Talk me through your understanding of the sexual consent education available to secondary school students
3. What do you believe the purpose of sexual consent programmes to be?
4. What was the development process of designing the consent programme you are involved in?
5. What factors do you consider when creating a consent programme?
6. Without restrictions, what would you envisage an ideal sexual consent programme would comprise of?
7. How do you account for diversity amongst the student population when delivering consent programmes?
8. Thinking about the identities of the students you teach, I want to ask you about different groups of students and to your perception if you feel they require different approaches to consent programmes, dependent on their needs, including-
 - What about ethnicity?
 - What about religion?
 - What about different sexual orientations of the students?
 - What about different gender identities?
 - What about the age of the students?
 - Are there other student groups you would like to mention?
9. Can you think of a time when you've ever had to adjust a programme according to the needs of different student groups? If so, what was involved?
10. What are some challenges you have or will encounter when trying to meet the needs of a diverse range of students?

11. To what extent do you believe consent programmes are impacting students in a meaningful way?
12. To what extent do you believe students practice new attitudes and behaviours about sexual violence and consent based on what is taught in consent programmes?
 - How do you measure this?
13. To what extent do you feel the approach of the facilitator influences the impact programmes can have on a variety of students?
14. Are there features of a facilitator which can assist in a diverse and inclusive approach?
15. Are there possible developments you would like to see happen for consent programmes in the future?
16. Is there anything you would like to add?

Appendix I: Key informant consent form



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CONSENT FORM FOR KEY INFORMANT

This consent form will be held for 5 years.

Researcher: Laura Barnes, Victoria University of Wellington

- I have read the Information Sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.
- I agree to take part in an audio recorded interview.

I understand that:

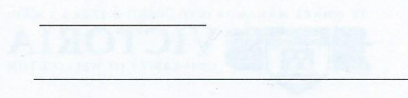
- I may withdraw from this study at any point before the 1st of October 2018, without giving any reason, and any information that I have provided will be returned to me or destroyed.
- The information I have provided will be destroyed 5 years after the research is finished.
- Any information I provide will be kept confidential to the researcher and the supervisor. I understand that the results will be used for a Master's thesis and the finished report may be available at the Victoria University institution and a summary of the results may be used in academic reports and/or presented at conferences.
- My name will not be used in reports, nor will any information that would identify me.
- I consent to information or opinions which I have given being attributed Yes ☐ No ☐
to my organisation in any reports on this research:
- I would like a copy of the transcript of my interview: Yes ☐ No ☐
- I would like to receive a copy of the final report and have added my Yes ☐ No ☐
email address below.

Signature of participant: _____

Name of participant: _____

Date: _____

Contact details: _____



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CONSENT FORM FOR KEY INFORMANT

This consent form will be held for 5 years.

Researcher: Laura Bates, Victoria University of Wellington

I have read the information sheet and the project has been explained to me. My questions have been answered to my satisfaction. I understand that I can ask further questions at any time.

I agree to participate in an audio recorded interview.

I understand that:

I may withdraw from this study at any point before the 1st of October 2013, without giving any reason, and any information that I have provided will be destroyed to the extent possible.

The information I have provided will be destroyed 5 years after the research is finished. Any information I provide will be kept confidential to the researcher and the supervisor. I understand that the results will not be used for a Master's thesis and the findings report may be available in the Victoria University's institution and a summary of the results may be used in academic reports and/or presented at conferences.

My name will not be used in reports and will only be used in a way that would identify me.

I consent to information or opinions which I have given being attributed. Yes ☐ No ☐
to my supervisor in any reports on this research.

I would like a copy of the transcript of my interview. Yes ☐ No ☐

I would like to receive a copy of the final report and have edited my email address below. Yes ☐ No ☐

Signature of participant

Name of participant

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