

**THE SOCIAL CONSTRUCTION OF “SEXUAL KNOWLEDGE”:
EXPLORING THE NARRATIVES OF SOUTHERN AFRICAN YOUTH OF
INDIAN DESCENT IN THE CONTEXT OF HIV/AIDS**

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ABSTRACT

This study pays attention to youth of Indian-descent within the context of sexuality and identity and their role in HIV/AIDS. By gaining an understanding of this interaction between identity and sexuality, it adds to our knowledge of the social dynamics that contribute to the prevalence or lack of prevalence of HIV/AIDS within population groups. This study uses a social constructionist discourse analytic framework and aims to explore the construction of sexual knowledge by Southern African youth of Indian-descent. The findings indicate that the construction of sex is primarily one of risk and ambiguity. Additionally, the construction of sexual knowledge highlights the significance of gender differentials and the importance of agency and responsibility for sexual education. These constructions reinforce traditional educational roles that contribute to the construction of sex as risky and ambiguous. In addition, a social identity of Indian-ness and othering is used as a strategy to give meaning to the lack of parental responsibility with regard to sexual education. The use of social identity is seen as highlighting the importance of acknowledging the sexual values within which youth are embedded. This study concludes with possible ways to shift these constructions. For example, one of the conclusions suggests the implementation of an alternative school-based sexual education that acknowledges the sexual values in which youth are embedded. Furthermore, this acknowledgement of sexual values should take place within a holistic sex education programme that is positive about sexuality. Additionally, a reframing of youth as capable and active decision-makers in their sexual education is necessitated in order to see youth as a potential resource in HIV/AIDS prevention.

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ABBREVIATIONS

HIV: Human Immuno-deficiency Virus

AIDS: Acquired Immuno-deficiency Syndrome

CHAPTER 1

INTRODUCTION

In South Africa, it inflicts and threatens a highly diverse population that remains deeply divided by race, class, and gender - and is further cleaved by matters of sexual preference, ethnicity, xenophobia, age and more (Marais, 2000, p. 58).

1.1 BACKGROUND TO THE STUDY

In South Africa, widespread ignorance of HIV/AIDS (“Human Immuno-deficiency Virus/Acquired Immuno-deficiency Syndrome”), economic marginalisation and poverty, gender inequity, gaps in health care and drug addiction are a few of the factors that are said to contribute a high prevalence of HIV/AIDS (Garbus, 2001). South Africa is further inundated by issues of diversity (Marais, 2000), which brings with it differences in belief systems and sexual practices that may play some part in the contraction of HIV. Hence, it can be said that differences in belief systems yield differences in attitudes to sexual practices and sexual behaviour. For example, such differences may be evident in attitudes towards premarital sex and such attitudes may then be responsible for the type of sexual education received by children and the sexual behaviour that these children express. Yet, addressing HIV/AIDS at the level of

diversity has connotations of racism in a country sensitised to racial issues after the apartheid regime which used notions of difference to segregate people. It may even be said that Southern Africa is a territory that has underwent similar liberation struggles against forced racial segregation and hence populations are similarly sensitised to racial issues. Thus, addressing HIV/AIDS at the level of diversity or population differences can be seen to promote racial segregation, yet it can be a pragmatic move towards promoting the contextual nature in which meaning is constructed.

In South Africa, as in the rest of the world, the 15 to 24 age group is an age group with increasingly high rates of HIV infection (Halweil & Brown, 1999). This age group has been defined as *youth* and describes the population group used in this study (WHO, 1998). It is this group of young people that are the future workers, parents and leaders in this country, and therefore a generation inflicted by this virus leaves the country and the Southern African region damaged economically and socially (Halweil & Brown, 1999). Beyond this, youth are often likely to experiment sexually¹ and with substance use, and may still succumb to peer pressure and the desire for social acceptance² in sexual decision-making. What may pose as a threat to this age group are situational factors, religion, cultural background and the lack of language with which to talk about sexuality. It is such factors that may influence the ability to negotiate sexuality (Lear, 1997). For example, situational factors such as religion or cultural background often inform the values or beliefs of individuals and as mentioned above, the values or beliefs that inform sexuality may determine sexual behaviour in a positive or negative way. Hence, sexuality and identity in the context of varied population groups and within a broader context of HIV/AIDS becomes relevant to gaining an understanding of the social dynamics that interact with this “disease”.

It is within this context of sexuality and identity and their role in HIV/AIDS, that this study pays attention to youth of Indian-descent. This focus locates a differential “identity” as being meaningful to constructions of sexuality. By gaining an understanding of this interaction between identity and sexuality, it is seen as contributing to our knowledge of the social dynamics that contribute to the prevalence

¹ Sexual experimentation may include for example sex with out the use of condoms on a regular basis or sex with multiple partners without the use of protection.

² This is because youth are said to straddle between the developmental stage of adolescence and adulthood. Adolescence is generally the period between 11 or 13 and 17 or 22 years of age (Lear, 1997).

or lack of prevalence of HIV/AIDS within population groups. Amongst the “Indian” population group relatively little is known about the prevalence of HIV/AIDS and how it affects this population group, and it is often assumed that there is a very low prevalence of this “disease”. However, it is a population group that is being affected by HIV/AIDS (Horner, 2002; Govender, 2000), despite a suggested low prevalence. Hence, it is within an interest of furthering knowledge about HIV/AIDS and sexuality amongst this population group, particularly regarding the interaction between constructions of this identity and sexuality that this study will focus on constructions of sexual knowledge by Southern African youth of Indian-descent.

1.2 AIM AND APPROACH OF THE STUDY

The primary aim of this study is to trace and explore the construction of sexual knowledge by Southern African youth of Indian-descent. The secondary aim is to investigate the function and effects of repertoires of sexual knowledge within this cultural group. The approach that frames this study is a social constructionist discourse analytic approach and this is seen as central to the methodology of this study and the language used to talk about the findings and implications of this research. This approach is outlined at the outset of this study and is consequently highlighted in the methodology chapter.

1.3 CHAPTER OVERVIEW

Chapter 1 introduces the research topic and discusses the motivation for this study. The aims of this study have been made evident and details given as to how this report will progress.

Chapter 2 introduces the purpose of this study for which relevant literature has been sourced and discussed. Firstly, the social constructionist discourse analytic framework is outlined and literature regarding the core constructs of this study, such as “HIV/AIDS”, “Sexuality”, “Sex Education” and “Indian Identity” are discussed. This chapter provides the basis for this study and makes evident how differences in belief systems and sexual practices may play a role in the contraction of HIV. It suggests that

understanding the social realities of different groups or the interactional forces within different groups is vital for facilitating an understanding of diverse sexual values. Additionally the lack of literature regarding the Southern African Indian population is a further factor motivating this study. Lastly, language is located as the primary access point through which an understanding of interactional forces can be gained.

Chapter 3 describes the methodology used in this study and offers a brief outline of the discourse analytic framework that is the chosen approach of this study. The research process in terms of sampling, data collection, data analysis and interpretation, and verification are then clarified in terms of this discourse analytic framework. Some of the basic “terminology” relevant to discourse analysis is also made apparent, namely that of, texts, interpretive repertoires, rhetoric, variability, function and effects and verification procedures.

Chapter 4 is an analysis and interpretation of the interpretive repertoires and serves to indicate the findings of this study in terms of the construction of sexual knowledge. The construction of sexual knowledge by Southern African youth of Indian-descent is one where sex is largely constructed as risky. The construction of sexual knowledge offers a depiction of sex as ambiguous, where sex is both pleasurable and dangerous. This risk or ambiguity mediates sexual experience, particularly that of males. This renders the significance of gender differentials with regard to sexual experience. Additionally, the construction of sexual knowledge is concerned with varied agents responsible for sexual education. In particular, parents are constructed as largely absent figures and the school is highlighted as playing a dominant role in the sexual education of youth. This notion of the lack of parental agency is given meaning through the rhetorical strategies of social identity and othering.

Chapter 5 discusses the findings of this study in terms of their implications for Southern African youth of Indian-descent and the broader context of HIV/AIDS interventions, particularly that of sex education. It also includes a reflexive viewpoint that considers the significance of within-culture dynamics between researcher and participant. The findings are seen to establish a youth in crisis and as reinforcing the traditional

educational roles such as the absence of parents and the role of the school in relation to sexual education. The role of social identity of both gender and the Indian identity are additionally significant in considering the implications for youth of Indian-descent and HIV/AIDS intervention. The implications of these findings suggest a reframing of youth as capable and active in their sexual education. Secondly, the role of the school in instituting the crisis-instrumental paradigm that Morris (1994) speaks of is challenged, and alternatives are suggested in its capacity to offer sexual education to young people. Thirdly, the implications of social identity, deliberates a consideration of acknowledging the sexual values in which youth are embedded.

Chapter 6 concludes this study and recommends areas of future research. It specifically offers a summary of the main findings of this study and considers the contribution of this research. This chapter also suggests the possible limitations of this study and indicates directions for further research.

1.4 CONCLUSION

This chapter introduced the research topic and discussed the motivation for this study. It makes pertinent issues of sexuality and identity in the context of HIV/AIDS and the diverse population groups in Southern Africa. Following this, the aims of this study have been delineated and details given as to how this report will progress. Lastly, each of the chapters included in this report have been briefly overviewed. The next chapter will review the literature and presents the core constructs relevant to the research topic.

CHAPTER 2

LITERATURE REVIEW

Now this crisis has permeated all arena in our world; education, law, medicine, sexuality. As we try to cope with HIV/AIDS, we must learn how to cope with all these underlying social, cultural, and human issues (Erni, 1995, para. 7).

2.1 INTRODUCTION

This chapter introduces the core constructs of this study for which relevant literature has been sourced and discussed. These constructs include that of “HIV/AIDS”, “Sexuality”, “Sex Education” and “Indian Identity”. Firstly, however, the social constructionist discourse analytic framework is outlined as it is central to the ways in which the core constructs of this study have been conceptualised.

2.2 SOCIAL CONSTRUCTIONISM

2.2.1 Addressing the Social Constructionist Discourse Analytic Framework

This study uses a social constructionist discourse analytic framework and in doing so, it frames not only how this study will be carried out but also what is studied. Therefore, it

is important to outline briefly what social constructionism is, and to mention how it would position the topic and core issues with regard to this study. There are varied constructionist approaches, for example, conversation analysis, symbolic interactionism, post-structuralism, ethnomethodology and reflexive ethnography, to name a few. Discourse analysis also features among the many varied approaches that can be called social constructionist (Potter, 2000). Very briefly, this approach can be said to view language as constructing versions of social reality. Its focus is on talk and texts as social practices and the resources that are drawn upon to enable those practices (Potter, 2000).

The social constructionist perspective adopts a critical stance towards taken for granted ways in which we understand the world and ourselves (Burr, 1995). Ways of understanding are seen as having been built up through social processes, especially through linguistic interactions, and so are culturally and historically specific. There is no single perspective on social constructionism. In fact, it is perhaps anti-social constructionist to approach social constructionism as if it were located within a single agreed-upon account (Potter, 2000). Different authors who take up this position may share some characteristics but not all.

However, having said this, there may be key assumptions that can be called social constructionist, which methodological approaches such as discourse analysis can be said to assume. There are several assumptions, one of which includes recognising that accounts of the world and ourselves are not determined by the individuals who give the account. A second assumption includes recognising that understanding or meaning within our world and of ourselves is mediated by social artefacts, history, culture, and interaction between people. A third assumption, suggests recognising that the extent to which an account of reality is sustained depends on changes within social processes. It also includes recognising that language gains significance in human affairs from the way it functions within patterns of relationships; and the last assumption suggests a consideration of different forms of discourse as a means of evaluating patterns of cultural life (Gergen, 1994). It follows then that knowledge is constructed through social discourse and is located within the context of the cultural life in which that social discourse is embedded.

Locating knowledge in such a way means it is social context that lends meaning to the way things are constructed (Rowan, 1997). It furthermore eliminates any allusions to “truth” and hegemony of domains of knowledge (for example, ‘natural sciences are superior to social sciences’) and it has been critiqued as relativistic and as perhaps obliterating “empiricism”. Part of the social constructionist position, while questioning taken for granted knowledge, also questions and reflexively deals with its assumptions. Thus critique may be inherent in this position. It can be seen as one position among many other positions. Most importantly, it can be seen as position with a certain outlook that may be a valuable approach to viewing domains of knowledge, topical issues such as sex education, and social reality.

2.3 A Social Constructionist Reading

Taking on a social constructionist position has many implications for the way core issues of this study are viewed. Firstly, “HIV/AIDS” is viewed as constructed in many ways, one of them being its bio-medical construction. Similarly, topics such as “sexuality” are viewed as being constructed in many varied ways. The view of sexuality as socially constructed has focused research on the social and cultural systems that shape sexual experience as well as the way in which that experience is understood (Parker & Easton, 1998).

Secondly, and fundamental to this study, is the importance of context. For example, historical and cultural viewpoints, while not the focus of the study, becomes primary when viewing how people construct their sexuality. Lastly, in using a social constructionist position to frame this study, there is a reflexive awareness that it is not the only way to view a topic such as the construction of “sexual knowledge”. Instead there are multiple ways in which to talk about sexual knowledge. Choosing to use a social constructionist position provides a way of talking about sexual knowledge that recognises this.

In using this reflexivity, the social constructionist position is seen as being useful in the study of sexuality and HIV/AIDS because it does not view it as collectively agreed upon or universally accessible in the same ways. Hence, the importance of context

within the social constructionist position helps to maintain the viewpoint that locating sexuality within a socio-cultural context may be useful in making HIV/AIDS interventions such as sexual education programmes better accessible to different groups. Therefore, it can be said that meaning stems from individual socio-cultural backgrounds and in order to lend meaning to interventions or research carried out within the HIV/AIDS context, the focus lies in attending to research in such a way that it can be of use to individuals from different contexts.

2.4 HIV/AIDS

HIV/AIDS is not solely a medical phenomenon and yet much of the discourse that surrounds it has been dominated by the medical field. This is not to say that HIV/AIDS does not exist as a medical phenomenon, but rather since its first appearance in the 1970's (Berer & Ray, 1993), it has come to take on a whole host of meanings dominating politics, economics, and society. HIV/AIDS has come to be a debate between life and death and in Africa where medical treatments are costly, life and death is not merely chosen by the individuals who have HIV or AIDS status. Life and death is debated by politicians and by all social institutions. Hence HIV/AIDS is not simply a disease or a "natural disaster" that "plagues" society today, it is also a metaphor. This indicates that HIV/AIDS is constructed in a variety of ways that gives meaning to people with or without HIV/AIDS status. While it is crucial to understand the disease as a medical phenomenon, it is equally important to understand its meanings and significance (Treichler, 1998). Hence, HIV/AIDS is talked about in many different ways and additionally has much variability in terms of the meanings attributed to it and the meanings it constructs via research.

The medical life of HIV/AIDS indicates the biomedical approach towards HIV/AIDS in which medical technology and research use a particular language to define it and perhaps set its boundaries. For example, one can learn that HIV can be "transmitted" through "blood", "vaginal fluid", "semen", and "breast milk", from people who have HIV (AIDS Org., 2001). This knowledge defines then how one can get HIV and how one can avoid contracting HIV. HIV/AIDS is a "disease" like any other "disease", although perhaps in greater prevalence. It is an "illness" that insists upon "precautions"

in order to avoid it. Failing to avoid it means consequences such as medical treatment, hospitalisation, prognosis and death. “Stigma”, “marginalisation”, “morality”, “panic” and “fear” are words that often do not belong under the medical institution, however much one faces such discursive accounts within their experience.

In the medical terrain, HIV/AIDS is a “disease to be treated” and to “find a cure for” – yet HIV/AIDS has also been described as a powerful metaphor for “life and death”. It has confirmed the certainty of “death” and the uncertainty of “life”. “Life” is ambivalent and without hope. Part of the ambivalence of life for those living with HIV/AIDS is the resurgence of life before death – the experience of greater fulfilment before impending death (Weeks, 1995). In addition, to the “life and death” metaphor, AIDS has also come to be a “mediatory term between love and death” (Weeks, 1995, p. 156) whereby the act of sex can mean disease and death.

Given the varied meanings attached to HIV/AIDS, it is not inconceivable then, that a “moral” discourse exists that perhaps “marginalises” people as sexually promiscuous or as having a particular sexual identity seen to be “deviant”. Much of the literature around AIDS began with HIV being first identified in the “gay community”. It was “gay love” that was seen to go against sexual norms and it was “gay love” that meant HIV/AIDS and death. However, once it was discovered that HIV was not a “gay disease”, the morality that preached against homosexuality had to preach in general about “sexual promiscuity” and the “demise of morals”. In this way, a moral discourse exists and AIDS is about “sexuality and identity” and not only about its epidemiological constructs (Weeks, 1995).

2.5 HIV/AIDS AND THE REVIVAL OF SEXUALITY RESEARCH

The study of HIV/AIDS and related fields such as sexuality are topical and have been the focal point of much research across disciplines (Manderson, Bennett & Sheldrake, 1999). Quite familiar to HIV/AIDS discourse is the term “research”. “Research” not only intercedes between the life and death of HIV/AIDS discourses, but is itself a discursive context with much variability. For example, research carried out has either considered the “social dimensions” of HIV/AIDS (prevalence of male homosexuals,

intravenous drug users, sex workers, women and orphans) or its “bio-medical dimensions” (cause, progression of virus and treatments) (Strebel & Lindegger, 1998). This discursive context offers accounts of the way the disease is studied which furthermore gives rise to particular ways of viewing the disease.

Epidemiological surveys, for example, have usually been used in social research, typically focusing on knowledge, attitude and practices (Lear, 1997). For example, with regard to HIV/AIDS research, such surveys have been used in a number of different social and cultural contexts and have paid attention to patterns of sexual relationships and safe sex practices. However, with considerable amounts of research being done in this area, it has become evident that quantitative surveys offer limited insights into the complexity of social and cultural meanings that shape behaviour. Hence, there has been a movement towards the use of qualitative studies to investigate sexuality within social and cultural contexts (Lear, 1997; Parker, Herdt & Carballo, 1998). Quantitative data is no doubt useful, and while qualitative research does not attempt to substitute it, qualitative data holds the potential to explore social and cultural meanings that may be associated with behaviours. It is such research that is said to focus on the social dimensions of change, paying attention to change, for example, within media discourse, culture, and religion (Bolton & Singer, 1992). This type of research has increasingly focused on the shared nature of sexual meanings within different social and cultural settings (Parker & Easton, 1998) as a contributing factor to sexual behaviour and its relationship to HIV/AIDS.

Essentially, much research (whether it be behavioural research or research that takes into account socio-cultural aspects of HIV/AIDS) has focused and is focusing on factors that contribute to HIV risk (Kelly, 1995) and how to reduce the risk of HIV/AIDS contraction, and thereby HIV/AIDS prevalence. In doing so, there has been a notable shift in research towards sexuality across disciplines as it has been noted that curbing the HIV epidemic requires effective strategies for helping people alter high-risk sexual behaviour. In order to change sexual behaviour, research on human sexuality in all its scope, brings a greater understanding of sexual behaviours and can lead to efforts to reduce high-risk sexual behaviours (Kelly & Kalichman, 1995). Within HIV/AIDS research, sexual desire has been taken for granted and assumed to be universal, and even though a degree of “lip-service” has been paid to the importance or potential role of

social and cultural factors in shaping sexual experience, such factors have been ignored or perhaps not taken seriously. Research that takes into account social and cultural concerns does not attempt to replace more dominant approaches such as behavioural research. Yet, such research has increasingly become a compelling counter-current within the broader framework of HIV/AIDS research (Parker & Aggleton, 1998).

The focus in such research with regard to HIV/AIDS and sexuality is on meaning systems in order to understand individual and social patterns of sexuality. Over the past decade research has demonstrated the importance of socio-cultural factors in determining aspects of sexuality. A key realisation from this type of research is that sex is not merely “biological”, but is a “culturally informed experience” (Parker, Herdt & Carballo, 1998).

The topic of this study fits into this category of social research and aims to contribute to the body of research on sexuality. In particular, it fits in with qualitative approaches to the study of HIV that has been concerned with “culturally” sensitive approaches to HIV prevention efforts (Lear, 1997). It is proposed that “the future public health education arguably lies in its ability to make itself meaningful to everyone concerned in as culturally appropriate and specific a way as possible... To create AIDS education that works, first we must have an accurate idea not only of a taxonomy of behaviours that pose a risk but also how they are regarded in the cultural context to be addressed and what interactional forces shape and sustain them” (Lear, 1997, p. 16/17).

2.6 SEXUALITY

The realm of sexuality also has its own internal politics, inequities, and modes of oppression. As with other aspects of human behaviour, the concrete institutional forms of sexuality at any given time and place are products of human activity. They are imbued with conflicts of interest and political manoeuvre, both deliberate and incidental. In that sense, sex is always political. But there are also historical periods in which sexuality is more sharply contested and more overtly politicized. In such periods, the domain of erotic life is, in effect, renegotiated (Rubin, 1998. p. 143).

The terrain of HIV/AIDS research locates sexuality as a context in which much can be learnt about sexual beliefs and practices and the ways in which it contributes to the transmission of the disease. It is in accordance with this that the construct of sexuality becomes central to this study and is conceptualised here as socially constructed. However, before this is determined, the discussion deals with the varied discourses that contribute to this construct of sexuality.

The term “sexuality” refers to “the ways in which we experience and express ourselves as sexual beings”, that is, in the awareness of being fe/male, as well as in the capacity one has for erotic experiences and responses (Rathus, Nevid & Rathus, 1997, p. 5). It seems very simple when we see definitions of sexuality such as this one, yet sexuality is far from simple. Giddens (1992) makes this apparent in indicating that sexuality is a significant feature of one’s identity connecting the body, identity and norms of society.

Sexuality is a term that is often associated with sexual acts and biological rootedness and “Biology” has very much dominated how sexuality is talked about: “sexual practices”, “sexual anatomy”, “sexual deviants”, taxonomies of “sexual acts” and so forth. Yet, without “culture”, human society would not have realised “biological sexuality”. “Biological sexuality” may be one way of talking about sexuality and “relational sexuality” may be another way of talking about sexuality. With regard to relational sexuality, the content of sexuality is determined by human social relations: “The particular interrelations and activities which exist at any moment in a specific society create sexual and other categories which, ultimately, determine the broad range of modes of behaviour available to individuals who are born within that society” (Padgug, 1998, p. 21). Hence there are different ways of talking about sexuality or different ways of viewing sexuality, some of which will be mentioned here.

2.6.1 Appropriate Sexuality: Ethics, Religion & Psychology

Historically, religion contributed most to knowledge about sexuality. It regulated the language people used to talk about sexuality and attempted to govern people's sexual practices and attitudes towards sexuality. Issues of when to have sex, whom to have sex with, “contraception”, “abortion”, are all issues that religions have had a say in. Religions lent sexual values to people and this may still be the case today. Hence religion and ethics or morality often provide a framework within which people make

decisions about their sexuality (Hyde, 1994), and perhaps about other people's sexuality. Hence, it is a powerful discourse: “pre-marital sex is wrong”, “extra-marital sex is a sin”, “contraception and abortion is wrong” and so forth. It defines and establishes boundaries for people of what is “right or wrong”, what is “good or bad”, what is “appropriate or inappropriate” and “moral and immoral” (Hyde, 1994). Law or legal discourses establish similar boundaries of what is appropriate and inappropriate sexual conduct (Rubin, 1998).

At the same time one cannot exclude the role of psychology in framing the way people understand and talk about sexuality. Sigmund Freud is perhaps central in making such discourses readily available to people. “Libido” or “sex energy”, “erogenous zones” and “psychosexual stages of development” have played a role in offering people different ways to talk about sexuality (Hyde, 1994). In general, psychology has dealt with sexual development and sexual identity. It has held power like religion in stating the “appropriacy or inappropriacy” of sexual beliefs and practices. In this study, “sexual development” is a central discourse drawn upon and the discussion below focuses on this notion.

Talk about the age that “sexual development” begins, about important agencies for sexual development such as school, games (“doctor and nurse games” and “mummy and daddy games”) or “sex play” with peers is apparent. Terms such as “adolescence” are often associated with sexual development as a time when boys and girls experience physical changes in their body (such as the growth of pubic hair and breasts), generally known as “puberty” (Rosen & Hall, 1984). “Values” have often become part of the repertoire around sexual development and the acquiring of knowledge and values about sexuality is said to be pertinent and more outright at adolescence than in the early years of child development (Andre, Frevert & Schuchmann, 1989).

Hence, a universal developmental doctrine is established in relation to sexuality, which can be problematic for health interventions (Dowsett & Aggleton, 1999). For example, this is evident in constructions of “childhood” and “adulthood”. “Childhood” is generally constructed as a time when one should not be having sex. However, what marks this period as “childhood” is ambiguous (does adulthood begin with puberty? Does adulthood begin at the legal age of consent and if the legal age of consent differs

from place to place then how does regulation of childhood versus adulthood take place?) and similarly what it means to have sex is equally ambiguous (Dowsett & Aggleton, 1999, Paris, 1995). Historically the onset of puberty meant significant biological changes and often marked the beginning of sexual relations. This has changed in that there has been a development towards biological and social conflict and “the creation of the non-sexual child” (Paris, 1995, para.). This means that the social roles assigned to children has changed over the centuries despite the biological and sexual maturity of children staying the same, if not taking place earlier on in childhood. This change has led to a change in attitude towards children and has led to the perception of children as non-sexual (Paris, 1995). In this respect, drawing on universalised concepts of “childhood” and “adulthood” has implications for the type of sex education received.

2.6.2 Interplay Between the Individual & the Collective

HIV/AIDS and sexuality research has suggested a move towards culturally sensitive knowledge of sexual beliefs and practices, in order to understand the patterns of HIV transmission and the impact of AIDS on different communities in order to plan interventions that are more effective. A significant way of conceptualising sexuality is through the discourse of “sexual culture: the systems of meaning, of knowledge, beliefs and practices, that structure sexuality in different contexts” (Parker, Herdt & Carballo, 1998, p. 420). Of course, this approach assumes that there are differences in sexuality between different contexts and hence points to the impact of socio-cultural systems on sexuality and cross-cultural research in researching these socio-cultural systems.

The term “culture”, because of its complex nature and perhaps sometimes “ethnocentric” connotations, is often left on the sidelines. However, cross-cultural research points to “culture” as shaping individual sexuality through roles, norms and attitudes within particular social groupings or institutions and at the same time it contributes to the reproducing of the collective or community. An example of a socio-cultural account is the notion of “sexual socialisation in restrictive societies” as opposed to sexual socialisation in “semi-restrictive societies” or “permissive societies”. This implies that interaction between society and the self is responsible for educating one about sexuality and depending on the type of society; one has a different experience of sexuality. In a “restrictive society”, for example, sexual activity as a youth is strongly

discouraged and engaging in sexual activity often results in punishment. On the other hand, in a “semi-restrictive society” sexual activity as a youth is discouraged but if one engages in sexual activity, one is not punished (Steinberg, 2002).

“Culture” within its constructionist framework can be seen to be a socially constructed label often used to talk about particular shared ways of being. Just as the church or the law may regulate sexual beliefs and practices, such shared ways of being may have a role in this too. The significance of “culture”, highlights particular discourses such as “cultural ideals vs. actual practices”, “public vs. private conduct”, and “prescribed vs. voluntary behaviour” (Parker, Herdt & Carballo, 1998, p. 420). It is such discourses that point to an interplay between the individual and collective or the “individual” in relation to “culture” and asks for an examination of the account of “sexual culture” (Parker, Herdt & Carballo, 1998).

2.6.3 “A Social Constructionist Sexuality”

The social constructionist perspective suggests that “sexuality” is given meaning in social relationships. Various elements influence an individual’s identity and sexuality. In other words, understanding or meaning within our world and of ourselves, is mediated by social artefacts, history, culture, and interaction between people (Gergen, 1994). In suggesting that sexuality is socially constructed it does not deny the significance of biology either (Weeks, 1986).

Fundamental to this perspective on sexuality is firstly that sex is not an independent realm free of social interactions that reproduced it. Secondly, it is accepted that there are variances in sexual beliefs and practices. Thirdly, sexuality should not be looked at as a set of dichotomies – that is, for example, society is “sexually repressed” and therefore needs to be “liberated”. Sexuality has numerous histories and is produced by society through complex patterns of negotiation and struggle between those who have power to define and set boundaries and those who do not and attempt to resist (Weeks, 1986). Interaction is vital to this understanding of sexuality and understanding that interaction as involving complex negotiations between individuals is equally important. It also points to the significance of the discursive position as an approach to understanding sexuality (Parker & Easton, 1998). It is by looking at discursive accounts of sexuality that it is possible to see how constructions of sexuality are produced and

reproduced to constitute meaning (which, in effect, affects sexual beliefs and sexual behaviour). It is from this understanding that this study proceeds.

2.7 SEX EDUCATION

the dispensing of sexual knowledge as a prophylactic for the unwelcomed consequences of freewheeling sexual behaviour is the cornerstone of modern sexuality education (Sears, 1992, p. 17).

“Sex education” is a central construct in this study because it is by examining the construction of sexual education of youth that one may gain access to the sources and processes that produce and reproduce patterns of sexual knowledge (which in turn may serve to inform sexual beliefs and practices). The term “sex education” is generally understood to refer to “the process by which ignorance in relation to sexual matters is dispelled” (Willig, 1999, p. 110). This term has connotations of education around sexual concerns that takes place in a formal atmosphere such as a schooling institution. In addition, the word “sex education” is often used interchangeably to refer to HIV/AIDS education (sex education was around long before HIV/AIDS education). While perhaps it is not synonymous with AIDS education, it certainly does encapsulate it. Thus, the awareness of the ambiguity of such a word and the acknowledgement of cultural disparities in the way words are used, has lent a preference for the word “sexual knowledge”. In this study, the term “sexual knowledge” will be defined in terms of sexual education (as defined above), but encapsulating both formal and informal sex education in the process of becoming sexually informed.

2.7.1 A history of resistance

Placing sex education within a historical context bears important insights for contemporary talk around sex education. In America, formal sex education apparently dates back to the late nineteenth and early twentieth century; while in Europe formal sex education was said to be non-existent as early as this (Morris, 1994). In South Africa, it is uncertain where and when formal sex education was first established. Yet in all three contexts, it is teenage pregnancy, STD’s and AIDS that dominate “sex education” (Diorio & Munro, 2000). Decreasing the incidence of teenage pregnancy was one of the

earliest aims of sex education and with the advent of HIV/AIDS in the 1980's, sex education took an additional aim of educating to prevent its incidence (Reiss, 1993). Essentially, the history of sex education is dominated by the lack of reference to "sexual desire", or "pleasure" and instead centres around the dangers of sex (Diorio & Munro, 2000) so that sexuality has been reproduced as a problem.

Historically, sex education has been shaped by the church, medicine, schools, family, among other social institutions. This gave rise to a form of pedagogical rivalry, with each institution using its discourse to challenge the unbecoming morality of its day and age. For example, the medical institution marching under the banner of "science" and making its way into books such as "What a Young Girl Ought to Know" (by a physician named Mary Wood-Allen) preached its biological messages, and which because of its highly prescriptive nature led to further misconceptions (Morris, 1994).

While sex education took place in the form of talk or text from various social institutions, and still does to this day, "silence" was additionally a powerful "regime of discourses" (Foucault, 1980 cited in Morris, 1994, p. 13). Foucault makes this apparent and takes us back to the European secondary schools of the eighteenth century, where it appears that sex education was non-existent. However, "one only has to glance over the architectural layout, the rules of discipline, and their whole internal organization: the question of sex was a constant preoccupation ... The spaces for classes, the shape of the tables, the planning of the recreation classes, the distribution of the dormitories (with or without partitions, with or without curtains), the rules for monitoring bedtime and sleep periods – all this referred in the most prolix manner, to the sexuality of children" (Foucault, 1980, p. 28 cited in Morris, 1994, p. 13). It is not only a history of resistance against sex education, but also a history of resistance against the sexuality of children, as it marks out "appropriate" or "inappropriate" sexual behaviour of children.

The history of sex education is fraught with resistance. A complete history of this resistance is beyond the scope of this study, yet it is significant to note some of the talk that surrounds this resistance. So-called "conservative" discourse has suggested that sex education promotes sexual promiscuity, and will lead to some sort of disaster (Hyde, 1994). On the other hand so-called "liberal" discourses, which advocate sex education, acknowledge that children need sex education. However, in advocating sex

education it is pro sex education in the school. This is problematic as it suggests that education takes place only in schools. Sex education that is primarily located in schools, establishes learning as fixed and only taking place at a particular point in time rather than being a life-long process. Furthermore, if sex education is to take place in the school, it places enormous pressure on teachers and obscures the responsibility of family, media, the work place, and the state (Morris, 1994).

2.7.2 To “coitus” or not to “coitus”

Yet, while such talk leads one to question the current format of formal sex education, still other discourses challenge us further. Sex education has been around long before HIV/AIDS and teenage pregnancy, yet it has only become prominent in response to these “crises.” Such a response seeks to intervene and lower the rates of teenage pregnancy or contraction of HIV and has taken a particular slant on sexuality. This “Crisis-Instrumental Paradigm” (Morris, 1994, p. 15) tells young people what is bad about sexuality rather than what is good about sexuality. Furthermore, inherent in this discourse is a focus primarily on young people in “crisis” excluding the older generations of sexually active people and those who are not sexually active. It is a discourse that is centred on sexuality as “coitus” and does not explore the “non-coital gestures” (Morris, 1994, p. 22) that may be pleasurable. It teaches young people to either “abstain” from sexual intercourse or to use “protection” (Morris, 1994).

The “Value-Neutrality” (Morris, 1994) position on sex education offers a discourse of “neutrality”. Here a teacher does not take a particular stance on what young people should do or should not do and just presents the “facts” (Morris, 1994). Yet, in clarifying the “facts” one may ask where these value-free “facts” come from. McLaughlin (2001), points out that it is impossible to have a “value-free” sex education as educational circumstance means that facts have to be selected for presentation and this means that judgements are made about what is valuable and what is not valuable for young people to know.

Research on sex education indicates mass media, parents, extended family, schools and peers act as sources of sex education. Additionally, religion, cultural traditions and legal systems also have an indirect influence (Dowsett & Aggleton, 1999) as does the impact of research, for example, social scientific research. Peers are generally indicated

as playing a greater role as a source of sexual information than parents, yet peers are often “unreliable” sources of sexual information offering “misleading” information. However, “menstruation” is often a topic that mothers’ are the source of information for their daughters (Andre, Frevert & Schuchmann, 1989) and mothers are seen as central to the socialisation of their daughters with regard to sexuality (Fox, 1980).

“Parents” are generally constructed as failing to communicate sexual issues to their children (Delius & Glaser, 2002). However, the idea that the youth should be getting sexual education from parents is encouraged, and yet not questioned. Still however, parents’ negative reactions to sexuality, their avoidance of such topics in the household, their modelling of relationship negotiation, if not their forced and forged attempt to communicate sexual knowledge, could communicate negative affective reactions about sex and sexuality to children (Andre, Frevert & Schuchmann, 1989). In this light, it perhaps can be said that “parents/caregivers” of the youth are “unreliable” or “unsatisfactory” sources of sexual knowledge. Hence, it may be necessary to challenge our preconceptions “and to challenge ideologically loaded ways of perceiving a disease ... because now AIDS is no longer just a biomedical problem, it’s a social crisis, a cultural fallout and a political battlefield which affects everyone” (Erni, 1995, para. 6).

It is vital, in the context of HIV/AIDS, to understand sources and processes of sexual information in order to address prevalence of HIV at the social level. Dana Lear draws attention to the contextual nature of sexuality and the negotiation of sexuality through interaction:

Meaning and thus social reality are socially negotiated and symbolic because they are mediated through language, symbols, and interaction. Communication is the medium for exploring the complicated relations between behaviours and culture...(Lear, 1997, p. 2).

Indeed, research has focused on the varied processes of “sexual socialization”¹ (Parker & Easton, 1998) and the sexual experiences of young people as a window to

¹ “Sexual socialization” is perhaps another term for sexual education or gaining sexual knowledge but perhaps more broadly defined as the process through which “individuals learn the sexual desires, feelings,

understanding the dynamics of sexuality and the ways in which sexual meanings (which are shaped through interactions) are produced and reproduced (Parker & Easton, 1998). Thus exploring constructions of sexual knowledge offers a similar window of opportunity that works towards contextually based understandings and interventions.

2.8 HIV/AIDS AND THE “INDIAN” POPULATION GROUP OF SOUTH AFRICA

Different individuals and social groups attach diverse meanings to sexual activity, variously understanding sex as an expression of intimacy, a route to physical pleasure, or a sacred part of marriage (Carpenter, 2001, p. 127).

Diversity amongst peoples suggests complexity in the context of HIV/AIDS interventions, such as sexual education. In exploring the construction of sexual knowledge amongst Southern African youth of Indian-descent, the constructions of this population group as “different” to other population groups becomes relevant and comes under review in relation to HIV/AIDS, “culture” and “sexuality”.

2.8.1 “Surveillance” & “Susceptibility”

In identifying the “Indian” population group as a population for this study, the discourses of “surveillance” and “susceptibility” (Barnett, Witeside & Decosas, 1999) are significant. These notions are familiar within HIV/AIDS discourse, and more specifically within a discourse of HIV/AIDS risk. Within the context of HIV/AIDS risk, “risk” will be defined as the “probability of some future event in which the certainty of a given outcome is unknown” (Prohaska, Albrecht, Levy, Sugrue & Joung-Hwa, 1990, p. 385). Here the discourses of surveillance and susceptibility, of which are central to HIV risk, will be drawn upon in relation to the Southern African Indian population.

Surveillance within the context of HIV/AIDS refers to identifying risk factors that increase the susceptibility to HIV/AIDS and also to documenting HIV/AIDS

roles, and practices typical of their cohorts or statuses within society – as well as the sexual alternatives that their culture opens up to them” (Parker & Easton, 1998, para.).

prevalence. Risk factors are traditionally seen to be “unsafe sex” and behaviours that can lead to contracting the HIV virus, such as sharing needles or behaviours that may lead to unsafe-sex, such as recreational drug taking and excessive alcohol consumption (Barnett, Witeside & Decosas, 1999). As of yet no “risk factors” have been determined for the Southern African Indian population. Yet, the “culture of silence” that is sometimes made evident (Horner, 2002; Govender, 2000) may be arguably a risk factor standing in the way of sex and HIV/AIDS education. The Indian population group is said to be affected by the HIV/AIDS epidemic yet relatively little known is about the prevalence of HIV/AIDS amongst this population group (Horner, 2002; Govender, 2000). The first published South African data stratified by race groups, reveals that 2% of the sample group who were infected by HIV were Indian (Taitz, 2000). Yet, even without figures to show for it, it is generally assumed that there is a low prevalence rate among this population group in comparison to other groups.

Susceptibility to HIV infection is a socially produced attribute created by the interaction of all factors, which affects the rate at which the epidemic is propagated. This concept describes the level of probability of HIV infection in a specific social environment. Factors may be related to physical infrastructure (new buildings), natural environment (drought), culture (particular sexual beliefs), economy (widely divergent monetary distribution) and the effects changes in these factors bring. Hence, susceptibility may be analysed at the level of country, a population group, an institution or organisation, an economic entity like a business enterprise, or at the level of household (Barnett, Witeside & Decosas, 1999). In the context of this study, susceptibility is looked at at the level of population group and culture. It is via the processes of “socialisation²”, that this cultural group may come to have different constructions of “sexual knowledge”, which informs their “perceptions of risk” and “risk behaviour” within their sexual behaviour.

2.8.2 Constructing a Population: People of Indian-decent

Talking about the Indian population of South Africa is not intended to establish a dichotomy of “western” vs. “eastern”. However, within a social constructionist approach it is important to establish a context from which to begin such research. In

² Socialisation is used to refer to the process by which children learn to act and think in ways appropriate to societal expectations (Kumar, 2000; Rosen & Hall, 1984).

addition, constructing a so-called “identity” for people of Indian-descent is not intended to make any broad claims about the effects of “culture”.

Within the few literary sources available, literature defines the Indian people in South Africa as firstly an immigrant population brought in as indentured labourers to work on sugar cane plots, and secondly as a politically defined group labelled as “Indian” despite differences in religion or place of origin in India. “Pre-apartheid” literature indicates the “Indian” community as having much political involvement in fighting for their own rights as immigrants and fighting together with “black” South Africans for freedom from apartheid (Bhana, 1987). The fight for liberation from colonial regimes, somewhat akin to the apartheid regime with its segregation policies, for example, was a fight that most “Indian” communities within the SADC³ region are conscious of.

While the label “Indian” pertains from apartheid segregation laws, and is still retained referring to immigrants who came from India, there is great diversity among “Indians” who came from India most notably in their religious differences and geographical part from which they came. In pre-apartheid literature however, this population group was treated as a homogenous group despite these differences. Differences lay chiefly between the Hindu and Muslim religion⁴ and the southern and northern backgrounds which predisposed individuals to differences in customs (language and food, for example). Yet, these Indians brought in as indentured labourers and with the close proximity that was imposed on them made many of these differences disappear with religions being preserved (Bhugwan, 1962). Recent literature however suggests the “Indian identity” in South Africa to be contested⁵, with uncertainty as to how to define oneself: “South African Indian”, “Indian South African”, “South African”, “South African of Indian descent”. In addition, it serves to confirm that the main differences lie in religious affiliation – the two main groups of religious affiliation being that of “Hindu” and “Muslim” (Ebr.-Vally, 2001).

³ SADC refers to the Southern African Development Community which is membership of countries in the Southern African region and includes the following countries: Angola, Botswana, D. R. C., Lesotho, Malawi, Mauritius, Mozambique, Namibia, South Africa, Seychelles, Swaziland, Tanzania, Zambia and Zimbabwe.

⁴ Hinduism and Islam (which Muslims practice) are two major religions of Indians. Christianity also has a large following (Bhugwan, 1962; Harilal, 1993).

⁵ This was part of the findings of an empirical study on the South African “Indian Identity” by Rehana Ebr.-Vally which forms part of the book *Kala Pani*.

In attempting to label the Southern African “Indian” youth appropriately, the term “Indian-descent” has been chosen as referring to those individuals living in Southern Africa and whose parents or great/grand-parents were originally from India. In addition, the term attempts to recognise that many elements of the “Indian” (of India) culture are retained. Yet, the effects of globalisation and assimilation are not without their place in the identity youth of Indian-descent. This is demonstrated in a study that was done about the need for Sex Education for Indian secondary pupils (Harilal, 1993). This study indicates two conflicting forces that Indian youth are faced with: that of maintaining the “culture” of “Indian society” and that of assimilating or integrating ways of being from other cultures. It suggests a generation faced with a changing society and a so-called “breakdown in cultural values” or a “waning of traditional sexual values” (Dowsett & Aggleton, 1999, p. 33). Such terms are perhaps loaded ways of referring to shifts in cultural values as negative or as threatening communally held ways of being.

However, despite the effects of globalisation and assimilation, the “Indian culture” is still pointed to as observing particular “customs” (Bhugwan, 1962; Harilal, 1993; Ebr.-Vally, 2001). For example, the colourful dress and food is still common. In addition, the Indian family is generally seen to be a closely knit unit (Bhugwan, 1962; Harilal, 1993; Ebr.-Vally, 2001) where a sense of duty is encouraged. Additionally, it is described as a “communal culture” where the common good of others is said to be placed before individual needs (Bhugwan, 1962). “Indian society” is also described as having an “authoritarian structure” where parents generally assert control or influence over their children. A further construction of “Indian society” locates “religion” and “spirituality” as the basis for the values that the Indian child acquires (Harilal, 1993).

2.8.3 “Indian Sexuality”

By discussing “Indian sexuality” separate to the broader concerns of “sexuality” in general, a difference in sexuality is assumed (yet no claims can be made as such). By briefly outlining some of the depictions of “Indian sexuality” or the ways in which “Indian sexuality” has been talked about, a consideration is made of the ways in which “Indian sexuality” has been framed. It establishes a baseline of local knowledge that may or may not be drawn upon in the discourses of Indian youth of South Africa today.

Firstly, the depiction of Indian society as a “male dominated society” in which sons are preferred (Singh, 1990) impacts Indian sexuality. “Discrimination” between males and females is said to begin at birth and continues into adulthood (Harilal, 1993). For example, “it is an unspoken rule that men may exercise their rights in sexual freedom, whilst women have to be chaste, virtuous and faithful. This double standard indicates that adults sanction male liberalised behaviour” (Rudra, 1976, p. 50 cited in Harilal, 1993, p. 79). Hence, “chastity” is a central discourse and an ideal for marriage for women and premarital-sex on the part of a woman is frowned upon, incurring labels such as “loose” and leaving her unwed. A “woman's virginity” is talked of in conjunction with “family honour” and parents try to maintain the honour of the family by maintaining their daughters virginity before marriage and this may mean a girl's movements are often restricted in comparison to a boys movements.

This “traditional practice” is evident among Hindu and Muslim families. For example, Islam emphasizes “chastity” and “modesty” as part of a “moral conduct” and the free intermingling of the sexes is traditionally prohibited. Women are encouraged to wear *Purdah*⁶ and men are encouraged not to look at women (Harilal, 1993). With regard to Hindu teachings, the *Vedas*⁷ emphasized the youth's preservation of the reproductive element. Historically, students practised *Brahamacharya*, “which is a cloistered and austere student life with a strict taboo on sexual intercourse for the development of a healthy body” (Ramasar, 1987, p. 271 cited in Harilal, 1993, p. 99). While the above is perhaps a traditional outlook, it points to a gendered experience of sexuality. This is not uncommon, as research suggests (Dowsett & Aggleton, 1999).

This traditional outlook lends itself to the challenge of change, and change is said to be manifest. For example, pre-marital sex, once believed to be uncommon, is no longer said to be uncommon. Yet it is still seen as “a source of anxiety for parents for it is traditionally denounced, and this therefore, creates personal and family conflict” (Kelly, 1976, p. 141 cited in Harilal, 1993, p.143). “Guilt” which surrounded pre-marital sex may have decreased, or instead the seeking of a steady relationship in which sexual

⁶ The covering of the body (which, sometimes extends to the face of a woman). However, when a woman is with her husband or immediate family she does not have to cover her head.

⁷ Vedas are ancient Hindu scriptures (Harilal, 1993).

experimentation may be seen to decrease this “guilt”. This is because it appears more respectable to experiment sexually in a relationship rather than being perceived to be “promiscuous” for “sexual indulgences” outside the context of a “relationship”. Hence, dating among Indian males and females is common and the familiarity that results between the sexes is said to decrease the “mysteries” that surrounds sex and sexuality (Harilal, 1993).

While changes have begun to occur with regard to sex, it does not mean that there is now an acceptance of pre-marital sex. Kamani (1997) suggests that addressing the question of sex with regard to the Indian culture is to set up “an illusion of choice, in a culture where the sexuality of any given individual is still communally held to a great a degree” (para. 1). Kamani (1997) makes evident the “shame” that surrounds “talking”, indicating that “talking” carries with it the potential of breaking hierarchies, roles and control, for example. Talking about sexuality carries with it a similar effect (Kamani, 1997).

The history of sex education in the Indian community is nonexistent or rather may exist in its “silence” because Indian parents, often perceived to be “orthodox”, “puritanical” or “conservative”, have traditionally not sat down with their children to talk about sex and sexuality. Historically, Indian parents have assumed that their children would learn about sex once they were married, and often children were married at a very early age. Familiar to most Indian females, however, and perhaps the closest to sexual knowledge is the “mother-daughter-talk” at the time of menstruation (Harilal, 1993).

“Sex” is said to have been a “taboo” subject among Indians (Harilal, 1993), if not other population groups, for generations. The idea that informing a child about sex and sexuality may lead to experimentation is a prevalent discourse among the Indian community. Yet, if dating is common, and sexual experimentation and pre-marital sex is occurring among Indian males and females, what “sex education” is being received or what “sexual knowledge” is being drawn upon and especially so within a multi-cultural society where there is exposure to range of discursive accounts? This study is intended to explore sources of sexual knowledge with regard to Indian youth and will attempt to address the function and effects of repertoires of sexual knowledge within this cultural group.

2.9 SYNTHESIS

A social constructionist discourse analytic approach is the outlook that guides this study. It is seen as an approach that pays attention to the contextual and interactional forces that shape “reality” and hence has been chosen for this very reason in an attempt to guide HIV/AIDS intervention towards meaningful and culturally appropriate ways of implementation.

In South Africa, issues of diversity, among other issues (Marais, 2000), brings with it differences in belief systems and sexual practices that play some part in the contraction of HIV. Hence, context or the social realities of different groups of people is important in facilitating understanding about the differences in belief systems and sexual practices.

Sexual development is said to begin very early in life and while this may be a generalised statement, Indian youth undergo such development and evidently more youth are becoming sexually active before marriage (Harilal, 1993). However, when sexual education is not made pertinent for the Indian youth, one wonders what sources and processes contribute to their sexual education and what effects these have. The lack of literature on the South African Indian population, (especially with regard to HIV/AIDS and sexuality), suggests that exploration is strategic in examining the relationship between this population group and HIV/AIDS as well as sexuality. It may also be important to explore the constructions or images of this population group as a possibility in challenging talk about sexuality or sexual crises. By gaining an understanding of the interaction between identity and sexuality, it is seen as contributing to our knowledge of the social dynamics that contribute to the prevalence or lack of prevalence of HIV/AIDS. Additionally, it is a possible access point for interventions that may be useful to this population group, if not other population groups. Within this study, the primary aim is to trace and explore the construction of sexual knowledge by South African youth of Indian-descent. The secondary aim will be to investigate the function and effects of repertoires of sexual knowledge within this cultural group.

2.10 CONCLUSION

This chapter provides a context for this study and motivates the use of the social constructionist framework. Literature relevant to the core constructs of the research topic has been reviewed and the aims of the study have been reiterated. The chapter that follows describes the methodology used in this study and makes available details of the various phases of the research process. In addition, this next chapter will indicate the criteria for verification used in this study.

CHAPTER 3

METHODOLOGY

3.1 INTRODUCTION

The previous chapter reviewed literature dealing with the core constructs of this study and introduced the aim of this research. This chapter will describe the methodology used in this study by outlining the discourse analytic framework and identifying the steps used in this research process. These steps include the data collection phase and data analysis and interpretation phase. Lastly, attention is paid to the criteria of verification (within the discourse analytic framework) used in this research.

3.2 DISCOURSE ANALYSIS

A social constructionist discourse analytic approach is used as a framework for this study. The social constructionist framework has already been explicated but will be briefly mentioned here in order to relate it to discourse analysis. Social constructionism consists of varied approaches, of which discourse analysis is one feature (Potter, 2000). Discourse analysis views language as constructing versions of social reality. Its focus is on talk and texts as social practices and the resources that are drawn upon to enable

those practices (Potter, 2000). Discourse analysis can therefore be seen as a social constructionist approach to research.

As a social constructionist approach, discourse analysis within psychology is divided into two major versions. These two versions share an interest in the role of language in the construction of social reality, yet they attend to different types of questions (Willig, 2001). *Discursive Psychology* is concerned with discourse practices and considers what individuals do with language, placing an emphasis on the performative qualities of discourse. *Foucauldian Discourse Analysis* is concerned with the discursive resources that are available to people, and the ways in which institutional power and power relations operate in discourse.

Discursive psychology asks how participants use language in order to negotiate and manage social interactions to achieve interpersonal objectives such as rationalising an action. In this instance, questions ask how participants use discursive resources and with what effects. Foucauldian Discourse Analysis on the other hand, aims to describe and critique discursive worlds people inhabit exploring their implications for subjectivity and experience (Willig, 2001). An example of this is how discursive accounts of having a “mental disorder” position individuals and what kinds of actions and experiences support such a positioning. It is crucial to understand these two major approaches of discourse analysis as the approach of Jonathan Potter and Margaret Wetherell (1987), which will be used in this study, leans towards the Discursive Psychology approach. Yet, Jonathan Potter denounces a sharp divide between the two, suggesting that a focus can be on discursive practices as well as resources (Willig, 2001).

Additionally, the approach of Jonathan Potter and Margaret Wetherell is marked out as a discourse analytic approach that “involves developing *hypotheses* about the purposes and consequences of language” (Wetherell & Potter, 1994, p. 170). This means that one explores the *function* of *interpretive repertoires* as the end point of discourse analysis. Exploring function means exploring the purpose that discursive accounts serve. Interpretive repertoires are an analytic unit and can be described as discursive resources that writers as well as speakers use “to construct versions of events, actions, persons, interpersonal processes, and so on and to perform a variety of other actions” (Wood &

Kroger, 2000, p. 43) (e.g., the justification of particular practices such as discrimination). Looking at interpretive repertoires is central to the coding and analysis process and will be elaborated upon when discussing those phases of this research process.

3.2.1 The Functions and Effects of Discourse Analysis

The discourse analytic approach suggests that language is used constructively, whether consciously or not, to achieve particular functions which in turn have *effects*, or consequences. Understanding “construction” as a keyword is central to demonstrating how social reality is linguistically constructed. It emphasises that discourse is contrived out of readily available linguistic resources that have properties of their own. Secondly, it makes clear that individuals are drawing upon available linguistic resources in order to construct an argument or a counter-argument (Wetherell & Potter, 1994).

Furthermore, this process of drawing upon linguistic resources more often than not is in relation to *other individuals*. That is, social interactions are often the basis for talk in which linguistic resources are drawn upon in order to construct a particular phenomenon (Billig, 1997; Sherrard, 1997). Thus, discourse is seen as a primary research tool to understanding social reality and not as a secondary means (Wetherell & Potter, 1994). Just as a researcher might observe actions in order to learn more about a particular phenomenon, language, in this instance is observed closely. Looking at the detail of language use is then the primary analytic tool used in this study.

3.3 DATA COLLECTION

Sampling is very different with in a social constructionist discourse analytic approach in comparison to various other traditional approaches to research. Within the discourse analytic approach, quantity of data is not always looked at as revealing valid information. Hence, a few interviews can reveal as many linguistic patterns as a large amount of interview transcriptions. Thus, the data within 10 texts (8 interviews and 2 written narratives) was deemed sufficient to analyse linguistic patterns that may arise in relation to the construction of sexual knowledge by Southern African youth of Indian-descent. Purposeful sampling was used to identify 10 Southern African youth of

Indian-descent to participate in this study. Participants were all students attending university and the distribution of males to females was equal (5 males and 5 females). Students were all “youth” as defined by the World Health Organisation criteria (15 to 24 years of age) (1998) and were not below the age of consent. Participants were asked to sign a consent form⁸ which explained briefly what the study was about and what would be required of them. It also puts into place mechanisms such as confidentiality and anonymity to protect the identity of the participants.

Initially participants were asked to write narratives of their experience of sexual knowledge (Kuzel, 1992). However, the majority of participants had a preference for being interviewed as it seemed less time consuming. Interviews lasted approximately one and a half hours and participants were asked to relate their earliest recollections of sexual knowledge to their present recollection of sexual knowledge in as much detail as possible indicating the process of being and becoming sexually informed.

Questions were directed by an interview guide⁹ which participants were allowed to see before hand as it was felt that it would assist with participants’ recollections. Participants could then give some thought to their earliest recollections of becoming sexually informed, something that is perhaps not easily accessible on request. Interviews were audio-taped and these audio-tapes were discarded at the end of the research process. Within a discourse analytic framework, the interviewee’s contribution as well as the interviewer’s contribution to the interview is as important for the interaction (Wetherell & Potter, 1992). The interview is seen as the site of construction where intersubjectivity is aimed for in the construction of knowledge. Following this approach, the researcher was allowed to interact more actively with the interviewee and the process was less structured than traditional interviews may be (Wetherell & Potter, 1992).

⁸ Please see Appendix A for the consent form

⁹ Please see Appendix B for interview guide.

3.4 DATA ANALYSIS & INTERPRETATION

The next step in the research process was to transcribe the audio-taped interviews. Interview recordings were transcribed¹⁰ *ad verbatim* and the transcribed material was used for the *coding process*. In the coding phase, one looks closely at language, which is the analytic unit and one looks at words that share images, connotations, or meaning that can be associated with one another within the context of the texts. This is what the analytic unit of *interpretive repertoire* refers to (Potter & Wetherell, 1987).

At this stage, the texts were read several times and an open coding process took place in which anything that seemed relevant, however distant from the research question, was coded. Once this was done, texts were re-read and closer attention paid to existing codes and patterns were looked for in the form of *variability* (similarity and differences). In addition, attention was paid to the researcher's own input in the interviews and also to any emerging *rhetoric* (Wetherell & Potter, 1992) (how linguistic resources are used in accounts to justify a particular perspective or lack of perspective). Rhetorical strategies are important because these are discursive positions that are drawn upon to give meaning to particular standpoints (Harris, Lea & Foster, 1995). Harris, Lea and Foster (1995) indicate that it is through the use of rhetorical strategies that accounts remain meaningful and are reproduced.

The completion of this phase resulted in the organisation of the repertoires that emerged from the texts. Possible patterns were formulated according to the content of the interpretive repertoires, in order to establish a coherent picture. This led to the last step in the data analysis and interpretation phase. At this point, several repertoires were chosen as representative of the constructions of sexual knowledge. These were looked at closely in terms of the way language was used to construct sexual knowledge. Hypothesising about the various functions and effects of these constructions as well as rhetorical strategies was the last step. This meant that interpretations were made about the effects of the interpretive repertoires and the purposes they serve (Potter & Wetherell, 1987).

¹⁰ Please see Appendix C for transcription method.

3.5 VERIFICATION

Within the social constructionist paradigm, the term *credibility* is used to refer to the verification process in research. The Potter and Wetherell (1987) approach provides several criteria, which can be used to verify research findings. Below are the central criteria used in the verification process of this study and these will be described briefly:

- Ensuring coherence
- Fruitfulness
- Participant's orientation
- Transferability
- Reflexivity

Ensuring coherence

One should be able to see how the discourse fits together and how the discourse relates to the analysis and interpretation stages. Coherence was ensured by providing a detailed documentation of the analytic process and by showing how the results relate back to analytic procedures. For example, by demonstrating clearly how an interpretive repertoire is used to establish a particular construction, one can begin to assume coherence.

Fruitfulness

In this verification procedure, the implications of the textual analysis are considered. This was done by considering the findings of the study within the current body of HIV/AIDS research as well as for future research (Potter & Wetherell, 1987; Wood & Kroger, 2000). Hence, the patterns that emerged were seen within the context of established literature and speculations as to function and effect were seen in the light of existing literature. Additionally potential gaps in the findings of this study were seen as contributing to recommendations for future research.

Participant's orientation

This criterion for verification refers to the importance of consistency. It is what participants' say that determines consistency (that is what they see as consistent or

different). It is not sufficient for the analyst to decide whether statements are consistent or not (Potter & Wetherell, 1987). In this study close attention was paid to the way participants described how they defined particular things. For example, in the interviews, if a participant made an attitudinal statement, the researcher did not assume an understanding but followed up in order to get the participant's orientation with regard to what had been said.

Transferability

Rather than generalise the findings, this study, which takes a constructionist position, aims for transferability. Transferability refers to the process whereby “understandings can then be transferred to new contexts in other studies to provide a framework with which to reflect on the arrangements of meaning and action that occur in these new contexts” (Durrheim & Wassenaar, 1999, p. 62). Transferability was attained by producing detailed descriptions of contexts, in order to account for the construction of meaning in a specific context and it is then up to the reader whether or not to transfer this account to other contexts or other studies (Durrheim & Wassenaar, 1999).

Reflexivity

Reflexivity is a way of expressing one's own role in the research process and is “an attempt to make explicit the process by which the material and analysis are produced” (Tindall, 1994. p. 149). By reflecting on the process of research, and expressing this within the research report, one can begin to assume that reflexivity was attained. For example, when analysing the texts, the researcher not only looked closely at the language used by the participants but also looked closely at her contribution to the interview via language used and assumptions. Such instances were drawn out and commented on in the context of this study but also in the broader context of research processes. One such example would be how the researcher's own identity featured in the interview and what comment this makes about identity, about research processes and how this impacted on the study.

3.6 SYNTHESIS

In this chapter the use of the social constructionist discourse analytic approach as the methodological framework for this study was elaborated upon. The analytic tools of discourse analysis were highlighted and in addition the research process in terms of sampling, data collection, data analysis and interpretation, and verification was clarified in terms of this discourse analytic framework.

In analysing the texts, language was looked at closely in order to identify ways in which sexual knowledge was constructed by youth of Indian-descent, and what this meant within the context of HIV/AIDS. In this study, the approach of Potter and Wetherell (1987) was drawn upon in order to carry out the analysis. This approach looks at the function of language and identifies effects and purposes that language can have in different contexts (Potter & Wetherell, 1987).

Some of the basic “terminology” relevant to discourse analysis is made evident, namely that of, texts, interpretive repertoires, rhetoric, variability, function and effects and verification procedures. This terminology serves as the basis for talking about the discourse analysis of this study, and has been defined briefly in this section.

3.7 CONCLUSION

The methodological approach to this study has been elaborated upon and in doing so the criteria for verification and the terminology used by the discourse analytic approach is established. Additionally, this chapter has described the steps taken in the research process, such as the data collection phase and the data analysis phase. The next chapter is an analysis and interpretation of the interpretive repertoires and details the findings of this study.

CHAPTER 4

ANALYSIS & INTERPRETATION

4.1 INTRODUCTION

In tracing and exploring the construction of sexual knowledge by Southern African youth of Indian-descent, several significant repertoires have been chosen as representative. This chapter is an analysis and interpretation of interpretive repertoires and in this way offers the construction of sexual knowledge in terms of the aims of this study. These repertoires, however, represent one reading of the texts and there may in fact be differing readings. Additionally, and as Billig (1997, p. 47), makes apparent, “it is not possible *ever* to exhaust the material nor to produce a *complete* analysis” within a discourse analytic framework.

4.2 THE SEXINESS OF RISK

This repertoire describes the construction of sexual knowledge as predominantly one where sex is risky. Sex is “taboo”, “dangerous”, and has “limitations” and “consequences”, and having sexual knowledge means knowing that sex is risky and that a level of precaution should be taken when engaging in sexual activity. “Risk” has been defined as “the probability of some future event in which the certainty of a given

outcome is unknown” (Prohaska, *et al.*, 1990, p. 385). In relation to sexual activity, it suggests that when an individual engages in sexual activity, there is no certainty of what the outcome will be. Hence, “risk” encapsulates a great deal of “uncertainty”. It is this “risk” that can be said to influence people’s perceptions and behaviour (Prohaska, *et al.*, 1990). It is this “risk” that becomes apparent in the construction of sexual knowledge by Southern African youth of Indian-descent and informs the repertoire *the sexiness of risk*. However, having sexual knowledge also means understanding sex as “sacred”, as being about the “emotional attachments” and about “much more important issues than the act of sex”. This latter understanding of sexual knowledge stands to form a sharp contrast to the first understanding of sex.

Extract 1¹:

13. **I:** ok -um - we can go straight in then – um - maybe you can tell me about your
14. understanding of sexual knowledge or what it means to be sexually informed?
15. **P:** Sexually educated, well, - um - let me think – I think it, it entails knowing, you
16. know, what sex is, and the limitations that it has um also other than like, you
17. know, the nitty gritty of what sex is, I think it is also um you know, the
18. consequences of sex, like pregnancies, knowing all the limitations and things like
19. that, STD’s, you know HIV/AIDS - being such a pivotal factor in like sexual
20. behaviour now

Extract 1 illustrates this construction of sexual knowledge. In *Extract² 1* (lines 17 to 20), the participant establishes sexual knowledge as knowing about the “consequences of sex”. The use of the word “consequences” implies that one must be aware of the impacts of an action. Furthermore, “consequences” here is taken in its pejorative sense. What are these negative consequences? “Pregnancy”, “HIV/AIDS” and “STD’s”. This is re-iterated throughout participant’s ideas about sexual knowledge and is evident in *Extract 1* (l. 17-20), where the participant identifies “pregnancies” as a consequence of having sexual intercourse and “HIV/AIDS” and “STD’s” as the “limitations” of sex and as factors that mediate “sexual behaviour” now. These “consequences” also help to identify sexual knowledge as knowing about the physical act of sex as opposed to a

¹ See appendix I for interview 6; Female Participant.

² All Extracts are numbered. These numbers represent line placement within the context of the interview. (I) is used to refer to the interviewer and (P) is used to refer to the participant.

broader knowledge of sexuality; a construction that is evident in the texts. “Consequences” locates a sexual knowledge about the physical act of sex, because pregnancy, HIV/AIDS and STD’s, all hold connotations of coital experiences as opposed to non-coital sexual experiences. That such knowledge influences one’s behaviour is directly implicated in the participant’s allusion to these “consequences” “being such a pivotal factor in like sexual behaviour now” (*l. 19/20*). Hence, the perception of risk is apparent and is influential in the understanding of sexual knowledge.

This construction of sex as risky – as having negative consequences – is not surprising within a consideration of sex education. Traditionally, reducing the incidence of teenage pregnancy and STD’S has been the aim of sex education and more recently HIV/AIDS has become part of this sex education (Diorio & Munro, 2000; Reiss, 1993). Little reference has been made to “pleasure” in the “Crisis-Instrumental Paradigm” that Morris (1994, p. 15) points to. This paradigm is responsible for educating young people about a sexuality that is bad rather than good. It furthermore enforces a discourse that is centred on sexuality as “coitus” as opposed to “non-coital gestures” (Morris, 1994, p. 22) that may be pleasurable. In its construction of sexual knowledge, this paradigm teaches young people to either “abstain” from sexual intercourse or to use “protection” (Morris, 1994), thereby reproducing sex as risky.

Extract 2³:

375. **P:** - but I was enjoying what we were doing – you know –there was no
376. penetration –there was - it was all fun -
377. **I:** hmm
378. **P:** but it was safe fun –
-

This construction has the effect of establishing an ambiguous understanding of sex made evident in the contrasting positions of sex as “pleasurable” versus sex as “dangerous”. An additional effect of this construction is the establishment of an ambiguous sexual experience. *Extract 2* is noteworthy in this respect with its notion of “safe fun” (*l. 378*). This extract is placed in the context of the participant talking about

³ See Appendix D for Interview 1; Male Participant.

his initial sexual experiences with his girlfriend of the time. His use of the word “safe” in conjunction with “fun” is somehow unusual. In *line 376*, the participant says “it was all fun” but the crucial word that draws attention to the ambiguity involved in sexual activity is the word “but” (*l. 378*). It is at this point that attention is drawn to “safe fun” or the necessity for safety in sexual activity. It is not simply “fun” but “safe/fun” alluding to the potential risks involved in sexual activity. “Safe fun” is “no penetration” and “penetration” is potentially unsafe. Within this ambiguous sexual experience, it is interesting to note that this perceived risk is largely a male experience or perhaps a gendered experience. The gender differentials involved in this ambiguous sexual experience require further exploration and will be explored in the next repertoire.

4.3 “YOU SEE IT’S DIFFERENT FOR A GUY”

Gender theory as well as feminist theory, allude to gender differentials in sexuality (Dowsett & Aggleton, 1999). Both these theoretical frameworks will be drawn upon to refer to the construction of male and female sexuality as made apparent in this study. This repertoire, “*You see it’s different for a guy*”, encapsulates the construction of male and female sexuality as one at variance. This variance can be located within sexual culture and addresses differences in terms of leniency, sexual experimentation and virginity. These differences will be examined here.

Feminist theory indicates that gender is socially constructed rather than biologically instituted and therefore to be feminine or masculine means making a set of choices that allows one to take up either position (Measor & Tiffin, 1996). Choosing position locates one within a *sexual culture*⁴, which stands to reaffirm this identity and reproduce the construction of a particular identity. One example of this that this study highlights is the construction of male and female virginity.

Virginity has come to refer to the first coital experience or vaginal intercourse. While the definition of the loss of virginity may differ cross-culturally or across sexual cultures, virginity is almost universally defined as the lack of this first coital experience

⁴ “Sexual culture is a concept that recognizes that there are systems of sexual behaviour among any group of people” (Dowsett & Aggleton, 1999, p. 26).

(Carpenter, 2001) and in this study will be referred to in this light. Historically, virginity has been framed in a number of ways. It has frequently been understood as a rite of passage. Traditionally and stemming from Christian tradition, virginity has represented “purity”, “innocence” and “virtue”, a state before marriage and more so for women. While conceptions of virginity have changed especially within the nineteenth century from the traditionalist view to one where the loss of virginity before marriage has become practiced, the traditionalist view has not been displaced completely. Virginity has been construed as virtue in women and has often been seen as negative for men (Carpenter, 2001).

In this study, the construction of virginity offers valuable insights into male and female sexuality with specific reference to youth of Indian-descent. Males are constructed (by males and females) as having a leniency towards them by parents and community. It is this leniency perhaps that allows males to be sexually opportunistic as opposed to seeking serious relationships. It is also this leniency within a space of freedom such as “university” that makes sexual opportunism possible. On the other hand, females are given a communal locus and located within a social group control, where sexuality is monitored in the face of family and community honour. This is not challenged by literature. Rather, literature around Indian culture portrays men as having greater sexual freedom to women. It suggests a double standard that is also pointed out in feminist literature (Dowsett & Aggleton, 1999), where men may exercise sexual freedom, while women should be chaste and save themselves for marriage. Hence, pre-marital sex is looked down upon and is seen as compromising “family honour” (Harilal, 1993). Hence, virginity is negotiated differently by males and females in this study. *Extract 3 and 4* illustrate some of these constructions and will be used to further this discussion on the construction of male and female sexuality.

Extract 3⁵:

945. **P:** you know and it’s like letting a child loose in a candy store
946. **I:** hmm
947. **P:** you know – he doesn’t know what he wants so he’ll try a little of
948. everything
949. **I:** right

⁵ See Appendix D for Interview 1; Male Participant

950. **P:** and that was basically it

Extract 4⁶:

461. **P:** hmm- I have an older sister – we’re only 2 girls in the family and um
462. now - it’s just strange because you grow up thinking, you know, your
463. sister and you are very alike and you probably have the same - you know,
464. belief system, considering, you know, we’re brought up in the same way
465. um - but there is some things like I didn’t at - at a certain age like you
466. know, you don’t want to think about you know, your sister as like being
467. sexually active or you know, even like having a sexuality so to say
468. **I:** hm
469. **P:** and um when she was, let me think, how old was she, when she was 25,
470. um she fell in love with someone and she had sex for the first time and –
471. like she only told me about - much later
472. **I:** ok
473. **P:** like she’s 27 at the moment, - she told me perhaps like a year
474. afterwards, yes, I was sleeping with him, da,da,da, you know, and like
475. even though I say I have a very open mind, I was like, “Oh, my God, my
476. sister is having sex, that’s terrible” (laughing) I was like “Oh, my God,
477. why is this happening”, you know, “shame my poor parents don’t deserve
478. this”, that kind of thing um but yah, - I don’t know...
479. **I:** I’m interested in why you say ‘my poor parents don’t deserve this’
480. (we laugh)
481. **P:** Because it’s - my parents were ever to find out that you know, - that
482. my sister was not a virgin, you know, and that she had slept with someone
483. - it would - break their hearts, I mean my mother would go berzerk, my
484. dad I think would have an anuresis or something (little laugh) and um –
485. It’s just because in Indian families you know, the girl is supposed to be
486. like - this - prize you can give away to someone, you know, give away to
487. someone
488. **I:** ok
489. **P:** hopefully at some point um - and yeah, it’s a reflection on the family if
490. like something - if the girl has sex and I mean you know, because sex is
491. such taboo in Indian culture and, you know, sex before marriage is
492. frowned upon, you know, and she will be frowned upon and therefore it’s
493. a reflection on our parents and family, you know, big skandaal and yah –
494. and things like that I think they would be very disappointed and they
495. would probably, you know, question like, you know, what on earth did we
496. do wrong, you know, they probably do the whole, you know, we’ve spoilt
497. you too much - or things like that ...

⁶ See Appendix I for Interview 6; Female Participant.

In *Extract 3* this male participant relates an interesting analogy when he says in *lines 945-948* “it’s like letting a child loose in a candy store...you know – he doesn’t know what he wants so he’ll try a little of everything”. While being useful to relate his experience at university as one of freedom and opportunity to access women, which is the context of this participant’s analogy, it also offers a befitting construction of male sexuality during university years as opportunistic. This depiction of “university” is significant because in this study, “university” has been largely pointed to by males as a place of freedom for sexual advances as well as a place where one has to be responsible for one’s own actions. By contrast, home is suggested as a place of restriction, where parents and community are monitoring one’s actions. At “university”, however, the self becomes the bearer of this responsibility. It is this portrayal of “university” that deliberates a consideration of “space”. For the most part, “university” is a constructed space that takes on many varied meanings. In this instance it is a space that means social interaction and the possibility of sexual activity (Dowsett & Aggleton, 1999).

Females do not portray “university” in quite the same way. It is a place of broadening one’s horizons and it is a “space” in which sexuality can be explored. However, this is so to a differing degree in comparison to their male counterparts. Females are constructed as generally seeking serious or long-term relationships, whereas males are constructed as not having a programme, but rather wanting to just “fool around” and as having a “no strings attached” approach. It is perhaps because “virginity” is still a “dominant framework within which young women are forced to understand their bodies, their sexual interests and any sexual experience” (Dowsett & Aggleton, 1999, p. 36). Negotiation of virginity for a woman and specifically for Indian females in this study is still mediated by two factors. Firstly, maintaining one’s virginity means that one is a virtuous woman who has character and is worthy in the eyes of her future husband, as well as her family and community. Secondly, maintaining one’s virginity is seen as a guarantee that one will find a marriage partner. To an extent in this study, having romantic relationships with males is influenced by these factors as well.

Extract 4 relates this participant’s experience of her sister becoming sexually active. *Line 469/470* implies the negotiation of virginity using notions of love. Females decide to have sex when in love as opposed to the male “no strings attached” sexual experience. However, that this negotiation of virginity is given a communal locus of

experience is evident in the line “shame my poor parents don’t deserve this” (l. 477). Virginity is compromised in the face of family honour. *Lines 485-489* points to social identity of Indian-ness as mediating the female sexual experience. Here social identity means maintaining one’s virginity and not having sex before marriage and not disappointing one’s family. Females should be guarding their sexuality because they are a “prize” to be given away to someone. Social identity of Indian-ness here determines that parents are responsible for maintaining the “prize”. *Lines 495-497*, identify the parents as intervening between daughter and Indian society or as being social norm regulators and taking responsibility for their daughter’s sexuality.

It is because females are “prizes” to be given away that there is a lack of leniency towards female sexuality and a stronger implementation of social control. Traditionally, because women were framed as needing to maintain virginity and abstain from pre-marital sex in order to remain virtuous, more attention was paid to educating women about menstruation and reproduction (Dowsett & Aggleton, 1999). However, this study suggests a general lack of this preparation, but certainly a framing of women as lacking sexuality in contrast to males who aggrandize their sexuality and often use sexuality to construct their masculinity or “manhood”. Losing one’s virginity for a male is seen as a transition from boyhood to manhood and having a greater sexual knowledge than other males insists upon masculinity and greater respect.

It is evident that the sexual culture of males and females is differing and traditional frames of reference such as “chastity” for women and “sexual freedom” for men is reproduced. “You see it’s different for a guy” highlights a gender differentiated patterning of sexuality for youth of Indian-descent and implicates a responsibility for such a differentiation within in history and culture. This gender differentiation extends to parental responsibility for sexual knowledge as will be made apparent in the discussion below on *agency and responsibility*.

4.4 AGENCY AND RESPONSIBILITY

This repertoire locates the responsibility of sex education in several agents and highlights the relationship between these agents to be conflicting and problematic.

Peers, school as well as the self are indicated as agents responsible for sexual knowledge. Hence, it is a repertoire that constructs sex as something that someone should take responsibility for and within this construction there is great deal of variability. Firstly, a gendered responsibility is made apparent within parental responsibility and suggests the subscription to traditional parental roles. Secondly, the lack of parental responsibility is constituted through the role of the school and peers. Lastly, it is also evident that youth feel some responsibility for their sex education, which is quite significant within a framing of youth as “foolish” and incapable. These variances within agency and responsibility are discussed below and are seen to reinforce traditional sex education roles (whereby parents are constructed as negligent of their child’s sex education and the school is constructed as having to be responsible for the sex education of young people).

It is significant that a gendered responsibility exists within an overall lack of parental responsibility for sex education. This notion of gendered responsibility is longstanding and suggests that “mother” is responsible for the sexual education of the daughter (Andre, Frevert, Schuchmann, 1989; Dowsett & Aggleton, 1999), if not both son and daughter. Traditionally mothers have been seen as the educators regarding menstruation, and fathers have been seen as absent figures regarding the sex education of both sons and daughters (Bennett & Dickinson, 1980). In this study, this traditional notion has been drawn upon in the construction of sexual knowledge by youth of Indian-descent. Additionally, it is somewhat unusual that this traditional notion is drawn upon in a central repertoire that constructs a lack of parental agency in the sexual education of youth. It appears unusual, as it indicates that youth ascribe to a gendered responsibility when at the same time indicating that parents are generally absent in the responsibility for sex education. However, this ambiguity is may be indicative of a preference for parental agency.

A lack of parental agency in the sex education of youth, in general, has also been central to constructions of sexual knowledge (Bennett & Dickinson, 1980, Delius & Glaser, 2002). This study substantiates this and consequently confirms the media, peers and school to be agents of sexual knowledge. Moreover, the responsibility for sex education is actively shifted to school and peers, reiterating this lack of parental agency. These two sources of sexual knowledge again have been considerable in constructions of

sexual knowledge by youth (Bennett & Dickinson, 1980; Richardson & Cranston, 1981; Dowsett & Aggleton, 1999). These two sources have also been constructed as conflicting with parental agency. Peers have traditionally been regarded as unreliable sources of sexual knowledge that relate inaccurate information (Bennett & Dickinson, 1980; Andre, Frevert, Schuchmann, 1989) and the school as an agent relating a questionable “value-free” or “factual” sexual knowledge (Wyness, 1992). In this study, the analysis revealed a construction of peers as a comfort zone where issues of sexuality could be talked about comfortably in comparison to parents. “School” is constructed as a space in which friends are encountered and the majority of sexual knowledge is learnt via encounters with friends or classes such as Biology, guidance class or formal sex education classes.

Historically, sex education has been the responsibility of the family and parenthood but the transference of sex education to the public domain has led to conflicts between parents and schools as to their rights in educating youth about sex. With the advent of schooling for all children, sex education in the home has been seen as one of the last measures of parental control. The extent to which parents managed the sexual behaviour of their children was also seen as a marker of success in child rearing that furthermore advanced group status (Richardson & Cranston, 1981). Hence, school challenges the role of parents in sexually educating the youth.

Extract 5⁷: (P: VN: 5/6)

145. **P:** So, obviously the best thing to do is to stay away, you know
146. **I:** ok
147. **P:** just be safe and just, just don't make any stupid mistakes and
148. **I:** ok
149. **P:** try and be faithful, even though when you're young, it's hard to be, but
150. **I:** hmm
151. **P:** just, just be focused, you know, don't do anything silly, don't do
152. anything irrational, - yah um - and what else? They like - they didn't
153. introduce us to a condom or anything, no they didn't - but they basically
154. just made us aware of what you can do to be safe and stuff like that, but
155. they didn't like come and say this is a condom
-

⁷ See Appendix H for Interview 5; Male Participant.

In this study, the construction of school and peers playing an active role in sexual education, and the absence of parents as active agents in their child's sexual education is apparent. However, the role of the school is ambiguous. While its agency suggests a solution to the lack of agency on the part of parents, its role as an agent is questionable. *Extract 5* highlights this: In this extract the participant relates an experience of sexual education at school which specifically centres around a person from the Ministry of Health who has come to speak to his class about AIDS. This context in itself suggests a sexual education dominated by an awareness of AIDS and the construction of sex as risky. The teaching tools in this AIDS education class being "stay away" (*l. 145*) and "don't make any stupid mistakes" (*l. 165*), make clear to youth that one has to be vigilant with regard to sex because one bears the risk of contracting HIV and developing AIDS. This is no different to the education received via formal sexual education classes or traditionalist school Biology. These lines point to school as agents of the "Crisis-Instrumental Paradigm" (Morris, 1994, p. 15) that educates youth about what is bad about sexuality and about young people in "crisis". Hence, the role of school as agents responsible for sexually educating youth is ambiguous. It offers a solution to the so-called negligible role of parents, but it implements a crisis-instrumental paradigm that reproduces negative connotations of sex which youth draw upon as constituting meaning in their constructions of sexual knowledge and sexual experiences.

This extract further suggests that youth are unreliable and unable to be responsible for their sexuality. This participant goes on to say "try and be faithful, even though when you're young, it's hard to be" (*l. 167*), incurring by himself the construction of an unreliable youth. This line suggests that for young people it is difficult to be faithful because it is in their nature not to be faithful (sexually). This holds connotations of being promiscuous and irresponsible about one's sexuality. This is significant because it highlights the discursive account where youth are constructed as foolish and inappropriately sexual. This is problematic however, as it contradicts an account from this study that suggests youth should be active in their sexual education and therefore responsible for their own sexual education.

That young people are irresponsible sexually in comparison to adults deliberates a consideration of the sexuality of young people. The conception of a developmental approach to education and sexuality firstly, places children as undergoing particular

developmental stages at which they should be learning about particular things. For example, at puberty, young people should be learning about the changes their bodies are undergoing and the consequences of vaginal intercourse. Secondly, the developmental approach marks out what is appropriate sexual behaviour for young people at different stages. For example, sexual intercourse is inappropriate for young people. This is perhaps mediated by a moral discourse that implicates sexual intercourse as being inappropriate outside of marriage for example. That children should not be talking about sexuality or engaging in sexual activity (Paris, 1995) is a time-honoured developmental dogma and one that is reproduced in the construction of sexual knowledge. It is subsequently problematic then that young people have drawn upon notions of the self as a locus of control in sexual education when youth have constructed a sexual knowledge in which youth cannot be trusted with their own sexuality. It poses the question of how youth can construct themselves as a locus of control for their sexual education when they are constructing themselves as incapable in youth as opposed to adults. This is of course drawn from participants' retrospective stance, but nevertheless still raises these questions. However, it may not be entirely negative and the implications of this will be considered in the discussion chapter that follows.

In this construction of sexual knowledge as one lacking parental agency and responsibility, rhetorical strategies have been identified as constituting this. Two main rhetorical strategies are used to support the construction of parental agency as lacking in the sex education of Indian youth. These rhetorical strategies include othering and the use of social identity and will be discussed subsequently.

4.5 RHETORICAL STRATEGIES

“Social identity” is a major rhetorical strategy used by participants to signify the lack of parental agency and has been used in a range of discursive contexts. Social identity theory offers a framework that describes the dynamics of group membership and is used here as a way of understanding this rhetorical strategy (Cameron & Lalonde, 2001). Social identity has been identified as locating the individual within a membership of a social group (or groups) of which s/he has knowledge of and of which s/he attaches value and an emotional significance (Tajfel, 1982). It points to a community that share

norms and values (Uljas, 2001). In this study, the analysis made evident that the social identity of Indians was constructed in a number of ways and furthermore used as rhetorical strategy to give meaning to the lack of parental agency.

First and foremost, this social identity was construed as a given, coming through statements such as this one: “you know – like - with the whole - with Indians and that - you know its very - when you say the word sex- every one like ‘haaaoh’ - you know, shit, shit - ‘don’t say that word’”⁸; and made to be obvious. Yet, also apparent was a negotiation of this social identity in terms of one’s South/ern African identity, perhaps within the context of “acculturation”⁹. This confirms the contested nature of the Indian identity in South Africa, in terms of defining oneself (“South African Indian” vs. “Indian South African”) (Ebr-Vally, 2001). Nevertheless, this social identity was largely constructed as conservative, narrow-minded and uncomfortable with regard to sexuality – sex is “taboo”; “you don’t speak about it”. Hence, parents fail to speak about sex to their children because of this social identity.

What is interesting is the use of “othering” in order to construct this social identity as such. *Extract 6* is an illustration of this:

Extract 6¹⁰:

282. **I:** I’m just wondering, cos you said you’d been brought up in a traditional
283. Indian household
284. **P:** yah
285. **I:** uh - may be tell me more about that and we can come back to sort of
286. **P:** Well, ok –um - It’s like I told you, I’ve been brought up in an Indian
287. household, I understand the culture and everything but when you live in a
288. foreign country, like X, you do tend to pick up some Western uh
289. ways
290. **I:** ok
291. **P:** and um other than the language, obviously we do adapt other kinds of
292. things or cultures I think - So, you don’t - if, if you- maybe if you were
293. living in India or where ever you looked down upon people like this but
294. because you’ve been brought up in this Indian traditional way plus also
295. you went to a white school

⁸ Appendix D: Interview 1, lines 41 to 43.

⁹ “Acculturation” can be seen as a discursive account that refers to changes in attitudes and behaviours that less dominant groups such as immigrant populations undergo (Perez & Padilla, 2000).

¹⁰ See Appendix H for Interview5; Male Participant.

296. **I:** ok
297. **P:** and um you've been taught white language and um – well not white
298. language - English and stuff like that, you are obviously open to other
299. things, you're not like very narrow minded, you know, you not going to
300. look down at others that do these things or stuff like that, so it it - I don't
301. now how it is for you guys but for us - It's like if I had to have a nap over
302. – I'm not gonna go home and tell my parents that I had a nap over- you
303. know - but I think with whites or blacks they are allowed to like have
304. girlfriends and stuff like that, so – their parents are even cool with their
305. girlfriends going over to their house and stuff like that – now when you're
306. from an Indian family –it - you've got to be engaged or practically married
307. before stuff like that can happen - Is that the same for you guys or?

In this extract the researcher is clarifying the participant's Indian background, which the participant drew attention to early on in the interview process. *Lines 287 and 288*, point to two cultures: the Indian culture which this participant is familiar with and the Western culture to which he has been exposed to. Acculturation or integration of cultures appears to be at work. These two cultures at work are reiterated in *lines 292 to 295*. Here the participant, once again draws attention to his familiarity with the Indian culture and his exposure to the west. "Western ways" are represented in the form of "white school" (*l. 295*) and again in the form of "white language – English and stuff like that" (*l. 298*). *Lines 292 to 295* also implicates the "Indian traditional way" as fairly negative in comparison to western ways as it suggests that the "Indian traditional way" looks down upon people who engage in sexual encounters (referring to young people who are in relationships and engage in nap overs¹¹). These lines suggest that because one has experienced both cultures one can be more open-minded. However, without this experience, one is narrow-minded. Hence, the Indian culture is generally narrow-minded with regard to sexuality. Further down in this extract, in *lines 298 and 299*, this construction is directly implied with the use of the word "obviously" (*l. 298*). "Obviously" there is greater openness to "other things" and "you're not like very narrow-minded" once you have been exposed to "western ways".

Lines 303 to 305, suggest that white and black youth are allowed to have girlfriends and Indian youth are not. It furthermore suggests that white and black parents are "cool" because they allow this. Indian parents on the other hand are not so "cool". Instead

¹¹ Nap overs is a word used by this participant to indicate Indian females staying over in their boyfriends' rooms or Indian males staying over at their girl friends room.

they are restrictive and appropriate relationships between Indian males and females to marriage and not outside of marriage. This locates what is appropriate to a communal locus and is suggestive of the construction of Indian culture as marking out appropriate and inappropriate sexuality (Kamani, 1997). Thus, the overall function of this extract and other extracts that have pointed to “otherness” is firstly to construct the Indian social identity. Secondly, it points to the negotiation of identity between two cultures and thirdly, it serves to suggest that Indian parents should be more like the “whites or blacks” (l. 303) with regard to issues of sexuality. There is a perception that whites and blacks are more open about issues of sexuality and that white and black parents talk about sex with their children, whereas Indian parents do not. Included in this construction of whites and blacks, is that this openness about sexuality with youth means greater rapport between parent and child. Hence, through this construction of whites and blacks, it is suggested that should Indian parents talk about sex with their children there will be an improved parent-child rapport. Thus, the use of “othering” or social comparison implicates appropriate parental agency for Indian parents.

Social identity is given further significance and its use as a rhetorical strategy is extended to include both positive and negative ends. While the social identity of Indian-ness has largely been constructed within a pejorative sense, this same construction is used to point to a positive function, however briefly. More specifically, this same “restriction” is also construed as “protection”. Two contrasting extracts will be used to demonstrate this. In *Extract 7*, the participant is responding to a question about her perception of sex as “dirty” and immediately draws on the rhetorical strategy of “othering” and “social identity” to explain this perception. Her “cultural background” (l. 254), which is Indian is responsible for this perception. Indian culture is fitted into a broader structure of “Eastern ideology” (l. 259/260) and is compared to “Western ideology”. In “Western thought” (l. 255), sex is not taboo, it’s not dirty, “it’s not that bad” (l. 255/256); rather “it’s natural process” (l. 256). However, within Eastern thought, sex is taboo and sex is dirty and coming from the Indian culture, that’s how sex is perceived – as something not good and as something unnatural. It becomes a natural perception and an unquestionable one. The social identity of Indians takes on a number of characteristics that can be regarded as negative in comparison to the construction of other cultures such as the western culture. This lends itself to a

familiarity and only in *Extract 8* do we see how these characteristics are put to use in another way.

Extract 7¹²:

254. **P:** um - ok- see this is where my cultural background comes in to play like
255. Western ideology, well Western thought is like, you know, it's not that
256. bad, I mean it's natural process and, you know, it's a human need, why
257. call it dirty, you know, it's basically just like smutty magazines and you
258. know, peoples own like perceptions that cause it to be dirty and then of
259. course you have um in direct opposite, Indian or, you know, Eastern
260. ideology saying -sex is taboo - um - it's dirty and - things like that – um –
261. Now my mom, like my parents believed that - no my mom still believes
262. that, you know, you talk about sex to your young daughter she's going to
263. go out and have it, or you know

Extract 8¹³: (P: JT: 16/17)

520. **P:** um I'm quite happy with my tradition and stuff like because I felt
521. when I was younger and foolish - because because of these restrictions
522. - um -I was protected from a lot these things – even though I was
523. frustrated at that point in time – I can't go out and I can't do this –
524. **I:** hmm
525. **P:** thinking back thinking back right now I just felt – boy am I lucky to
526. have had those restrictions because otherwise I – I myself don't know
527. to what extreme I would have explored things –
528. **I:** ok
529. **P:** and yah yup- so for those sort of things- ummm – it it sort of served
530. as a good base – or a good sort of like re - confined space to exist –
531. until I made up my mind about I want to be or how I want to go about
532. life

Extract 8 reaffirms a “tradition” (Indian tradition) (*l. 520*) of “restrictions” (*l. 526*), but rather than suggesting these restrictions had a negative impact, this participant indicates the use of “social identity” as a mechanism of protection. It is the restriction, the “confined space to exist” (*l. 530*) that protected her from exploring the extremes she may have explored. Furthermore, living in the confines of “tradition” serves as a “good

¹² See Appendix I for Interview 6; Female Participant.

¹³ See Appendix G for Interview 4; Female Participant.

base” (l. 530). It marks out what is appropriate and what is not and hence marks out the lines of exploration. Sticking to these lines, means that there will be an end to these “traditional” confines. This may sound like hard work in order to attain trust and freedom, yet it is espoused as “protection” and represents an alternative perspective within the construction of Indian culture and within the use of social identity in these texts. Hence the restrictions familiar to Indian tradition while indicated as one strategy of preventing Indian youth from sexual exploration is also then a strategy of protection and one that reaffirms the inabilities of youth.

4.6 SYNTHESIS

The construction of sexual knowledge by Southern African youth of Indian-descent is one where sex is largely constructed as risky. The construction of sexual knowledge offers a depiction of sex as ambiguous, where sex is both pleasurable and dangerous. This risk or ambiguity mediates sexual experience, particularly that of males. This makes evident gender differentials with regard to the ambiguities of sex and sexual experience. These gender differentials are discussed around the construct of virginity within.

The construction of sexual knowledge is shown to be as much about the “who” as the “what”. That is, it is as much about the agents of sexual knowledge as about what sexual knowledge is. Here, the agents responsible for sexual knowledge are explored and the defining construction is the lack of parental agency and the ambiguous role of the school. This lack of parental agency is constituted through the rhetorical strategies of social identity and othering. The use of social identity offers insight into how particular meanings, such as the construction of a lack of parental agency in sex education, are constituted and reconstituted. It furthermore highlights the role of the Indian social identity in constituting meaning within the construction of sexual knowledge by youth of Indian-descent.

4.7 CONCLUSION

This chapter has illustrated the analysis and interpretation of interpretive repertoires. There are several findings and these will be discussed in the chapter that follows. The results of this study will be discussed, in terms of their implications for youth of Indian-descent and the broader context of HIV/AIDS interventions, such as sex education.

CHAPTER 5

DISCUSSION

5.1 INTRODUCTION

The previous chapter provided the findings from the analysis and interpretation of interpretive repertoires. This chapter discusses these findings in terms of their implications for Southern African youth of Indian-descent and the broader context of HIV/AIDS interventions. The construction of sexual knowledge by Southern African youth of Indian-descent offers a construction of sex as risky and ambiguous. It also offers a construction of the gender differentials that surround the ambiguity of sex. Additionally, agency in conveying sexual knowledge is significant and one that highlights the lack of parental agency and the role of the school. With regard to agency, the social identity of Indian-ness is significant and used to constitute meaning with regard to sexual education.

5.2 UNRISKING THE RISK

The construction of sex as risky establishes sex as ambiguous and for sexually active individuals it establishes an ambiguous sexual experience. It suggests the use of the

crisis instrumental paradigm (Morris, 1994) in which youth are located in crisis and as needing to be taught ways to deal with this crisis. In this construction, youth are then “passive”, or “vulnerable lost souls on the brink of self-destruction” (Dowsett & Aggleton, 1999, p. 48). The implications of this construction places youth as having little capacity to direct their own sexuality and this is disempowering. Yet, the fact that youth draw on resources such as the media suggests that they are not that passive. In addition, the construction of youth as being responsible for their sex education equally suggests this.

However, that constructions of sexual knowledge include the school as active agents delivering messages belonging to a crisis-instrumental paradigm (Morris, 1994), and parents as absent figures (or as preferred sexual educators that are absent) means that youth are still subject to a sexual education that they do not have much control over in terms of subject matter. Hence, youth continue to draw on school-based education to constitute their understanding of sexuality and these understandings are furthermore reproduced by youth in their talk of sexual knowledge.

Discussing these constructions as having negative consequences for youth, leads one to consider the alternatives that may be available to youth and the broader context of HIV/AIDS interventions, such as sex education. The parental role in sex education as absent or lacking has been a central discourse framed in research and fairly common knowledge. It is often suggested that parents can be educated on how to teach their children about sex and this may be a longstanding endeavour. Yet, as this study made evident, to an extent youth see themselves as being responsible for sex education and this can be a useful resource in developing sex education programmes. However, several things need to happen if youth are to be conceptualised as a resource. Firstly, youth need to be reframed as resourceful and capable rather than passive and unreliable (Dowsett & Aggleton, 1999). Secondly, the construction of parents as absent sexual educators lends itself to reinforcing the traditional educational roles (Dowsett & Aggleton, 1999), such as that of the school and this perhaps needs to be addressed openly by all stakeholders.

This does not mean that sexual education in schools should be done away with. Yet, its role in placing youth in crisis, cannot be ignored. Of course, this implies that placing

youth in crisis is incorrect somehow and deliberates a consideration of the aims of sex education. If sex education aims at promoting sexual health, then perhaps establishing sex as risky, places a great deal of ambiguity in the lives of young people and this may not be considered healthy. If the aims of sex education are to teach the facts about sex, this is further problematic, in the light of the problems conceived in a value-free sex education. One such problem is that there is no value-free education (Morris, 1994). Furthermore, the role of the social identity in the lives of Indian youth in constituting meaning certainly suggests conflicting values (or ambiguity within the identity of these young people) and the influence of values in interpreting sexual information.

Consequently, appropriating sex education as the responsibility of the school, while detracting from the role of parents, places enormous demands on the educators within those institutions (Morris, 1994). Additionally it means that sex education is given importance during a child's schooling years which then suggests that young people do not need a forum for sex education outside of such institutions or when they leave this institution to work or to further their studies. Yet, what are the alternatives that educators have? Choosing the crisis-instrumental paradigm (Morris, 1994) means that teachers do not get implicated in teaching particular sexual values to young people. Historically, sex education was allowed in schools on the basis that it would teach the facts of sex and just the facts, so if particular values are taught it will perhaps mean uproar from parents with differing values.

There are varied sex education programmes and the findings of this study suggest a consideration of several principles. Haffner (2001) suggests a number of principles that should be used in preventing AIDS. A few key principles have been considered as relevant in light of the implications of the findings of this study for youth of Indian-descent (and perhaps youth in general) and HIV/AIDS prevention efforts. AIDS education should be presented within a holistic programme that teaches about values, decision-making, communication skills, self-esteem, peer pressure, drug taking, contraception and sexually transmitted diseases. In this approach, youth are not viewed in crisis and a broader context is given to sexual intercourse beyond the physical act of sex.

Secondly, one of Haffner's (2001) principles suggests that AIDS education programmes should include values on the basis that AIDS education cannot be value free because it is connected to the most personal parts of people's lives. However, how this is done may be problematic for educators unless parents are given a role. A third principle that is relevant to this study is that AIDS education should be positive about sexuality. In this study as in many other studies, research findings make evident that sex education programmes typically focus on the dangers of sex rather than the pleasures of sex or non-coital experiences that can be pleasurable (Morris, 1994).

The findings of this study draw attention to youth in crisis and the institution of the crisis instrumental paradigm (Morris, 1994) through traditional educational roles such as the school. The possibility of reframing youth as active and capable within their sexual education is an alternative and has a significant implication towards HIV/AIDS interventions as it draws on youth as a potential resource. The implications of social identity are particularly significant, and deliberate a consideration of a sex education that takes into account the sexual values in which youth are embedded. However, this may be somewhat complex as it challenges the role of the school within a history of difficulty with regard to establishing sex education. The implications of these findings further indicates that sex education cannot simply be located during the schooling years as it is suggestive of the promotion of sexual health or prevention of sexually transmitted diseases during this period and not beyond.

5.3 THE SOCIAL IDENTITY OF GENDER AND INDIAN-NESS

The significance of gender has been contextualised within sexual culture or gender differentials. However, viewing gender differentials within the context of social identity is equally useful. In this study, social identity has been given significance in relation to the constructions of Indian identity and the use of Indian identity to constitute meaning. With regard to gender though, social identity theory suggests that each gender inhabits a social categorisation, categorising the "other" as male when one is female and vice versa. The basis of this categorisation, are beliefs or perceptions of the "other" as different (Cameron & Lalonde, 2001). Traditionally males have been

perceived as the more advantaged group and the findings of this study suggest that Indian males are constructed as the more socially advantaged or sexually advantaged.

The existence of such gender differentials in the talk of youth of Indian-descent reinforces differential sexual cultures. The implications of this for youth of Indian-descent, and for HIV/AIDS interventions are somewhat uncertain, and perhaps requires further research. However, rendering alternatives to this construction means addressing such differentials and what it means for HIV/AIDS interventions such as sex education programmes. A great deal of research has recently been focused on males and constructions of masculinity in an endeavour to more fully understand such differentials as constituted by each gender (Cameron & Lalonde, 2001). It is this type of research that needs to be focused on the social identities of both Indian males and females of all generations to extend our knowledge and shift our understanding of these genders. Furthermore such research may help to unravel the constitution of traditional parental roles with regards to sex education.

To a large extent in this study, females related to mother as responsible for their sexual education and males related to father as a sexual educator. It is the small extent to which parental roles have shifted in terms of sexual education or indeed socialisation of children that needs to be focused on as a challenge to these traditional parental roles. Further research into parental roles in the lives of youth of Indian-descent may help with this task.

With regard to the aspect of gender as a social identity crucial to furthering our understanding of how it affects sexuality, it is clear that further research is necessary. It does make evident that social identity does play a role in the sexual values of individuals such as youth of Indian-descent. Similarly, the use of an Indian identity to constitute meaning within constructions of sexual knowledge is significant. It has been used as a rhetorical strategy that constitutes the lack of parental agency in the sexual education of youth of Indian-descent. Its consequential role in doing so has led to a consideration of why it is used to do so. The use of social identity theory to understand this strategy was employed and points to the use of social comparisons as a strategy that has been termed “othering” in the analysis. That is, youth talk of other cultures by way of comparison with their own and in doing so construct the Indian social identity.

Social identity theory suggests that differences favouring the outgroup are kept to a minimum as it does not enhance the status of the ingroup, which in this instance would be people who claim an Indian identity (Devine, Ashby Plant & Harrison, 1999). The youth of Indian-descent in this study highlight differences that appear to favour the outgroup and undermine the ingroup. It suggests perhaps that the perception of the Indian identity is somewhat negative with regard to sexuality and hence by favouring the outgroup, and aligning with the outgroup (with regard to sexuality), places one as more superior to the ingroup in this instance. The implications of this finding suggest that the sexual values that are aligned with the Indian identity are construed as negative or unfavourable in comparison to the sexual values aligned with other social identities such as white people.

Further research into the social identity of Indians in comparison to other identities in the Southern African context may bring forth how this identity is constructed in such a way. Yet, in terms of the implications of this finding for youth of Indian-descent, it does serve to suggest that youth of Indian-descent generally locate their culture as retrograde in comparison to other cultures and specifically in relation to sexual values. Such a construction may mean that youth seek to fulfil the sexual values aligned to other cultures in order to gain the perceived advantage of those cultures. Furthermore, it indicates that a value-free education is impossible in a multi-cultural context where youth encounter varied sexual values. The solution may be to suggest that the sexual values of the Indian population should change, yet this is nothing more than confirming the perceived advantageous sexual values of the outgroup. A further solution may be to isolate individuals so that sexual values that conflict with those that one has been embedded in, are then never sought out. However, this is to deny the possibility of co-existence and furthermore negates respect and tolerance of values different to one's own. Thus, it may be necessary to acknowledge the differential sexual values of the varied population groups across the spectrum of sexual education mediums. Additionally, it may be worthwhile to go beyond this and address the youth with the question of whether it is necessary to address the difference in sexual values and how then to go about it.

5.4 A REFLEXIVE VIEWPOINT

This next section offers a break from the discussion of the findings but is equally important in that it contributes to the understanding of this research process. Here, the researcher's contribution to and understanding of the meanings constituted within the texts produced is examined critically. The outlook of this study which intended to look at the construction of sexual knowledge by Southern African youth of Indian-descent no doubt is central to the talk that participants made available in interviews. The interview is reliant on the interdependence of human interaction (reliant on both the interviewee and interviewer) for the interchange of views and the construction of an understanding about a theme of mutual interest (Kvale, 1996). Hence, this locus of knowledge came to the fore, not only because it was a site where knowledge could be constructed but also because of the dynamics between the researcher and the interviewees. Central to these dynamics was the social identity of the researcher and interviewees. Such a feature is one that is not subject to active control by the interviewer (Seidman, 1991).

With regard to the social identity of the researcher, she perceived herself as female and of Indian-descent. Participants perceived themselves of Indian-descent in responding to the criteria of the sampling strategy. Furthermore, participants were aware of the researcher's outlook in terms of what the study was about, however, the researcher waited for participants to highlight the significance of the social identity of Indian-ness within their construction of sexual knowledge. Yet, being of Indian-descent the researcher failed to avoid the within-culture dynamics (being of the same social identity with regard to Indian-ness) and failed to avoid bringing her identity to the interview. Assumptions about what was part of this social identity in terms of its relation to sexuality, such as maintaining one's virginity (for women), no pre-marital sex, the importance of religion were often part of questions and were assumptions that came to be directly addressed within the interview process with some participants.

The initial defensiveness or avoidance of these within-culture issues that faced the researcher is quite evidently seen in the extract below and also brings to light the significance of gender differentials at times.

Extract 9¹:

297. **P:** and um you've been taught white language and um – well not white
298. language - English and stuff like that, you are obviously open to other
299. things, you're not like very narrow minded, you know, you not going to
300. look down at others that do these things or stuff like that, so it it - I don't
301. know how it is for you guys but for us - It's like if I had to have a nap over
302. - I'm not gonna go home and tell my parents that I had a nap over- you
303. know - but I think with whites or blacks they are allowed to like have
304. girlfriends and stuff like that, so – their parents are even cool with their
305. girlfriends going over to their house and stuff like that – now when you're
306. from an Indian family –it - you've got to be engaged or practically married
307. before stuff like that can happen - Is that the same for you guys or?
308. **I:** You guys as in being female or you guys as in my Indian background?
-

In *Extract 9, line 307*, the participant addresses the interviewer with a question about whether she had a similar experience to him. The researcher responds in *line 308*, playing on the word “guys” in this context and the researcher relates two central constructs of her identity, that of being female and that of being of Indian-descent. Of course, had this been a female participant, the researcher would have been aware that the participant was asking about her Indian identity. Consequently, this extract brings to light the significance of within-culture interview dynamics and in addition raises an awareness about how often one takes on an essential identity in the face of a perceived “other” identity. For example, the researcher here is aware of herself being female in the context of interviewing a male participant. It is quite possible that such gender differentials or an experience of gender differentials was not greatly apparent in the context of the within-culture dynamics of Indian-ness.

However, the subject matter of this study, and the within-culture interview dynamics served as a challenge to the researcher's identity. It is quite significant that towards the end of the interview process, the researcher often identified with the participant locating herself as female in the presence of a female participant and acknowledging this difference if relevant, in the presence of a male participant. This happened similarly with regards to mention of Indian identity.

¹ See Appendix H for Interview 5; Male Participant.

The within-culture dynamics were perceived as significant by the researcher as initially and perhaps unknowingly, by avoiding this dynamic, it was one way of managing the power differentials between the researcher and interviewer. By avoiding this issue of identity, it was one way of saying that the interviewer and interviewee are not equal and it perhaps lent control to the interviewer. Yet, within the interview process, an acknowledgement of this identity shed light on how such a shared social identity can be useful in constructing an understanding around the topic. For example, being aware of some of the assumed traditional sexual values, such as no premarital sex, the researcher could address such issues and challenge these assumptions. Most often it is said that the differences (such as race, age, class, etc.) between the participant and the researcher that can inhibit the interview process if ignored or not managed well (Seidman, 1991), yet, similarities can also prove an inhibiting factor within the research process if not managed well.

This research process led the researcher to an awareness of the importance of within-culture dynamics as contributing to the interview situation and inevitably the data. It no doubt affects the whole research process and in this research process, for example, it is believed that the researcher's social identity was a concern from the very beginning affecting participants' willingness to participate in this study. Here the researcher draws on a rhetoric that suggests that Indians are uncomfortable with talking about sexual issues (Kamani, 1997), and perhaps more so with someone of a similar social identity. Hence, such within-culture dynamics should be considered with in the research process and not only the social differentials that the researcher and participant bring to the interview site.

5.5 SYNTHESIS

The main findings include the construction of sex as risky and ambiguous, the significance of gender differentials and social identity. These findings establish a youth in crisis and reinforce the traditional educational roles such as the absence of parents and the role of the school in relation to sexual education. The role of social identity of both gender and the Indian identity are additionally significant in considering the implications for youth of Indian-descent and HIV/AIDS intervention.

The implications of these findings have been considered and in summary include such things as the reframing of youth as capable and active in their sexual education. Secondly, the role of the school in instituting the crisis instrumental paradigm that Morris (1994) speaks of is challenged and alternatives are suggested in its capacity to offer sexual education to young people. Thirdly, the implications of social identity, deliberates a consideration of acknowledging the sexual values in which youth are embedded.

5.6 CONCLUSION

In this chapter, the main findings of this study were discussed in terms of their implications for Southern African youth of Indian-descent and the context of HIV/AIDS intervention, particularly that of sex education. In addition a reflexive viewpoint is offered highlighting the significance of social identity, in terms of the within-culture dynamics played out in this research process. The next chapter intends to conclude this study by summarising this research process and offering recommendations for future research.

CHAPTER 6

CONCLUSION

6.1 INTRODUCTION

The previous chapter discussed the findings of this study in terms of their implications for Southern African youth of Indian-descent and the context of HIV/AIDS intervention. This chapter concludes this study and recommends areas of future research. Firstly, the research process is outlined in terms of its aims and findings, followed by the possible limitations of this study. Finally, possible areas of future research are proposed.

6.2 CONCLUDING THIS RESEARCH PROCESS

The primary aim of this study was to trace and explore the construction of sexual knowledge by Southern African youth of Indian-descent. The secondary aim was to investigate the function and effects of repertoires of sexual knowledge within this population group. In carrying out these aims a social constructionist discourse analytic approach was used. It is an approach that is seen to give credence to contextual and interactional forces that shape “reality” and therefore was chosen to guide this study

towards meaningful and culturally appropriate tools for HIV/AIDS intervention. It is an approach that has framed every methodological phase of the research process and has led to the interpretation of the findings of this study.

6.3 SUMMARY OF THE MAIN FINDINGS

The main findings of this study in terms of the construction of sexual knowledge by Southern African youth of Indian-descent, includes the construction of sex as risky and ambiguous. This risk or ambiguity mediates sexual experience, particularly that of males and suggests the existence of gender differentials with regard to the ambiguities of sex and sexual experience. Additionally, the construction of sexual knowledge is as much about the “who” as the “what”. This means that the construction of sexual knowledge is also one about who should be responsible for sex education. Here, the agents responsible for sexual knowledge are explored and the defining construction is the lack of parental agency and the ambiguous role of the school. While the school offers sexual education to youth, it also plays a role in implementing a sexual education programme that fits in with the Crisis-Instrumental Paradigm (Morris, 1994). It is this paradigm of sexual education that places youth in crisis and teaches about sex as wholly risky. However, it is the lack of parental agency that is given meaning through the rhetorical strategies of social identity and othering. The use of the Indian social identity to constitute meaning is significant as it highlights how a particular identity can be used to construct particular notions.

These findings establish a youth in crisis and reinforce the traditional educational roles such as the absence of parents and the role of the school in relation to sexual education. The role of social identity of both gender and the Indian identity are additionally significant in considering the implications for youth of Indian-descent and HIV/AIDS intervention. The implications of these findings were considered and include several alternatives to the predominant constructions. Firstly, a move towards reframing of youth as capable and active in their sexual education is suggested. In this way, youth can be conceptualised as a resource in promoting sexual health. Secondly, the findings of this study suggest, that the role of the school in instituting the crisis instrumental paradigm (Morris, 1994) be challenged. Several suggestions have been made that are

alternatives to the traditional sex education that teaches about the dangers of sex. For example, sex education should aim to teach sexual values that are positive about sexuality and it should be presented within a holistic programme that goes beyond teaching about the physical act of sex. Lastly, the role of social identity in the constructions of sexual knowledge deliberates acknowledging the sexual values in which youth are embedded.

6.4 LIMITATIONS

While this study has aimed to give a full picture of the construction of sexual knowledge by youth of Indian-descent, it is not without limitations. The possible limitations of this study are mentioned below and it is hoped that by making these limitations evident, further research can be improved.

- In this study, the sample size was useful in gaining insight into the constructions of sexual knowledge by Southern African youth of Indian-descent. It was furthermore a pragmatic response as not many individuals were willing to participate. However, with a larger sample size, the variability within and between texts would have been even clearer, if not greater.
- In retrospect knowledge about within-culture dynamics within a research process would have been useful in managing such dynamics effectively or at least comfortably. The researcher cannot say that the research process or interview process was greatly inhibited by such a factor, yet it certainly contributed to the space in which meanings were constructed. However, a subjective understanding is catered for by the research paradigm used in this study, and hence reflexivity has been a tool in which to address such a concern.
- Further limitations of this study are seen as the gaps in knowledge and it is hoped that future research will address these gaps. Such knowledge gaps include for example knowledge about the constructions of the Indian social identity by youth of Indian-descent and the construction of Indian males and

females, which would prove useful in yielding a fuller picture with regard to the constructions of sexual knowledge.

6.5 RECOMMENDATIONS FOR FUTURE RESEARCH

It is proposed that further research into the areas noted below would be valuable with regard to the topic of this study and to the broader concerns of Indian sexuality and perhaps the promotion of “healthy sexuality” rather than crisis intervention.

- Firstly, further investigation into the constructions of Indian males and females would be useful in gaining insight into the meanings it has for males and females and for sexual health promotion or health promotion in general.
- Secondly, further research into the constructions of the Indian social identity may be valuable in ascertaining the impact of this identity for individuals who claim an Indian identity. Additionally, gathering further information about this identity in relation to other identities may help to broaden our knowledge of the interactional forces that shape meaning.
- Thirdly, a similar study in the future with perhaps a larger sample may shed light on the changes occurring in this population group with regard to sexuality.
- Lastly, there is a lack of research on this population which can be discouraging for researchers interested in researching this population group. It is furthermore discouraging towards developing a respect for the values of this group. It is hoped that future research will be done on this population group, not only with regard to sexuality and in doing it will broaden our knowledge and understanding of this population group. It is furthermore a step towards developing contextual knowledge that is meaningful for those it concerns.

6.6 CONCLUDING REMARKS

The aim of this study was to trace and explore the construction of sexual knowledge by Southern African youth of Indian-descent. The secondary aim was to investigate the function and effects of repertoires of sexual knowledge within this population group. In exploring the constructions of sexual knowledge by Southern African youth of Indian-descent, several findings have been discussed in terms of their implications for this population group and HIV/AIDS interventions, particularly that of sex education. It is hoped that this study will contribute to our knowledge and that future research will further enhance our understanding.

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APPENDICES

Appendix A: Consent Form

**RHODES UNIVERSITY
DEPARTMENT OF PSYCHOLOGY
AGREEMENT
BETWEEN RESEARCHER AND
RESEARCH PARTICIPANT**

I (participant's name) _____ agree to participate in the research
of (researcher's name) _____

I understand that:

1. The researcher is a registered intern psychologist conducting the research as part of the requirements for a Masters degree at Rhodes University.
2. The researcher is interested in my understanding and experience of "sexual knowledge".
3. My participation will involve writing a narrative with regard to the research being done. I may also be interviewed if clarification is needed on my written narrative.
4. If I am interviewed, interviews will be audio-taped.
5. The audio-tapes, transcriptions and written narratives will be retained and kept safely during the course of this study and thereafter discarded at the finish of the project.
6. If I am under the age of consent and belong to a schooling institution, I understand that for ethical standards and legal reasons I need to attain permission from a parent, guardian or my schooling institution (a letter will be attached concerning this permission). However, this should not cast doubt on my willingness to participate.
7. I am invited to voice to the researcher any concerns I have about my participation in the study and to have these addressed to my satisfaction.

8. I am free to withdraw from the study at any time- however I commit myself to participating and unless some unusual circumstances should occur or I have concerns about my participation that I did not originally anticipate.
9. Confidentiality, anonymity and privacy are guaranteed. The report on the project may contain information about my experiences and personal attitudes, but the report will be designed in such a way that I will not be able to be identified by the general reader.
10. If I should feel harm, embarrassment or offence, I am free to voice my concerns and will be given contact details of individuals that are qualified to help.

Participant: _____

Researcher: _____

Witness: _____

Date : _____

Appendix B: Interview Guide

Please describe in as much detail as possible instances where sexual knowledge (that is, informal and formal process of being sexually informed), was conveyed to you from your earliest recollections to your present recollection, indicating the process of being sexually informed.

Please note the question being asked is only a guideline.

You may want to think about the question using further guidelines:

- a) What is your understanding of sexual knowledge or being sexually informed?
- b) What is your first recollection of learning sexual knowledge?
- c) What other recollections do you have about being sexually informed?

In (b) and (c) can you indicate who or what conveyed sexual knowledge to you? When was it conveyed (age/particular memory associated with it, etc.)? How was it conveyed? What was conveyed?

I would like to remind you that confidentiality and anonymity is guaranteed and that you can speak as freely or as openly as you like and in your choice of words.

Appendix C: Transcription Method

The method of transcription is borrowed from the convention developed by Gail Jefferson¹ (in Atkinson & Heritage, 1984, pp. ix-xvi). However, it is followed loosely as the researcher's primary interest was in the content of discourse as opposed to detailed conversational coherence.

(.)	untimed interval between or within utterances
-	short untimed interval
<u>underline</u>	indicated emphasis
CAPITALS	indicates that an utterance or part thereof is spoken much louder than the surrounding talk
()	interviewer's comments (for example, researchers notes about a word being unclear, or laughter)
//	overlap in talk
...	sentence fading or end of word/sentence trailing into a softer voice and therefore omitted

An (X), has been used to signify the name of a place that is central to the identity of a participant. While this is not part of the transcription convention above, it was purposefully done to protect the identity of participants.

¹ The detailed system of this convention can be found in Atkinson and Heritage (1984).

Appendix D: Interview 1

1. **P:** so you want to know . . .
2. **I:** your experience . . .
3. **P:** on campus . . . or in general
4. **I:** in general, from as early as possible
5. **P:** ok ... well ...sexual experience ... would be like when I was reading porno
6. magazines when I was about seven – no I lie – when I was about 4 or 5.
7. **I:** uhuh
8. **P:** My uncle used to have porno magazines in his cupboard . . .
9. **I:** okay
10. **P:** and um – it was usually just myself and my cousin – we used to just chill
11. and mess around at the main house
12. **I:** okay
13. **P:** and um what happened was uh – one day we like searched through his
14. cupboard and that – like you know when you’re young – we used just mess
15. around and that – so we searched through his cupboard and we found these
16. porno magazines hid under the bed and we were looking at all these naked
17. women.
18. **I:** uhuh
19. **P:** The thing is those days they used to always just cover everything up –you
20. know- they used to cover the breast – they used to cover the vagina –
21. **I:** hmm
22. **P:** - it wasn’t full frontal nudity - it was only like after – I’d say about Grade 7
23. when I sort of stumbled upon my dad’s collection of videotapes and usually
24. what used to happen was like certain days of the week like Monday,
25. Wednesday, Friday . . .
26. **I:** uhuh
27. **P:** um, my mum used to teach, my day used to work, my sister was always at
28. school and I used to have those afternoons free, so I use to end up coming
29. home - I use to have the whole afternoon free- you know, I’d go home –
30. basically when you’re a youngster, you snoop –
31. **I:** yeah
32. **P:** -so, I used to have a look around the house- see what was there- any
33. chocolates, ice cream, this, that- and I came across these porno tapes and then.
34. Basically since Grade 7- so that’s um – that’s what- about twelve- thirteen
35. years.
36. **I:** And how old are you now?
37. **P:** I’m 22- um- so Grade 7, would have been- 6, 7, 8, 9, about 10 years ago-
38. yah, that’s like when I was 12 years old- since when I started I was watching
39. porno magazines- uh- porno tapes.
40. **I:** you said at the age of 7 you were . . .
41. **P:** you see what happened at the age of 7- we were- you know- like- with the
42. whole- with Indians and that- you know its very- when you say the word sex-
43. every one like ‘haaaoh’- you know, shit, shit- ‘don’t say that word’, ‘what’s
44. wrong with you?’ and then, so it’s always gonna be undercover or something
45. like that- but that we were ac- we probably hid under the bed so we wouldn’t
46. get caught or something.
47. **I:** okay.
48. **P:** we found those porno magazines- they were like cuttings of the *Scope*

49. *Magazines*
50. **I:** okay
51. **P:** – that was basically it, and um we found these cuttings and we were
52. looking at them and that-
53. **I:** uhummm
54. **P:** - and then after that we never had much sexual experience as in like your
55. magazines or actual physical contact and all that with women.
56. **I:** yeah.
57. **P:** and uh – it was Grade 7- our teacher- actually like he used-used to like- he
58. used to go off topic – so he used to talk of Maths and end up on English.
59. **I:** okay
60. **P:** - start- we'd start with science and end up like on geography or something
61. like that
62. **I:** uhuh
63. **P:** so somehow or other one day we ended up on sexual education
64. **I:** uhuh
65. **P:** and he basically drew the vagina, drew the penis and how they interact and
66. you know – basically taught us the birds and the bees and that's actually how I
67. knew about and the birds and the bees and I think that's what actually
68. stimulated my interest.
69. **I:** okay
70. **P:** you know – and that's probably that were I was fooling around – I sort of
71. had an idea of what I was looking for.
72. **I:** hmmm
73. **P:** but not exactly you know until I found those tapes.
74. **I:** okay
75. **P:** and then like basically every Monday Wednesday and Friday, I used to
76. like – you know – you got nothing to do at home – you got a t.v. and you got a
77. video - and no-one can catch you . . .
78. **I:** hmmm okay
79. **P:** you can mess around- and basically I watched that - and then – like after
80. Grade 7, Form I, Form II – that's when you sorta like – your interest, gets like,
81. gets like-more about women – you know- you sort of- it's like you whole- you
82. know-you know, your whole body changes whatever and you start noticing,
83. 'eh shit, she's nice', you know, 'nice, nice, nice!'. So we use to talk between
84. us guys, about this and that and guys used to bring one, two porno magazines
85. that they'd found somewhere along, and by then guys used to already have
86. girlfriends and that – and obviously- like- I only had my first girlfriend when I
87. was 18.
88. **I:** okay
89. **P:** and before that –like guys used to come and 'yah I got a girlfriend and this
90. and that and whatever – so my interest like built – you know . . .
91. **I:** hmmm
92. **P:** and then I used to tell my cousin that, or my friends, or whatever- that I got
93. these porno's
94. **I:** uhuhm
95. **P:** so they use to come to the house, and we'd watch them together and
96. whatever.
97. **I:** hmmm
98. **P:** and then um –yah-like I only had- I only had- after 18- I went out with this

99. girl for 6 months- and the only reason we broke up, was because we were
100. going to varsity –she was going to UCT and I was coming to Rhodes.
101. **I:** okay
102. **P:** so um- I sorta asked her out, not because I only liked her but I just
103. wanted to see what it would be like having a girlfriend before I came to
104. varsity- and then- um – we went out for about 6 months- and I enjoyed
105. it and I, when I came to varsity, I was still shy with girls – I mean,
106. surprisingly –you know- I was, I was still shy with girls and then –
107. um, when I came to varsity like, I use to talk to them, but I never use to
108. be myself –I use to, like, what I wanted them to be- what they wanted
109. to see me as – you know-
110. **I:** okay.
111. **P:** So, I use to act all cool and this, that – ‘I’m a bad boy’ and whatever
112. and then in – um, in um April vac –on the – what hap- on the way to-
113. going home- going up in- going to (not clear on tape!) in
114. Joburg-
115. **I:** and this is what year?
116. **P:** This is my first year –98’- and um- on the way to Joburg- our bus
117. broke down –
118. **I:** okay
119. **P:** so- all the people on the bus- we sort of like- not made a
120. connection- but we got to know each other because there was like
121. nothing to do and whatever and I met this girl- and we chatted and this
122. and that and on the way back, after the vac- on the way back- that’s
123. where I probably had like my first sexual experience- and- uh- on the
124. way back; she basically gave me a blowjob on the bus.
125. **I:** okay
126. **P:** but before that I had never fingered a babe, I had never had sex with
127. a babe –
128. **I:** uhummm
129. **P:** um, I only kissed
130. **I:** hmmm
131. **P:** um, I had felt breasts- but that was basically it.
132. **I:** okay
133. **P:** so, yah, I had no other experience and then, and after that I sort of
134. got confidence
135. **I:** uhum
136. **P:** and um – I was still, I was still wary – you know- because, like you
137. never know what’s going to happen or whatever.
138. **I:** okay
139. **P:** so um – what I use to do –is like –most guys who used to come to
140. varsity –their aim was to lose their virginity.
141. **I:** okay
142. **P:** you know- and the way guys used to talk in res., the way friends
143. used to talk – the way they used to like to make noise about-like- ‘I
144. grabbed this babe’ – ‘I fucked this babe’ (whispers a question, if he can
145. use the word *fuck*) – basically- you know- okay- (burps and
146. apologises).
147. **I:** uhummm (a little laugh at the burp and apology)
148. **P:** and um- yah- that was basically it- and after that- even though girls

149. were willing to go ALL the way with me- some girls- like may be two
150. or three –
151. **I:** okay
152. **P:** they were willing to sleep with m
153. **I:** uhuh, uhuh
154. **P:** I was still like- yah- you know- it was like –
155. **I:** yah
156. **P:** Because my plan before I came to varsity was I'd keep my virginity
157. until I got married.
158. **I:** okay
159. **P:** and- but then- it's so easy- you know- at Rhodes- it's so easy to get
160. . . .and myself- I mean –I'm not gonna boast but I've been told that
161. I'm a nice guy- so I'm just gonna take their word for it and um- yaah
162. and every night I'd go- I used to actually go out just so I could score
163. babes-but I'd know I'd be safe because, I wouldn't sleep with them but
164. then obviously that's not the only way you can transmit like AIDS-
165. there's oral thrush or whatever- but those compared to like AIDS-you
166. know- because everyone focuses on AIDS, AIDS, AIDS – they don't
167. actually think of these small diseases.
168. **I:** yeah
169. **P:** so I used to grab as many babes as possible – and this and that-
170. which is- um- and that I had this one incidence- tha-and can I mention
171. names?
172. **I:** yah
173. **P:** I had this one incidence . .with um . . . I dunno if you know her .
174. X- –they called her X...
175. **I:** Okay
176. **P:** so – that's like my first – I mean I grabbed her and everything you
177. know and it was all fine and dandy and then I told her - I guess that's
178. why I was termed a player – cos I always told babes, 'hey, I'll come
179. see you later' –but I never used to go, because I used to just assume
180. that she'd know it's a one night thing.
181. **I:** okay
182. **P:** so then um – this was in my first year – around September –
183. August/ September- and um – no I lie – it was around May –um May
184. or so – what happened was – we out and I was horny and um she was
185. obviously horny and we like – like basically got jiggy with it on the
186. dance floor and what ever – and um we went outside and we were just
187. chilling by ourselves - just talking, talking, talking – then we like
188. grabbed and then we went to great field and we like- she was like –
189. and well I fingered her and um – yah – and she was keen to sleep with
190. me basically – cos like she sat on my lap and she was rubbing my
191. neck and saying 'what you thinking, what you thinking?' And um –
192. and I wasn't keen –this was not what I wanted so I said "let's go back
193. to res" and what ever – so we went back to res – I dropped her off and
194. then I said "I'll come see you some time – I'm busy" – what ever and
195. um I never went to see her after that and then the following week –
196. this happened like on a Saturday – early Saturday – you know like 1 –
197. 2 o' clock in the morning- the following Friday I saw her and she was
198. like drunk and she came up to me – and she's like you know 'I felt so

199. cheap' and this and that and whatever . I was like "Look . . . you
200. should know" – cos I knew of her reputation – I didn't actually know
201. her as a person
202. **I:** okay
203. **P:** and to be honest I really wasn't interested in her as a person and I
204. just said to her "Look, you used me, I used you – we use each other for
205. our pleasure – just leave it at that – just enjoy the moment and no
206. problems with you. She basically ran down campus and cried rape –
207. right and after that that's when I became – how can I say – more –
208. more conscious of my actions
209. **I:** right
210. **P:-** because like when I'd grab with people, I'd actually - I'd sit down,
211. I'd talk to her – get to know what she's like so that I wouldn't have
212. that same bad experience – because you know I enjoyed grabbing
213. Coco and everything –
214. **I:** uhuh
215. **P:** - but that whole incident that took place after that – a whole week
216. after that – when she ran down campus and basically that's when my
217. bad reputation – after that I sort of realised that yah Indian babes they
218. not fickle – you know
219. **I:** hmm
220. **P:** they way too emotional– you have to actually get to know the
221. person even if you don't want to – you don't have a choice in that
222. matter –
223. **I:** uhummm
224. **P:** -yah – so then after that that was the last Indian babe I've ever
225. grabbed
226. **I:** okay
227. **P:** – and I think that's what actually turned me off Indian girls –
228. because there's like always too much – cos if you going out with one
229. girl, you going out with her friends –
230. **I:** okay
231. **P:** you know – they can't keep their noses out of everyone's business –
232. you know and they always – they always bullshit – you know they
233. always add their spice to it - they always go over board with like
234. stories and that . . .
235. **I:** hmm
236. **P:** so that's when I just decided – no, you know – screw Indian babes,
237. I'm not bothered – and that's when I latched on to like white babes – I
238. used to always go for white babes and that –
239. **I:** hmm
240. **P:** I think that was always my preference – because – when I used to
241. watch pornos and that – I mean obviously I used to get turned on -
242. and it always used to involve white women . . .
243. **I:** okay
244. **P:** so um . . . I mean that's probably where I sort of shifted towards
245. white women –
246. **I:** uhummm
247. **P:** so when I used to go out - not go out – when I used to grab – um – I
248. used to grab –what you call it – white women- white babes – I used to

249. have no no feeling whatsoever – I mean I’d get to know the person –
250. I’d still be friends with them afterwards . . .

251. **I:** hmm okay

252. **P:** – but I couldn’t really care less - you know - and stuff like that and
253. then after first year and half way through second year until about – I
254. think it was around May . . .

255. **I:** hmm

256. **P:** – I kinda got like tired – I was just doing one and thinking shit you
257. know I’ve had enough – I think it’s time I found someone and settled
258. down – and you know get that sort of get that stability going – cos I
259. was thinking – my plan was like – enjoy...

260. **I:** hmm

261. **P:** until you get of tired of it and then find someone – right – which is
262. what I tried to do.

263. **I:** okay

264. **P:** but then I think I enjoyed too much . . .

265. **I:** uhuh

266. **P:** and then I asked my current girlfriend who I’m going out with – 19
267. months – when I asked out – it wasn’t so much for enjoying her
268. company and that – because all we had basically done – we hadn’t had
269. like serious chat s

270. **I:** okay

271. **P:** -but we’d like grabbed quite a bit – and when I - and out of all the
272. girls I had grabbed on campus I enjoyed it the most . . .

273. **I:** okay

274. **P:** so I though – you know – what the hell, why not , why not try it
275. out? -so when I asked her out – I asked her out for the wrong reasons
276. but I don’t actually regret it now.

277. **I:** okay

278. **P:** cos um – like I say – I’m enjoying every minute of it.

279. **I:** okay

280. **P:** and um – yah that’s basically it – and then I’ve been going out with
281. her since 21st August of my second year.

282. **I:** okay

283. **P:** and uh – and obviously all relationships have their problems and
284. that. . .

285. **I:** hmm

286. **P:** but we used to like get hectic – as in like- we’d like dry fuck
287. basically – we’d be like where you go though motions with your
288. clothes on –

289. **I:** hmm

290. **P:** you know – so she’s orgasm. I’d orgasm – but it was like – very
291. safe

292. **I:** okay

293. **P:** you know – and then we sort of fell in love with each other and that
294. and um – we only started having sex about 3 days before our 1 year
295. anniversary . . .

296. **I:** okay

297. **P:** – and that’s basically my experience of it.

298. **I:** okay – and um, you mentioned, you planned on keeping your

299. virginity . . .
300. **P:** yeah
301. **I:** can you tell me more about that?
302. **P:** you see- like, when I was- when I was young – right - I’m like the
303. oldest in the family- like grandsons and all that- so obviously- all the
304. affection was on me- so all my uncles- their girlfriends, and whatever
305. used to love me- basically, you know- but I could see that, that like
306. when I used to go out to nightclubs and that-my uncles are married
307. when I used to go out- I used to see them handling other, other
308. women, like coloured women or white women or whatever, you know-
309. and I could see my parents and my cousins parents, they were, and my
310. grandparents- they were always- it was always them, like husband and
311. wife, husband and wife- so I was like- ‘yaw, what the fuck?’
312. **I:** hmmm
313. **P:** and then when I was about- about- 14- 14 or 15- one of my uncles
314. in - Zambia – I think Lusaka or Ndola, he died of pneumonia, but it
315. was AIDS related . . .
316. **I:** Uhuh right
317. **P:** and I remember then, there was this big hype about AIDS when I
318. was in Form I or Form II’ish- or somewhere around there-
319. **I:** okay
320. **P:** and um- and that’s when like, I remember like one like time – I was
321. thinking – like remember I was telling you earlier- um- guys used to
322. boast about their girlfriends and this and that whatever and in Form 4,
323. our Biology teacher –
324. **I:** Hmmm
325. **P:** -showed us pictures of people who had AIDS and sexually
326. transmitted diseases.
327. **I:** what form?
328. **P:** Form 4 - he showed us pictures of like people who had sexually
329. transmitted diseases and this and that – um and guys used to talk about
330. it – they know friends who are suffering - like who had diarrhea
331. continuously – they’d break out into spots and pus and all this
332. **I:** okay
333. **P:** and you know they way they described and the looks on their faces
334. and like I went to a Christian school, and they always believed – I’ve
335. been in a Christian school since I was 6.
336. **I:** okay
337. **P:** so basically from 6 to 18 - I’ve been in a Christian school and we’ve
338. always been told, ‘no sex before marriage, no sex before marriage, no
339. sex before marriage’ –
340. **I:** right
341. **P:** it’s like the minute you’re born –
342. **I:** hmm
343. **P:** - automatically no sex before marriage, so I sort of assumed that no
344. sex before marriage –
345. **I:** right
346. **P:** then when I came – like around 17, 18 – a lot of my friends had
347. girlfriends who were pregnant –
348. **I:** hmm

349. **P:** and um a lot of guys had girlfriends and were sleeping around and
350. they were fine – you know-
351. **I:** hmm
352. **P:** so it was like the whole idea, it can't happen to me, it can't happen
353. to me – type of thing –you know . . .
354. **I:** hmm
355. **P:** so that's actually why when I came in first year – I thought you
356. know - after when that girl gave me a blow job – I was like “oh shit” –
357. I'm gonna get this, this, that –
358. **I:** hmm
359. **P:** and for about a month, I didn't touch a single woman –
360. **I:** hmm
361. **P:** cos I was worried I had AIDS – and I was waiting to break out in
362. spots and whatever –
363. **I:** okay
364. **P:** - and nothing happened – so I thought ‘ ah, cool I'm fine’ – you
365. know –so I was like under the impression, that yah, it can't happen to
366. me, but I was still nervous –
367. **I:** hmm
368. **P:** - you know – you can't, like you can't really tell – I mean I could
369. have AIDS now, and um I wouldn't know until am married or
370. something like that or when I go for a blood test or something – and
371. um – it was only –it was only after started going out with my girlfriend
372. for about – I actually I wasn't in the relationship for sex- I mean in the
373. beginning it was all physical – you know –
374. **I:** yeah
375. **P:** - but I was enjoying what we were doing – you know –there was no
376. penetration –there was - it was all fun -
377. **I:** hmm
378. **P:** but it was safe fun –
379. **I:** hmm
380. **P:** I was enjoying that.
381. **I:** okay
382. **P:** It's only like after we started falling in love and things were getting
383. very emotional –there were a lot of feelings involved –
384. **I:** right – right
385. **P:** and that's when I started like thinking about – you know - “what if
386. she's the one”
387. **I:** okay
388. **P:** you know - I didn't worry about this whole Indian idea that grow
389. up, get an education and get married to an Indian girl of the same cast
390. and this - you know that whole shit! –
391. **I:** okay
392. **P:** I was like – and I was like fuck it – you know
393. **I:** hmm
394. **P:** fuck what people think about her – I think she's right for me, I think
395. she's right for me.
396. **I:** okay
397. **P:** and she had already slept with someone –
398. **I:** okay

399. **P:** - but they were both each other's firsts –

400. **I:** okay

401. **P:** and – they had slept together twice and she had cheated on him –

402. but it was basically kissing- you know –

403. **I:** okay

404. **P:** and um he hadn't cheated on her – so I'm assuming she's still safe

405. – you know-

406. **I:** okay

407. **P:** and um - now I'm really worried (laughs)

408. **I:** (laughs)

409. **P:** but um – I mean, we'd been having unprotected sex for like 3-4

410. months until I just decided – we really need - it's best we start

411. protecting ourselves.

412. **I:** okay

413. **P:** and that's basically it.

414. **I:** right- um- you mentioned- you were talking about virginity and how

415. you were taught at school “no sex before marriage” and you were

416. talking about your uncles – I was a bit lost there . . .?

417. **P:** you see the thing is like – they like- they like; whenever they used

418. to go – they used to go out to have a gas-you'd see them with different

419. women –

420. **I:** hmm

421. **P:** and then as you going out – my uncles are not – my one uncle is

422. only 32

423. **I:** okay

424. **P:** he's only 10-11 years older than me.

425. **I:** hmm

426. **P:** you know- so he doesn't think of me as a nephew

427. **I:** hmm

428. **P:** – I'm like a little brother – I'm like a friend – a younger friend

429. kinda – they used to tell me stories and this and that whatever – and

430. just like the whole way I was brought up and that – it was outright –

431. you know – this is not done and in school coming back to ‘no sex

432. before marriage, no sex before marriage, etcetera’- you know – even

433. though I used to look up to my uncles – I still look up to them and I

434. still respect them –

435. **I:** right

436. **P:** but by actually being public that they're married and going out with

437. like other women

438. **I:** hmm

439. **P:** if I'm gonna go home and get married

440. **I:** hmm

441. **P:** it's gonna be someone who I love

442. **I:** right

443. **P:** someone whom I want to give something special to

444. **I:** okay

445. **P:** right – and if I ever do – like all my friends like – all my friends will

446. like – you know when friends talk –(friends who I grew up with) we

447. used to talk about things like sex – we used to watch the pornos and

448. this and that – and think ‘yah, this I'll do with my wife, this I'll do with

449. my wife, this and that' – we've sort of like – it was like an unspoken
450. like - pact between us that we wouldn't have sex before marriage –
451. kinda of thing –
452. **I:** okay
453. **P:** and um – you obviously know that guys bond much better than girls
454. do – it is another unwritten thing – that guys bond better than girls –
455. and um I wanna of those people - who when I make a friend – even he
456. treats me like shit he can me at 5 o' clock in the morning and say 'look
457. I got a problem with this, this and that' and I'll be helpful – you know
458. -and these guys I've known since I was grade 4 or 5 – so basically my
459. whole life, I think I've actually known these guys – they not really
460. friends – they more like family –
461. **I:** okay
462. **P:** you know – so we didn't make a pact – we didn't like put blood on
463. fingers and whatever – we just said that yah, if we ever have sex it's
464. gonna be with the one woman we wanna marry – we gonna give her –
465. you know –how it would look like for example, if you were a wife
466. supposedly
467. **I:** right
468. **P:** - and you had this stud muffin or whatever –been around the world
469. basically and you know- and tropical diseases walking and the first
470. time you have sex, it's the most fantastic sex ever and you don't give
471. her anything special, except say AIDS . . .
472. **I:** right
473. **P:** or something like that – you know – that's like shit
474. **I:** okay
475. **P:** I mean personally speaking I don't think I've got AIDS – I don't
476. know –
477. **I:** hmm
478. **P:** right, but I've been very safe – I've always made sure that I've had
479. no cuts in my mouth – that I've made sure the girls – I have hadn't like
480. put my tongue or felt with my finger - but I've just said “ you know –
481. look, have you get any cuts and that” –I always ask them - I mean
482. sometimes I haven't – but afterwards – like after that – I've always
483. asked - like when you walk them back to res or whatever – I always
484. them “look did you enjoy it – did you have fun – you know - this, this
485. that – look I'm just worried did you have any cuts in your mouth or
486. anything like that” – they 'd be like 'no' – “ ok cool - shot”. Obviously
487. I don't have proof –
488. **I:** yah yah
489. **P:** but I have to take their word for it
490. **I:** okay
491. **P:** and then they always under the impression that I'm gonna come
492. back so I don't see the idea of them lieing in the first place.
493. **I:** hmmm
494. **P:** you know –
495. **I:** hmm
496. **P:** so yah – even I was surprised the first time like me and 'Y' had sex
497. **I:** okay
498. **P:** it was actually quite shocking – because I didn't actually think we'd

499. go that far -
500. **I:** okay
501. **P:** but she was - put it this I way – I wanted to –
502. **I:** okay
503. **P:** I wanted to basically
504. **I:** before ‘Y’ – had you had sex before that – or that was your first
505. time?
506. **P:** that was my first time
507. **I:** that was your first time – so you were worried because she had
508. already had sex
509. **P:** yah I was sort of worried - because it was unprotected sex as well –
510. **I:** the other thing I wanted to ask was about your experience of
511. watching porn – if you can go right back
512. **P:** well you know me – I’m a porno guy
513. **I:** laughs
514. **P:** what do you mean? I don’t think– what do you mean? did it change
515. my whole perception about people?
516. **I:** just how did you experience it? – what was it like?
517. **P:** I was excited –jeesh – I mean you hear about porn magazines and
518. you’ve seen the book and you’ve watched the movie – and like Basic
519. Instinct had just been released then –
520. **I:** okay
521. **P:** when I was in form I
522. **I:** okay
523. **P:** Grade 7 – form I – so like that was a big hu ha and I mean – you
524. know a lot of my friends – I mean there was a friend of mine – who
525. was – this was two years after that –he was already sexually active –
526. he’s been sexually active since the age of 15 . . . honestly he’s
527. probably slept with over 150 women – and I mean in those days – guys
528. would be tuning I’ve had sex and it be like ‘Shit, you’re the man!’ you
529. know – ‘you’re the man –tell us about it, tell us all the details’ and
530. we’d be like ‘I wish I could that, I wish I could do that’ and you never
531. thought that he had a better chance of getting AIDS and this and that
532. whatever - than you because he’d gone and had sex and we know a
533. couple – we already know he’s got an STD – we already cos he got a
534. lot of the herpes
535. **I:** okay
536. **P:** right and um he’s basically not screwed – but he’s scarred for life –
537. but like among my group of friends I was the first one to watch a porno
538. so that’s like in my eyes – make them – the way they treat – they
539. respect me – cos, eh shit I’m the first one you know - to watch a porno
540. **I:** uhuh
541. **P:** and I’m introducing them to it – you know and they’d look up to
542. me, and stuff like that
543. **I:** hmm
544. **P:** and I mean I read a lot of books – but it’s not like novels or
545. whatever – it’s mostly like um like Cosmo- Men’s Health – like now
546. and then –
547. **I:** yah
548. **P:** whereas in those days if I could get my hands on any porno

549. magazines or whatever
550. **I:** uhuh
551. **P:** just to like get to know stuff – about a woman’s body, about
552. vibrators- different types of condoms, dominatrix. Leather, whips,
553. chains – you know – the whole – the whole nine yards basically and I
554. tried to get as much information on that as possible so that next time
555. I’d see them –
556. **I:** hmm
557. **P:** and they’d do something on that – I’d be like yah no, because this,
558. this and this and think ‘oh shit – you know’ – ‘how does this ow know
559. so much shit – you know – he must be experienced’ and that whole
560. thing when you’re young –
561. **I:** hmm
562. **P:** and guys used to sleep with girls and whatever –
563. **I:** hmm
564. **P:** -you used to have this sense of like respect . . .
565. **I:** hmm
566. **P:** eh shit! – you know
567. **I:** hmm
568. **P:** - they like men, because they’ve lost their virginity, they are not a
569. boy anymore-
570. **I:** okay
571. **P:** you know that whole idea like even when I was older and when I
572. used to talk to my uncles and they used to talk about like wanking - or
573. fist fucks or fingering women and you know – I mean – we were like
574. what 13 – 14 years old – we were growing up too soon
575. **I:** okay
576. **P:** you know – and like we used to hang around with each other and
577. we used to talk shit – but not the same kind of shit – you know
578. **I:** hmm
579. **P:** slightly less obscene but with the older guys you know-
580. **I:** okay
581. **P:** and we used to think ‘eh shit we on par with them’ – you know.
582. **I:** right
583. **P:** that whole idea of growing up . . .
584. **I:** okay -was that the only sort of - I suppose sort of educating
585. yourself?
586. **P:** cos the thing is I can’t even go to my parents and say: “daddy,
587. what’s a penis?” (uses a child voice for that question) – you know
588. **I:** Hmm
589. **P:**- because then he’s going to say “oh no, don’t worry about that – I
590. ‘ll tell you later – I’ve got to play golf”– or something like that. It was
591. really – with the majority of Indians - they’re very traditionalist – you
592. know – its – ‘he’ll find out some day’
593. **I:** okay
594. **P:** you know - ‘so let him – he’ll find out some day’
595. **I:** okay
596. **P:** so we - you know- like the whole way – like - obviously our parents
597. have sex
598. **I:** right

599. **P:** right – but in public they’ll NEVER show affection
600. **I:** hmm
601. **P:** my parents, my cousins parents – my friends parents – their parents
602. - You know-The only people that used to show some form of affection
603. used to be my white friends – but it would be anything- it would like
604. holding each others hands, hugging each other close. With Indians –
605. she’d sit on the next chair but like on the opposite end – try and stay as
606. far away as possible –for some strange reason – you know -you never
607. – if you walk around campus you’ll never see Indians – even if they
608. are going out with their girlfriend – like Indian guy going out with
609. Indian girl – you’ll never really see them hold hands –
610. **I:** hmm
611. **P:** its only when they like – when like – like if you walk on campus
612. and you see an Indian couple and you know they going out – they
613. won’t hold hands – right
614. **I:** hmm
615. **P:** they’ll wait till they’re like in familiar surroundings with like people
616. they know – with like people that know – you know-
617. **I:** right
618. **P:** they’ll start showing more affection – if you noticed that with
619. Indians – they’ll show more affection –when they are in a group of
620. people that they know than when they are in a group of people that
621. they’re not so familiar with
622. **I:** hmm
623. **P:** which is quite stupid – because like with men and women – we
624. actually show more affection when we’re with a group of people we
625. not – we don’t know- it’s sort of our comfort zone
626. **I:** okay
627. **P:** you know – and I don’t know - it’s quite ironic – I think it’s just the
628. way we’ve been brought up
629. **I:** yah
630. **P:** it’s just like the way with sex – ‘don’t say anything-don’t say
631. anything – don’t say the “s” word !”
632. **I:** did you . .
633. **P:** I think we had to self educate ourselves about this – about sex – we
634. had to self educate
635. **I:** hmm
636. **P:** I mean obviously there’ll be some parents who’d be – who are not
637. as traditional as others –
638. **I:** right
639. **P:** - you know - they might say ‘look son, sit down – this is a porno
640. magazine’ – like you’ve watched American Pie
641. **I:** right
642. **P:** you know – you’ve see the way the father tried to explain to the son
643. - it’s exactly like that – but 10 times worse with Indians – for Indian
644. parents
645. **I:** okay
646. **P:** or Indian parents that ask – not that I’ve got – but also with the
647. other -like my parents friends and their extended friends and whatever
648. – it’s like very – it’s very taboo. Like sort of - the only way we could

649. actually learn about it – would belike with the uncles we used to talk
650. shit with – we used to use slang and stuff– cunt and bitch and whore –
651. you know whatever-

652. **I:** hmm

653. **P:** you know - and like penis and vagina and you'd talk about things
654. like that and you'd have no idea what's a penis and what's a vagina –
655. so you'd go to another friend and tune him “ eh what's a penis?” –‘eh
656. shit I dunno’ you go to another guy, “what's a penis” – ‘eh shit I
657. dunno’ and then you go to another guy, you know - another friend –
658. you know and you ask “what's a penis” - ‘ah you stupid idiot– that's
659. thing dangling between your legs’ basically you know –

660. **I:** yah

661. **P:** - and the same thing with “ aish - what's the vagina, what's a
662. vagina?” – like the only time – and we knew about – like I was telling
663. you about that teacher in Grade 7 – the only time –

664. **I:** hmm

665. **P:** we actually looked learnt to see what a vagina looked like and that
666. besides porno movies

667. **I:** hmm

668. **P:** was when he drew it on the board and explained to us

669. **I:** okay

670. **P:** you know – and like when our Grade 6 teacher walked in and she
671. was a bomb – and you know in those days when used to have crushes
672. and whatever

673. **I:** (laughs)

674. **P:** – she was the bomb and she walked in and he carried on explaining
675. - and the only people that were embarrassed – was basically the
676. Indians, Indians and blacks – there were a couple of whites but the
677. majority weren't – there parents had already told them.

678. **I:** okay

679. **P:** and I think if Indian parents do that more often and explain to us – it
680. will be good to have sex only after marriage not before –there'll be less
681. chance of this, this and that but if you do make sure you're always
682. protected.

683. **I:** hmm

684. **P:** I think that was my problem, I very lax on protection – whether its
685. because we've been going out for about what 19 months

686. **I:** okay

687. **P:** and we haven't cheated on each other – nothing – I – I assume it's
688. safe –

689. **I:** okay

690. **P:** but then I don't actually worry about like asking her

691. **I:** okay

692. **P:** –that's the only problem – eh it's hard to tell you girlfriend – “aish,
693. you know - I have a suspicion you have an STD – let's go get tested”

694. **I:** laughs

695. **P:** you can't – there's no way you can actually bring it up –

696. **I:** right

697. **P:** - you can't actually say “look I think you have an STD” -you have
698. no proof she has an STD

699. **I:** yah

700. **P:** you can't just like say "go get checked up, come back and tell me

701. what's the story" – you know – then let's just say it's just a suspicion

702. and she just to prove you wrong she decides 'okay, let me go get

703. checked and suddenly shit she tests positive – she's not only screwed –

704. you screwed plus all the people – that you've had – may be not sex

705. with but all the people you've grabbed – you have to go and warn them

706. – that eh look I've got AIDS – go get yourself checked and they have

707. to tell all the people that they've kissed and had sex with and those

708. people – it's like – it's like it's never ending...

709. **I:** yah

710. **P:** you know - but personally I think, personally speaking - I think

711. Indians in general sex is very – women for majority of Indian guys –

712. women are just like objects – eh I won't like I think women are just

713. objects –aish check this out, check this out –nice tits- whatever- you

714. know

715. **I:** yeah

716. **P:** because I'm in a relationship I don't have any needs to go and do

717. something about it –

718. **I:** okay

719. **P:** - shit I've never slept around – I've never slept with a woman for

720. just one night and wake up the next morning and said "shot, thanx for

721. coming"

722. **I:** okay

723. **P:** in my whole life I've never done that – I've kissed them, I've

724. grabbed them – I've fingered them – you know -and they've probably

725. wanked me off or whatever

726. **I:** hmm

727. **P:** that's is – there's been no penetration whatsoever – so I personally

728. speaking I think I'm safe

729. **I:** okay

730. **P:** but then I'm not 100% sure.

731. **I:** you said for Indian men – "women are just objects"

732. **P:** hmm

733. **I:** can you explain that a bit more

734. **P:** you don't see the person – you just the ass, you see the tits you see

735. the nice lips – you see the fantastic looking legs – you see the nice

736. hands – you see the mesmerising eyes – whatever - you don't actually

737. see the whole package – 'eh, shit – you know behind those tits there's

738. a heart' -there's a person you actually need to get to know before you

739. - you know – there's probably quite a few – infact the majority of

740. relationships that Indians are in now

741. **I:** hmmm

742. **P:** has basically been on a physical – and only afterwards they've

743. realised– 'shit there is person – let me get to know her'- and once

744. they've gotten to know the person,

745. **I:** right

746. **P:** they like fuck, 'this is not what I wanted' but then it's too late

747. they've already been going with the girl for like for 6 months/ 7

748. months – a year – you know and the thing is – say if I was going out

749. with an Indian babe – say An – say if my girlfriend – ‘Y’– right and
750. say she was Indian - and um – we went out with her – everything was
751. physical – everything was du da - happy go lucky what ever – you
752. know- and say some how by chance we had sex – right
753. **I:** okay
754. **P:** two three months down the line – I get to know the person – and the
755. person I get to know I don’t like
756. **I:** okay
757. **P:** - right –it just screws up the whole rotation – you like just fuck
758. everything up – because then you’ll think ‘ shit – this is not the person
759. I want to spend the rest of my life with’ – you just tell the person:
760. “things aren’t working anymore, let’s just be friends and break up
761. whatever” – that’s not gonna happen because your Indian friends are
762. gonna get pissed off and say ‘this guy just used you for sex’ - and they
763. always add their spice – ‘ yah he just used you for sex, he didn’t give a
764. shit about you – it was just physical’ and this and that – and Indian
765. girls will think, ‘yah shit - you know all my friends said - there was
766. something I didn’t see about him’ - and what will happen they’ll start
767. seeing him through their friends eyes as ‘ he was such a bastard’ and
768. mess up his reputation - and with Indians that reputation will stick –
769. it’s like superglue – it doesn’t come off at all.
770. **I:** okay, you talked about women as object what sort of influences
771. that? Where do you think it comes from? Or is that a bad question
772. **P:** I think you know when you watch Indian movies – the girl is always
773. portrayed as an innocent thing – she’s always portrayed as – you know
774. the guy will hold her hand – and she’ll be like ‘no, no. no – don’t touch
775. me – don’t hold my hand’ because they under the impression you hold
776. her hand - oh shit you gonna be pregnant.
777. **I:** Hmm
778. **P:** so when Indian girls grow up – they grow up on Indian movies
779. **P:** – be honest Indians grow up on Indian movies – if you ask an
780. Indian girl to name 10 English actors/ actresses – they’ll probably be
781. able to name may be 8 – like Sharon Stone – but if you ask them to
782. name 10 Indian actors – they’ll be like pa pa pa (action with hands) –
783. they’ll name all 10 – they’ll name you 20.
784. **I:** I don’t think I’d be able to name any
785. **P:** no, no I’m not just saying you...
786. **I:** no, I know (laughs) – I could try and name a few, if you asked me
787. **P:** myself as well
788. **I:** did you grow up watching Indian movies?
789. **P:** I grew up on both
790. **I:** okay
791. **P:** because my mum and them used to watch Indian movies and my
792. dad used to prefer English movies
793. **I:** okay
794. **P:** so I had both – only like now I had a choice – what’s happening in
795. English movies now will only happen – shit – like in another only 3 –
796. 4 thousand years
797. **I:** laughs
798. **P:** promise you – because in Indian movies now – they only allowing

799. kissing scenes
800. **I:** hmm
801. **P:** - they'll show a woman kissing a guy and that's like censored and I
802. think the only movie they didn't censor was I think Bandit Queen
803. **I:** okay
804. **P:** – where I think they show her getting raped like 7 times or
805. something like that
806. **I:** okay
807. **P:** - right – the rest of the time when they show a couple lying on a bed
808. **I:** hmm
809. **P:** like say for – a guy gets married to a girl
810. **I:** hmm
811. **P:** of course you know they'll be doing the nasty that night – and uh –
812. what they do they'll do they show the Indian girl looking all pretty and
813. innocent and whatever and she'll be dressed in red and you know the
814. guy will come sit next to her and she'll be like be all scared – like
815. what's he gonna do- and he play with her shoulders or arms or
816. whatever
817. **I:** Right
818. **P:** And she'll be like all nervous and whatever
819. **I:** Uhuh
820. **P:** And she'll push on her bed and she'll be like (breathing heavily) –
821. you know – like all hectic and they show him going down to kiss her
822. and then suddenly they gone into sunrises and showing flowers- you
823. know whatever
824. **I:** uhuh
825. **P:** whereas in English movies they'll actually show sex- you know –
826. they actually show - they don't show the whole intercourse basically –
827. but they show them - but you know what they doing when you watch
828. the movie
829. **I:** Right
830. **P:** you know and with Indians they're very – they very narrow minded
831. and they need to change the whole idea – they make noise about yah
832. AIDS this that but you can't not expect something like that when you
833. yourself can't be bothered to educate the people about - you know
834. **I:** hmm
835. **P:** and the majority Indian watch movies and in Indian the only thing
836. they watch is Indian movies and if they go and they watch an Indian
837. movie and they see a couple kissing each other and then the scene
838. moves into a sunrise, flowers or whatever – people go back and must
839. think that is what sex is about so I'll sleep with as many women as
840. possible and it will be the same every time –
841. **I:** hmm
842. **P:** right – that's probably a very narrow minded view of it but if I'm
843. thinking like that imagine the people in the rural areas who have no
844. idea what AIDS is – imagine how they view it – and like I was
845. speaking to a friend of mine and we were talking about AIDS and all
846. that – um – and I was like you know shit – I dunno how
847. **I:** yah
848. **P:** I know the ways AIDS is like transferred from one person to

849. another but you don't actually know the whole details of that –
850. **I:** yeah
851. **P:** imagine if we – supposedly educated
852. **I:** hmm
853. **P:** we supposedly educated and we don't know things like this here –
854. you know
855. **I:** hmm
856. **P:** and when we go out and we have a gas and we grab women and that
857. and we don't actually remember it -imagine people who haven't been
858. taught about it
859. **I:** yeah
860. **P:** right – who have a low income and the only thing – they can't go
861. watch movies- they can't go watch videos on AIDS or buy books
862. about the stuff- you know
863. **I:** hmm
864. **P:** they can only get it if its for free and they've got lots of time on
865. their hands – and like the majority – like blacks in general or even like
866. Indians – - they have lots of wives - the only thing they can do is to
867. have sex to pass the time – right
868. **I:** hmm
869. **P:** so they have lots of time for lots of sex and it only takes for one
870. person in that little group to get the AIDS virus
871. **I:** on this subject of AIDS you mentioned at one point having watched
872. and being shown videos . . .
873. **P:** it wasn't videos , it was a book –
874. **I:** okay
875. **P:** by our Biology teacher –
876. **I:** of AIDS and . . .
877. **P:** he had this book about people with STD'S – not only on AIDS but
878. on STD'S and he showed us like people with gonorrhea, syphilis – um
879. - full blown AIDS – In the beginning he showed us -he looked
880. healthy and everything . . .
881. **I:** uhuh
882. **P:** and then you opened the thing and it shows the same picture and it
883. says this person has AIDS
884. **I:** Okay
885. **P:** and then it showed from before he had AIDS right through until he
886. died –
887. **I:** okay and what sort of pictures did you see
888. **P:** I remember one of the pictures it showed – um - his penis – and it
889. had like a yellow discharge and it was like – YUK – it was actually
890. grosse- you know
891. **I:** hmm
892. **P:** yellowish/orange – and it showed it dripping out of his penis – it
893. was like honey
894. **I:** hmm
895. **P:** it was quite grosse
896. **I:** can you remember the textbook
897. **P:** it was these pioneer sort of textbooks
898. **I:** we may have used the same text book

899. **P:** it showed a woman like with genital herpes and whatever – you
900. know – and crabs – you know -cut skin – this – you know
901. **I:** yeah yeah
902. **P:** everythink you could think - clymedia whatever – it was there
903. **I:** how did that have an effect on you?
904. **P:** I think in a way it sort of reinforced turned me off- I think it
905. reinforced my idea of having sex , not having sex before marriage –
906. that’s why it took me so long – I only slept with ‘Y’ like may be after 3
907. months – I don’t know what stopped me – but um - I just decided I
908. didn’t know enough about her – and all it takes like that advert says
909. ‘15 minutes pleasure- a lifetime of regret’
910. **I:** hmm hmm yah
911. **P:** I think I was a bit wary of it and I mean you come to varsity and
912. the only person you can depend on is yourself so if you make the
913. wrong judgement you can’t just say like when you young but “he told
914. me”
915. **I:** hmm
916. **P:** you can always put the blame on somebody else
917. **I:** yah
918. **P:** there’s a time when you have to start taking responsibility for your
919. own actions
920. **I:** right
921. **P:** so what you do you can’t blame on anybody else – so that sort of
922. made me grow up - so to speak
923. **I:** okay
924. **P:** it’s like when I came to varsity I was telling my friends – the reason
925. why I grab so many women
926. **I:** hmm
927. **P:** is cos for 18 years – right – I knew women – right
928. **I:** hmm
929. **P:** but they were like sisters – kinda thing – you know
930. **I:** right
931. **P:** I didn’t see them in that way
932. **I:** oka
933. **P:** and there were other women that I did see in the sexual way but I
934. was too nervous and suddenly you come to Rhodes and like where
935. women are like – like with what’s the ratio in my first year– like 5 or 6
936. to 1
937. **I:** right
938. **P:** you could talk to a girl and within 5 minutes you could be grabbing
939. – it was that easy
940. **I:** right
941. **P:** and with alcohol and drugs overflowing this place – it was effortless
942. – for me it effortless – I could go out every night knowing I could grab
943. a babe
944. **I:** hmm
945. **P:** you know and it’s like letting a child loose in a candy store
946. **I:** hmm
947. **P:** you know – he doesn’t know what he wants so he’ll try a little of
948. everything

949. **I:** right
950. **P:** and that was basically it
951. **I:** you used the idea of a candy store ...
952. **P:** yeah that was before I was in a relationship – you know when I used
953. to grab all those babes – that’s what I’m talking about and then it was
954. like what the hell and then I decided I had enough candy – let me find
955. someone – just chill – and I was getting tired – you know you go out
956. every Wednesday, Friday, Saturday- you go out - you get drunk –you
957. see women – grab babes, you dance -you go home –
958. **I:** hmm
959. **P:** and what do you have to show for it the next day? – right – you got
960. nothing
961. **I:** and sort of leaning home – did that have an effect on you?
962. **P:** I guess I could do what I want –when I was at home you always
963. have certain restrictions – you go out – they want you home at 12 –
964. make sure you home at 10 – behave yourself- you know there’s always
965. some restrictions- I mean don’t get me wrong I had my freedom
966. **I:** right right
967. **P:** but there was always some restrictions- like when I’m here my
968. parents have NO control whatsoever –
969. **I:** okay
970. **P:** so If I mess I can’t say oh shit this person, that person or whatever -
971. right, I’ve got no one to blame but myself - but when I at home and I
972. come late - I’ll be like oh but this person was only leaving then or if
973. my friends say stay , stay – and I say you know look I have a curfew –
974. you know - I can always shift the balance onto someone else
975. **I:** right – okay
976. **P:** so there’s always some form restrictions being at home compared to
977. being here where there’s no restrictions – when you at home you know
978. you dependent on your parents and when you here even though you
979. know you still dependent on your parents but you still have a greater
980. form of independence – you know
981. **I:** right
982. **P:** when you think about it - all your parents do is provide you with
983. money
984. **I:** right
985. **P:** they allowing you the chance to educate yourself- it’s up to you –
986. you know they can’t sit with you at night and say have you done your
987. homework – well if you haven’t done your homework – then toughees
988. – you go copy a tut or bunk a tut – this or that or whatever – whereas if
989. you at home – it’s, ‘why haven’t you done your homework ?’, ‘no, I’m
990. tired” – ‘well, toughees go do your home work!’, ah parents are so full
991. of shit – this, this, that, whatever - and then you go to school and
992. realise you haven’t done your home – you know there’s always some
993. form of control on you – they always have something on you kinda of
994. thing– and here they got nothing unless they find out something.
995. **I:** do you have anything to add?
996. **P:** no not really – just a bit exhausted . . .

(End of interview)

Appendix E: Interview 2

1. **I:** Maybe you can start by telling me something about you?
2. **P:** okay - what do you want to know?
3. **I:** maybe a little background, where you've grown up -um – yeah
4. **P:** ok- I was born in Kenya - um - my parents are both lecturers. At the time - my
5. mum was teacher, and my dad was a lecturer -um - yah - I'm the second child, I
6. have an older sister who is a year older than me and a younger brother who is two
7. years younger than me -um and I lived in X for 8 years and from there we
8. moved to X - um - where I stayed until I finished my A' levels, then
9. came to South Africa.
10. **I:** okay- is this thing on? - Just make sure it is.
11. **P:** uh dunno
12. **I:** (laugh) may be you can think of something with your earliest memory or
13. maybe start with your understanding of what it means to be sexually informed or
14. of sex education?
15. **P:** Okay - um - to me- um-sexual knowledge - knowing about sex, knowing about
16. pregnancy -um - -um not just the act but- you know -everything else that goes
17. with it.
18. **I:** okay
19. **P:** The mental, the physical - all that . . .
20. **I:** okay
21. **P:** um - I think
22. **I:** mental - you mean?
23. **P:** that you know - more than just the act, what it does to people - the bonding- all
24. that sort of stuff
25. **I:** okay – right
26. **P:** um and I think sexual knowledge should also cover rape because of all the
27. misconceptions and confusion-
28. **I:** okay -are you nervous?
29. **P:** a little bit
30. **I:** even I'd get nervous - not to worry - um can you think of the first time you sort
31. of - the first you came across anything related to sex, to sexuality –uh
32. **P:** yah - I think the first time I knew about sex was Kenya - when I was about –
33. probably before 8.
34. **I:** okay
35. **P:** um - they used - uh - all the kids used to hang out together- so - it was like
36. quite a big age difference between us –
37. **I:** okay
38. **P:** um- but we were all primary school then –
39. **I:** right
40. **P:** um but there was this song that they used to sing - okay - uh -it was: *bi bi na*
41. *bana ka tete te tono sovari naki nyame*
42. **I:** can you repeat that?
43. **P:** now -I can translate - and it will make more sense.
44. **I:** okay
45. **P:** it means boyfriend and girlfriend - basically when you get together- take off
46. your underwear so you can get busy with it.
47. **I:** okay
48. **P:** Okay- so I mean - people used to say that but I suppose it didn't have a lot of

49. meaning then but I did know about it then.
50. **I:** what did you do then -when you hear that song?
51. **P:** I knew hen that you would take off your underwear and have sex -but um - I
52. guess - I didn't really think about it all that much -it was just a doodle.
53. **I:** okay
54. **P:** I didn't link it, or associate it, or - you know - think about it all that much.
55. **I:** hmm
56. **P:** um - after that when - I remember when we came to Zimbabwe - someone told
57. me hen - I suppose the whole and move to Zimbabwe - all the other stuff was sort
58. of forgotten
59. **I:** okay
60. **P:** someone told me - your father had to screw your mother to make you
61. **I:** okay (laugh)
62. **P:** (animated look) WHAT? No Way!
63. **I:** How old were you then?
64. **P:** then I was maybe around I suppose 9, 10 - I was like "NO WAY! I dunno –
65. maybe that's what your parents did!" but you know- um I suppose it was all sort
66. of surprising and yeah --- but I think not long after that I did find out that they did
67. actually have to do that (laughs)
68. **I:** okay (laughs as well)
69. **P:** um -then I - in Primary school - I didn't know how much I learnt about sex
70. education but I did know about condoms and that - you know- obviously – people
71. use them for - to practice safe sex -yah - that was primary school. I don't think I
72. got any sex education from my parents
73. **I:** okay
74. **P:** I've never discussed sex with my mother or father –
75. **I:** and have they ever wanted to talk to you about sex or -?
76. **P:** I dunno- they may have wanted to - but they didn't (laughs)
77. **I:** I mean have they ever sort of tried to initiate a conversation about sex about
78. how you should -I suppose - how you should go about life with regard to your
79. relationships?
80. **P:** um -no -I think - with regard to relationships - they made it clear from way
81. back that- well -basically how they lived their lives -they didn't believe in having
82. sex before marriage.
83. **I:** okay
84. **P:** uh so - you know -they expected the same of us-
85. **I:** and did they ever say that? Or is it just an unspoken understanding that that's
86. how-?
87. **P:** uh- no- no they haven't- I don't think they have actually come out and said it
88. **I:** okay
89. **P:** um - but - I dunno - I can't really - may be they haven't come out with it
90. because they haven't seen me in a relationship or situation
91. **I:** okay
92. **P:** where that would come up-
93. **I:** right
94. **P:** but to - to quote my mum - I remember once we had visitors over and they
95. were talking about me and my brother
96. **I:** okay
97. **P:** I was supposed to be away but I was just walking past then so I heard
98. **I:** (laugh)

99. **P:** and I heard my mum saying - me and my brother used to come down on
100. holiday then and all his friends were mostly girls - used to come over and
101. so my mum was saying all the girls come to see Les, Ashley's not
102. interested in girls.
103. **I:** (laugh)
104. **P:** ahh- it was quite a blow then –
105. **I:** how old were you then
106. **P:** - I think about 12
107. **I:** 12 - okay- okay
108. **P:** yah so - I think it's because I haven't really been in that situation that
109. my parents had to talk to me about safe sex or no sex.
110. **I:** okay
111. **P:** um
112. **I:** can I sit here?
113. **P:** um - and from there- I think probably - in about form 2 -is when I was
114. probably more curious - yah –
115. **I:** okay
116. **P:** as to female anatomy and stuff like that - and so my friend's mum was
117. a Biology teacher but we didn't go to her but we'd go to her books
118. (We laugh)
119. **I:** what sort of books were these?
120. **P:** uh -no - very technical - basic drawings
121. **I:** okay
122. **P:** and I think in about form 2 - I saw my first porno mag
123. **I:** and this was -? Sorry-
124. **P:** in form 2
125. **I:** so in form 2 you saw your first porno mag
126. **P:** it was a playboy magazine -yah -and I think I thought he was just
127. kidding - I was at his place for the weekend - 'My dad has some mags –
128. you want to check them out?' - I said, 'yeah okay' - and then he brought
129. out this *playboy* mag - um ---yah so I think then my curiosity was satisfied
130. - well - um - and I wasn't really interested in porn for most of school –
131. **I:** right
132. **P:** whereas -you know - being in boarding school with all guys- all they
133. want to do is swap porn magazines and stuff like that –
134. **I:** right
135. **P:** and people didn't understand why I didn't want to look at porn
136. magazines - you know - *scope* and that
137. **I:** why didn't you want to look at porn magazines?
138. **P:** because I knew - well I thought I knew - what I needed to know-
139. **I:** okay
140. **P:** um - and looking at more and more porn magazines wasn't gonna
141. actually benefit me or nor was I gonna really learn anything
142. **I:** right
143. **P:** you know- that I really needed to know then
144. **I:** okay
145. **P:** um - then I think I saw my first porno video in Form 6
146. **I:** that's like 17 - right? Or no?
147. **P:** yeah
148. **I:** 17

149. **P:** I was in school - so I suppose it wasn't hard-core porn - but you know-
150. let me put it this way - it was a sex scene –
151. **I:** okay - so it wasn't like a porn video or movie?
152. **P:** no
153. **I:** do you remember what it was called?
154. **P:** yes -(laughs) - it was called *I Zandalee* with Nicholas Cage
155. **I:** okay – Zandalee
156. **P:** with Nicholas Cage
157. **I:** oh okay with Nicholas Cage
158. **P:** well you see him there like you've never seen him before
159. (We laugh)
160. **P:** um - yah - um yah - so after that - um - well I suppose after Lower 6 – I
161. wasn't - that was like the first - I saw a couple of videos' - um - and I
162. think for me stuff related to sex - it's either I'm curious about so I'll see
163. **I:** okay
164. **P:** but once I have sort of -my curiosity is satisfied and that's it -so I've
165. watched a couple sort of those type of movies with sex and that ... and at
166. varsity - my first year at Wits - I wasn't at all interested in –
167. **I:** do you remember what it felt like?
168. **P:** um - kinda horny (giggles)
169. **I:** okay
170. **P:** uh - but also - it was more like - Oh Okay- so that's what they doing -
171. um - yah - um - I think I also felt kinda guilty-
172. **I:** okay
173. **P:** because um --- I think what goes in - usually does come out - at some
174. stage - and um like say for example - and this goes back to because I am
175. Catholic
176. **I:** okay
177. **P:** and we go to Confession every couple of weeks and we have to confess
178. our sins - and um - bad thoughts- go down as a sin - if you think of like se-
179. then it's fine - if you think of um sex with uh someone else- then it's a si
180. **I:** okay
181. **P:** you have to confess that
182. **I:** so are you saying you are held accountable - what goes in you're held
183. accountable for that?
184. **P:** yah- so that's what they say- it doesn't matter what you see- you can
185. watch porn 2 hours a day –
186. **I:** okay
187. **P:** but what comes out - if I watch more than porn - you think about - uh
188. having sex - [pause] - with the girl next door or whatever it is –
189. **I:** ok
190. **P:** um or somebody else o whatever it is- because of what you are thinking
191. of doing is immoral - act- that's a sin - but if you don't it's fine...
192. **I:** okay okay
193. **P:** uh so I agree that if you watch loads of porn obviously you are going to
194. be thinking about those things –
195. **I:** okay right
196. **P:** it's not that if you don't watch porn that you not gonna think about sex
197. **I:** okay
198. **P:** because you do - but if you watch a lot of porn - you do think about it a

199. lot more
200. **I:** okay
201. **P:** okay - um
202. **I:** but do you still feel guilty if you watched sex scenes on - I think- not a
203. porn video but any other video or movie?
204. **P:** no I don't - I don't feel guilty if I see them but if I went to watch a porn
205. movie - then I'd -
206. **I:** then you'd feel guilty - okay - right
207. **P:** I don't feel embarrassed or shy (laughs)
208. **I:** okay
209. **P:** [pause] um okay then my next source of information was the Internet -
210. **I:** okay (laugh)
211. **P:** had to come up - that was probably like in varsity- 2nd year - uh actually
212. when I was in first year - Wits - I wouldn't - guys had magazines and stuff
213. like that but I wouldn't go through them - and they had strip clubs but I
214. wouldn't go to them
215. **I:** okay
216. **P:** simply because I just didn't want to go - I remember once - uh - we
217. were in the labs - computer labs - um just the computer science guys and I
218. came -and that time I think I liked Sandra Bullock- so I was trying to get
219. pictures of her -
220. **I:** okay
221. **P:** anyway when we got- one of my friends said - 'eh come check out this
222. picture I got of Sandra Bullock - and I wasn't looking for anything dirty -
223. **I:** okay
224. **P:** I just wanted quite a decent picture -
225. **I:** okay - yeah
226. **P:** and they showed me this uh - like naked women in a really odd position
227. **I:** right
228. **P:** um I dunno - it was just weird - up to this day - it's like- you know - if
229. you see something- sort of confusing -
230. **I:** hmm
231. **P:** I'm still confused today - I dunno what it was- it was just very strange-
232. obviously
233. **I:** okay
234. **P:** that was just to get me - so that they could say 'ah ha you looked at her'
235. **I:** okay (laugh)
236. **P:** yah - what else - um yah - so other than that I looked at literature - just-
237. I suppose if there were like things I didn't know or um just things I was
238. curious about I'd look it up-
239. **I:** as in . . . example?
240. **P:** um- for example- Lesbians - what do Lesbians do
241. **I:** okay
242. **P:** or what attracts Lesbians to each other or you know- just
243. homosexuality and that kind of stuff
244. **I:** okay
245. **P:** uh - I know the one thing that my dad did tell me about - was that - I
246. can't remember where it came up - this was when I was quite small - he
247. told me that some men do abuse boys
248. **I:** okay

249. P: ok - um - and I couldn't figure that out - you know - I didn't know how
250. that worked
251. I: hmm
252. P: um but then later I found about anal sex
253. I: okay
254. P: and I was like ughh - that's what happens - you know
255. I: okay
256. P: that's I think about all
257. I: can you remember in what context your father was telling you about
258. this?
259. P: it was probably - either some article in the paper or - may be- yah - it
260. was something regarding news - maybe it was - probably news - more
261. than a movie or anything
262. I: okay
263. P: it may have actually had to do with Canaan Banana
264. I: okay- right
265. P: it may have had to do with that
266. I: right
267. P: I'm not exactly sure
268. I: right
269. P: I just know it was something that came up -some men hurt small boys –
270. they abuse them sexually
271. I: How old were you then when this happened?
272. P: um I'd say somewhere between, somewhere between 8 and 12
273. I: okay
274. P: I can't say exactly when - or 8 and 11
275. I: okay
276. P: um yah - looks like that's about it
277. I: coming back to the Internet - you were talking about Internet – yah
278. P: um - yes - so from the Internet literature, pictures, clips
279. I: okay
280. P: um - yes - I must say it 's been quite informative
281. I: informative - you have to explain - explain some more
282. P: uh - just um - what you wanna know about- um about sex and
283. pregnancy and I dunno- for me - I think it's just when you look for sexual
284. and sex or whatever it is-
285. I: hmm
286. P: - then you find - you get hundred's of pages- some of them - you
287. probably wouldn't even want to go into
288. I: okay
289. P: um - like regarding sex - there's not just straight sex - there's gay sex-
290. there's animal sex - there's all sorts of other things - you know - for me-
291. just knowing that there's other things - I don't actually want to know –
292. I: oh right
293. P: um - birth control - pregnancy -I think pregnancy not really related to
294. sex education - but I found stuff on it cos my friend was pregnant
295. I: okay
296. P: so I wanted to know what she was going through [long pause] - uh –
297. what else can I say?
298. I: I dunno - do you find it sort of a satisfying source - the internet - that if

299. you wanted to find out - perhaps- the sexual act - that you could if you
300. wanted to or would you prefer possibly talking about it with your friends
301. or...

302. **P:** uh

303. **I:** or do you talk with your friends - do you talk about sex rather - or
304. sexual concerns?

305. **P:** um sometimes - not a lot - it's very just off the surface - we don't really
306. talk much

307. **I:** okay

308. **P:** I suppose now at our age - um yah- I don't think guys talk much about
309. sex

310. **I:** alright - and when you were younger?

311. **P:** when we were younger- um - yah - I did- I suppose the whole- the thing
312. when you're going through puberty and stuff like that - we did talk about
313. sex - I think in general guys - in say- in like- in my dorm in form 3 and 4
314. and stuff- um - they were a lot more into trying to find out as much as
315. they could about sex- and you know - how to have sex and things like
316. that...

317. **I:** okay

318. **P:** a bit more than me because I wasn't planning on having sex then- um –
319. yah - but I think with guys and some of my friends and stuff we'd discuss
320. - in school- kissing a lot more than sex

321. **I:** okay

322. **P:** because- uh - I think I had my first kiss when I was like 18

323. **I:** okay

324. **P:** but like the lead up to that was- you know - just how we were going to
325. do it

326. **I:** okay

327. **P:** so we talked about organising dates- going out- and stuff - and you
328. know- just planning the first kiss

329. **I:** okay

330. **P:** but not all my friends are as slow as me (laughs) - um I think out of my
331. group of friends - that one of them had sex when he was 16

332. **I:** okay

333. **P:** but //

334. **I:** uh - you said 'not all of my friends are as slow as me' - um why would
335. you say that you were slow?

336. **P:** because uh - I think of our- okay - say I hang out with three other guys
337. - a lot –

338. **I:** okay

339. **P:** and of then I was probably the last one to - kiss a girl

340. **I:** so that would be regarded as being slower- okay

341. **P:** um um - okay - on the topic of sexual knowledge - can I talk about
342. experience as well

343. **I:** that's fine

344. **P:** I - suppose- when I first learnt about sex - I didn't really know what
345. girls thought of it

346. **I:** okay

347. **P:** I knew obviously the guys side to it- but I didn't know the girls side to
348. it- and only later - about - um - probably towards the end of school- did I

349. find out that girls were just as much into it as guys- at first it seemed sort
 350. of one sided to me - because I didn't really know girls - ok - um - so that's
 351. it - uh - when I was –
 352. **I:** how did you find - well how did you go about finding out?
 353. **P:** um - I was- I think talking to girls-
 354. **I:** okay
 355. **P:** I think until lower 6 - it was just hi and bye
 356. **I:** okay
 357. **P:** in lower 6 - in interact
 358. **I:** okay
 359. **P:** we used to do all sorts of stuff together- in Upper 6 - um - also
 360. **I:** okay
 361. **P:** there was one girl I used to hang out with so I started talking to her –
 362. um (.)
 363. (Tape recorder stopped)
 364. **P:** I knew about having sex and stuff like that but I think it was only when
 365. I went down to X did I see how easy obviously it can happen –
 366. **I:** okay
 367. **P:** When I – we went out to this club once- -probably the first time out in
 368. X – and there was this girl – who was jazzing and I wanted to learn
 369. how to jazz- and I was talking to my friend- like I want to learn how to
 370. jazz- and he was like – why don't you just go and talk to her- and tell her
 371. you want to learn how to jazz- so I went up to her and I told her- started
 372. talking to her- chatting to her- - and I told her she jazzed really well-
 373. **I:** hmm
 374. **P:** and I wanted to know how to jazz – um – well- then she told me-
 375. before she teaches me how to jazz, she'd like to give me a blow job-
 376. **I:** ok
 377. **P:** well so that's how I learnt how to jazz (laughs) – no I'm kidding-
 378. **I:** (laughs)
 379. **P:** uh yah – well that's why I don't know how to jazz – I was really you
 380. know- uh
 381. **I:** were you “wow” or were you shocked?
 382. **P:** like shocked – yah – she was like the perfect stranger- so that was- you
 383. know – quite a ...um...also- um yah –also there was this video I watched
 384. once – called “Kids” – have you heard about it?
 385. **I:** probably – but I haven't seen it.
 386. **P:** um – that was quite a shocking video - because it depicts kids – quite
 387. young – suppose around 13 or teenagers and just what they do – I was
 388. really shocked by it – I suppose because in even –I was in school – you
 389. didn't know people who really are all that sexually active- and if they
 390. were it was until much later in school and here you saw- young kids-
 391. **I:** how old were they again?
 392. **P:** 13 year olds and some of them looked younger than that- but they were
 393. supposed to be 13 – um –
 394. **I:** you talked about learning I suppose through experience- as in – such as
 395. in X- what about relationships?
 396. **P:** well what I've learnt from my experience – in general – girls don't
 397. really pressurise guys to have sex –
 398. **I:** ok

399. **P:** I think girls don't really – if you don't want to have sex- it's ok – I
400. don't know how guys take it – um – I suppose this is what I think before I
401. get into relationships – I would – I suppose I would kiss a girl but I
402. wouldn't sleep with her and I don't know how she would take that –
403. **I:** ok
404. **P:** would she be able to accept that it's just my choice and that it's got
405. nothing to do with her
406. **I:** hmm
407. **P:** or would she think that there was something wrong – you know – with
408. her
409. **I:** ok
410. **P:** or something wrong with me-because jus I don't
411. **I:** ok
412. **P:** I think that's another reason why I don't want to jump into
413. relationships that I don't really feel are going to go somewhere with
414. **I:** ok
415. **P:** but on the other hand – I think it was for me – my ego quite good to
416. know that there were girls who wanted me sexually –
417. **I:** ok
418. **P:** whom I could say no to
419. **I:** ok – in terms of relationships- have you ever been in a long-term
420. relationship where I suppose you learnt about sexuality in general?
421. **P:** um uh – I haven't had a long-term relationship –um what else
422. **I:** ok – uh – I want to come back to- you said that you were Catholic and
423. how this affects you – how that sometimes can affect –makes you feel
424. guilty – like back in school-
425. **P:** hmm
426. **I:** how has this impacted on your experiences or wanting to be sexually
427. informed or any of that?
428. **P:** um – well I think – wanting to be sexually informed- being Catholic-
429. hasn't really impacted on it – I feel – if I want to know something –
430. **I:** hmm
431. **P:** that it's probably – more out of curiosity – then it's gonna be something
432. that I'm gonna use at some stage in my life – I don't feel guilty about that
433. – but if I'm watching gratuitous sex- then uh – or excessive amounts of it-
434. then it's corrupting the way I think- then I do feel guilty- because you
435. can't keep going back and confessing your sins-
436. **I:** ok – but the idea of no premarital sex- has that come from religion or
437. from a mixture of religion and Indian traditions –a mixture of both-
438. **P:** yes – I think it does- both- it is a mix
439. **I:** ok
440. **P:** religiously – yes- uh – they are clear on sexual abstinence until you get
441. married – um but I think that religion is a very personal thing –
442. **I:** hmm
443. **P:** so though I believe out of every 99% in church there is 1% I don't
444. believe- like the use of contraceptives
445. **I:** ok
446. **P:** haven't come to that crossroad yet
447. **I:** ok
448. **P:** ok- but when I do – I think will regardless of what the church says- but

449. in terms of premarital sex- yah culturally from my parents, from my
450. family in India and stuff –no premarital sex- I suppose- from where they
451. are- they have a very controlled environment- the guys never get to meet
452. girls-
453. **I:** ok
454. **P:** talking about that- this is another thing- we watched at these Indian
455. movies and stuff
456. **I:** o
457. **P:** what happens in India- because you don't get to date – or go with – a
458. girl even if you were with a whole bunch of friends
459. **I:** hmm
460. **P:** apart from like the big cities and college
461. **I:** hmm
462. **P:** you can really go out with your family and your relatives
463. **I:** ok
464. **P:** um- when people do meet – and the girl and the guy do like each other
465. it's usually for sex-
466. **I:** ok
467. **P:** you know- because it's like – I suppose if they could see each other
468. once a week
469. **I:** hmm
470. **P:** then they might actually have quite a different relationship but if they
471. know they can only see each other like once this year then it's gonna be
472. for sex
473. **I:** hmm
474. **P:** well, which I sort of feel sorry for them – but that's how it works there
475. – so ...
476. **I:** you were talking about Indian movies –
477. **P:** yah – this is like – a movie – we were watching something or other
478. **I:** was this here or back in India
479. **P:** no here
480. **I:** ok
481. **P:** I think with my dad – and he told me this is what happens
482. **I:** ok
483. **P:** um yah
484. **I:** he told you that people don't get to meet
485. **P:** they don't get to meet – they don't have a social life- so when they do
486. get to meet
487. **I:** and this came up in the context of watching this movie?
488. **P:** watching this movie
489. **I:** ok- what was the movie about?
490. **P:** um – can't remember exactly – but it was obviously related to this – I
491. think love marriages-
492. **I:** ok
493. **P:** are not all that common
494. **I:** hmm
495. **P:** right – so movies and that depict them sort of like as a fantasy – you
496. know
497. **I:** yeah
498. **P:** and they make a big deal about them – because it is not common

499. **I:** ok
500. **P:** um – so it was probably one of these – or if they got cast things –
501. people of different casts falling in love – they know its going to make a
502. drama – stuff people want-
503. **I:** ok
504. **P:** um – yah – but – so they do make a big deal about people falling in
505. love and stuff – so I think it was one of those kind of movies (not clear on
506. tape)
507. **I:** ok – have you grown up watching a lot of these Indian movies? – I
508. suppose in particular the region that you come from – which would be the
509. south – right?
510. **P:** South India – um – not a lot
511. **I:** ok
512. **P:** I think possibly when I lived in X
513. **I:** ok
514. **P:** but they have two extremes – either it’s slapstick comedy- or it’s really
515. sad-
516. **I:** ok
517. **P:** they don’t really have movies in between-
518. **I:** ok
519. **P:** and when they’re really sad – basically they want you to leave there
520. crying
521. **I:** ok (laugh) – you’ve told me informally – that when you’ve watched tv
522. programmes where there’s sex scenes- where you ‘re sitting with your
523. parents- there’s this sort of uncomfortable awkwardness and you sort of
524. like suddenly may be so something else – may be tell me about that?
525. **P:** ok – uh – at home – I think from when we were small if there were sort
526. of any movies- soaps and stuff- we were sent to bed – I suppose that was
527. when we were quite young – as we gotten older- um my parents- can’t
528. send us off to bed
529. **I:** ok
530. **P:** so we’ll watch whatever- we’ll probably find the best channel-
531. whatever has the most interesting programme and watch it – but if a sex
532. scene come sup – my dad will keep quiet – he won’t say anything – but
533. my mum will-
534. **I:** ok
535. **P:** she’ll go like: ‘what are we watching? What is this FILTH on tv?’
536. **I:** (laugh)
537. **P:** you know – and it just makes it 10 times worse and just then that’s
538. when the remote won’t be working.
539. **I:** (laugh) so what do you do in these situations?
540. **P:** normally – at home- to avoid these – um – if I see a movie- when we
541. start a movie – usually it’s got some sort of age restrictions
542. **I:** ok
543. **P:** uh – and that usually gives away what’s going to happen- sex, violence
544. and language, nudity, sex and language. If it is has N or S then I just go.
545. **I:** ok- what sort of scene does it take for your mother to say, “what sort of
546. filth are we watching now?”
547. **P:** you know- if there’s any nudity-
548. **I:** any sort of

549. **P:** well put it this way
550. **I:** ok
551. **P:** any naked women – if there was a half naked – might be able to get
552. away without having to leave the room- but if there’s like a naked woman
553. – topless- or whatever-
554. **I:** right
555. **P:** then again – even movies with strong language and stuff – she also
556. reacts to those
557. **I:** ok
558. **I:** and that’s because – what do you think?
559. **P:** I dunno – cos – my mum’s been through quite a lot of – I mean if she
560. was in her own she probably wouldn’t be all that phased you know-
561. because she has – she says like she hears the “F” word and all the other
562. words – but you know – the way people use them it’s like they have no
563. meaning
564. **I:** right
565. **P:** so she- says – it just seems silly to her – uh – but at the same time the
566. repetition of these words over and over again -it’s enough
567. **I:** ok
568. **P:** um – I think my mother is quite religious – and she’s just trying like to
569. instil her values in us
570. **I:** ok
571. **P:** um – I think she did a good job of raising us
572. **I:** ok
573. **I:** I am not sure what else I need to ask – uh – you said something about at
574. the beginning of the interview about sexual knowledge not only being
575. about the physical, sexual act but also about the mental – sort of – I ‘m not
576. sure of the exact words you used – can you clarify?
577. **P:** ok well I suppose it depends on how you view sex
578. **I:** ok
579. **P:** ok – from my point of view – uh sex is something beautiful and it’s to
580. be had like within marriage or with someone that you love – um and the
581. act brings you closer to the person you’re having sex with
582. **I:** ok
583. **P:** but then there’s also sex that – which a couple do just to get off
584. **I:** ok
585. **P:** and there’s no emotional attachment – it’s just purely for sex-
586. **I:** ok
587. **P:** um
588. **I:** and your recollections sort of I suppose of friends and looking at,
589. talking about sex – in school – how would you characterise those contexts
590. – if you had to find a way to describe the way sex was talked about – how
591. would you?
592. **P:** um – ok when it was talked about in school – it was more of a physical
593. act-
594. **I:** is there a tone besides talking about the physical act- a word you could
595. use to describe the way it was talked about?
596. **P:** uh – I know what you mean – I’m looking for the word –
597. **I:** ok
598. **P:** uh

599. I: I don't want to put words into your mouth-
600. P: uh
601. I: I'm surprised that the tape hasn't run out
602. P: I dunno – I suppose guys in school – nobody was really an expert in the
603. subject – so everyone would lay down what they thought – you'd only do
604. it – if you risked the consequences of being ripped or
605. I: ok
606. P: or teased if you were wrong or whatever
607. I: ok
608. P: so I was slightly cautious but most of the time not on anything specific
609. but more on something that happened.
610. I: ok
611. P: talking about sex would be- more like – this movie was great
612. I: ok
613. P: that way you could always say it was a movie- they can't mock your
614. expertise – so things like that – for me- would be the most times sex was
615. talked about
616. I: ok
617. P: uh – I think I've covered it
618. I: and do you feel shy talking about sex or any of those related topics –
619. contraception or -?
620. P: um – no I don't have a problem talking about contraception or sex – I
621. think – um – but I think it depends to who I talk to –
622. I: ok
623. P: to certain people I can preach – I think I know enough to be open
624. minded and stuff like that –like in the this movie *Kids* – this girl goes to
625. have an AIDS test and this- and they ask her certain questions like does
626. she have anal sex? – And she did with like a couple of friends – things like
627. that – um – I don't want to guess but I would think that things that have
628. happened you'd rather talk about or think about – like having anal sex-
629. I: ok
630. P: um so like my mum is completely baffled uh – yah – I mean to her gays
631. are just complete perverts-
632. I: ok
633. P: she can't begin to understand where they come from –
634. I: hmm
635. P: uh – but I can't say I understand gays- but I think at least I can stop to –
636. um – start to understand them –
637. I: because -?
638. P: um – because- um like say if I talk to my mother about gays –
639. I: hmm
640. P: she immediately thinks that they're – basically like trying to corrupt or
641. they're corrupt and they're trying to pervert sex-
642. I: ok
643. P: um – so she doesn't want to hear about gays-
644. I: um for you – are you more open?
645. P: for me-
646. I: I mean you describe it as –
647. P: and probably because I've had gay friends-
648. I: ok

649. **P:** and I know how they've become gay – some of them related to
650. childhood experiences and stuff – which I can understand
651. **I:** ok – I think that's about it – any last words – with my tape recorder-
652. what is your message to the world? (Laugh)
653. **P:** (laugh) – my message to the world? Thank you for using me as
654. your participant (in a child-like voice) – laughing
655. **I:** laugh- lets just hope it tape recorded now.
656. (Tape recorder switched off)
657. **I:** Yes – I forgot to ask about that – what did they teach you in school?
658. **P:** what did they teach us in school?
659. **I:** yes- what did they teach you in school?
660. **P:** um – in school – I don't remember much – I'm pretty sure they did
661. teach us about sex – made it part of biology or something – they taught us
662. male sex organs, female sex organs – aaah a And yes they did teach us
663. something – I remember probably Form 4 biology-
664. **I:** ok
665. **P:** um – our teacher was showing us – this is like this – is you know –
666. anatomy – and when you have sex basically there's where you put your
667. penis-
668. **I:** hmm
669. **P:** and this is where you probably – oh and another – she asked us if you
670. were having sex where would you deposit sperm?
671. **I:** hmm
672. **P:** and they had obviously a couple of hands go up – and she gave one of
673. the guys in the class a marker to go and mark it on the board –
674. **I:** hmm
675. **P:** and he put it right up – you know
676. **I:** ok
677. **P:** on top – and she said 'none of you are supermen you know' (in
678. woman's voice)
679. **I:** (laugh)
680. **P:** anyway yah – so we did learn – um – they weren't – they didn't have
681. anything like giving out condoms and stuff like that at school-
682. **I:** they didn't have a formal sex education class or a life skills class like
683. some schools have these days where you can go for life skills and they
684. teach you about sex as part of that?
685. **P:** life skills class- no
686. **I:** do you think that's a good idea
687. **P:** I think it is – because – people are not all that well informed- um –
688. about things like contraceptives-
689. **I:** ok
690. **P:** about – uh – responsibility – guys easily shift the blame onto their
691. girlfriend or the girl –and she's the one usually who has to raise the child –
692. if they don't somehow manage to get him – you know – just feel she's just
693. got to bear the brunt – you know- something that should be a shared
694. responsibility –
695. **I:** ok – you talked about misconceptions – I remember you used the word
696. misconceptions quite a few times –
697. **P:** yeah
698. **I:** those misconceptions – where, why...?

699. **P:** ok in the beginning talking about sex education to be about rape
700. **I:** ok
701. **P:** where people think it's a sexual act
702. **I:** ok
703. **P:** but it's actually an act of violence using your sexual organs
704. **I:** ok
705. **P:** ok – so that's about – misconceptions – um other misconceptions – um
706. well here in South Africa- there's lots – I dunno if it's misconceptions or
707. just misinformed – like having sex with a virgin will cure AIDS-
708. **I:** ok – hmm
709. **P:** but there's a lot – a lot of them go back – having sex with – this was in
710. X – having sex with an Indian would cure AIDS –
711. **I:** this was in X... –
712. **P:** X
713. **I:** X
714. **P:** but I think that was to incite – rape – cos – quite a lot of people would
715. go out – and if you've got AIDS – you think – this is a way to cure it-
716. **I:** hmm
717. **P:** so that sort of stuff
718. **I:** um – you mentioned sort of biology class- and I remember in school –
719. remember them showing us pictures of sexually transmitted diseases – did
720. you ever come across stuff like that?
721. **P:** not entirely – um – basically pictures – um of what happens when you
722. get sexually transmitted diseases – um – what the effects are – lots of
723. pictures – more on appearance of the people – I suppose what happens to
724. your skin – what happens to your genitals – what happens-
725. **I:** ok – did he show this to you or did he-
726. **P:** yah
727. **I:** or were you just around – and you looked at the book?
728. **P:** no – I think – he a bit of both-
729. **I:** ok
730. **P:** he had this book – um and– he had this book and he was showing – he
731. was like come and have a look at this –
732. **I:** ok
733. **P:** but I didn't even last three pages into that book –
734. **I:** ok
735. **P:** cos it was really quite horrible-
736. **I:** ok – did that have an affect on you?
737. **P:** um ---yes it did---uh I think I've had to question sexually transmitted
738. diseases – purely from just from sex – you know – through just seeing
739. stuff like that
740. **I:** ok
741. **P:** or could you get them from saliva?
742. **I:** ok
743. **P:** um- also I think from sister she –
744. **I:** your sister's a doctor?
745. **P:** my sister's a doctor – in and around X that practice a lot of – um
746. circumcision-
747. **I:** ok
748. **P:** and –they still go – um – they basically go into the hills or mountains or

749. whatever you call it and they got – um – group circumcised
750. **I:** hmm
751. **P:** and then basically that's when they become men or do – course of
752. adulthood- but quite a few of the circumcisions are botched.
753. **I:** ok
754. **P:** uh – and sometimes it goes gangrenous and stuff like that – yah – so
755. my sister told me –she'd had guys that would come to the hospital –um –
756. and they'd take out a little plastic bag – and in there their penis would be
757. inside – because it would have come off-
758. **I:** ok
759. **P:** um – yeah – um – I suppose that's more sort of – I dunno what practice
760. you would call it – sexual practice or just traditional –
761. **I:** I mean you still learn about the effects to a certain extent
762. **P:** actually from that people have learnt that it' not sanitary and stuff like
763. that – I had friends of mine who were gonna have to go through that –
764. **I:** ok
765. **P:** and one of them told me that his father told him where he's going to get
766. that done – the only place that his son would get that done was at a clinic –
767. **I:** ok
768. **P:** so I think people are starting to get aware that – um – but still you
769. know – I think that if they don't do it the traditional way then basically the
770. traditional healers and things like that seem to lose out – yah – so that's
771. why they keep on emphasizing you have to really be brave, really strong –
772. 'this is what you have to go through'
773. **I:** ok
774. **P:** if you don't then you're not a real man
775. **I:** hmm
776. **P:** that's what I know from here – they have other weird sexual practices –
777. um but not really here
778. **I:** ok
779. **P:** that I don't agree with –like female circumcision – in other countries –
780. like somewhere in the North of Africa
781. **I:** hmm
782. **P:** I feel sort of uncomfortable talking about – where they basically sew up
783. **I:** ok
784. **P:** - not like seal – but sew up the girls' vagina so that she doesn't have
785. sex-
786. **I:** I actually saw something about that on tv – the other day – was it a
787. documentary- was it here? I dunno – well that covers school – then
788. biology class also I remember they showed us video's of an abortion -I
789. dunno if they –
790. **P:** yes – I dunno if that was biology – I think it was religious education
791. **I:** yes, or something like that – like general – sort of – but I mean I went to
792. an all girls school so I dunno what they'd do in a boys schools
793. **P:** they had them there for religious education and they would have
794. pamphlets and things like that – quite a lot of literature on abortion – um
795. **I:** do you had to attend religious education – from like – all through school
796. – till like upper six?
797. **P:** no in upper six you don't – no actually you did but I think it was less
798. frequent or something –

799. **I:** was it a Catholic school or?
800. **P:** they I think from form one all the way up but at least – um – but it
801. wasn't – you know Catholicism the whole-
802. **I:** hmm
803. **P:** we had mass on a Wednesday and mass on a Sunday – um – but if you
804. weren't Catholic you didn't have to attend-
805. **I:** ok
806. **P:** mass- you did have to attend the religious classes – um – but – you
807. didn't have to pass a test – or exam in religious education – and they
808. talked to us about other religions as well –
809. **I:** ok
810. **P:** I dunno much about all of them before – they talked to us about
811. Buddhism, Islam, Judaism – you kno
812. **I:** you say they had pamphlets and -?
813. **P:** yah but that was-
814. **I:** was that sort of around or -?
815. **P:** they had – like they had – uh – I can't remember the name of the room
816. – um sort of the head of religious education sort of room
817. **I:** ok
818. **P:** and in there – they had all sorts – ok from – like on the one sides they
819. had Bibles and then things on what's happening in the world, on abortion,
820. um child abuse and stuff –
821. **I:** you never ever got like lectured on that - in R.E.
822. **P:** not really – in R.E. – was mostly religious stuff –
823. **I:** ok
824. **P:** and yah ...
825. **I:** but you know those resources were they like –
826. **P:** yah
827. **I:** ok ok – interesting
828. **P:** they did have like a good sort of open door policy
829. **I:** o
830. **P:** you could go talk to them whenever
831. **I:** did you ever have a student council – as well – what's it – one of those
832. career counselling centres- whatever?
833. **P:** we did
834. **I:** did they also have stuff like that?
835. **P:** yah
836. **I:** ok
837. **P:** they were very good – there was a guy there- easy to talk to – you
838. could talk to him –
839. **I:** did you ever go – like – wandering there- just to see like the pamphlets?
840. **P:** yah and occasionally he would take us for one class or another – and
841. talk to us about what's going on –
842. **I:** ok
843. **P:** yah – I supposes we did have career day and stuff like that –
844. **I:** ok
845. **P:** um – that's basically it –
846. **I:** ok – but now just thinking of something- you mentioned sort of how the
847. emotional parts of the sexual relationship and all those sorts of things – do
848. you think – I suppose your parents relationship impacts on that – how do

849. you see the bonding – the emotional part to sex and relationships?
850. **P:** uh – no I don't think so -
851. **I:** ok
852. **P:** um – I think I use my parent's relationships sort of as a role—ro –
853. **I:** like a model or?
854. **P:** yah
855. **I:** ok
856. **P:** a model of how I'd like my relationship –
857. **I:** ok
858. **P:** um – but for the like the attachments – and it's more from other people-
859. actually I think most of my friends in X are at the University lecturing or
860. teaching
861. **I:** ok
862. **P:** or working with students and I see the relationships they're having and
863. um – I suppose I was really interested to find out how these people
864. interact –
865. **I:** ok
866. **P:** and as I find out more and more – like this one couple who I thought
867. had quite a great relationship
868. **I:** hmm
869. **P:** they met in school –they've been together – you know – well they have
870. been together ever since – uh – I envy them because I don't know – I
871. haven't found- she's probably not in X –
872. **I:** (laugh)
873. **P:** but you know I'd like to have all this time to know this person – I
874. thought it was really good – um – but yah – from there – later on their
875. marriage was down - more down then up –
876. **I:** ok
877. **P:** um – in the beginning their relationship – it was more like rosy and
878. stuff like that – the thing is I found a lot of guys in X – who were – I
879. would say very shallow – you know- um – they are with someone more
880. because they've got children – more than anything else –
881. **I:** ok
882. **P:** I don't see that bond or friendship – or you know- like love or anything
883. – like
884. **I:** ok
885. **P:** it's more for convenience sake-
886. **I:** ok – right ...
887. **P:** even though they've got to date, and have kids and stuff –
888. **I:** yeah
889. **P:** but that's just – I suppose guys- but obviously not all guys – there are
890. some guys who do respect - um – and say like for example – the guy-
891. they are married to or with – it's like the only guy they've slept with and it
892. just seems easier to go back to that person to carry on the relationship than
893. a whole new relationship – you know – with – so for me that signifies
894. there must be quite a strong bond from their sexual relationship –
895. **I:** ok
896. **P:** um – but sort of – it's like that one guy is the one they'd sleep with
897. even if they were lied to all the time – they wouldn't sleep with anyone
898. else.

899. I: ok
900. P: so – yah for me- that’s...
901. I: coming back to your parents- and you said you would use their
902. relationship as a model for how you would want your relationship – like in
903. the future – what sort of things –how is their relationship?
904. P: um – well my dad met my mum when he was in school at one of those
905. sports meetings and he saw her and was completely smitten and my mum
906. used to have pink cheeks – ok
907. I: ok (laugh)
908. P: that’s what like drew him to her – back in those days – they never used
909. to –
910. I: and this was in India - right?
911. P: yeah in India – he thought that she used to put make-up – but she
912. didn’t- that was like her natural colour – and then he kept up with her –
913. just you know- mailing her every now and then but they wouldn’t go out
914. I: uh hmm
915. P: this carried in for a few years and then she was looking to get married
916. then – so he put in his proposal- and she had other proposals from other
917. guys – but she chose my dad because he was the most honest – um – and
918. you know -they got married – but the thing is- my dad from like when he
919. met my mum I suppose he liked her and um then they got closer together –
920. when she was ready to settle down – I suppose he loved her then and they
921. got married –
922. I: hmm
923. P: and they started off in Kenya with very little
924. I: ok
925. P: and all they had was each other -uh and they had us three – they have
926. really lived for us and given us things they never had – they never really
927. wanted anything – and they lived us
928. I: what I mean from their relationship what did you learn or want to take
929. into a relationship?
930. P: what did I learn from them? Um – I think that – their love and respect
931. for each other –
932. I: ok
933. P: two - they did also use – I think – religion to bond our family together –
934. through like good times and bad times –
935. I: ok
936. P: um –
937. I: I suppose may be with regard to more specifically to sexual- your
938. sexuality not necessarily the sexual act
939. P: With regard to sexuality – can I bring in a bit of morality in?
940. I: whatever is important to you-
941. P: um – yah but they have given us uh – quite good morals- by the way of
942. - by their own values – um what I would do differently from them? I
943. would do things differently
944. I: you would?
945. P: um
946. I: you would because...
947. P: because well I mean u m I’m sure my dad could have talked to me
948. about sex- but he couldn’t – I dunno may be he could have been a bit open

949. – but I don't think it would have been difficult for him because uh he
 950. actually had to go teach people at the church about sex –lecture (laughs)
 951. **I:** (laugh)
 952. **P:** so yah – I know if my kids don't hear from me, they are going to hear
 953. from someone else or somewhere else – um – I think I have - I remember
 954. one situation I stayed out the whole night and he thought I had gone and
 955. slept with someone – he didn't quite get the chance to ask me that- when
 956. he was coming round to ask me – my mum sort of squashed it.
 957. **I:** ok
 958. **P:** so for that – cos my dad is one of those strong silent types – for that –
 959. I'm sure it played on his mind for a while
 960. **I:** ok
 961. **P:** um– I wish he had just asked me –
 962. **I:** ok
 963. **P:** but I dunno - I wouldn't want to spoil my relationship with my parents
 964. **I:** so for your future you would perhaps then?
 965. **P:** have like a more- I dunno what my kids are going to be like –
 966. **I:** ok (Laugh)
 967. **P:** Hopefully they'll be something like me- cos I know me and I - um –
 968. you know – like with my dad – sometimes when I talk to him he doesn't
 969. believe everything I tell him
 970. **I:** ok
 971. **P:** but I don't lie to him – I don't like to him about things and stuff – um
 972. which is – but I wish he knew that I don't lie to him – so maybe if he'd
 973. talk to me more and got to know me more
 974. **I:** ok
 975. **P:** –it would be easier
 976. **I:** ok
 977. **P:** - because he's like very caring and loving and all that but he is not a
 978. man of words –
 979. **I:** ok
 980. **P:** (unclear)
 981. (Tape off)
 982. **I:** did the subject of menstruation ever come up?
 983. **P:** with my friend - the first time it happened it was like 'I'm sick' – but
 984. then later on - she couldn't always just hide it – and she came out – 'this is
 985. my time of month'
 986. **I:** ok so you have talked about it well not in a very direct way- with female
 987. friends and with male friends –
 988. **P:** no not really – when it does come around it got sort of negative
 989. connotations
 990. **I:** as in –
 991. **P:** as in “ ah - she must be having her period now!”
 992. **I:** o
 993. **P:** but it – we hardly ever talk about it-
 994. **I:** so even though growing up with a sister and mother you never like?
 995. **P:** um - I suppose – we learned about it –
 996. **I:** from school or?
 997. **P:** even like at home – with my sister –
 998. **I:** ok

999. **P:** got to buy pads – or if we’ve gone to the shops and my sister says ‘I
 1000. need to go and get something from the pharmacy’ - “Can I get it for you”
 1001. – ‘No chick thing’
 1002. **I:** ok (laugh)
 1003. **P:** (unclear)
 1004. **I:** it’s interesting to hear
 1005. **P:** and it hasn’t really interfered – I think- in anyway that it becomes – you
 1006. know – if my sister had major problems – like if she couldn’t travel or she
 1007. couldn’t do something or the other - you know
 1008. **I:** ok
 1009. **P:** then obviously then we would have to give her a little more
 1010. consideration –
 1011. **I:** hmm k – I remember like when – like you want to go swimming and
 1012. male cousins say let’s go swimming – it’s like uh I no I don’t feel like It –
 1013. yah just whatever you know- - whereas when you say to girls “I can’t” –
 1014. they sort of understand - straight away – ‘oh ok’ (laugh)
 1015. **P:** talking about it now – I remember once -we went down with the HSS
 1016. (Hindu Students Society) in X - down to the beach – everyone had their
 1017. whole frolic in the sea, braai and what not
 1018. **I:** hmm
 1019. **P:** yah – then everyone ran into the water before they get dragged into the
 1020. water –
 1021. **I:** ok
 1022. **P:** and there was this girl who was like ‘no, no leave me alone’ and most
 1023. of the guys were there – and the she said ‘I’m having a period!’ – dropped
 1024. her like a hot potato
 1025. **I:** (laugh) – plonk on the sand – I’m just picturing that –
 1026. **P:** no one would be throwing her into water after that (laugh)
 1027. **I:** yeah – it can be useful at times –

(End of Interview)

Appendix F: Interview 3

1. **I:** Where did we leave off?
2. **P:** whether exposure to media actually helps –
3. **I:** okay- yeah
4. **P:** yah, I think it definitely has – I think it helps in an indirect way because
5. um- by kids being exposed to the media- is forcing parents to realize ‘eh, kids
6. are going to consume one way or another’ – I mean I can’t shelter my kid his
7. whole life or her whole life – so if he’s gonna be exposed to this – so I might
8. as well expose my kid to the educational side of stuff and not really the
9. entertainment side of things – so I definitely think like – um – yah- just an
10. outburst of sexuality in all stems of life from television to media to anything -
11. excuse me (burps) – just helps or forces parents to suddenly wake up and say
12. ‘okay, I’ve been sheltering my kid away from this long enough and he’s gonna
13. see all this on tv . . . it should be time that I had some say ‘ and say, ‘you
14. know what- this is the actuality of the situation’.
15. **I:** okay okay – um – I also want to go back to your father – if it’s not easy for
16. you to talk about then that’s fine – do you think had he been alive today, it
17. would have changed your whole . . .
18. **P:** Oh definitely – I think it would have changed not just my view on
19. sexuality, but just me as a person – I wouldn’t be sitting here at Rhodes doing
20. journalism at the moment.
21. **I:** okay okay
22. **P:** There’s no way I’d be here – like now my father – um – let me explain –
23. my father was a policeman for about 22 years –
24. **I:** he was?
25. **P:** policeman – public service – for about 22 years – I think he served his first
26. 5 years in the South African Army and this was back in the 1970’s- where if
27. you know with whites – you were pushed to the outskirts of any faction
28. fighting area and whether you died or not, you just really didn’t matter in the
29. larger scheme of things. My father was brought up in this apartheid system
30. and he made very clear to us like in our early years that this is where he grew
31. up – you know //
32. **I:** uhuh
33. **P:** and you know he had sort of like racist comments –like, ‘yah – the white
34. man is sending me to clean up his shit’ – sort of thing.
35. **I:** okay
36. **P:** he was really bitter about it – I mean you can understand why – he was a
37. policeman for 22 years and he was looked over for promotions and if you are a
38. policeman for 22 years you should be much more than a sergeant or a
39. detective –
40. **I:** okay
41. **P:** - you should be in the upper ranks as a commander or whatever-
42. **I:** right
43. **P:** and my father was just – well at the time of passing away he was going to
44. graduate to detective –
45. **I:** uhmm
46. **P:** - but he was sergeant at the time – now sergeant is a qualification you reach
47. in about 5 years –
48. **I:** okay

49. **P:** - not 22 years – he was very bitter about this and you can understand and I
50. can understand why – totally –
51. **I:** hmm
52. **P:** and he was very bitter about this whole thing and that brought him – and
53. that affected his life at home –
54. **I:** hmm
55. **P:** - and just the way he looked at things and the way he looked at the system
56. screwing him over all the time- that when he came home – it was the first
57. thing – that at home at least he had to command respect from his wife and
58. from his kids – and you do not step out of line-
59. **I:** okay
60. **P:** and he had an alcohol problem and that really I think led to his demise in
61. the end –
62. **I:** okay
63. **P:** um and I think the alcohol problem was brought about just by stress in the
64. workplace and the job he was doing –
65. **I:** okay
66. **P:** cos I remember there were many a night where he used to come home just
67. covered in blood – they sent him to pick up some bodies –it’s not good
68. psychologically – there can’t be many people who can say ‘ no it doesn’t
69. affect me, I can run a perfectly normal life – laugh laugh’
70. **I:** uhuh uhuh
71. **P:** - when just last night you were picking up dead bodies in the field
72. somewhere – and I can totally understand right now-
73. **I:** hmm
74. **P:** - but I don’t know at that time – in that respect I can understand where he
75. was coming from – and my father was this staunch figure at that time – when I
76. was in Standard 3 or 4 I mean – sexuality was never an issue and should
77. never have been an issue at that time for children as young as us –
78. **I:** hmm
79. **P:** - but I mean as I told you – the case with finding a love letter and suddenly
80. reprimanding me for that –
81. **I:** hmm
82. **P:** uh definitely you could see that there was a strict rule that he want to
83. maintain –
84. **I:** uhuh
85. **P:** and anything out of the normal like –you know- having a relationship or
86. showing affection of some sort was just a definite no no
87. **I:** okay
88. **P:** - and I think – I mean – I think about this all the time – I mean before you
89. could bring up this question – you know – would we, would I have been
90. different and definitely –
91. **I:** hmm
92. **P:** because my mother is such that she realized that we were brought up in a
93. very strict household –
94. **I:** okay
95. **P:** and so I think for her she tried to overcompensate -
96. **I:** okay
97. **P:** -for us being –um –brought up in such a household – so she sort of let us do
98. what we want and I say it in every sense of the word //

99. **I:** hmm
100. **P:** - let u s study what we want, let us do what we – drink if we want
101. to- obviously she’s gonna have a say - ‘no you shouldn’t be doing it’ –
102. **I:** hmm
103. **P:** - but she’s not the type of mother who’s gonna like sulk - really
104. scold you and stuff –
105. **I:** yah
106. **P:** I mean she- my household – is a household – if my friends want to
107. drink and stuff this is the place we go to – my sister like wants to have
108. her first bottle of brandy with her friends and they don’t know where to
109. drink – my mother’s like ‘come drink at my house – just tell your
110. parents that you are staying over for the night’.
111. **I:** okay
112. **P:** - and their parents phone – ‘yah, no, she’s fine – she’s here in the
113. room = they all watching a movie right now.’ My mother will go to
114. that extent to lie for us because my mother realizes we should be
115. allowed to do what we want to do and grow up and experience these
116. things –
117. **I:** okay
118. **P:** and if it’s all best than me being out there somewhere and getting
119. drunk
120. **I:** hmmm
121. **P:** - and my father would never have let us do anything of this sort.
122. **I:** okay
123. **P:** right now –if my father was alive – I’d be – I’d probably be
124. studying some B Sc or some medical – something – if I was studying
125. at all and not would have joined the army like he would have wanted
126. me to – or started working – because financial situation is tough at
127. home –
128. **I:** okay
129. **P:** and I’m running on my like my scholastic merit and financial aid
130. whatever – just because my mother lets me – ‘okay you try it – get
131. financial and work from there’ – but my father would never have let
132. me make that first step.
133. **I:** okay
134. **P:** I can guarantee you that – he would have said – ‘no you keep
135. putting a lot of debt on our heads’.
136. **I:** hmm
137. **P:** that sort of thing –so he did play a big role –
138. **I:** okay
139. **P:** in the direction we took growing up into adulthood and I think as far
140. as sexuality is concerned I don’t think he would have ever allowed me
141. to have a girlfriend until I finished studies –
142. **I:** okay
143. **P:** like after – it would have been such a major issue and um – it would
144. have been like my friend who hasn’t told his father and mother that he
145. has a girlfriend here and she’s taking up real issues with that at the
146. moment.
147. **I:** yeah
148. **P:** I mean at our age 22, 23 years – how can you not tell your parents?

149. and I think he's been brought up in the same sort of household where
150. his father this strict – religious – don't – talk about things like this –
151. you don't bring it up – so I think I was lucky in the sense – I mean – it's
152. such a sick thing to say at the moment – because my father wasn't
153. around – but on the other hand I grew to experience so much more than
154. I would have – it's all for the better –
155. **I:** you'd be ducking and diving as well
156. **P:** yah – I think just generally if at all I'd be away from home- a
157. relationship – would be such – construed as such an obstacle in my life
158. – more than bringing something to you as a person.
159. **I:** okay
160. **P:** If my father would have been around – it would have just been an
161. obstacle, just another hard thing that you want to avoid.
162. **I:** okay (pause) - I'm done – is there anything you want to add? Or do
163. you want to go back and summarise?
164. **P:** I guess we should – um – I think growing up in the community I
165. grew up in – really affected sexuality and the way we've, I've viewed
166. sexuality and the things we could do with it – I mean – we speak of
167. sexuality – it's just the whole issue of relationships
168. **I:** // hmm
169. **P:** the psychological and physical part of relationships...
170. **I:** okay
171. **P:** and I think we weren't exposed to much – apart from older friends,
172. older neighbours and their little stories that they- you know – talk
173. about and you have to tend to put this jigsaw puzzle about how a
174. relationship is supposed to be...
175. **I:** okay
176. **P:** what you supposed to talk about –
177. **I:** hmm
178. **P:** when I started going out with this girl in Standard 7 – I thought my
179. whole attitude should change because she's my girlfriend and so – we
180. actually broke at one stage –
181. **I:** uhuh
182. **P:** about like a month later because she just felt that I wasn't
183. communicating, I wasn't talking to her –
184. **I:** uhuh
185. **P:** - and like I had to actually go ask friends – “what do you do in a
186. relationship, what do you talk about?” – such a stupid thing – right? –
187. but at the time it was an issue.
188. **I:** hmm
189. **P:** because these things were never talked about – they were never
190. actually – you know – ‘if you have a girlfriend – you guys should just
191. be normal and be friends’ and whatever –
192. **I:** hmm
193. **P:** - and even that comment as innocent – whatever- would never have
194. come up in the community that I'm brought up in – coming to Rhodes
195. was the best step I could have made - being exposed to so much more
196. – when I say that – um – my mother is quite cool about these things –
197. she is quite cool – I mean in – I don't want to boast – I'm not boasting
198. **I:** hmm

199. **P:** I've been like sexually involved since Standard 8 or 9
200. **I:** hmm
201. **P:** and I've been with like more than one sexual partner and I don't
202. think I would have ever done this had my father been around or had the
203. community as such affected me more than my mother did – because
204. my mother was the one – she actually told me to 'go out there, enjoy
205. life, and explore whatever you want to do' – so it let me open to
206. actually try to explore more things and not to worry about these thing
207. **I:** yeah
208. **P:** - and at the time I was lucky enough to be safe about these things,
209. and use a condom and do whatever –like- required – but just because
210. my mother was the type – you know- to be safe- she'd tell you ' you
211. have to safe about these things' and whatever – In general - not the
212. community I've been brought up in – no way you gonna be sexually
213. involved, or talk about sex or anything of the sort or be caught in
214. public with your girlfriend –
215. **I:** okay
216. **P:** so coming to Rhodes – and taking me away from all that – and
217. actually placing the responsibility on myself – you away from home
218. and I know – you really not being watched by anyone but you actually
219. responsible.
220. **I:** okay
221. **P:** I think I had a wilder life at home in X in the Indian community
222. than I do here – cos here I'm so mush more conscious about – you
223. know the sort of sexual promiscuity and all those things.
224. **I:** okay –why do you say that?
225. **P:** um – just cos (pause) – I was younger – I dunno – I sort of felt my
226. mother was protecting me there at home and I could do what I want
227. and the opportunities – were there – and like Standard 8 or 9 there
228. aren't many girls who are sexually active but the girls who are- are sort
229. of promiscuous like that –or the guys are promiscuous like that – and
230. you sort of swing in the same circles and you meet these people you
231. know are – you know- who you know are willing to do something
232. further with you.
233. **I:** okay
234. **P:** it just happened that I grew faster than most people usually do –
235. **I:** // uhuh
236. **P:** I must say that and that's just because of the life I was out in – as
237. early as Standard 7, 8 – I was drinking and hanging out with my bigger
238. friends, and sort of thing – and I was clubbing in standard 9 – cos – I
239. could enter clubs ad had my height – I was exposed to much more and
240. I could experience much more in like clubs and stuff than I think most
241. people do at my age at that time.
242. **I:** okay
243. **P:** and I was always looked at like the one in class whose already been
244. there, done that –
245. **I:** okay
246. **P:** - so like when all the guys are talking about it – 'yah but like Shalen
247. doesn't have to talk about it because he's already been there' - sort of
248. thing – and I think at that stage there was the sense of like – "ach – I'm

249. the man, right now”.
250. **I:** okay
251. **P:** - but I’d be like in class – “shut up guys – you dunno what you
252. talking about – I obviously dunno what you are talking about”- but
253. everyone turned round was like ‘yeah right’ -
254. **I:** okay
255. **P:** - so I grew up much faster than I should have
256. **I:** okay
257. **P:** but probably no - I’m not regretting it – like now because I have a
258. philosophy of no regrets –
259. **I:** hmm
260. **P:** but I did grow up much faster than most people so – so when I came
261. over this side I had this whole sexual repertoire – if you may call it –
262. like yah – been there done that sort of thing –
263. **I:** // hmm
264. **P:** you know – and right now – may be I grew up too fast – like may be
265. 19, so –that’s when you’re at your sexual prime and you really like a
266. little wild – like a dog sort of thing – but for me – it was laugh it off,
267. and brush it off – sort of person – I can say no to a girl and not “oh my
268. God, did you say no to a girl, are you gay sort of thing” – extreme case
269. scenario –
270. **I:** okay
271. **P:** but yah I think being at home, under my mother’s roof made me
272. come to realize you have to be responsible about these things –
273. **I:** okay
274. **P:** -and think about whether you really want to do this – do you want
275. to do this because it’s a novelty to do this or do you want to do it
276. because this is right and may be you should be doing it.
277. **I:** hmm
278. **P:** I think on this side I’m just more responsible –
279. **I:** // okay
280. **P:** - with stuff – and I’m reprimanded for that most times because like
281. me and my friends – like Indian –most of the male/female – whatever
282. when you hang out together – something that is totally easy for me to
283. talk about – and they’d be like – nick name Casper = ‘Cas, did you
284. really just say that , sis man, don’t be dirty’ sort of thing –
285. **I:** okay okay
286. **P:** okay, just make a mental note not to talk about this again whereas if
287. we were 30, 35 – we’d be talking about it all the time – sort of thing.
288. **I:** okay
289. **P:** it just shifts me out of bracket – it doesn’t gel with my friends.
290. **I:** okay – any last words . . .
291. **P:** as easily – suppose – suppose um the community has a lot to do
292. with being sexually informed and expose yourself to your sexuality
293. and I think um acknowledge or not - you going to be exposed to it
294. through your friends – cousins or younger generation but older than
295. you.
296. **I:** okay
297. **P:** And those who are not exposed in actuality – I think those people
298. are placed under a huge risk – it’s easy for me to say – but um –

299. honestly speaking if something is not done – and I say this- and it
300. sounds so futile – but if more parents don't get more involved in their
301. kids sexuality – its just gonna cause a lot more heart ache and mental
302. strain and stuff- parent on these kids who grow up into this situation
303. **I:** okay

End of Interview

Participant's Narrative (Part of the interview got lost and this participant agreed to write a narrative that would recollect that part of the interview)

1. I grew up inX, which is a fairly small community. Quite conservative. I
2. have 2 brothers and a sister and I am the eldest. My father passed away when
3. I was in Std 4, which is when I was about 13 years old. So I live with my
4. mother and brothers' and sister. I am in my third year at Rhodes majoring in
5. journalism and philosophy. At about matric exam time, I decided I would go
6. into journalism because of my outgoing personality.
7. When I was in Std 1 or 2, I remember seeing a porn magazine (not necessarily
8. a porn magazine but more like one of those Cosmopolitan) - I don't remember
9. exactly what I saw, but I remember – that was my first recollection of sexual
10. knowledge. We also had sex education classes and this will be a bit biased
11. with the whole AIDS education age that we are in. I don't remember what
12. exactly what we did – but we learnt about condoms and contraception. I
13. remember at the time it caused a whole uproar from the community because
14. the community was conservative and against sexual education. And it lasted
15. for about a year and half and then the class was taken off the syllabus. But I
16. didn't really think about it much then – it was just another non-examinable
17. subject taken off the syllabus. It must have had some effect but we didn't
18. really think about it much then.
19. The community I grew up in is conservative – an Indian community where
20. relationships are frowned upon and they think that all the youth are just
21. ruffians hanging around on street corners – they don't think that actually some
22. of those youth are actually in university. Relationships are looked down upon
23. and girls and boys are not to be seen holding hands and so on. I was fortunate
24. in that my mother was very open about these sorts of things. After my father
25. passed away, my mother let us do whatever we wanted to. We were given the
26. freedom to explore and learn about life for ourselves. We were not sheltered

27. and forced to adhere to any strict Indian beliefs or norms. This went to the
28. extent that we were allowed to decide whether we wanted to practice the
29. Indian religion or not – and as a result I am today an atheist.
30. I remember when I was in Std 2 – liking this girl and we exchanged a few
31. smiles and glances but I never talked to her until (what feels like) 9 months
32. later. But I remember writing her letter and I remember it was raining- I
33. distinctly remember it was raining and I sat one night and wrote her letter and
34. I felt very happy – this was my first love letter so-to-speak and I even wrote it
35. in red pen thinking that was the colour of love. So I wrote this letter and then
36. put it in my school bag ready to give to her the next day. And what happened
37. was that my mum must have been packing my school bag and found this
38. letter. She didn't know what to do about it, so she gave it to my father. My
39. father was a policeman and at that time he was working the 2pm to 10pm shift
40. – so I remember when he came back, he woke me up and asked what this was
41. all about. He actually gave me a hiding and that had quite a strong effect on
42. me in the sense that I never really gave thought to being in relationship when
43. typically most boys wanted to be in a relationship. This was my first negative
44. experience and I believe it affected me for the next 3 or so years.
45. When my father died – I became quite hardened – I didn't really think about
46. relationships – I just remember being told that I was to take care of the family.
47. And so there I was not even crying – I remember at the funeral I didn't cry
48. because that is what I thought I had to do – but anyway for the next couple of
49. years I didn't really think about relationships and it was only in Std 7 when I
50. actually had a girlfriend.
51. With regard to porn – it was fairly hard to come by but it was something we
52. were proud of in terms of having a magazine in your double desk, which you
53. took out. It did play a role in the sense of making one think of women sexually
54. and also in creating a desire for it in the flesh. The same with the odd dirty
55. film we came by.
56. Sex is something not talked about- it is taboo - only with friends and not
57. parents. Although my mother is fairly open. She has taken a lot of flack for
58. that. People have often made remarks like- “cos her husband has passed, she
59. lets her children do what they want” I remember many a time where people
60. have phoned and sworn her. So it's been fairly hard growing up but a lot of

61. fun. My mother doesn't talk about sex as such but she knows she has 3
62. sexually active sons (and my sister well) and she does make the passing
63. comment – like sly comment here and there. For example, when she worked
64. as part of the censor team doing counts and they were given boxes of condoms
65. to hand out and when she phoned she said, 'I have a whole box condoms so
66. when you come down you must take them'. So it's those kind of things – I can
67. easily say "I've just woken up and I'm with my girlfriend" – it's as easy as
68. that. But like I have a friend whose here at Rhodes and whose been going
69. out with this girl for 3 years and his parents still don't know about her. And
70. yet my brothers and sister who are all involved in relationships at the moment
71. – they all can bring their girlfriends/ boyfriend over.
72. I am not sure what she would do if we broached the subject though – she may
73. just shut us down – we have never done that. And I don't really talk about
74. sexual stuff with my brother's and sister apart from the odd comment. I mean
75. like my sister may make a sly comment but we don't really talk about sex as
76. such.
77. Topics like menstruation have never been talked about – like with my sister I
78. am sure she and my mother have spoken about it alone and we have never
79. interfered when my mother is with my sister alone – don't want to walk in on
80. any conversations. But like we know when my sister gets irritable that she is
81. having her cycle. I mean some girls they are fine – but my sister – you know –
82. she gets really irritable and then we know to leave her alone. I feel that this
83. approach to keeping a girl's cycle away from the males in the family is the
84. best approach because the female may be embarrassed with what she is going
85. through and notifying the males in a family would only further embarrass her.
86. With the media – there is a lot more exposure to sex and sexuality that parents
87. can't keep their children from it. The whole idea of that if children are not
88. exposed to sex they won't engage in it – is dangerous. Parents must realize
89. it's very dangerous – how are youth supposed to be educated into the
90. precautions they should take. Parents are being forced to educate their
91. children about Aids and other sexual related topics because without this
92. education they get to know about all the hip stuff regarding sex but are not
93. truly educated with more serious issues.
94. I am not sure what I would do differently – It is easy to say that I would do

95. such and such - like go have sex, but as a parent it is much different. I can see
96. that. I mean already thinking about kids and if I had a daughter – I know what
97. guys are like – I’ve been there- they want to be all over the place and to say
98. well, you can’t have sex until you are 30. It is difficult, so I can’t really say.
99. Things are changing – I think more and more parents are realizing that their
100. children will be in relationships and will be sexually active. The age
101. for sexual activity seems to get younger as the years go by. Like when
102. I go back home and I hang out at this one place, a local game shop the
103. younger boys want to listen in to what the big boys are saying about
104. relationships and sex. And when we see a guy holding a girls hand
105. when he walks by – it’s like “way to go!” and that sways the guy into
106. thinking he’ll get more praise if he goes further and so on. This praise
107. is dangerous as it does not consider the mental stability of the female
108. in the relationship and this could adversely affect the rest of this girl’s
109. life.
110. Overall I think that sexual education is being ignored by Indian
111. families and girls and boys will seek out any information from any
112. other (sometimes) ill-informed route. This is most certainly dangerous
113. as it encourages all sort of deviant behaviour which could result in
114. tragedy.

Appendix G: Interview 4

1. **I:** maybe you can tell me a bit about your background-
2. **P:** oh ok – I was born in X – ok – 1980 – and – uh was there for about a
3. year and from there we left for X – my parents went there and then mum
4. and I went over and we lived in X for about a good few years – like 5 –
5. 6- 7 years – I think – from there I went back to X and I carried on studying
6. there for about 2 – 3 years and my parents came to South Africa straight
7. **I:** ok
8. **P:** -and I joined my parents about 2-3 years later - so the main countries I've
9. lived in are X, Y and now South Africa
10. **I:** ok
11. **P:** so um but within all of this – sort of the Indian community, cultural
12. tradition- all of that- have been like strictly and strongly maintained –
13. **I:** ok
14. **P:** in X more so because as a child -um your parents brought you up - in X
15. because that is my environment
16. **I:** ok
17. **P:** um in South Africa – um I had issues with it – I was growing up and all of a
18. sudden I realized –um - you can't live as a strict Indian within a western
19. culture and you can't take your westernized culture home – so integrating the
20. two cultures was a bit of a challenge but I think I have a good balance- right
21. now
22. **I:** ok
23. **P:** yah
24. **I:** this must seem obvious to you, and I suppose me as an Indian also
25. interviewing you
26. **P:** oh ok
27. **I:** – but maybe you could elaborate on your strict sort of Indian culture
28. **P:** I could maybe put things into a little more context –about what we
29. **P:** – about what your whole research project is about – at looking at the whole
30. thing of sexual education and stuff like that – well my background is more so
31. – you're welcome to hold hands and kiss if you've got a marriage certificate
32. and if you're married and things like that
33. **I:** o
34. **P:** sort of comments from India –even going out and things like that are not
35. accepted – whereas – your parents will sort discern whether you are of
36. marriageable age i.e. whether you have a degree – if you well set up –
37. **I:** ok
38. **P:** at least from my side you have to be economically stable
39. **I:** ok
40. **P:** - before they sort of look for marriage options and things like that
41. **I:** ok
42. **P:** and um they'd sort of investigate – all extended family would take – would
43. initiate procedures or find out people that they know- whose got – who they
44. feel are reliable and whose sons are marriageable and things like that
45. **I:** ok
46. **P:** um I don't like to call it an arranged marriage as such because an arranged
47. marriage in the proper term is where you don't have the right to say yes or no
48. **I:** ok

49. **P:** you don't have a say in it – whereas these are sort of well facilitated
50. courtships almost
51. **I:** ok
52. **P:** where your parents get you in touch with someone they feel is appropriate
53. **I:** hmm
54. **P:** and you decide – you have the final say whether you want to get married to
55. the person or not –
56. **I:** ok
57. **P:** likewise the groom also does
58. **I:** ok
59. **P:** and uh no once you decide you'd like to get married you spend a bit of time
60. with each other and – but – that's the thing – one you decide then you get to
61. spend a bit of time and after you've decided they carry on with sort of all sorts
62. of proceedings and things like that
63. **I:** ok right
64. **P:** and you could basically pitch up home and within a months time come back
65. married – things like that
66. **I:** ok
67. **P:** so its really – uh know some of my friends have issues about it and they
68. like you know- you still call it an arranged marriage because
69. **I:** ok
70. **P:** you don't have the freedom to explore while at University – things like that
71. **I:** ok
72. **P:** and – it's preferred that you don't because society doesn't approve of it and
73. things like that
74. **I:** right ok
75. **P:** or whereas others feel – what is the difference you know? It doesn't make
76. living through the marriage any more eas ...– any more difficult - because if
77. lets say you met at a night club or you met somewhere
78. **I:** right
79. **P:** on your own – or your parents introduce you
80. **I:** hmm
81. **P:** either way the decision to get married is yours
82. **I:** is yours – yah
83. **P:** and to live through the marriage is also your responsibility
84. **I:** ok
85. **P:** there are different points of views on this
86. **I:** ok - and does religion sort of also impact on your sort of cultural bringing
87. up? May be you can tell me about that
88. **P:** uhh its – what I find common is – I am from a Christian background
89. **I:** ok
90. **P:** - my parents are Catholics –
91. **I:** hmm
92. **P:** its religion sort of comes into the way of – the way you practice your
93. tradition
94. **I:** ok
95. **P:** but with regards to sort of uh - sexual education and stuff like that - it's all
96. the same – um certain things are - I don't want to say it's not been spoken
97. about because there are some families that discuss it openly
98. **I:** hmm

99. **P:** – it's more so – what I find is that it depends on the way your parents have
 100. been brought up
 101. **I:** ok
 102. **P:** my grandparents never discussed any of these issues with my
 103. parents
 104. **I:** hmm hm
 105. **P:** I almost want to say that it's probably because my parents don't
 106. know that you have talk about these things
 107. **I:** ok
 108. **P:** or it could be that or it's never been a major issue for them
 109. **I:** hmm
 110. **P:** and things like that – um – I would honestly say I think most of us –
 111. between myself, my friends that are from similar backgrounds- we
 112. picked up a lot from the media – the television does a good job
 113. **I:** ok
 114. **P:** things like that - but mum and dad very little – very little – yeah –
 115. **I:** ok
 116. **P:** um – may be what I find is that -um your parents are sort of
 117. uncomfortable of talking about these issues with you whereas older
 118. people are not –like older aunts and uncles
 119. **I:** Ok
 120. **P:** – like you know you have a favourite aunt and things like that
 121. **I:** ok
 122. **P:** – I find it easier to talk about these sort of issues with them than it is
 123. with my own parents probably because they have never initiated it -
 124. my own parents have never sort of initiated to talk about these things
 125. **I:**ok
 126. **P:** um
 127. **I:** may be you can tell me about some – a situation like that- where you
 128. talked to your aunt or a close relative
 129. **P:** it was the whole issue of premarital sex and things like that
 130. **I:** ok
 131. **P:** and how uh it is not preferred – or the main reason that courtships
 132. and things like or going out is not allowed is
 133. **I:** ok
 134. **P:** is um that it distracts from your purpose of study and things like that
 135. and also potential problems with pregnancy and stuff like that
 136. **I:** right ok
 137. **P:** u m I don't think that conversation lasted for - the conversation
 138. lasted for more that 2 or 3 minutes –
 139. **I:** ok
 140. **P:** the only reason that I remember it is because she gave me a couple
 141. of exam, scenarios, examples that had happened to people that both of
 142. us know in common –
 143. **I:** ok
 144. **P:** and I wouldn't have imagined it
 145. **I:** right
 146. **P:** so it's no - the system that we live in is not perfect but it works for
 147. the majority of the people
 148. **I:** ok

149. **P:** that's it –it sort of controlled between fear – or um disappointing
 150. your parents and also embarrassment upon your family in society and
 151. things like
 152. **I:** ok
 153. **P:** – should something like – premarit- like yeah pregnancy before
 154. marriage and things like that
 155. **I:** ok
 156. **P:** and going out is – there's some sort of negative stigma associated
 157. with sort of going out and stuff like – that's what I perceive anyway
 158. **I:** ok
 159. **P:** – but a lot of the youth still sort of get around it like behind their
 160. parents scenes
 161. **I:** is this in India or here?
 162. **P:** um here more so - kids that have an Indian background they come
 163. up and its almost sort of like an integration between the cultures – you
 164. can't really blame them because you are subjected in an environment
 165. where when you are not within - inside the four wall of your house –
 166. it's okay and it's comfortable to go out with people - the general public
 167. accepts you
 168. **I:** hmm
 169. **P:** and it's when you move back into the confines of your house where
 170. the culture and tradition, and the rules of society almost sort of
 171. imaginarily change
 172. **I:** uhuh
 173. **P:** that's a bit for the background
 174. **I:** just checking the tape recorder is working- sorry -last thing I want to
 175. do is to call you back again (we laugh)
 176. **P:** um those are the kind of things –it's um - but what I feel is it's
 177. changing slowly – even
 178. **I:** Ok
 179. **P:** even um the religious leaders as such – like we have um - the
 180. communities here–what they do is that - they invite speakers or um
 181. priests that are well known around the world – of an Indian
 182. background – at times from India or if they're touring around- to come
 183. to south Africa and speak to the youth and things like that
 184. **I:** hmm
 185. **P:** and recently at one of those talks what I heard they advice people to
 186. go out more because what they are finding is that a lot more divorces
 187. are occurring
 188. **I:** hmm
 189. **P:** because people are not compatible with each other or they just
 190. can't get along
 191. **I:** ok
 192. **P:** and they feel if people do go out – but within - what they try to
 193. advise is that – sort of don't be frivolous in your conduct and stuff like
 194. that – take care of yourself – you can have sensible like relationships
 195. that are based on friendship initially
 196. **I:** ok
 197. **P:** and later if you want to build it up – then go ahead and do that
 198. **I:** ok

199. **P:** so it's like people are - I want to say they're almost growing
200. smarter and realizing there are potential advantages between um sort of
201. - may be try and find a fine balance between having an extreme
202. relationship or actually basing your marriage on a relationship you've
203. had before
204. **I:** ok
205. **P:** so go out in the beginning- explore things for yourself
206. **I:** ok
207. **P:** and later on make your bigger decisions
208. **I:** ok
209. **P:** um so there's a definite change that's taking place - I can definitely
210. see a lot of things changing with my generation and stuff like that -um
211. agreed I have not been able to do a lot lot lot of things as such - but at
212. least with regards to going out and stuff like that
213. **I:** uhuh
214. **P:** um because of the sheer difficulty to maintain a relationship without
215. your parents knowing or without disappointing them - it's almost - the
216. reason I say without your parents knowing - because once they know
217. and find out that's the end of it unless you make up your mind to stick
218. it through and if you decide to stick it through - then it's almost like
219. you have to get married
220. **I:** ok
221. **P:** because then nobody else - it's all quite possible to break up and
222. then all of a sudden I wanna to get married in the traditional route
223. where my parents find me some one - cos it's gonna be extremely hard
224. **I:** ok
225. **P:** as you've al- there are a whole lot of things behind it - and
226. **I:** can I just say something - you've already sort of
227. **P:** initiated it - ok - I'll complete it - what I want to say is that um -
228. it's -oh my reason for not going out was I just found it really difficult
229. to keep it behind the scenes
230. **I:** ok
231. **P:** and it's not fair on the person that I am going to go out with - to say
232. that my parents are not gonna be comfortable so we'll have to play
233. hide and seek with it
234. **I:** hmm
235. **P:** and um - yah - for so those reasons I decided not to
236. **I:** ok
237. **P:** the sheer difficulty of it being - it's - should you just decide to
238. break up
239. **I:** hmm
240. **P:** and you're sitting at a point where you want to get married
241. **I:** hmm
242. **P:** um with us the two options - the two ways of possible marriages
243. exist is that- you can either go out, um fall in love with your - partner
244. and get married and things like that or you could go through the sort of
245. more traditional stream - of your parents help you find someone sort of
246. thing
247. **I:** ok
248. **P:** but it's harder to have explored the option of going out- when the

249. whole society knows you have and um then walking in to the sort of
 250. normal stream or the older stream of asking your parents to find you
 251. someone
 252. **I:** ok
 253. **P:** cos – usually – the as I said the negative stigma associated with
 254. going out – spreads around
 255. **I:** ok
 256. **P:** and people feel – she’s been around a bit and things like that – we
 257. don’t know how reliable she is? –things like that- um I just feel we’re
 258. going off topic quite a bit
 259. **I:** um yah I want to come back
 260. **P:** sure
 261. **I:** um from your – I suppose I’ll call it your little narrative that you
 262. sent – you talked about “guidance class”
 263. **P:** hmm hmm
 264. **I:** um and then you also talked about Biology – but you talked about
 265. Biology at hm 13 and then you mentioned it again like graphical
 266. images – Biology class – I’m not sure that’s - what age – yah where
 267. along -?
 268. **P:** it’s uh -a lot of it was – we didn’t encounter much of it in primary
 269. school – um the biology class – the graphical images were in the
 270. biology class –
 271. **I:** ok
 272. **P:** and that was – you could say – when was it? – Standard 6/ 7 – that
 273. means 13 /14 that time –
 274. **I:** ok right
 275. **P:** um
 276. **I:** and guidance class was?
 277. **P:** also the same time – um
 278. **I:** ok now can you explain to me what guidance class is –may be not
 279. all schools –
 280. **P:** um guidance class is where you have a teacher in – in - in the
 281. school –
 282. **I:** ok
 283. **P:** she’s just – she’s called the guidance teacher – and her purpose or
 284. job in guidance class is to sort of – uh – well the sort intelligent way
 285. they put it – is they say to help - help you - discover yourself – but
 286. it’s not really that – it’s just to inform you about social issues
 287. **I:** ok
 288. **P:** – things like this um so that you can watch out for your self –sort
 289. of- it sort of fills in
 290. **I:** like a counselor -?
 291. **P:** that’s it
 292. **I:** position –
 293. **P:** and you discuss these sort of issues – and it’s not a formal class –
 294. you don’t write exams on it or anything like that
 295. **I:** ok
 296. **P:** – it’s just an extra class where yeah these sort of issues
 297. **I:** so was that compulsory for you or?
 298. **P:** yup

299. **I:** ok
300. **P:** at school everything they offered was compulsory and you all had to
301. attend everything
302. **I:** alright
303. **P:** is that fine?
304. **I:** that's fine –so was it a she or he?
305. **P:** a she
306. **I:** so in the context of guidance class what sort of things would she talk
307. about?
308. **P:** um - a few things were – oh uh– the ones I remember clearly were
309. things like eating disorders
310. **I:** ok
311. **P:** -um – there was quite a bit on like sexual education and stuff like
312. that
313. **I:** ok
314. **P:** that the school initiated –
315. **I:** ok
316. **P:** it was during a time when – I know AIDS awareness is big right
317. now
318. **I:** ok
319. **P:** but it's when it was sort of beginning and people were realizing –
320. hang on sec we have a crisis on our hands
321. **I:** hmm
322. **P:** –um yah – it was – I think it was the beginning of this whole stuff
323. **I:** ok
324. **P:** and that was issue – and that was discussed quite extensively
325. **I:** ok
326. **P:** um other stuff –um it – at times I felt it was directed more so at the
327. girls living in boarding school and stuff like that
328. **I:** ok
329. **P:** because they just felt they were having more issues um than people
330. that were living at home –and stuff like that
331. **I:** ok
332. **P:** so it was just to help those sort of girls out –um yeah
333. **I:** I forgot to ask one thing – did you go to an all girls schools or ?
334. **P:** I went to an all- girls school
335. **I:** or co-ed – ok
336. **P:** most of my life I've gone to all–girls schools
337. **I:** ok
338. **P:** um – well the guidance teacher was someone we sort of got in touch
339. **I:** ok
340. **P:** with if you were having problems and issues- as you said more of a
341. counsellor kinda role –that sort of thing
342. **I:** cool and then biology class?
343. **P:** oh – yah – bio classes were – the sort of so-called biology that they
344. teach you
345. **I:** ok (we laugh)
346. **P:** that's where I think where we got to learn – or sort of explore
347. sexually transmitted diseases and things like that
348. **I:** hmm

349. **P:** and uh –yeah a whole awareness of all of that came about through
 350. bio class –
351. **I:** ok
352. **P:** where it was material we had to learn for exams and things like that
353. **I:** ok
354. **P:** and um
355. **I:** you said that – – you didn't -you didn't really understand it or – you
 356. were 13 – or it wasn't really?
357. **P:** it was just that one talk – um – the thing with that – I was – how
 358. was it? – I remember being two years young for my class-
359. **I:** ok
360. **P:** and I matriculated when I was 16
361. **I:** ok
362. **P:** so I dunno – how old does that make me when I am in standard 6?
363. **I:** -uh - I'm not familiar with the South African school system –um
364. **P:** - ok –alright - usually with the South African school system – when
 365. you 18 – you matriculate
366. **I:** ok
367. **P:** and since I came in from India – I got like a two year jump because
 368. I covered a lot of material at home in India
369. **I:** ok
370. **P:** and um so that's when I was think – 12- 13-14-15-16 – um yeah -I
 371. was 12 years old for Standard 6 and 13 for standard 7 – and at that
 372. point in time all my friends were like 15 –
373. **I:** ok
374. **P:** so these sort of things interested them a lot more – I remember that
 375. as a first talk and it was two hours long and it was just excruciatingly
 376. painful just to sit in that room and I remember like a few of the images
 377. that were shown
378. **I:** ok – why don't you tell me about those
379. **P:** ok
380. **I:** if you can remember them –
381. **P:** um – it was - I remember – the teachers explained the whole thing
 382. of sexual intercourse and stuff like that
383. **I:** ok
384. **P:** and how it's possible to fall pregnant
385. **I:** ok
386. **P:** um the other thing they did was – um – they - oh – they wanted to
 387. sort of discard a whole lot of um – a whole lot of sort of premo- no um
 388. – misunderstandings around it – um
389. **I:** ok
390. **P:** there were odd questions like if you stand up and have sex will you
 391. fall pregnant? Things like that – and explaining – they really just
 392. wanted to help us understand by having sex and falling pregnant –how
 393. does the whole thing work – through – how does the sperm and egg –
 394. ovulate – how does fertilization occur all those sort of things – so that
 395. you really understand what your body goes through and that sort of
 396. thing
397. **I:** ok right
398. **P:** um yah – images – where was it – oh – the things like – the penis

399. and the vagina and what it – and how it – as explained- how stuff work
400. **I:** ok right
401. **P:** um – yah
402. **I:** you said you found it quite long and excruciatingly painful
403. (we laugh)
404. **P:** just because it wasn't stuff I was aware of as such and it wasn't
405. stuff I was interested in at that point in time – it's sort of like you still
406. in childish mode or child mode
407. **I:** ok –hm
408. **P:** and it doesn't sort of fall into your domain yet
409. **I:** ok
410. **P:** um – I think my sort of maturity levels came in Standard 8 when I
411. was like 15 – 16
412. **I:** ok
413. **P:** and that when you were more aware of what's around you
414. **I:** Ok
415. **P:** it's - I dunno when exactly you wake up and you realize it's more to
416. your world and things like that
417. **I:** yah
418. **P:** um - it simply didn't interest me and I wasn't –I didn't listen to the
419. talk as such – But what I- what I usually find is that you tend to absorb
420. things even without yourself knowing and then when you come across
421. it again – you – oh so that's what it's all about
422. **I:** yah
423. **P:** – things like that - um and it sort of builds naturally
424. **I:** I kinda remember going through the same thing when I was like –I
425. think the same- well probably 13- form 1 – yah -and also science class
426. - we only did biology when we got to o'levels
427. **P:** ok
428. **I:** it didn't mean anything to me at –until – it wasn't meaningful for me
429. **P:** yah
430. **I:** – at 13
431. **P:** exactly
432. **I:** um – but yah - it's quite interesting that you say that- uh
433. **P:** I'm glad that you understand that – because I was like I don't know
434. how I'm going to try and explain this
435. **I:** a lot of people would think – like of course you supposed to
436. understand what - what – you know what - how intercourse happens or
437. things like that
438. **P:** yeah (laughs)
439. **I:** what else did you talk about – you also spoke about movies
440. **P:** movies – um - in my personal opinion – I think they're the best
441. educators
442. **I:** ok
443. **P:** they're not in anyway like restrictive or concerned about what they
444. say – how it's projected – it's the director's wish and you see
445. everything he like he wants you to see sort of thing
446. **I:** hmm
447. **P:** –uum –um- like focusing more on like social issues and stuff like
448. that

449. **I:** ok
450. **P:** that surround sexual education and stuff like that
451. **I:** hmm
452. **P:** those sort of – uh – I’m just trying to think of any movie that I saw
453. – that really had an impact – um- hm- um – the only recent one I can
454. think of is *Monsoon Wedding* – I dunno if you saw it?
455. **I:** not yet
456. **P:** oh you haven’t – ok
457. **I:** yah
458. **P:** um – if you can watch it – watch it
459. **I:** ok
460. **P:** the setting is- it’s - the director is an Indian lady
461. **I:** ok
462. **P:** and the setting is an Indian family and how things go on and work
463. around things like that
464. **I:** hmm
465. **P:** – and uh – concept of incest and a few other things explored in it –
466. um it’s – it’s like – oh – I’m just trying to think of how did it
467. contributed to my education as such
468. **I:** ok
469. **P:** it was it sort of increases your awareness that – even though I come
470. from a society where all of these things are not spoken about – they do
471. happen
472. **I:** ok
473. **P:** - they really do happen and it- there’s a whole lot of mentality too –
474. if something bad happens – just brush it up – sort of like brush it up
475. under the carpet –seal it – nobody ever talks about it - but the family
476. unit must carry on
477. **I:** hmm
478. **P:** there is - there is an explicit sort of scene in the movie where – one
479. thing I’ll always remember – where – uh - one of the uncles of the
480. family- I mean –sort of - you could say molested a young girl –um his
481. niece when she was really young –and now that she’s –you know she
482. grew up and she was sort of a problem child and a rebel and stuff like
483. that and she was about 25 or 28 – heading to thirty years old and she
484. isn’t married yet
485. **I:** ok
486. **P:** and it’s a concern for her mum and stuff like that– and her dad
487. passed away a long time back and um all of sudden – and she - speaks
488. out –it’s her younger cousin’s marriage and she speaks out that this is
489. what happened to me and he’s doing it all over again to a younger a
490. girl
491. **I:** hmm
492. **P:** - so in order to prevent it happening again she speaks out of her
493. experience –
494. **I:** hmm
495. **P:** and the whole family’s attitude was– they were shocked by it but
496. the next day –it’s –it’s – the young cousin’s wedding
497. **I:** hmm
498. **P:** so – um - the scene was portrayed such that everyone was happy

499. and they were taking pictures for the wedding- they were taking
500. photo's
501. **I:** uhuh
502. **P:** and we carry on as a family unit and that sort of struck me as saying
503. that – I mean when I thought of family and stuff like that that – I mean
504. we haven't had issues like that – but simple sort of like arguments and
505. fights and stuff like that
506. **I:** uhuh
507. **P:** and you get people not talking to each other and stuff like that – but
508. a point of crisis or a marriage or anytime where families have to unite
509. they still come back together
510. **I:** ok
511. **P:** and you present a picture of unity happiness and you move on –um
512. – and the issues that exist inside – are not really – are not really sort of
513. elaborately explored as – which is very different to a western situation
514. **I:** ok – right
515. **P:** where either extreme action would be taken
516. **I:** ok
517. **P:** um – yah – no -what I got out of that- was awareness that these sort
518. of things happen –I feel very secure with my background
519. **I:** hmm
520. **P:** um I'm quite happy with my tradition and stuff like because I felt
521. when I was younger and foolish - because because of these restrictions
522. - um -I was protected from a lot these things – even though I was
523. frustrated at that point in time – I can't go out and I can't do this –
524. **I:** hmm
525. **P:** thinking back thinking back right now I just felt – boy am I lucky to
526. have had those restrictions because otherwise I – I myself don't know
527. to what extreme I would have explored things –
528. **I:** ok
529. **P:** and yah yup- so for those sort of things- ummm – it it sort of served
530. as a good base – or a good sort of like re - confined space to exist –
531. until I made up my mind about I want to be or how I want to go about
532. life
533. **I:** ok
534. **P:** and what I've actually realized that – now that I've gained my
535. parents trust about the person I am – and they see me going about my
536. activities- um – they aren't imposing anything on me – it's almost as if
537. she knows who she is
538. **I:** ok
539. **P:** it's her life now – it's up to her to live it the way she wants
540. **I:** ok
541. **P:** so its yeah – there is a way out of it – that helps –
542. **I:** on the subject of movies, again
543. **P:** uhuh
544. **I:** and this has come up in other conversations and things like that –
545. about how the uncomfortable sort of awkwardness maybe around sex
546. scenes –um and I'm not sure whether you've experienced that or not?
547. **P:** ok um (laughs) in – when I started sorta watching movies –or more
548. so –ok -yah adult

549. **I:** adult – you could say that sort of movies
550. **P:** – in the beginning yes there was – but nowadays it’s in so many
551. movies that – at times between friends we sort of classify every movie
552. as a mild porn and that you shouldn’t really – you sort of get used to it
553. **I:** ok
554. **P:** – and you like “oh ok!” and um - so – it sort of like where – it
555. doesn’t have an effect on you anymore
556. **I:** hmm
557. **P:** because you’ve seen so many movies and almost every movie has it
558. kind of thing – uh – but it’s sort of uncomfortable when you’re sitting
559. and watching movies with your parents
560. **I:** ok
561. **P:** and (laughs) I remember
562. **I:** yah
563. **P:** (laughs) um yeah –um - ach I dunno whether I’ll ever get to the
564. stage where I’m quite comfortable – it’s sort of all of sudden you feel
565. like you need to like tie your shoe lace or you need to go get some
566. water –(laughs) or grab the remote and fast forward and things like that
567. –yah that’s still a bit uncomfortable
568. **I:** so that awkwardness between you and your friends or – that’s no
569. longer there?
570. **P:** no longer there –yeah
571. **I:** ok
572. **P:** the nice thing about being in sort of this society here – like within a
573. South African context –is that- um - we sort of have a bit of every
574. culture here – and I have a diverse group of friends
575. **I:** hmm
576. **P:** and uh they’re Indians, they’re whites, they’re blacks and we get
577. along quite well – I just find that –I sort of – I can sort of get along
578. better in a mixed crowd than in a crowd where there’s like a serious
579. intensity of any one race
580. **I:** ok
581. **P:** and we’re all of different extremes – like I could say – um well my
582. friend from the States – she’s quite open about a lot of things
583. **I:** ok
584. **P:** so sort of the hanging around with people and um with different sort
585. of styles and different natures
586. **I:** hmm
587. **P:** – you get a little bit rubs off on everyone – a little bit of me rubs off
588. and a little bit of them rubs off on me
589. **I:** hmm
590. **P:** and hanging around people that are very open about these sort of
591. things – was – last year something happened – was that um – it’s – oh
592. we were discussing the whole thing of movies and stuff like that – and
593. um it was- oh – a friend of mine said that – you know she sort of hangs
594. around nude with her mum and stuff like that – or you know when and
595. –oh -when her mum’s having a bath – it’s no problem walking in and
596. things like that
597. **I:** ok
598. **P:** and I had a whole issue with it – and I was like “how’s that possible

599. – you know shouldn't – no man that's really uncomfortable sort of
600. thing”
601. **I:** hmm
602. **P:** and it sort of boiled down to – we were trying to – we were trying to
603. decide between in movies –what is wrong-is it- do I have an issue with
604. nudity as such or the way it is used?
605. **I:** ok
606. **P:** and um – it – I remember the conversation came up after some
607. movie we saw
608. **I:** ok
609. **P:** and it was - it was sort of – I realized that – just because I'm not
610. comfortable with the way nudity is sort of exploited and things like
611. that – I shouldn't attach those feelings to just – just - a nude person –
612. or – or - or I should be able to appreciate like models or that - lets a
613. figurine that's being made or a figure – or a sculpture
614. **I:** ok
615. **P:** a nude sculpture –I mean the body has beautiful contours and it's
616. really a nice object and you should be able to appreciate that
617. **I:** hmm
618. **P:** not – whereas earlier on what I used to associate all my other
619. stigmas – everything that I felt about it to
620. **I:** ok
621. **P:** to these sort of things and separating issues and stuff like that
622. **I:** hmm
623. **P:** and these sort of realizations and awareness comes through
624. conversations that you have
625. **I:** ok
626. **P:** and um – yah - that's how my friends have helped as such
627. **I:** I was just gonna ask on the same topic about friends – and you've
628. mentioned them along different subjects – now
629. **P:** different subjects – yeah
630. **I:** and sort of- what sort of conversations have you had that maybe
631. have contributed to your understanding of sexuality or just gaining
632. sexual knowledge –
633. **P:** ok
634. **I:** for your self
635. **P:** I can't think of any explicit ones as such but uh – as I said it sort of
636. like simple conversations that crop up – something might trigger it –it
637. might be movies that we've all been to see
638. **I:** hmm
639. **P:** and the nice thing about the friendships that I've had within the
640. university context and things like that– is that they're all open
641. friendships and each one us - it's like I have the freedom to be the
642. person I am
643. **I:** hmm
644. **P:** and it's understood that there's many things I'm uncomfortable with
645. in these sort of areas
646. **I:** hmm
647. **P:** and we openly discuss them –ummmm there's a great deal of
648. tolerance for each other's culture and stuff like that

649. **I:** ok
650. **P:** and that's all very nice -so it -it gives me an open domain to bring
651. out things I'm not happy with
652. **I:** ok
653. **P:** or things I'm not quite comfortable with – and uh – it – I – my – the
654. greatest way my friendships have contributed – have been – sort of
655. helping me open up – um – and except – and accepting that sexuality is
656. not necessarily a bad thing
657. **I:** hmm
658. **P:** Where - whereas I've always perceived it as some sort of a taboo –
659. because of the culture and stuff that I came from
660. **I:** ok
661. **P:** because it was never discussed and as soon as there are certain
662. things you don't talk about –you know – you sort of – I had the sort of
663. impression that you shouldn't –
664. **I:** alright
665. **P:** you shouldn't explore it and things like that
666. **I:** uhuh
667. **P:** whereas with my friends what I've – sort of perception – or the
668. understanding I have of it right now is –um - it's something that's
669. really great and it's something that's really beautiful - if you put it to
670. use properly
671. **I:** ok
672. **P:** you know don't- like anything – don't abuse it – but it can serve a
673. constructive purpose in your life
674. **I:** hmm
675. **I:** and um - and I would say it's my friends that have helped conjure
676. that sort of realization about it – yeah
677. **I:** ok
678. **P:** – um – their attitudes- their background- those sort of things have
679. helped and I – I'm – I am grateful a point of view that exists of that
680. nature – because I feel it - it helped me in my life and hopefully with
681. my future generations as well
682. **I:** uhuh
683. **P:** – where you have to impart knowledge – and it's not – it's about
684. life thing – it doesn't have -it doesn't have to be like condoned or –
685. things like that
686. **I:** ok alright - uh you said it doesn't have to be condoned
687. **P:** oh
688. **I:** –um may be you can explain
689. **P:** like um um – oh - what I'm saying – like I dunno the reasons why
690. my parents never sort of discussed it with me - I dunno if it is – I
691. dunno if it is because they didn't know how to or they were – it could
692. probably be -they were never comfortable with it or comfortable
693. explaining it to others – uh – probably because it was never done to
694. them
695. **I:** hmm
696. **P:** and I know – okay – not I know as such –but I tend to believe that
697. had I remained in the Indian context and carried on my education over
698. there

699. **I:** hmm

700. **P:** um I would have never been able to change my point of view

701. because I would not have encountered people who have different

702. points of view

703. **I:** ok

704. **P:** as I do here

705. **I:** hmm

706. **P:** over there everyone sort of holds the same point of view of of sex

707. and sexuality and things like that

708. **I:** ok

709. **P:** and

710. **I:** you say

711. **P:** So you never sort of talk about issues it or you never go beyond and

712. things like that - and the only sort of people you could probably talk

713. about it with would be older people and that won't happen all that

714. frequently either

715. **I:** ok

716. **P:** so yeah - um and what I wanted to say at least in my case that is

717. removed

718. **I:** ok

719. **P:** so I'm more open about it – I'm more comfortable with it – and I

720. might not go back to discuss it with my parents or anyone like that

721. **I:** hmm

722. **P:** but I'm I'm quite comfortable talking about it with people sort of

723. my age – younger than me or who I perceive have an open you know

724. frame of mind and don't mind these sort of things

725. **I:** um um I've read sort of on the same sort of subject of condoning

726. I've read sort of articles that have sort of talked about how within the

727. sort of Indian culture and when they talk of Indian culture they talk

728. about it quite broadly

729. **P:** hmm

730. **I:** and I'm not sure – I suppose that's probably not the issue of debate

731. now – but

732. **P:** ok

733. **I:** um – how may be it's perceived that if you give information

734. **P:** hmm

735. **I:** to the youth about sex and sexuality

736. **P:** yah

737. **I:** that it will be condoned – that more or of these sorts of situations

738. will happen-

739. **P:** ok

740. **I:** there'll be premarital sex- I'm not sure what you think about that

741. **P:** what I think about that- its – I can sort of see where that sort of

742. thinking and mentality comes from

743. **I:** hmm

744. **P:** I think that my grandparents would support that idea and things like

745. that – my parents may be not so much because we've lived outside so

746. much – I dunno about my uncles and aunts that are still in India- would

747. they speak of it like that - but what I do want to say is um I personally

748. don't believe that would be the case - I really feel it it's better to speak

749. of these things with the youth
750. **I:** hmm
751. **P:** uh – what would probably happen like if we go back to the Indian
752. context where
753. **I:** ok
754. **P:** where if let's say we were going to get a speaker from here and
755. take them to India or at least where I come from and get him to talk
756. about these things – it will be very hard at the beginning – a lot of
757. people would be shy -uh you probably won't be able to reach like a
758. large audience
759. **I:** hmm
760. **P:** especially in the village or rural kind of setting – in the open cities
761. and things like that where people are a lot more open minded and
762. things like that
763. **I:** ok right
764. **P:** – possibly it's not a problem but um looking at a very sort of
765. conservative rural context – um – you might even be asked not to talk
766. about it
767. **I:** ok
768. **P:** you know should they realize this is what your
769. **I:** hm
770. **P:** what your speech is about or talk is about – umm –ummm – so but
771. my belief is that people should actually talk a lot more about it –get –
772. you know not just sort of ordinary chit chat on it and things like that –
773. get authorities on it - um get sort of – help people move out of the
774. frame that it's a taboo and that you need to talk about it – because it's
775. something you all go through in your life
776. **I:** hmm
777. **P:** um it's a part of your life - so that to help you grow comfortable
778. with it
779. **I:** hmm
780. **P:** and also to be wise about it
781. **I:** ok
782. **P:** I think that's the most important thing that we need to learn to focus
783. on – we have to be wise about it
784. **I:** ok
785. **P:** and use it as a constructive tool
786. **I:** ok
787. **P:** um at least within an Indian context I think that's what we need to
788. look for
789. **I:** right – umm- you also talked about magazine articles
790. **P:** magazine articles
791. **I:** yah
792. **P:** it's it's – as I said – it's the sort of snippets of conversations that
793. you have –um- pick up a magazine – browse through it – you know
794. **I:** hmm
795. **P:** and you're like, “oh this looks interesting, let me take a look at it”
796. **I:** yah
797. **P:** um – as I said – sort of when I grew to Standard 8 and things like
798. that – by then most of your friends know a lot of things – you know –

799. you pick up on snippets of conversations
800. **I:** hmm
801. **P:** this and that – odd magazine articles here and there – and the thing
802. is – when you don't know you read a lot more
803. **I:** right
804. **P:** of that sort of articles and when you - once you know certain things
805. or once you're comfortable with your knowledge about these sort of
806. things – then you move
807. **I:** hmm
808. **P:** and it's something else that interests you and things like that
809. **I:** ok
810. **P:** but um – yah – odd bits that I read here and there
811. **I:** ok
812. **P:** sort of all played a role
813. **I:** can you remember
814. **P:** remember
815. **I:** it's quite interesting – you're sort of using “these sort of things” and
816. I'm just wondering sort of – I know you know what you're talking
817. about but I don't know what you're talking about
818. **P:** O-oh oh ok
819. **I:** when you say “these sort of things”
820. **P:** ok
821. **I:** I know I've read magazines where you come across articles about
822. different types of orgasms or um -you might pick up a Cosmo and it's
823. got pictures of um
824. **P:** the different sexual positions or
825. **I:** vibrators or things like that
826. **P:** yah
827. **I:** um I'm just wondering when you say “different sort of things”
828. **P:** ok
829. **I:** there's from sexual advice columns to um
830. **P:** you could include everything in it
831. **I:** ok
832. **P:** everything um – it's it's - I read a lot of it when I was between the
833. age of sort of I think 15, 16
834. **I:** ok
835. **P:** – um last few years of school
836. **I:** hmm
837. **P:** that's when you tend to pick up a lot more of these sort of things
838. and once you move to university – it's other sort of things- um – it it –
839. I remember reading like letters to the editor from I have issues with
840. this- um to – like std's and things like that – a lot of those things were
841. explained – um to – just general articles on how to keep your boyfriend
842. **I:** hmm
843. **P:** um to what is the best way to take care of yourself – um to – ha- it's
844. typically the the kind of things you'd find in the Cosmo or like
845. Fairlady –that sort of stuff
846. **I:** ok
847. **P:** um – ah – I wanna say like general magazine articles
848. **I:** ok

849. **P:** um – can’t really think of anything particular but you could – it
850. really falls into the range between how to have sex – to – to – um – k –
851. I dunno what the end point is – but um – just trying to think of other
852. stuff that I would have probably read – uh – yah – um – constructive
853. ways of taking care of – um
854. **I:** hmm
855. **P:** yah – I quite don’t know how to categorise them – that’s all- but it’s
856. along the lines of what you mentioned-
857. **I:** ok
858. **P:** um it’s quite- yah – similar
859. **I:** ok
860. **P:** that sort of thing – things that surround the issue – cos you you hear
861. these words sort of thrown around and things like that or you come -
862. like at times you know- you pick up a poster or a flyer in the street or
863. you go to the doctor’s waiting room and
864. **I:** hmm
865. **P:** you know you see – ‘do you know about – like m syphilis?’ or ‘do
866. you know about this? ‘do you know about HIV?’ – ‘Do you know how
867. it’s transmitted?’
868. **I:** hmm
869. **P:** it’s um – and - at times you tend to pick up like small words
870. **I:** hm
871. **P:** here and there – you don’t know what it and later on you come
872. across where let’s say syphilis is better explained or how HIV is
873. contracted- you know how to protect yourself and things like that
874. **I:** ok
875. **P:** and um – it’s sorta like fill in the blanks kinda reading
876. **I:** hmm
877. **P:** so you understand what it’s about – but its- I know what I never did
878. I never sort of actively like sort of set out to search and find out what
879. everything is
880. **I:** right
881. **P:** it was more – if it came my way – I read it kind of thing
882. **I:** ok right
883. **P:** and here I never really initiated or never really went to the library or
884. spoke to people “I don’t understand what this is, could you explain”
885. especially with the whole sexual education phase – never
886. **I:** hmm
887. **P:** yup - things sorta came your way and you sort of filled in – it’s
888. probably because I never thought of it as a priority
889. **I:** ok
890. **P:** It’s only know that I’ve - I’ve come to some sort of understanding
891. about it – and it’s, it’s very recently that I’ve realized how big an issue
892. it is and also how important - how important it is
893. **I:** hmm
894. **P:** yeah
895. **I:** ok
896. **P:** but when I was younger it was never really a priority and
897. **I:** ok
898. **P:** this is where I said having the traditional constraints on me helped a

899. great deal
900. **I:** ok
901. **P:** because out of my ignorance I could have done a lot of stupid things
902. **I:** ok
903. **P:** so It gave me time – to find out – and now that I feel I know a lot
904. **I:** ok
905. **P:** um I feel – yah – I can sort of exercise what I – what I understand of
906. it
907. **I:** yeah – there was something that I was actually thinking about – but I
908. can't remember now– maybe I'll come back to it – um – um – I can't
909. remember now
910. **P:** it will come some time
911. **I:** you also talked about your mum?
912. **P:** ok – O- oh-
913. **I:** um in Standard 5 –um
914. **P:** (Laughs) –it was just this one incident – I think
915. **I:** ok
916. **P:** it's the only thing we discussed – it was in Standard 5 and um – she
917. decided she was going to explain certain thing to – oh no –um um she
918. was trying to teach me biology
919. **I:** hmm
920. **P:** cos um I was just being a lousy ass – I wasn't really doing well-
921. work
922. **I:** ok
923. **P:** you know- so she was going to get me down to it – and um – it was
924. the whole thing of– uh – what was it – mate – it wasn't really a chapter
925. on mating – but I remember it was pollination and cross pollination
926. and how seeds are formed and fruits are formed and things like that –
927. and also about um the different amphibians, reptiles and things like
928. that
929. **I:** hmm
930. **P:** and how for each – each different categories of animals- oh yah
931. infusion and fertilization is all different
932. **I:** ok
933. **P:** but the common thing is that they all have to mate – at some point
934. in time
935. **I:** ok
936. **P:** so she was explaining all of this – and it was – you know by then
937. you know people have sex and that's the way you have a baby and
938. things like that
939. **I:** ok
940. **P:** all of that was just fine – but I just remember thinking – what was it
941. – it was – oh – it was (laugh)- she was like 'yah' – people have sex and
942. they have a baby- and frogs' – it was all explained and I just couldn't
943. figure out how chickens had sex – because (laugh)
944. **I:** ok
945. **P:** because you never really come across it
946. **I:** yes
947. **P:** – and um um I just wanted to clarify do all creatures have sex and I
948. asked her" do chickens do as well?" and she was like 'yes' and I

949. remember not quite believing her because I've never seen it
 950. **I:** hmm
 951. **P:** and I couldn't imagine how it happened (laugh) – um – it's
 952. probably the only reason why I remember that day so clearly
 953. **I:** ok right
 954. **P:** um
 955. **I:** I know for like most girls they always say they got the
 956. "menstruation talk" or the – um um
 957. **P:** ooh
 958. **I:** you now - we now need to buy like pads or
 959. **P:** or
 960. **I:** or um tampons or whatever you choose to use - that sort of talk – but
 961. uh
 962. **P:** I didn't get any of that – none of that
 963. **I:** ok
 964. **P:** it was actually – now that you mention – may be I could um –
 965. ummm- huh- when I got my - yup – when I got my periods it was – I
 966. sort of – before that – as I said the whole sort of
 967. **I:** hmm
 968. **P:** it's – you know something like that this happens – I didn't even
 969. know it was called periods
 970. **I:** ok
 971. **P:** – I just know that
 972. **I:** but how did you know that sort of thing that happens if you mum
 973. didn't tell you?
 974. **P:** I think it was all the pad ads on t.v.
 975. **I:** ok – did you ask or did you just assume...?
 976. **P:** like I said I never asked about these sort of things
 977. **I:** ok
 978. **P:** umm – I – it's – you see your mum using it- um it's– oh – your
 979. friends begin getting it
 980. **I:** ok
 981. **P:** that was thing –
 982. **I:** right
 983. **P:** when you people you hang out with begin getting it
 984. **I:** ok
 985. **P:** and they're like 'oh yeah I had to go buy pads and stuff like that'
 986. and things like that
 987. **I:** hmm
 988. **P:** so yeah – and uh –in my case I think I got it pretty early - um –
 989. what happened was that – normally – at – with my mum's generation
 990. **I:** hmm
 991. **P:** it was that - it was after 15 or 16 that they got it
 992. **I:** ok
 993. **P:** whereas with our generation – kids – I think – when did I get mine?
 994. – I think I got it when I was like 11 or 12
 995. **I:** ok
 996. **P:** so that was pretty early and it was a surprise for my mum that I got
 997. it so early
 998. **I:** ok

999. **P:** it could be one of the reasons why she um never bothered to talk
 1000. about it
 1001. **I:** ok
 1002. **P:** cos she thought it was rather early to have it
 1003. **I:** ok
 1004. **P:** but um – even after I got it things were not properly – I was – you
 1005. know – was bought pads – and not told how to use it – it was more so
 1006. my aunt that then took on the responsibility of explaining it to me
 1007. saying that um um – sort of helping me to get use to it – i.e. it happens
 1008. to everybody
 1009. **I:** ok
 1010. **P:** it's part of our biological process- it's not like anything is wrong
 1011. **I:** ok
 1012. **P:** um – and she is the one that sort of got me comfortable with the
 1013. idea –ummm- I remember something she told me was that um – In
 1014. India in certain states and cultures – it's big when - for most parents
 1015. it's big when their girl gets their periods – it shows that first of all you
 1016. have a natural biological process
 1017. **I:** ok
 1018. **P:** and that you growing up healthy and things like that um and usually
 1019. presents and things like that are given but – an open party is not thrown
 1020. because it's sort of the thing that happens that behind the scenes - you
 1021. know like the parents- so that the male part of - the male group of the
 1022. family don't really get to know about it
 1023. **I:** ok
 1024. **P:** but all aunts and everybody would find out
 1025. **I:** ok
 1026. **P:** I just thought it was amusing – that – the distinction between – keep
 1027. it separate – umm- the whole cultural thing again
 1028. **I:** from the males and
 1029. **P:** yah
 1030. **I:** ok yah – I think I experienced may be a little of that –umm – I also
 1031. wanted to ask – um do you have any brothers or sisters?
 1032. **P:** I had a younger brother – um – yeah – um yeah
 1033. **I:** no no one
 1034. **P:** no – um – I do have a lot of cousins my age
 1035. **I:** ok
 1036. **P:** and um what – atleast I've been fortunate with my family – is that
 1037. um we tend to move around together - in that once my dad got here
 1038. then my aunts and uncles came over as well
 1039. **I:** ok
 1040. **P:** so I've got extended family in South Africa as well – and um – very
 1041. close with my cousins – we sort of live as a big family – I consider
 1042. them as my brothers and sisters- so, I've had people um while I was
 1043. growing up that were my age to discuss these sort of issues with and
 1044. things like that
 1045. **I:** ok
 1046. **P:** um yah
 1047. **I:** can you recall any situations or things you might have talked about
 1048. or may be not – yah – some specific time or specific subject?

1049. **P:** Between my cousins as such (laughs) – there was one where um I
1050. remember it took me a long time to get sort of comfortable with the
1051. idea of getting my period periods on a monthly basis
1052. **I:** ok
1053. **P:** it just annoyed me to death and – uh – I was I was always – you
1054. know I felt it was just unfair to lay such a heavy burden on a female
1055. and the male had an easier life
1056. **I:** ok
1057. **P:** and then all of a sudden I had this thought – “what if they don’t?”
1058. so I wanted to find out if they do have something like this and I don’t
1059. know about it
1060. **I:** ok
1061. **P:** because no one speaks about it
1062. **I:** ok
1063. **P:** I remember asking my cousin (laughing) whether they have
1064. something like this on a monthly basis – if they got periods or anything
1065. like that
1066. **I:** hmm
1067. **P:** – and he was like ‘no, we don’t – we have the easy life’ – so I
1068. remember being quite disappointed after that (laughing)
1069. **I:** how old were you then? you said you were 12 then
1070. **P:** yeah I think (laughing)
1071. **I:** and your cousin
1072. **P:** oh same age
1073. **I:** ok
1074. **P:** yah that’s sort of the one conversation I remember –umm –hmm –
1075. m – the other stuff was that – I was with one of my cousins that I’m
1076. really close with –um same chap –um
1077. **I:** ok
1078. **P:** as he was growing up – and he started noticing girls and things like
1079. that – you know –he would - we’d always talk about - I’d give him
1080. tips about – you have to be a sensitive kind of fellow – you have to
1081. understand these sort of things
1082. **I:** ok
1083. **P:** - and he would ask me ‘when can I know when a girl has a got her
1084. periods and stuff like that?’ and I’m like “ no she’ll be really grumpy”
1085. you know –“ and would probably say no to everything she likes doing
1086. or would hate hanging out with you and things like that” – he was like
1087. ‘oh ok alright’ – that sort of it’s m – it’s sort of -when I look at it from
1088. the point of view is that a normal conversation for our kind of
1089. background – then you could say no
1090. **I:** hmm
1091. **P:** but the nice is that - was those kinds of conversations were always
1092. kind of comfortable
1093. **I:** ok
1094. **P:** because you comfortable with the person you are with
1095. **I:** ok
1096. **P:** and it didn’t really matter what you spoke about
1097. **I:** ok
1098. **P:** yeah – those sort of early childhood conversations – afterwards

1099. can't really think of any
1100. **I:** I found it interesting that you said – like – you never – you never
1101. actively went to look for material around sexuality and sex and that
1102. what ever came your way – you sort of read that – um may be you can
1103. tell me a bit more about that –
1104. **P:** why that was so?
1105. **I:** yeah
1106. **P:** ok – um – reason probably cos my background was where it wasn't
1107. prioritized- it wasn't an issue
1108. **I:** ok
1109. **P:** um and most of my learning took place here in South Africa
1110. **I:** ok
1111. **P:** and there were a lot of things available
1112. **I:** hmm
1113. **P:** I - you know things could have been quite different – had I been in
1114. India and I wanted to know more
1115. **I:** hmm
1116. **P:** um – where things don't- are not freely available –the media doesn't
1117. advertise a lot of things – the movies - the Indian movies are not sort of
1118. explicit and vivid as western movies are – and um if – I probably
1119. wouldn't have had a chance to watch so many western movies to sort
1120. of educate myself
1121. **I:** uhuh
1122. **P:** I might have gone out of my way to find out more
1123. **I:** ok
1124. **P:** it's just I think in this sort of context and in this sort of background
1125. – there's no need for me to search like explicitly – what I wanted to
1126. know tends to belying around or you know
1127. **I:** hmm
1128. **P:** there was never a point in time where there was like a nagging issue
1129. on your head and you couldn't figure it out within like two or three
1130. weeks you know
1131. **I:** hmm
1132. **P:** something would come or someone would talk about it – or you
1133. could easily talk to a friend about it – different opinions and things like
1134. that – there wasn't um – you were never short of information so maybe
1135. that's why you never had to seek information
1136. **I:** ok – I know with the information age and the internet and ...
1137. **P:** oh yah – um m that's one thing I've not really used for any of these
1138. sort of things
1139. **I:** alright
1140. **P:** um – probably cos when I wanted to know about these things I
1141. didn't really have all that many – I didn't have much access to it – it's
1142. more so in the past five years that internet has sprung up and it's
1143. almost like a necessity for life
1144. **I:** ok
1145. **P:** you know - and uh - when I was in school and that – we pretty
1146. much did without it
1147. **I:** ok
1148. **P:** and it was sort of like a privileged tool that you had pay if you had

1149. to use
1150. **I:** hmm
1151. **P:** so you'd reserve it for the momentous occasions like when you
1152. want to do your research project and things like that
1153. **I:** ok
1154. **P:** um – I mean the tiny projects that you do in school
1155. **I:** ok
1156. **P:** internet opened up a lot once I moved into university and doing a
1157. degree in Computer Science – you have access to it like 24/7
1158. **I:** yeah
1159. **P:** but by then I didn't - I sort of knew every – not everything – I mean
1160. you constantly learning and re-evaluating what you know and things
1161. like that – but – uh I had a basis to work from and I didn't – I didn't
1162. feel information deprived or confused or um ...
1163. **I:** ok
1164. **P:** that's all
1165. **I:** I think that's all unless you can remember anything else
1166. **P:** oh um – do you think I've given you everything you need?
1167. **I:** yah I think so – what I was interested in was sort of – do you feel
1168. you know enough and if you were to be married just say at the end of
1169. this year would there be any anxiety around sex - and going into
1170. that?
1171. **P:** when I think of it – the only thing I would be uncomfortable about –
1172. depending on the way I get married- should I get married to a person I
1173. know very well but it should it be someone that I've just recently met
1174. i.e. the scenario where my parents introduced us – where I've just
1175. known the dude for less than a month - then I would be a bit hesitant
1176. **I:** ok
1177. **P:** that's the only scenario that I can think of
1178. **I:** I have another question - I can't quite remember – it's sort of – I
1179. think may be for Indian females – like you were saying you don't
1180. actively go out – you wait for things to come to you– in a way
1181. **P:** that's true
1182. **I:** and you sort of wonder what happens when you go into that
1183. situation – um you know - there isn't any sort of sexual class to go to
1184. before you get married
1185. **P:** you're right
1186. **I:** or those kinds of things
1187. **P:** you're right – no you're absolutely right – it's uh – I remember in a
1188. couple of western movies – like – you know those old English movies
1189. where they portray the sixteenth century or the eighteenth century
1190. where before the girl gets married or she's married and before her sort
1191. of first night – her mum takes her aside and explains what's going to
1192. happen and things like that and that sort of thing –um – often I've
1193. wondered do things like that happen within – within like the Indian
1194. context – where you're gonna get married to someone you don't really
1195. know
1196. **I:** hm
1197. **P:** but yah -(laugh)
1198. **I:** I was chatting about Indian movies –it sort of came up - Indian

1199. movies and the influence it has on sort of the way Indian youths
 1200. perceived sex or even relationships – I found that quite interesting how
 1201. that whole fantasy element is sometimes placed on it – or um – again
 1202. it's little snippets – you see them on the wedding night and then you
 1203. don't see them – sunrise, flowers –it's all happened kind of thing - and
 1204. how that – whether you've watched a lot of Indian movies – I'm not
 1205. sure
 1206. **P:** uhuh yeah
 1207. **I:** how – whether that's had an impact on you in any way
 1208. **P:** agreed there's the whole of that fantasizing element that's placed in
 1209. it -there was a time in my life when I was much younger when I
 1210. thought life was the way it was portrayed in the movies –but then
 1211. something else happens – you carry on living and you get a reality
 1212. check
 1213. **I:** hmm
 1214. **P:** you consciously sort of tell yourself that you must understand
 1215. there's a clear difference between movies and the way life is lived –
 1216. and uh – I think I've been able to establish that – so I don't expect or
 1217. anticipate - should I want some sort of fantasy element I would have
 1218. to create it myself – and that it's not going to actually happen
 1219. **I:** ok
 1220. **P:** I agree – I think a lot as much as quite a lot of the western movies
 1221. sell because of the sexual scenes – quite a lot of the Indian movies sell
 1222. because of the fantasy elements – yah
 1223. **I:** It was talked about how in rural India – how it needs that sort of –
 1224. the imagination –what happens in city life – just talking to people it
 1225. has come quite a bit
 1226. **P:** it's true – it does come quite a bit - even that trend seems to be
 1227. changing – I've watched quite a few recent movies - it's no longer they
 1228. show like the night before and the next day sunrise and flowers – they
 1229. actually fill you the whole thing –
 1230. **I:** ok
 1231. **P:** that's where the whole thing of sitting and watching with your
 1232. parents becomes uncomfortable – you like – the funny thing is when
 1233. it's in a western movie and you're with your friends and you're at the
 1234. theatre or at your personal residence and all this happens – you're like
 1235. “oh great – they're having an awesome time” – no problem
 1236. **I:** ok
 1237. **P:** and when I go back home and you're watching movies with your
 1238. parents – you're like “why do they have to put these things in?” – you
 1239. know “it's spoiling the movie” - just because you're uncomfortable
 1240. for a couple of minutes
 1241. **I:** ok
 1242. **P:** – but um
 1243. **I:** and I suppose before you could be guaranteed if you take out an
 1244. Indian movie you know it's safe – well safe to watch with your parents
 1245. **P:** absolutely
 1246. **I:** to avoid the awkwardness – and now
 1247. **P:** now – you don't have those guarantees anymore
 1248. **I:** it's changed a bit – I suppose

1249. **I:** but there's quite a few of these programmes – I know sometimes I
 1250. watch Eastern Mosaic –
1251. **P:** uh
1252. **I:** they don't have much movie clips – or do they - music clips and
 1253. stuff
1254. **P:** music clips - that's true – you're right
1255. **I:** you do see some of the ... and you think 'oh OK'
1256. **P:** Absolutely, no you right, yah
1257. **I:** uhm - It's quite interesting because I was actually chatting to a guy
 1258. as well - how the perception of women - how it changes the perception
 1259. of women growing up with that sort of influence, sort of interesting
1260. **P:** ok all right
1261. **I:** um - yah I think this is about it unless you can think of anything else
1262. **P:** Oh, no no (laughing) I'm actually surprised at the amount I've said
 1263. – because when I was walking up I was thinking of now what can I tell
 1264. you that I not already written in my mail.
1265. **I:** Ok (Laughing)
1266. **P:** And (uhm) sorry, I feel we might have like tracked off
1267. **I:** No, no, no (uhm) I think I was also explaining to someone else how
 1268. for me the context is fairly important for me from where I am coming
 1269. from and, and I can't just put in the words (pause) as maybe other
 1270. people would say well, you're Indian you should know what it's like
1271. **P:** that's true
1272. **I:** um and I have chatted up, doing an interview last year – I was
 1273. chatting to an Indian guy and he would use Indian words assuming I
 1274. know
1275. **P:** what it ...
1276. **I:** what it means – um - and despite the differences in language and
 1277. you coming from different parts of India –um also the problem is using
 1278. the term *Indian* as well, because
1279. **P:** absolutely
1280. **I:** you commonly known as Indian in South Africa,
1281. **P:** you're right
1282. **I:** yet there is differences in
1283. **P:** Oh, definitely- you're right
1284. **I:** yet there's differences in culture and differences in tradition
1285. **P:** and also the way were brought up – yah
1286. **I:** Those sort of things – yah
1287. **P:** You're right, because um I think living on campus covers that um –
 1288. you can get at - ok to say that a white person and a black person is
 1289. different and the or - I mean the moment I say that, sort of, what I
 1290. assume that people will understand is that we're looking at two
 1291. extremes, ok
1292. **I:** ok
1293. **P:** Within the Indian context, if you get that, you can get Indians that
 1294. are two extremes - you could call them a white and a black person
 1295. because they are so different
1296. **I:** ok
1297. **P:** if you're so sort of catch my drift along
1298. **I:** and yet you still...

1299. **P:** grouped under one common
1300. **I:** and at the same time you maybe different but there is the whole
1301. concept of clan and, and unity where just being Indian can bring you
1302. together
1303. **P://** together
1304. **I:** in a different context, for example you come to South Africa
1305. because you're Indian you automatically
1306. **P:** //grouped together
1307. **I:** grouped together but you can also sort of start up a conversation
1308. with somebody who is Indian and you feel comfortable with it even if
1309. you don't know them, because you assume that, that sort of similar
1310. family bringing up or similar values – somewhere
1311. **P:** some sort of common ground
1312. **I:** different, obviously – varied um – continuum sort of thing - degrees
1313. **P:** You're right, it's -um - quite often what I find is that because I've
1314. got friends are from different cultures and um - in my digs where I stay
1315. – um - there are quite a few white girls and you know there are other
1316. Indians and things like that and we've got a nice mix –um - and the
1317. thing is that when I chat to my friends that just hang out with Indians -
1318. they don't really open up to others – um - I often get the feeling that
1319. we are actually two, we are different kind of people because of what
1320. we're exposed to
1321. **I:** Yes
1322. **P:** and uh and that's why I felt you can actually have diversity within
1323. just one group
1324. **I:** That's what I find the problem with using the word Indian, yet at the
1325. same time you read literature –and it's Indian and when I hope to write
1326. up my thesis I mean I will mention differences in religion, differences
1327. in language – um - yet of course there are similar things I can relate to
1328. in a sense of, I mean I may speak a different Indian dialect or come
1329. from a different part originally, so but I can still relate to you at the
1330. same time about your cultural values or things like that - at the same
1331. time then I think it is ok. to use the word Indian but you ask the
1332. question what makes you Indian – it is a difficult question
1333. **P:** It is
1334. **I:** um- and when you move away from sort of, like you sort of coming
1335. now to S.A.
1336. **P:** hmm hm
1337. **I:** it might even be a more difficult answer
1338. **P:** I know - if a person has to say what makes me Indian, I, I don't
1339. think I can really define it as such – uh - but yet if you ask me who I
1340. am, I would say I'm Indian
1341. **I:** Yes (we laugh) um It's like the food you eat and then you think
1342. about the language an then you think ...
1343. **P:** you want to say the way you think but then I find that - that's no
1344. quite true as such - because that's were I think we all are different in
1345. so many ways, 'cause uh as much as you have a some sort of a
1346. common culture basis that we all work off – there's many things that
1347. we choose to keep and um and there many more that we choose to
1348. leave out

1349. **I:** yah
1350. **P:** so um at that level we are all individuals so you can't
1351. **I:** Yes, yah (laughing) yah, I suppose it is sort of coming into research
1352. and making assumptions that (.) and I think that maybe some of
1353. those assumptions have been confirmed in a way, sort of about Indians
1354. being difficult people to sort of actually work with in and around a
1355. topic like this or maybe even in any other research not wanting to sort
1356. of (.) it's almost as if, I'm Indian therefore (.) I can't (.)
1357. like if you were sort of the interviewer
1358. **P:** yah
1359. **I:** I'm not going to tell you about me because (.) just now you know
1360. how a lot of other Indians and um
1361. **P:** I can, I can ... understand, yah
1362. **I:** and to explain to other people, It is a bit difficult to find any
1363. participants um (.) and they sort of why, you know, just go out and you
1364. find people, as simple as that and and maybe
1365. **P:** It isn't
1366. **I:** it may be as simple as that if I weren't - who I am - and yet at the
1367. same time it is such an important issue because a lot is going on in the
1368. Indian
1369. **P:** yah
1370. **I:** and maybe - I don't know all of it that is going on but we hear
1371. things or what is happening or
1372. **P:** Absolutely
1373. **I:** or we not any special, any more special than any other person that
1374. we can't contract AIDS or that we can't get any disease
1375. **P:** Mm
1376. **I:** or what happens when an Indian girl does get an STD - does she
1377. know what to do or all those kind of things
1378. **P:** Mm
1379. **I:** I mean how do you confirm a situation like that if no one is talking
1380. about it
1381. **P:** talking about it (laughing)
1382. **I:** And that yah,
1383. **P:** this is where I almost well want to be corny and say (unclear)
1384. (laughing) It's yah, yah. It's, that's the privilege that you get if you're
1385. an Indian living in S.A. If you were living in India you are pretty much
1386. doomed unless you pitch up at the doctor or you get in touch with an
1387. older family member but if you not, you not
1388. **I:** the doctors bound to (laughing)
1389. **P:** Yah, there we go.
1390. **I:** yaj, it's like here, I remember working at the sanatorium for a year
1391. and I lived there and you get a few Indian girls - coming to ask for
1392. contraception and nervousness and awkwardness when they pitch up
1393. and they see you're an Indian -um - and I really don't, I guess I don't
1394. have any judgements, my, my, personal standards
1395. **P:** Of, course
1396. **I:** my cultural values and and I suppose I wouldn't really say like Ooh,
1397. you know,
1398. **P:** No

1399. **I:** how can she be doing this and yet there is this whole (unclear) and
 1400. sort of values and judgements placed and which is part of why (tape
 1401. stopped)
 1402. **P:** worked around it to explore the issue to find out is it really right and
 1403. then –um – yah
 1404. **I:** Why are things that way and – um –
 1405. **P:** it's true
 1406. **I:** Context is important to me and –um- I sort of don't want to sort of,
 1407. why do you want to know that or what does my culture got to do with,
 1408. with my sexual education or anything, it shouldn't be any different
 1409. –um- I'm South African or I'm, you know, Zimbabwean, why should
 1410. it – um - and I'm suppose I'm not trying to say it does but at the same
 1411. time I think, we think the way we do because of sometimes where we
 1412. come from or
 1413. **P:** No, I agree with that, I do -um - As I said my culture did play a role
 1414. on my sexual education, in that, ok not quite that in me knowing the
 1415. things I do but also the way things worked out on my life, ok, I mean, I
 1416. would say, I don't, it's not like if, had I had all the information I have
 1417. now when I was 13, then I would rather say no it's what I knew that
 1418. guided me through but –um - between the ages of 13, 15, 16, 17, you
 1419. know, sort of finding out what it is all about
 1420. **I:** hm
 1421. **P:** it was my culture that protected me i.e. you weren't allowed to do
 1422. certain things therefore you did not do them and sort of after 17 - 18
 1423. you start making up your mind about who you are, what you want to
 1424. be, what your morals are, your set point, things like that and,
 1425. **I:** yeah
 1426. **P:** and uh now that you're old enough you work off those - culture
 1427. does have it's important, it's like everything is good depending on the
 1428. way you use it – um - too much of anything is bad, I would say that, if
 1429. culture rules you, as you grow up you find that it is more restricting
 1430. and you eventually go insane, that's my theory. (Laughing) So, when
 1431. you young, I mean, it has it's purpose, it does,
 1432. **I:** ok
 1433. **P:** but aah, yah.not everyone will agree with that.
 1434. **I:** Yes, yah
 1435. **P:** So
 1436. **I:** But yah, it is sort of important from sort of find out where, why do
 1437. you think that way or
 1438. **P:** that's right, that's right um um I say these things and now when I sit
 1439. back and I reflect but when I was in those situations when I was 15 and
 1440. when I wanted to do things I hated being an Indian and hated being in
 1441. that, so, so, (laughing – last words unclear)
 1442. **I:** We sort of think about things differently as we grow up
 1443. **P:** yah, yah
 1444. **I:** you may think about your sexuality now in this way, 10 years from
 1445. now think (.) you know um (.) I should have done this or I
 1446. should have, I wish this or you never know
 1447. **P:** True, true

(End of Interview)

Appendix H: Interview 5

1. **I:** Ok may be you can start by just telling me something about yourself.
2. **P:** something about myself - ok I'm 23, I'm from X, studying a B.Com –
3. initially I started business science but I didn't get into business science for this
4. year – so I just I'm doing another major, so basically it's a relaxed year – this year
5. –Um yah
6. **I:** may be something about your family or
7. **P:** Ok I'm the youngest out of 3 children, uh dad is like semi-retired, mom is like
8. the normal Indian housewife um - mom's from India, so, there is a lot of Indian
9. culture within us - 3 children, cause like we all know to speak the language and
10. that -uh
11. **I:** What language do you speak?
12. **P:** Gujarati um, yah -what else?
13. **I:** Ok right. – Uh – Next thing I want to ask is, can you tell me something about
14. your understanding of what it means to be sexually informed?
15. **P:** Sexually informed, ok, to me it's knowing about sex, you know like, um like
16. the uh - when you mean sexually informed - what do you mean like sexually
17. informed, what do you mean, how much I know about it or where I learnt it or
18. where I heard of it or
19. **I:** Uh - You tell me, what is your understanding?
20. **P:** About sexually informed, ok, is that I understand what it is, and that uh you
21. know without, if you having unprotected sex you could get AIDS, you could
22. make somebody pregnant, stuff like that. Sexually informed, yah
23. **I:** So when I, So to you it means, uh- it basically refers to the sexual act then?
24. **P:** yah
25. **I:** ok – understanding sources around that ...
26. **P:** yah
27. **I:** Um and if I say the word sex education, does that mean any different?
28. **P:** No, it's basically the same thing yah
29. **I:** ok – is there anything else you want to mention?
30. **P:** no
31. **I:** - Can you remember the first time that you received any information?
32. **P:** No, because I'm like the youngest right, obviously my brothers, are older than
33. me, so,
34. **I:** ok
35. **P:** they always like used to talk about it, you know, well not talk about it but their
36. friends talked about it and I just happened to be there, maybe like (uhm) I think
37. the last, first time was liked when I was 10, 11
38. **I:** ok
39. **P:** because as I told you I'm the youngest and I'm always there, and you know
40. like – when you're growing up and you're a guy, you know that's like the big
41. thing, you know, sex or porn or (uhm) just stuff like this.
42. **I:** ok
43. **P:** So you like - just like pick it up, like – that's the first time I heard of it. It

44. wasn't from my own friends - this was my brother's friends, because when they
45. went home they might have said something - because there's like a 2 years age
46. gap between me and my brothers, 2 years between my middle brother, and 2 years
47. between my elder brother, so my elder brother is 4 years older than me. So, when
48. I was 10 he must have been 14, 15...

49. **I:** ok

50. **P:** so, you know that's the age when you're at school and that's the in thing, or
51. it's the most talked about thing.

52. **I:** ok - right - And after that? After 10?

53. **P:** yah, well obviously, then I started growing up and then you hear of it -
54. yourself and then you go to High School and stuff like that.

55. **I:** You mentioned sort of a big thing about Porn and uhm do you have any
56. recollections of that?

57. **P:** Ah, not really because (giggle/sigh) if they watched they wouldn't have let me
58. in the room or anything, you know, but I knew exactly what, what's happening in
59. the room I just wasn't there. So no not when I was 10.

60. **I:** After that?

61. **P:** yah, I think it's the whole growing up thing - bound to bump into porn once in
62. a while - I think it was like 13, 14. When I got to high school as I told you, when
63. you're in high school - your first couple of years, that's what it's all about getting
64. your first kiss and uh talking about it sounds cool and all, you know

65. **I:** ok I know a lot of guys have mentioned that um I suppose - like magazines are
66. passed round school and they are hidden under their desks

67. **P:** yah yah yah

68. **I:** it's something to look - like look I have a porn magazine

69. **P:** Like like I was at a co-ed school and it wasn't only guys - even girls used to
70. talk about it, you know.

71. **I:** ok

72. **P:** So, to them - at first you think it's just a guy thing but there are some girls that
73. do watch, or do read out of interest or out of peer pressure, the whole peer
74. pressure thing because of my friends are doing it, I'll also do it - I think maybe
75. that is the reason why I did I think a lot of it was just peer pressure - You know
76. like uhm - You come back on like Monday after a weekend and you hear your
77. friend behind you just talking about it and you like, "Ah I'm missing out on
78. something and that's when you go and do it"

79. **I:** ok - and what was your reaction to sort of porn? (.)

80. **P:** Um

81. **I:** magazines or videos or

82. **P:** to be honest - disgust

83. **I:** ok (soft laugh)

84. **P:** ever since then I've never watched it, I just find it - it's like they, they bring
85. down - sex, you know like they, by advertising it and by showing it and - I, I'm
86. not for it. I don't watch, I don't read stuff anymore.

87. **I:** ok

88. **P:** So like - since maybe 14, since - like almost 9 years now.

89. **I:** So, literature likes create a desire for women

90. **P:** For me it didn't do anything, you know like, it doesn't interest me in anyway.

91. It's like one of those things, been there, done that, (ah), it doesn't work for me
 92. kind of thing
 93. **I:** So, it satisfied your curiosity?
 94. **P:** yah yah
 95. **I:** And you moved on?
 96. **P:** yah
 97. **I:** Do you remember the sort of material that you looked at or what magazines
 98. they were?
 99. **P:** I think they were Scopes, I, I, can't remember the video cassettes
 100. **I:** In X, Scopes, (laugh)
 101. **P:** yah
 102. **I:** And after that any other information received or been answered
 103. (unclear) phonographic material
 104. **P:** No, - nothing
 105. **I:** Nothing
 106. **P:** when you say beyond phonographic material what do you mean?
 107. **I:** I dunno - sort of talking peers, or yah what did you talk about, you
 108. talked about sort of the first kiss was a big thing, where along in your sort
 109. of in your age group or where did that come up – at what age?
 110. **P:** I was 14 – everything happened at 14
 111. **I:** (Laugh)
 112. **P:** flashback -yah –um - Nothing pornographic after that
 113. **I:** ok
 114. **P:** you know, like after 14 yah, first kiss at 14, so yah
 115. **I:** ok – um - there is nothing else that you can remember?
 116. **P:** It's a long time ago- uh - no, not much.
 117. **I:** Not much
 118. **P:** No
 119. **I:** Not even before 10?
 120. **P:** Before 10? No
 121. **P:** No
 122. **I:** No
 123. **P:** I'm – that's when I can first remember that – I heard about it and stuff
 124. like that
 125. **I:** But did you know before 10 sort of what sex is?
 126. **P:** No
 127. **I:** or that your parents had sex to have you?
 128. **P:** No, I was always my mum used to tell me they went to a toyshop and
 129. bought me –
 130. **I:** (laugh)
 131. **P:** there's this one toyshop in X that they went to and bought me and I
 132. thought like ok
 133. **I:** (Laugh) and you beli...
 134. **P:** yah, so I believed it you know (laugh) - there wasn't anything else - it
 135. was just they picked me up from this toyshop.
 136. **I:** and when was the first time that you sort of realized that ...
 137. **P:** uh ok, like when I was like 10 and that like - I heard about porn and

138. stuff like that but because I had never watched it, I didn't understand
139. exactly what was going on, you know, so I think about the birds and the
140. bees must have been like - You know when you're in Grade 7 and they
141. teach you about AIDS and stuff like that. So that's when I, when I first
142. realize I wasn't bought from a toyshop.
143. **I:** ok
144. **P:** Something else had to happen in order for me to be – born
145. **I:** You mentioned something really interesting about Grade 7 and Aids
146. education. Can you tell me more about that? what was, what was content
147. and what was it like?
148. **P:** uh - basically, at the school I went to –it was a like a must – you know
149. when you're in Grade 7 - this teacher or this lecturer or what ever you
150. want to call him used to come from the Ministry of Health and he used to
151. talk to us about the birds and the bees and, and, not like, not like, give you
152. a fully blown explanation of everything, because obviously we not like 21,
153. we still 12.
154. **I:** ok
155. **P:** But basically just tell us that you've got to be careful and that make us
156. aware of AIDS and
157. **I:** hmm
158. **P:** they used to past around this book that used to show you this photos, all
159. the things that happen to you after you've got AIDS, you know like, you
160. start wilting away, and that basically, my understanding of it was that uh –
161. they just want you to know what will happen if you get it, you know.
162. **I:** ok
163. **P:** So, obviously the best thing to do is to stay away, you know
164. **I:** ok
165. **P:** just be safe and just, just don't make any stupid mistakes and
166. **I:** ok
167. **P:** try and be faithful, even though when you're young, it's hard to be, but
168. **I:** hmm
169. **P:** just, just be focused, you know, don't do anything silly, don't do
170. anything irrational, - yah um - and what else? They like - they didn't
171. introduce us to a condom or anything, no they didn't - but they basically
172. just made us aware of what you can do to be safe and stuff like that, but
173. they didn't like come and say this is a condom
174. **I:** ok
175. **P:** yah
176. **I:** Do you know about condoms at that age?
177. **P:** uh - Until they told us - until then, I didn't know but ever since then
178. I've known
179. **I:** ok
180. **P:** when they told us this is one way of protecting yourself and they didn't
181. say it is a 100% method of not getting it, they, they say the condom is 99%
182. safe, so there was always that 1% that you could get AIDS or you could
183. make someone pregnant or something like that
184. **I:** ok - and do you remember sort of what was in the pictures?

185. **P:** um - to be honest like I opened like one or two pages and that was it
 186. because it was quite bad - I remember there was like a growth on
 187. someone's tongue
 188. **I:** hmm
 189. **P:** or like, like a rash
 190. **I:** ok
 191. **P:** and there was like pimples or something everywhere, boils, I can't
 192. remember and that was just to disgusting to look at, so basically I just
 193. closed the book and past it on.
 194. **I:** ok
 195. **P:** pass on the buck – you know – I didn't like look through more than two
 196. pages –I like turned, read the contents and turned and that was it
 197. **I:** ok right – yah - and Biology classes or and any other sort of school
 198. classes – um – sort of – that may have informed you?
 199. **P:** I didn't, I didn't do biology, I did core science, you know X core
 200. science - I did that and basically all in one, you know you got your
 201. chemistry, you got your biology, and your little bit of physics, whatever,
 202. so I think, have I done biology I would have gone deeper into it - so I just
 203. had like the basis, you know like, like when they talk about the sperm and
 204. stuff like that.
 205. **I:** ok
 206. **P:** Nothing into, nothing into - like, like I know my friend that did A'level
 207. biology, he told me, that you go more into detail about sex and or sperm
 208. and growth and menstruation and all these things but aah we hardly do it –
 209. not that much –
 210. **I:** ok - um - and after that, sort of your school years, is there anything else
 211. that you remember
 212. **P:** As in what?
 213. **I:** being sort of sexually informed?
 214. **P:** Ah, no. no I think that – uh - all I needed to know about sex education
 215. or about sex itself, I, I've been told of or heard of in my schooling years –
 216. you know –not - University wasn't like something new for me, like oh
 217. when you going to University you gonna learn something else, it's like, ok
 218. you know all about it now, you know the good things, the bad things, the
 219. after effects, you know like AIDS or pregnancy and stuff like that
 220. **I:** ok
 221. **P:** So like, I haven't learn anything new here and this my fourth year on
 222. campus, you know – I haven't heard of anything different
 223. **I:** right – and Who had told you – you said you'd been told or you heard
 224. of?
 225. **P:** No, but just like - I told you, like maybe from my brothers or
 226. overhearing them and their friends or - at school
 227. **I:** ok
 228. **P:** uh
 229. **I:** Can you remember any specific things that they told you?
 230. **P:** mmm - Nothing about them actually having sex but it always used to
 231. revolve around the porn they watched

232. **I:** ok
233. **P:** or the magazine they read or - nobody ever said that 'oh I had sex last
234. night', you know
235. **I:** ok
236. **P:** uh ok maybe in that aspect it's different here at university because
237. everyone is like free and independent
238. **I:** ok
239. **P:** so you do hear of nap overs, - nap overs are when a girl stays over in a
240. guys room
241. **I:** ok
242. **P:** and stuff like that or the guy stays at the girls place.
243. **I:** right
244. **P:** So, that maybe, that will be the only different thing I heard about. I
245. wouldn't say sex because it doesn't necessarily mean if they sleep over
246. that they're having sex, you know what I'm saying
247. **I:** ok hmm
248. **P:** but to a guy it sounds all macho and that to say that they had a nap over
249. **I:** ok
250. **P:** So, basically, they won't go into much detail but you know suspense,
251. so the worst you can think of - is yah may be he slept with - you know
252. **I:** ok
253. **P:** yah
254. **I:** That's a new word for me (laugh) nap over
255. **P:** oh ok -
256. **I:** I sort of -in being told about - sort of (unclear) I don't know, the topic
257. arouse out of a porn video or pornographic material, um what sort of
258. words would be used? Can you remember any sort of?
259. **P:** ok, firstly I would have very little input because I - I wouldn't - what
260. was going on, you know but uh - a lot of 'shit she was nice' or 'shit she
261. was a bat' as in ugly
262. **I:** ok
263. **P:** or uh - they would talk about different positions and stuff like that,
264. **I:** ok
265. **P:** yah
266. **I:** Sort of making you uncomfortable? (Laughing)
267. **P:** yah - uh - That th tha that (stuttering) always used to b be - um - they
268. mainly used to talk about whether the girl was hot or whether she was a
269. screamer or the positions - um the language also, whether it was English
270. or French, or German
271. **I:** ok
272. **P:** or whatever and then like the whole duration
273. **I:** ok - uh coming back to nap overs - there was something I wanted to ask
274. - um - the sort of whole macho, you said it was macho to say that you had
275. a nap over - um what's your sort of experience with - I'm not sort of
276. saying nap overs but your reaction may be to something like that?
277. **P:** oh - obviously you want to know exactly what happened, you know,
278. you don't want to be left in suspense, you want to know more, what

279. happened, you know. yas, um I'm not disgusted at all, I don't look down
280. at people that have nap overs or whatever. It's just still - what happened,
281. tell us, tell us, you just want to know more.
282. **I:** I'm just wondering, cos you said you'd been brought up in a traditional
283. Indian household
284. **P:** yah
285. **I:** uh - may be tell me more about that and we can come back to sort of
286. **P:** Well, ok -um - It's like I told you, I've been brought up in an Indian
287. household, I understand the culture and everything but when you live in a
288. foreign country, like X, you do tend to pick up some Western uh
289. ways
290. **I:** ok
291. **P:** and um other than the language, obviously we do adapt other kinds of
292. things or cultures I think - So, you don't - if, if you- maybe if you were
293. living in India or where ever you looked down upon people like this but
294. because you've been brought up in this Indian traditional way plus also
295. you went to a white school
296. **I:** ok
297. **P:** and um you've been taught white language and um - well not white
298. language - English and stuff like that, you are obviously open to other
299. things, you're not like very narrow minded, you know, you not going to
300. look down at others that do these things or stuff like that, so it it - I don't
301. now how it is for you guys but for us - It's like if I had to have a nap over
302. - I'm not gonna go home and tell my parents that I had a nap over- you
303. know - but I think with whites or blacks they are allowed to like have
304. girlfriends and stuff like that, so - their parents are even cool with their
305. girlfriends going over to their house and stuff like that - now when you're
306. from an Indian family -it - you've got to be engaged or practically married
307. before stuff like that can happen - Is that the same for you guys or ?
308. **I:** You guys as in being female or you guys as in my Indian background?
309. **P:** yah
310. **I:** yah I guess so - I could say the same
311. **P:** In that aspect it's very different, so you know, you used to these things
312. - the whites obviously - things aren't always strict for them or the blacks,
313. or whatever, you know. So, when they say they have nap overs, it doesn't
314. come as any surprise to me
315. **I:** ok
316. **P:** because, like when I was at High School, I was - um um - like there
317. were only 5 Indians in my whole High School
318. **I:** ok
319. **P:** so there was always like whites around me and stuff like that
320. **I:** hmm
321. **P:** and like - they they you just like hear from them talking, that there
322. girlfriends stayed over or like when I played cricket - the girlfriend used
323. to come and watch cricket with uh, with like my friends' parents, you
324. know.
325. **I:** ok

326. **P:** Now in an Indian family that will never happen –

327. **I:** ok

328. **P:** Your parents won't even know until like 20 years later or something

329. like that – but they like can be going out with someone for a day and their

330. parents already know - So even like I'm from an Indian background I'm

331. open, I, I used to these things, you know, western way of thinking or

332. whatever.

333. **I:** ok - Maybe we can go into a little bit more detail, my understanding of

334. the Indian culture is that, although there are quite a few similarities

335. because a lot of us has come from India originally, our grandparents have,

336. that there is still differences – maybe religious differences - or differences

337. in language or differences that stem from the the origin we actually come

338. from, maybe you can describe your

339. **P:** Well, ok. in my family, I don't know if you guys have this – but you

340. have casts - cast system

341. **I:** ok

342. **P:** whereby you have like the tailors, shoemakers, you know, like all that

343. different casts

344. **I:** ok

345. **P:** so like in my entire family as a whole, not just my immediate family,

346. like my dad, grandparents, my cousins and whatever that are in X. At first

347. it used to be big deal if someone once heard of – from our family - going

348. out with someone from another cast

349. **I:** ok

350. **P:** but obviously with time things have changed, because even in India

351. itself things are changing –

352. **I:** ok

353. **P:** So, now it's not about just being a different cast, as long as they are

354. Indians. It's ok you know um – what else – I can't think of anything lese-

355. the main thing is just casts

356. **I:** ok – um and anything else, how does that influence you bringing up,

357. how you've grown up?

358. **P:** um like at first when you were growing up - you obviously knew, ok –

359. these are things that used to happen around us – like - that if one of your

360. cousins was heard of going out with a shoemaker, you know because we

361. like - our cast is drycleaners and whatever. It was like you better not do

362. that when you grow - you better be like with a dry cleaning girl or

363. whatever. um so there was that pressure, oh shit if I get caught it's over,

364. you know, like I don't want to disappoint my parents, you know but at the

365. same time it's about my happiness and that - but the older people in our

366. whole family changed things because like someone married out of cast

367. and. I was always brought up thinking that I was going to have an

368. arranged marriage that there is someone that had a love, so, like through

369. that I could see my parents changing their whole outlook – because now to

370. them - it is not about arrange marriage or whether it's the same cast - it is

371. just as long as she's Gujarati or Indian

372. **I:** ok

373. **P:** you know, so, they never told us but before they would just tell us you
 374. needed a drycleaner girl, you can't have somebody else, it's not that I've
 375. noticed a change – it's because we've told – as long as she is gujarati –
 376. then it's good enough
 377. **I:** So, they actually told you
 378. **P:** yah
 379. **I:** ok when you say Indian – are you referring to - I'm assuming you are
 380. coming from a Hindu background?
 381. **P:** yah
 382. **I:** when you say Indian – do you refer Hindu or generally just Indian?
 383. **P:** uh including Tamils and Moslems as well
 384. **I:** ok right
 385. **P:** uh yah I say we all Indian - you know – we just different – like
 386. Hindus, Tamils, Moslems
 387. **I:** ok – and your religious background? How has that influenced – sort of
 388. the way you've grown up?
 389. **P:** Well, obviously uh
 390. **I:** if you practice – I'm not assuming that you do
 391. **P:** no um - with my religious background - like I've always been aware of
 392. what we can do and what we can't do as Indians, you know like
 393. **I:** hmm
 394. **P:** uh - like I told you, you you - I'm not saying that we have more respect
 395. for our parents than other cultures
 396. **I:** hmm
 397. **P:** but you just you worried about whether they find out or you just like
 398. more aware that you know that you not gonna – if you have a girlfriend
 399. you not gonna go and tell them because you know they won't be to
 400. chuffed about it, they'll be like - yah - maybe she's going to affect your
 401. work or whatever – uh – yah
 402. **I:** ok – um - and at University, you've sort of described as more free and
 403. independent,
 404. **P:** uh hmm
 405. **I:** maybe you can tell me more about that?
 406. **P:** uh yah – ok - like nobody knows you, you're from a different country
 407. **I:** ok
 408. **P:** how many people – even though this place is flooded with
 409. X – um - You basically free to do what you want, you know, like you
 410. could sit up until 3h00 in the morning and your mum is not going to phone
 411. you and say go sleep -because they're already sleeping - they don't know
 412. what you up to here
 413. **I:** uh hm
 414. **P:** You can go out – you can get drunk - you can go and get high, stoned,
 415. whatever
 416. **I:** uh hm
 417. **P:** and no one is going to tell you, you know, anything – so in that aspect
 418. you obviously independent - uh whether you have a girlfriend and that –
 419. the stories hardly go back home or of they do you can always just lie about

420. it and say no – it’s just a lie - someone lying. So in free and independent –
421. I mean that - nobody know what’s going on here – you know
422. **I:** ok
423. **P:** yah
424. **I:** ok and with regards to sort of – I guess your sexuality and how has that
425. impacted on?
426. **P:** uh - what do you mean sexuality?
427. **I:** uh - I suppose your explorations in relationships or not so much sort of
428. sexual experience but discovering who you are in a relationship – may be
429. **P:** Mmm, well like I’ve only been in just one relationship, the rest have all
430. been like arb things - you know – uh - so I wouldn’t be able to give you
431. like a fully blown explanation on that because I haven’t been in enough
432. relationships or like in a relationship long enough to, to make any uh
433. conclusions
434. **I:** ok
435. **P:** but uh yah - it is nice to have someone, you know, uh - nothing –I’ve
436. never experienced anything sexually but, but just to have someone – uh
437. yah - I don’t know what else to say.
438. **I:** I think my question – I think phrased it wrongly – what I’m trying to ask
439. would you say that I suppose your experience with relationships whether
440. they - are purely platonic or uh I suppose based on attraction or love, um
441. has that contributed to your education um in terms of sexual education?
442. **P:** uh no - not really.
443. **I:** ok
444. **P:** No
445. **I:** ok – right -Is there anything else you want to add? (laugh)
446. **P:** No - I think - I told you - everything
447. **I:** I sense this is sort of uncomfortable, uh - nervousness
448. **P:** yah – just got up so -
449. **I:** (laugh) – it is a bit nerve wracking – having a tape-recorder as well –
450. There is nothing you liked to ask may be
451. **P:** No uh
452. **I:** I think I’ve covered everything - There is no specific situations or um
453. recollection of any events that you can remember that may have
454. **P:** as I said – I’ve told you everything – so -
455. **I:** ok – I’m sort of curious about your understanding of sort of being
456. sexually informed – I find it quite interesting that you sort of um – that
457. you sort of locate it in sort of the sexual act – as opposed to a more – what
458. people say -includes the emotional or it includes the bonding or
459. relationships –um that sort of thing –wh –or what makes you think that
460. sexually informed means referring to sexual act
461. **P:** mmm – I just think, to me, sexually informed means like the
462. understanding of sex, like, what it means to have sex
463. **I:** right
464. **P:** or what it means to do it or not or yah
465. **I:** And have your parents ever sat down with you?
466. **P:** No, no never

467. **I:** (Laughing)
468. **P:** No, they've never. They just assumed that you've learnt it at school,
469. you know
470. **I:** ok
471. **P:** and their assumption is right because you have
472. **I:** ok - You have as in from peers or
473. **P:** No, no from, from teachers
474. **I:** From teachers
475. **P:** yah, like I told you, like that guy from the Ministry of Health came and
476. spoke to us.
477. **I:** ok - would you regard that as enough or do you feel confident with that
478. amount of information?
479. **P:** yah – definitely
480. **I:** ok - and when you're a parent, would you do anything different?
481. **P:** um yah, I would - I would, I think - it will be just like sitting here and
482. talking to you about it – it would be like very nerve wracking - because
483. you'd be - not embarrassed but shy to talk to your children about it –
484. because you know - no one spoke to you about it, you know, other than
485. some arb Ministry of Health guy.
486. **I:** ok
487. **P:** uh - but yah - I think it is important as a parent to inform your children
488. about it.
489. **I:** ok
490. **P:** So, cos when they hear it from you it is different, you know, it comes
491. from somebody that they know
492. **I:** hmm
493. **P:** and in this way if you open up to them maybe they buy in the situation
494. they can maybe approach you I'm not saying they will - but maybe they
495. can. And that's very important to have a relationship like that with your
496. children. Like, as I told you, I think that's how the whites do it or that's
497. how the blacks do it
498. **I:** ok
499. **P:** um their parents must have told them about it so, hence they can be
500. open with their parents.
501. **I:** ok
502. **P:** I mean in our situation is not like that, so
503. **I:** Do you think Indians in general - I suppose the youth is becoming more
504. sexually experienced or
505. **P:** yah I think yah
506. **I:** ok – in that sense – it would be – it would be actually a necessity to sit
507. down
508. **P:** yah
509. **I:** ok
510. **P:** Definitely
511. **I:** I was thinking of something else I wanted to ask, I've forgotten –um –
512. oh yes – I remember – there's sort of this understanding that if you don't –
513. I read about it at least that if – amongst Indians that if you don't tell your

514. children or or – it’s on a need to know basis – when they need to know
515. about sex – then that’s ok - but if you do tell them about it, then it will sort
516. of encourage sexual experience and um
517. **P:** I think that mainly depends on the individual
518. **I:** ok
519. **P:** what kind of person they are, you know, like maybe for some they
520. become more aware maybe some of them would want to know, that want
521. to go and find out for themselves exactly what it is - Some just might
522. restrain from it some might go for it, it just depend on the individual – I
523. think it’s unfair to make any generalizations
524. **I:** ok right – I think that’s about it -anything you want to add?
525. **P:** No, nothing
526. **I:** ok

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(End of Interview)

Appendix I: Interview 6

1. **I:** Maybe you can start by telling me a little bit about yourself and background
2. wise and – if you
3. **P:** Well
4. **I:** if there are any questions you have
5. **P:** I think it is pretty clear - I don't think I have any questions -um - I am 21 years
6. old, I am an X citizen, I have lived in South Africa all my life, so,
7. **I:** ok
8. **P:** - so I have good cultural background either way, (laughing) um - and yah –
9. basically, I don't know what else I can tell. I've been at Rhodes for 2 years this is
10. my 3rd year
11. **I:** ok
12. **P:** academic –
13. **I:** ok -um - we can go straight in then – um - maybe you can tell me about your
14. understanding of sexual knowledge or what it means to be sexually informed?
15. **P:** Sexually educated, well, - um - let me think – I think it, it entails knowing, you
16. know, what sex is, and the limitations that it has um also other than like, you
17. know, the nitty gritty of what sex is, I think it is also um you know, the
18. consequences of sex, like pregnancies, knowing all the limitations and things like
19. that, STD's, you know HIV/AIDS - being such a pivotal factor in like sexual
20. behaviour now
21. **I:** ok
22. **P:** it is knowing almost every aspect of it, yah, - 'cause you know, I think it's,
23. it's a bit um different, like people my age being, you know, sexually aware and
24. people who or children like, you know - there is a slight difference, I think, yah.
25. **I:** And how did you come to this understanding?
26. **P:** Sexual knowledge, um (laughing) well – let me think - that's a bit
27. **I:** broad
28. **P:** yah
29. **I:** if you want to maybe go right back to the beginning, like
30. **P:** ok – when
31. **I:** um - what's your earliest recollection of, of sexual education, whether it be
32. formal or informal.
33. **P:** ok I can start by saying that my parents have still not have the sex talk
34. (laughing). Coming from an Indian background it's –you know sex is very taboo,
35. sex is very taboo and you know, Indian parents generally think, you know, if you
36. tell children about sex they going to try it out and things like that, which you
37. know, I would have preferred it if my parents told me but um my earliest
38. recollection is formal, you know, sex education, school, you know, I think we
39. went Sub A or Sub B, you know, and they use little books, and it's very cute, and
40. you know. It was never like - I can't - it wasn't something that was a big thing, it
41. just happened, you know, um most of the sex – um - like my knowledge about
42. sex, you know, was formed from school and friends, you know, little girls – you
43. know - you get to 13 and sex is like something you discover (we laugh) and things
44. like that.

45. **I:** I find that interesting – maybe you can tell me more about that sort of you get
46. to 13, and sex is something you discover.

47. **P:** Well, yah, you know, 13, so to say, you know, your hormones start like raging
48. uncontrollably (laughing) and you're in Std. 5, or you know, the time where boys
49. -you start (laughing) um you start um noticing the opposite sex – and like you
50. know and that's when, that's like almost a secondary phase where they teach you
51. sex again um they give you another like bout of formal sex education and yah you
52. just become all embarrassed and start like getting little in jokes and stuff like that,
53. you know

54. **I:** yah, that is basically sort of like it - sort of Sub B, what what age is that?

55. **P:** Sub B Sub B is about what Std - 6, what 6 7 yah

56. **I:** 6 7 and then at 13

57. **P:** yah.

58. **I:** 6 7 they probably introduced you to books

59. **P:** Yah, and I mean ... yah

60. **I:** like how does one become pregnant or what sort of material?

61. **P:** Things like, how how were you born, you how were you made and things like
62. that

63. **I:** ok ok

64. **P:** and um - I think yah at 6 and that - they concentrate on like you know, how
65. you, know conception and things like that, where as 13 you're getting older

66. **I:** ok

67. **P:** and you're entering your teenage years which is like danger zone - according
68. to parents for sex um and that's when they start telling you about STD's and you
69. know using protection and condoms and things like that, yah

70. **I:** ok, alright -ok -What sort of school did you go to?

71. **P:** I went to, well, I was, I lived in X most of my life and um it is one of the
72. schools, well it was one of the first schools to accept non-white students in, so I
73. come from a very - multi cultural background you know, racism was never an
74. issue and things like that you know, it was a nice mixture of white students,
75. Indian students, black students –

76. **I:** ok

77. **P:** Chinese – you know

78. **I:** ok right – you spoke about, you would have preferred your parents to have
79. given you the sex talk

80. **P:** Yah, -I mean like my, the fact that my parents have still not – well – I can't
81. really say my parents –I think my mother, the fact that my mother has still not
82. actually like formally spoken to me about sex and things like you know, every
83. now and again she will like 'oo hoohoo', look at that - in a movie or something,
84. you know, "Oh, my God what is happening, doesn't she know" I mean – you
85. know -um I would have preferred it because it would have made me a lot more
86. comfortable talking about like my feelings towards sex with my mom, I mean I
87. would never talk about sex with my mother, even now, I mean, I don't think I
88. want to, you know, when I get married I'm probably going to - It's something that
89. we will very briefly - but um yeah I think if she had spoken to me about it I think
90. our relationship would be a lot closer, I would feel more comfortable talking to
91. her about boyfriends you know and even now like my parents maintain that I will

92. have a boyfriend only when I'm 25, which you know, so I've kept like the fact
 93. that I have boyfriends from them and things like that - you know
 94. **I:** right um - other reasons that you would have preferred them to have spoken to
 95. you rather than maybe friends?
 96. **P:** um - well, you know, what what do 13 year olds know about sex - I mean well
 97. -ok -obviously - nowadays you know, a 12 year old, you know, can have
 98. experienced sex, you know, obviously it was a bit different back then in my time,
 99. you know, it's like - you feel so - insecure like, you know, when - discussing sex
 100. at that age, I mean, I remember feeling I'd never had it, I'd never had it,
 101. I've -let me think
 102. **I:** (laughing) don't worry
 103. **P:** yeas I'm trying to think how do I word this -um - if my parents had
 104. spoken to me about it, I would have felt more comfortable and more
 105. secure on my views, like you know, and even though like views as such at
 106. 13 years old age is a bit dodge but - like at least I would have known - you
 107. know - this is what sex is, you know, it's nothing dirty about it, or you
 108. know, it's how it's perceived and thinks like that.
 109. **I:** ok -hm -you spoke about your mum - the relationship with your mom -
 110. did she ever - for most girls we have the common sort of menstruation
 111. talk
 112. **P:** yeah
 113. **I:** or you're going to get your periods soon - did that ever happen to you
 114. or did you get that talk from someone else -or through friends or?
 115. **P:** uh - for me, ok well, when I was younger - I had friends who were
 116. older than me I had friends who were um about 2, 3 years older than me,
 117. **I:** ok
 118. **P:** - so they'd experience like periods a lot earlier than I did
 119. **I:** ok
 120. **P:** so my first knowledge came from them and then when I had my
 121. periods - at it was like 11 -um - you know, my mom - I don't think my
 122. mom actually told me like what it was and stuff, I mean -
 123. **I:** ok
 124. **P:** I think just, it just happens naturally, I mean she didn't explain - you
 125. know this is your body, this is your body reacting and you're becoming a
 126. woman, and you know, the whole like ovaries and uterus thing,
 127. **I:** ok
 128. **P:** um yah, she didn't go into the biological
 129. **I:** ok
 130. **P:** - reasons for why I was menstruating but - yah, I mean, you know,
 131. even then, at that stage, had it like you know, ok it happens because wha,
 132. wha, wha ...
 133. **I:** ok
 134. **P:** Yah.
 135. **I:** I'm quite interested in that because, I don't know in some way it is
 136. related to understanding your body, and understanding sex, sexuality
 137. **P:** yeah
 138. **I:** um - it's quite interesting that you say you mom sort of in a way - it

139. was something that passed by and was never really acknowledged or-

140. **P:** Yah ... I don't know, - in my culture it's not – you know - like a girl

141. getting her periods – it's not really something that you celebrate or it's not

142. a bad thing, it's just something that happens, it is a natural thing, so - um

143. my mom didn't tell me what um the biological – um – you know –

144. meaning of it – what it was - but my aunt, who is like a second mother to

145. me, you know,

146. **I:** ok

147. **P:** she's lived with us for a long time – um - she was the one who told me

148. **I:** ok

149. **P:** yah, so that's basically.... But I mean by then like I knew what it meant

150. **I:** ok - and after that, after sort of – your thirteen year - another sort Of

151. class at school, sex education class, what was that about? um

152. **P:** That was, um let me think, that was Std. 5, that was when we went into

153. High school

154. **I:** ok

155. **P:** and you know we went Std. 6 and we were the babies at the school and

156. you know, teachers I think felt it was necessary for us to have - what was

157. it called, it was life education skills

158. **I:** ok

159. **P:** and things like that and you've find out – it's where you study about

160. career choices and things like that and one of the first things we studied

161. was sex education and they showed us a very embarrassing video, (we

162. laugh) it was traumatizing (laughing)

163. **I:** Why was it traumatizing?

164. **P:** That was because um when, in - when we were in Primary school they

165. divided us up into boys and girls

166. **I:** ok

167. **P:** and they would give us a little talk and then this was the first time that

168. it was a formal viewing of sex education with like the opposite sex, and

169. like you know, in standard 6 - you're 14 and boys were disgusting and

170. irritating and you know you like, "Oh, my God" the jokes the flew there,

171. you like, - it's embarrassing, yah. (laughing)

172. **I:** I can imagine

173. **P:** yeah

174. **I:** ok - so they showed you a video of

175. **P:** Yeah - and I think we had like a class discussion – I mean – when we

176. had – physical education classes – you know – if we didn't go play netball

177. whatever – sometime we'd have little talks with our like teacher

178. **I:** ok –can you remember what sort of video it was?

179. **P:** It was a cartoon (laughing)

180. **I:** ok

181. **P:** - anyway, I think, I can't remember it was some actors, an old actor,

182. who or actress who um who was narrating it, - yah it was just an

183. embarrassing cartoon - it was like " oh my God" – yeah (laughing)

184. **I:** ok – and any other –can you can recall anything else during your

185. schooling years?

186. **P:** About sex education um –
187. **I:** Or anything that may have contributed to your understanding of-?
188. **P:** um – let me think - well, - I think definitely with like menstruation - um
189. - I got to know a lot more understanding when we did - um Std. 9, I think,
190. biology
191. **I:** ok
192. **P:** I mean like - we got to know everything like you know, you know your
193. endometrium and things like that –
194. **I:** ok
195. **P:** -that's that's something that I found really helpful, like you know, I'm
196. hoping that, you know, when I have my kids or perhaps imparting
197. knowledge to my niece or nephew or whatever, you know, I'll be able to
198. say, you know, this is what happens and give them a fuller understanding
199. to what's happening to their bodies, well my niece you know,
200. **I:** ok (laughs)
201. **P:** and things like that.
202. **I:** ok -and friends –um - how does that relate, your relationship, you said
203. at thirteen you sort of talked about sex
204. **P:** yah
205. **I:** but how - later on, did that contribute to your understanding of
206. sexuality?
207. **P:** uh – I don't understand
208. **I:** - later on during your schooling years
209. **P:** yah
210. **I:** I imagine you must have formed close friendships
211. **P:** oh yah, yah
212. **I:** and how did that contribute to your sexual education?
213. **P:** Oh, um ok - well, obviously some contributed more than others like um
214. - um there were, I had friends who were sexually active in school and like,
215. you know, every now and again they'd be like, 'oh you know' - tell –
216. impart a little wisdom to my way and things like that
217. **I:** ok
218. **P:** yah you know, you get to know a lot more in school because of that,
219. um I can actually say that most my friends were sexually active –
220. **I:** ok
221. **P:** - most of my - actually no I can't – a good number of my friends were
222. sexually active in school by Std. 8
223. **I:** right
224. **P:** - yah and like then of course then you had like the virgin crew – who
225. had like - we had our little discussions and stuff so - yah, so um – sexual
226. knowledge, yah I mean basically like you know, your in high school, you
227. read Cosmo and you just slowly mature without you you – without you
228. even like knowing it
229. **I:** ok
230. **P:** and I can't tell you like where or I got my sexual knowledge
231. **I:** ok
232. **P:** it just happened like, you know, Cosmo, watching movies, talking to

233. friends, media, education, things like that
234. **I:** and I'm assuming now – in high school you weren't sexually active or?
235. **P:** No, I wasn't and I'm not
236. **I:** ok - So how did you feel about your friends being sexually active or a
237. lot of the girls being sexually active?
238. **P:** um - at, like, the first time a very close friend of mine said: "I'm
239. sleeping with my boyfriend", I was like – "Oh, ok" - "Aren't you a bit
240. young?" and she was like – well you know a little conversation ensued
241. about that
242. **I:** ok
243. **P:** but um – you know - I've been taught, I've been brought up to like
244. accept most people's - actions and stuff
245. **I:** ok
246. **P:** so - yah, I didn't judge or it wasn't like overly shocked, or I didn't like,
247. my mind, it didn't prey on mind for too long
248. **I:** ok
249. **P:** it just happened, yah
250. **I:** right - the perception, probably an inappropriate question to ask now,
251. but the perception of sex being dirty
252. **P:** Yah
253. **I:** how, what was your relationship to that perception?
254. **P:** um - ok- see this is where my cultural background comes in to play like
255. Western ideology, well Western thought is like, you know, it's not that
256. bad, I mean it's natural process and, you know, it's a human need, why
257. call it dirty, you know, it's basically just like smutty magazines and you
258. know, peoples own like perceptions that cause it to be dirty and then of
259. course you have um in direct opposite, Indian or, you know, Eastern
260. ideology saying -sex is taboo - um - it's dirty and - things like that – um –
261. Now my mom, like my parents believed that - no my mom still believes
262. that, you know, you talk about sex to your young daughter she's going to
263. go out and have it, or you know
264. **I:** ok
265. **P:** it's a stupid id - thing to think, I mean, I get so upset with my mother, I
266. mean I really wish I could, like you know, trust her enough to talk to her
267. about it but you know, it's old school mentality, so I can't –
268. **I:** ok
269. **P:** - do anything like that, um I mean, yah - India is like - it's so –
270. protective - you know
271. **I:** ok
272. **P:** um my parents are fully Indian um - you know, they lived in India
273. most of their life
274. **I:** ok
275. **P:** and then you know - when they came here how can you not – you know
276. - bring over that - that type of thinking um – yah
277. **I:** Do you think it would be different if they were sort of like second
278. generation or third generation?
279. **P:** um perhaps, - um yes - I think definitely because as it is my parents

280. even though compare to some of my like South African friends um but by
281. their standards my parents are strict - like I know my parents are very laid
282. back, I mean you know, at least they are saying to me you know - you
283. won't have an arranged marriage and you know, you can marry who ever
284. you want and you know, you can have boyfriends just until you know, just
285. only after you know at least you can stand on your own two feet, they
286. believe in like you know, women - being empowered and things like that.
287. That way they very understanding and open minded
288. **I:** ok
289. **P:** and yes if they were given enough time, if they were second generation
290. Indian you know
291. **I:** ok
292. **P:** I think they would be, I would have, like I would call maybe have a
293. perfect like relationship with them, I think there would be a lot more open
294. minded about what they taught their children and stuff.
295. **I:** ok
296. **P:** yah
297. **I:** alright – um - I just want to go back now you talked about sort of
298. quickly you mentioning about marriage and how it would be like a passing
299. sort of moment where you would have talk about sex perhaps with your
300. mother
301. **P:** yah
302. **I:** do you have an anxiety about that?
303. **P:** um well, um I'm trying to think, like um - um - when I get married, or
304. if I get married (laughing) that way yah, um I think some where along the
305. line like I wish that I would, like you watch movies where, these olden day
306. movies where like mother sits her little virgin daughter down, and you
307. know,
308. **I:** hm
309. **P:** and she like imparts her knowledge and says you know 'it's really fun'
310. (laughing) and things like that and I mean I get a bit um anxious that like I
311. won't be able to have that conversation with my mom
312. **I:** ok
313. **P:** I doubt that she's going to tell me like, you know, the joys of sex or
314. anything (laughing) um but - um like maybe like in normal Indian families
315. like you know if you haven't been to an Indian wedding you know, they
316. will have like these little riballed jokes about sex and um on the
317. honeymoon and stuff like that and you know, maybe something like that,
318. something like that will pass but as like a - a concrete conversation on like
319. you know, this is what to expect and I don't thing that will happen, - yah.
320. **I:** I always wondered 'cause I always think about um me being also of
321. Indian descent
322. **P:** yah
323. **I:** I wonder what it would be like when I get married, is my mother gonna
324. sit me down and say: "So um dear" (laughing) so this is what sex is about'
325. (laughing)
326. **P:** (laughing) I think, I think our parents you know, I think they live in um

327. blissful ignorance about what we do and like what we know and - um I'm
328. sure, like I can picture my mom saying "I'm sure you know everything
329. there is to know" so like in as in - not that I have experienced sex but that I
330. have friends who are sexually active and that you know - I watch movies
331. and things like that
332. **I:** ok
333. **P:** so I know what sex is about so I don't think she'll feel as if she needs to
334. tell me
335. **I:** ok alright - In your relationships also um that you had, have had
336. relationships keep them - sort of - I suppose a secret in a way
337. **P:** Oh, yah definitely I have had to
338. **I:** um and I can understand that but - but how, - how is that - your
339. relationships - uh I don't know what age you started going out, how, how
340. has that helped to sort of maybe just understanding the relationship
341. sexuality, the whole I mean - you know - the whole lot
342. **P:** um - when did I have my first boyfriend, I had my first boyfriend in
343. Std. 7 ok - and um - um yah well, in Std. 7 - little innocent person - the
344. first thing I thought holding hands was just horrific, I mean I broke up
345. with him the next day (laughing) so um - let me think, ok - I think it's just
346. recently like - that I - when I got into University that my relationships
347. have liked moved from you know, just kissing to you know - like the next
348. level whatever you want to call it and um - if anything like - you always
349. read how people, - how um what, in the heat of the moment you can't
350. control things and you know you end up having sex and like I know that
351. that - is - I'm sure it's true for some people but like I know - for a fact -
352. that for me like I can say stop, no, you know. I actually want to be a
353. virgin, I am a virgin right now, and I mean there are times when, you
354. know, things could have gotten out of hand but they didn't because my
355. own views, you know, it has to be someone I love and trust ok I might not
356. marry this person but if I can trust him and um I know that he loves me
357. then you know - I probably if I've been going out with him for a long time
358. could maybe I feel like - it's the right time, you know, to sleep with
359. somebody or someone - but um sexual knowledge, yah like, - from going
360. out with guys in University um I've come to understand like male
361. sexuality a little bit more -
362. **I:** ok
363. **P:** like you know, as a female - you know - you get told like you know, be
364. careful wha, wha, wha and then -
365. **I:** ok
366. **P:** yah, I think you have to go out with a guy and reach that certain level
367. to find out ...
368. **I:** that's very interesting - I mean if you can tell me more about that, sort
369. of understanding of male sexuality
370. **P:** Male sexuality um (laughing) it's (laughing - diplomatically and
371. unembarrassingly um (laughing)
372. **I:** it's ok it's all confidential (Laughs)
373. **P:** ok - um - let me think like - um - in all yah, one of the generalizations

374. about female sexuality is that we can't control ourselves and like you
375. know it's men who are always in, in control and they're the ones who are
376. like initiators and you know, some, some of my relationships in University
377. you know - it's not true, you know, these are, these are stereotypes but um
378. - you know - yah male sexuality is not as rigid and you know um straight
379. down the line as people like ...
380. **I:** I would think it the other way, that men actually lose control ...
381. **P:** yah - see see - that's the thing -
382. **I:** in terms of...
383. **P:** most of the things that I've heard is are like, you know, women are the
384. ones who
385. **I:** ok
386. **P:** are yah - not the straight and narrow -so
387. **I:** right (laugh)
388. **P:** so that's my like - thing on male sexuality -
389. **I:** ok - that's very interesting - we do assume a lot about the other sex
390. **P:** yah
391. **I:** and when we get into relationship it actually challenges our views and
392. that in a way also contributes to our understanding of sex and relationships
393. **P:** Like - I'm in third year - I've had 3 boyfriends in Varsity and um like -
394. not one of them has um said to me - you know - do you wanna have sex
395. or has pressured me or you know, I've never felt as if I needed to have sex
396. with them
397. **I:** ok
398. **P:** right, they've never pressured me and that's another thing, like you
399. know, male sexuality it's not um - quite as - like you said out of control as
400. um some people would see it - like they don't want it all the time
401. **I:** ok
402. **P:** and obviously - you know, they don't need it all the time because you
403. know, I never had to - yah
404. **I:** um I'm assuming are these all Indian males or?
405. **P:** No, these are - 2 white males and 1 Indian, yah
406. **I:** ok right - I suppose this is my own assumption that you assume that
407. Indian males and females goes through a similar thing in terms of of
408. negotiating our sexuality in relationships like how far would we go um -
409. that's why I'm interested in whether
410. **P:** um yah, well my Indian boyfriend we were both, we were both virgins
411. and um
412. **I:** ok
413. **P:** yah and um - I mean we were both like mature enough, the thing is
414. with me I physically I know I'm ready to have sex
415. **I:** ok
416. **P:** it's just emotionally I know that it would be a bit of a if I didn't trust
417. the person and if I didn't know that he loved me it would be - I would feel
418. regret the next morning or the next day and yah that's what, that's
419. probably what's holding me back like I haven't found - someone who I'm
420. totally comfortable with

421. **I:** ok
422. **P:** and I think that was probably he's um actually I don't know what, he's
423. (laughing) I'm assuming that was his um um reasons as well for not like
424. wanting to have sex with me, you know or wanting to have sex with
425. someone because - um guys know that if you - if you going out with a
426. virgin and you sleep with her you like, you become their, their first and
427. that's a big thing like you know, a girl's first is someone you know, they
428. stay with you for life, you know
429. **I:** ok
430. **P:** so to say - I mean in your mind, like you know - I lost my virginity to
431. this man, you know, most of the time it's someone that you fell in love
432. with and ...
433. **I:** ok
434. **P:** yah
435. **I:** right -um - I'm also interested in how religion features in this or if or
436. not?
437. **P:** I am Roman Catholic
438. **I:** ok
439. **P:** at the moment I am not practicing - um - actually no, no why use a
440. euphamism -I'd rather think that I'm agnostic -
441. **I:** ok
442. **P:** I have not - had the courage to tell my parents this - so every Sunday
443. they phone me I have to lie to them and say "Yes, I have gone to church"
444. and you know, I feel very guilty and but that's just Roman Catholic
445. Ideology coming into it um - when I was young, I don't know, I really
446. don't know how to say how religion has played a part um obviously you
447. know, Roman Catholic - church, um
448. **I:** ok
449. **P:** you know, no sex before marriage, no condom use, things like that um I
450. think maybe that tied in a little bit to my, 'cause my parents are staunch
451. Roman Catholic's I mean we've belonged to a long line of Roman
452. Catholics, you know - scary people - in general (laughing) and um yah it
453. had, maybe it's like interwoven somewhere a long the lines of what my
454. parents taught me but - because religion no longer plays a very important
455. part of my life
456. **I:** hmm
457. **P:** - I can't say that it's had a impact on like my view on sexuality.
458. **I:** ok alright - I'm just trying to think is there anything else - any other
459. recollections of learning about sex or anything that you think is connected
460. to it
461. **P:** hmm- I have an older sister - we're only 2 girls in the family and um
462. now - it's just strange because you grow up thinking, you know, your
463. sister and you are very alike and you probably have the same - you know,
464. believe system, considering, you know, we're brought up in the same way
465. um - but there is some things like I didn't at - at a certain age like you
466. know, you don't want to think about you know, your sister as like being
467. sexually active or you know, even like having a sexuality so to say

468. **I:** hm
469. **P:** and um when she was, let me think, how old was she, when she was 25,
470. um she fell in love with someone and she had sex for the first time and –
471. like she only told me about - much later
472. **I:** ok
473. **P:** like she's 27 at the moment, - she told me perhaps like a year
474. afterwards, yes, I was sleeping with him, da,da,da, you know, and like
475. even though I say I have a very open mind, I was like, "Oh, my God, my
476. sister is having sex, that's terrible" (laughing) I was like "Oh, my God,
477. why is this happening", you know, "shame my poor parents don't deserve
478. this", that kind of thing um but yah, - I don't know...
479. **I:** I'm interested in why you say 'my poor parents don't deserve this'
480. (we laugh)
481. **P:** Because it's - my parents were ever to find out that you know, - that
482. my sister was not a virgin, you know, and that she had slept with someone
483. - it would - break their hearts, I mean my mother would go berzerk, my
484. dad I think would have an anuresis or something (little laugh) and um –
485. It's just because in Indian families you know, the girl is supposed to be
486. like - this - prize you can give away to someone, you know, give away to
487. someone
488. **I:** ok
489. **P:** hopefully at some point um - and yeah, it's a reflection on the family if
490. like something - if the girl has sex and I mean you know, because sex is
491. such taboo in Indian culture and, you know, sex before marriage is
492. frowned upon, you know, and she will be frowned upon and therefore it's
493. a reflection on our parents and family, you know, big skandaal and yah –
494. and things like that I think they would be very disappointed and they
495. would probably, you know, question like, you know, what on earth did we
496. do wrong, you know, they probably do the whole, you know, we've spoilt
497. you too much - or things like that ...
498. **I:** ok right - I find that quite - in a way challenging because there is always
499. this male versus female – what males are allowed to do and what females
500. are allowed to do
501. **P:** Yah
502. **I:** I'm not sure how you feel about that.
503. **P:** ok- In Indian society I think it's disgusting - the amount to which guys
504. can get away with things than as compared to us, like I belong, I'm a
505. Maliyali which is the south Indian um – tribe, clan –
506. **I:** ok
507. **P:** group – like a group –there we go (laugh) It's like no no it's not a tribe
508. - um and I live in X and it has a very big Maliyali¹ community, now,
509. I try and avoid these people as much as possible because - they are – small
510. minded and they are honestly gossip mongers of note - but um - it's it's
511. interesting like, - I had a friend, or you know, I don't much really like him
512. um a classmate whose Indian, whose Maliyali, and um when we were in

¹ Not certain as to the spelling of this word.

513. school, I remember, there was a big scandal, so to say, about him – you
514. know, he apparently, he slept with um a black girl or something like that
515. and - that story was just, I mean it is true, I know it's true, you know, - um
516. he's parents found out like you know, - through rumors and stuff these –
517. news travels - but it's amazing like that was just squashed down so
518. quickly, I mean, you know, you never hear about it, my parents, you
519. know, didn't even hear about it and
520. **I:** ok
521. **P:** I mean that's something um - and then um - for example - yah for me,
522. I went to Germany in in Std. 9 and um one of the rumors that was
523. circulating in the Indian community was that I went to Germany to visit a
524. German boyfriend that I have and I mean that spread like absolute wild
525. fire and that got back to my parents and my mother thankfully was like,
526. "Oh God these people are so stupid!", you know
527. **I:** ok
528. **P:** like in that sense and I mean - yeah guys can basically get away with
529. murder compared to us and - not only that but I mean the little things who
530. we hang around with um what we do with our spare time the clothes we
531. wear like, when I go home - I generally, - do a whole different wardrobe. I
532. wear jeans and I try and wear long sleeve tops, I mean I can't go out um in
533. a shirt and a sleeveless top, you know, without my mother saying "Oh
534. God what will people say", you know, I don't want like her to tell, I
535. definitely don't want her to tell me, you know, you think this is bad see
536. what I wear on Friday nights when I'm in Grahamstown, you know, I go
537. out, like just, you know, just with totally a lot less clothes, I mean, so to
538. say
539. **I:** ok
540. **P:** yah - and I mean - guys can basically do what they want and I mean –
541. when - guys like, I tried to think like - oh, yah when I go and visit friends
542. um they live in like this little comm. -, like colony, so to say and it's
543. mostly Indian people there - I go driving and I drive alone - now I usually
544. get like strange looks, like you know, what on earth is this girl doing
545. driving alone to –her parents are so irresponsible wha,wha,wha, - a friend
546. of mine you can drive, you know, he's what, younger than me and he
547. drives and you know, it's nothing, it's like oh, well, you know, that's a
548. man for you, you know, very independent, very good, you must be proud
549. to have a son like that - you know, it's absolute bullshit, you know,
550. (laughing) so, so I really feel strongly about that, - yah
551. **I:** yah, I find that – yah - it's quite interesting, to see the difference, in a
552. way it's almost as if our family controls our sexuality
553. **P:** yah
554. **P:** and not just our family, our community
555. **P:** yah- - um -oh, definitely, I think definitely in my community – I mean
556. if they knew - -like I have very close Indian friends who are sexually
557. active
558. **I:** ok
559. **P:** then, yet again, you know, they are first generation Indian, you know,

560. they weren't born in India – they were born here just like me and you
561. know, if they, if like community at hand like you know, gone wiff this girl
562. is not a virgin or that girl is not a virgin, you know, - like the family would
563. become like social pariahs you know, it would be terrible, you know, it's
564. (.) not pleasant
565. **I:** Yah, it's quite a whole pre marital sex, it's quite still so strong despite, I
566. mean I was told that when I initially wanted to - to initiation this project
567. and um the whole idea was very interesting in that (unclear – softly)
568. before and a lot of the Indians on campus are sexually active and I was
569. quite shocked by that because I would assume most of the girls are not but
570. clearly I obviously been away from social scene too long (we laugh)
571. which is actually why it startled me that, you know, there are lots of girls
572. who are - and yet – what - you know, where are we getting our sexual
573. knowledge from and what are we basing it on
574. **P:** I know, like this going to sound really awful – but this is like – a truth –
575. that, you know, it sort of unsaid - that people who are Indian like um –
576. there is like a definite rift between Indian Indians and South African
577. Indians and I mean, you know, and so like - I consider myself - can I just
578. call myself Indian (laughing) there we go um - consider South African
579. Indians to be - because they're South African because they're like, what
580. 5th generation, 6th generation their - almost um - impure because um they
581. have a lot more Western Ideology, you know, rather than Indian Ideology
582. **I:** ok so they relate more to a western culture
583. **P:** yah, there we go, and um - where as, you know, Indians, like you
584. know, come from India their children are mainly taught Indian ideals and
585. opinions and you know - They would like to think, you know, that we are
586. minimally, you know, affect influenced by Western thought, I mean
587. **I:** But is that true?
588. **P:** um well, my parents don't see it like that, you know, my parents
589. understand that,
590. you know, it's basically, you know, it's more, I'm more South African,
591. not more South African um I'm more – I'm neither so to say, um – ok for
592. the sake of this I'm more South African than I am Indian, in my, in my,
593. world view um
594. **I:** Ok
595. **P:** - but like my morals have been in – that have been entrenched into me
596. are more Indian than South African, so to say
597. **I:** ok
598. **P:** and um yah, so like - I was talking to a friend of mine, no she is like
599. really hectic Indian, I mean she is scary, (laughing) on the side of being
600. scary Indian um and she was, she said, that you know, it was not
601. particularly um surprising that South African Indians are more sexually
602. active or you know, sleep around - was the term she used, um you know,
603. than we do, meaning her and I, I was like “My, God this is scary”, yah and
604. I mean, - I can't, I don't know like - where she gets that from, I mean, I
605. can see somewhere how she, how people like that think - but I mean it's
606. never been an issue for me, so uh I don't know um but yah, there's

607. definite rift between South African Indian and people from 1st generation
608. or come from India.
609. **I:** I was thinking that must arouse a lot of guilt in the sense that, I'm trying
610. to imagine if I were 1st generation Indian and I had a friend who obviously
611. had similar standards or values instilled – for something like that to be
612. said – I would feel incredibly guilty – If I – sort of – I suppose –partook in
613. sexual practices – may just not other than penetration –but I can imagine –
614. there must be that sort of – like how much do I say to my friends or not
615. because there's this – what's allowed and what's not allowed
616. **P:** hm yeah - well, this is a person who I know, from home and other than
617. like you know, saying hello to each other every now and
618. again and having like having coffee together, and talking about whatever,
619. um we don't travel the same social circles and yes, you right, I mean um –
620. I don't think I felt guilt like at when she said that to me, I was just like
621. oooh ok - make sure, make a point, you know, point out like not to tell
622. her my little like history type of thing, you know, all I could have think
623. about was God, what on earth would she think of me? - like you know,
624. like if I had to tell her, if she knew like, you know, sort of things that I've
625. done or you know, or sort of things I know that have been done and things
626. like that - and um yah it's definitely not guilt, it's just like ok
627. **I:** You become more conscience though
628. **P:** yah - yes I do and I found myself being a lot more careful about what I
629. say and around her but I mean, you know, she's ...
630. **I:** Probably not just around her but around other people as well
631. **P:** um I think
632. **I:** say beyond just friends of course
633. **P:** yah, beyond friends, yah obviously, you know, you don't exactly go
634. say, you know, - the odd things like, you know, how many men –
635. **I:** yes yah
636. **P:** and things like that um - but yah
637. **I:** That's another thing, talking about how many men (laughing)
638. **P:** yah
639. **I:** I find this a lot –k may be not a lot - But certainly it's been instilled in
640. me as a person of Indian descent
641. **P:** yah
642. **I:** and I come from a small community as well
643. **P:** yah
644. **I:** and I think other people as well, it's like, you should never disclosed
645. how many men you've been with to another man, especially your husband
646. **P:** (laughing)
647. **I:** and I find that sort of like in this day and age can they be serious –
648. because surely men today know that Indian girls go out, whether it's like
649. undercover
650. **P:** yah
651. **I:** or they know that you've been out, they know that you're probably
652. engaged in a few things and how can they expect you then to like not say
653. that I've been out with maybe 5 people and, you know – I find that

654. incredibly strange
655. **P:** Yah, um trying to think um - the chances of – ok - my parents
656. unfortunately, you know, did give me like a few guidelines, I mean, you
657. know, perhaps like, you know, people I should marry like later on, like
658. you know, even though they not giving me an arranged marriage um they
659. did give like a few, like please don't let him be black, I was like "O h, God
660. parents" - yeah, they have this big thing um or you know - don't let him be
661. Muslim because, you know my parents quite worried about Shariah law
662. and things like that
663. **I:** ok
664. **P:** so basically then you know, marry someone, who is preferably, you
665. know, Christian, you know, if not Hindu, you know, 'cause yah my
666. parents come from a community that where Hindu and Christian –
667. **I:** ok
668. **P:** were very close - now this is what like they told me when I was say in
669. Std. 8, 7 when, you know, things like that sort of coming to mind, now
670. they know and I know the chances of me marrying someone who is really
671. an Indian, like you know, from India are very slim - you know it's, -
672. women who have been educated overseas and who have Western – who
673. are influenced so largely by Western culture and stuff, you know, it's very
674. unlikely that they going to get along very well with Indian men, who've
675. been, you know, indoctrinated with Indian culture, and you know, it's it's
676. gonna be a conflict of note
677. **I:** ok
678. **P:** So like my parents know or I know that I'm going to probably marry
679. someone who has been educated overseas - just for my own, like the
680. comfort factor, you know, it's going to be uncomfortable dating someone
681. who, you know, has never seen me smoke or has never seen a woman
682. smoke and things like that
683. **I:** ok
684. **P:** Now from that point of view like - I would expect someone who, a man
685. who's been educated - overseas and things like that, - he would - I mean I
686. probably want to tell like you know, - ok (laughing) considering I haven't
687. actually had sex like, really know how I feel about that um
688. **I:** Even the just the fact of being with other men
689. **P:** yah
690. **I:** where um
691. **P:** I mean, yah
692. **I:** it's equally I think
693. **P:** uncomfortable
694. **I:** challenging I suppose
695. **P:** I think it would probably um - rely on how serious the relationship was,
696. like - I don't think I would want to tell my husband you know I fell in love
697. with this person and I was willing to marry them but they broke up with
698. me and so (laughing) and then I met you
699. **I:** ok
700. **P:** but um yah, sorry I totally derailed from the topic (laughing)

701. **I:** No, that's fine - There isn't much else to ask unless you can remember
702. any, any other sort of occasions or any other things perhaps –may be not
703. just occasions - that have contributed to sexual knowledge (laughing)
704. **P:** sexual knowledge (different voice/ commentator type voice used) (long
705. pause) -um - Sorry, I really – when I start thinking of things -it really gets
706. interesting um a very good friend of mine, one of my best friends um we
707. are practically like you know- same upbringing, same um you know, um
708. income bracket um – um we were in X we had, we used to have a
709. cinema house, you know, closed down- X, wha,wha,wha, and one of
710. the movies that they played was the Kama Sutra, now um - we have like,
711. at that stage we both wanted to be journalists and things like that and we,
712. you know, one of the things we had discussed was how India has sort of
713. like, um is experiencing a retrograde um movement, how like – centuries
714. ago they came up with the Kama Sutra and like at the moment they
715. censoring everything,
716. **I:** ok
717. **P:** you know, it's definitely you know, regressed –um society has
718. regressed um and so we decided ok we are going to go and watch this
719. movie because you know, we just wanted to see what's it like or what's it
720. about, you know, we know what's it about but we want to see how like an
721. Indian woman, um an Indian director would have done it and how they
722. would have done it and you know, it' so when we went to watch, we
723. found it was really interesting that - you know - they used um people
724. educated in England and things like that and um - um the movie house was
725. basically empty, I mean, it was just us and then God forbid a couple – an
726. old middle aged Indian couple walked in and it was someone we knew and
727. we were like “Oh, my God this is disgusting”, this is terrible rather not
728. know this about them, because yeah, you know, you don't look at people
729. who are older than you like Indian middle aged couples and you don't
730. really want to think of them as being sexually active
731. **I:** (laughing)
732. **P:** I do not now, how they got, you know, wind pollination please and
733. things like that, so - yah that was just, that was just an interesting little
734. **I:** I find it quite interesting 'cause it's come quite a bit – about movies and
735. how, especially East versus West um and how like you're saying sort of in
736. Indian movies they probably might show a kiss I'm not sure – I haven't
737. watched many at all
738. (tape stopped)
739. **I:** 'cause we have this, especially if you've grown up a lot with Indian
740. movies, there's this fantasy element
741. **P:** yah
742. **I:** women change clothes and run through the roses
743. **P:** (laughing)
744. **I:** among the trees and and that's my assumptions coming through again
745. **P:** For all my like, you know, my open mindedness that I keep like
746. harping on about there was, it was really um interesting because I watched
747. Mohabat Tein - which is, I don't know if you know

748. **I:** I ‘ve heard of it but I haven’t watched it
749. **P:** it’s it’s one of the many big blockbuster movies that came out, I don’t
750. usually watch Hindi movies, like one, I don’t understand the language – I
751. need an interpreter or any subtitle and you know unless it’s Sharuk Khan
752. forget it, you know,
753. **I:** (laughing)
754. **P:** this had Sharuk Khan and it had my other Actor – you know – um
755. Amitabh Batchan –so I was like ok I will go and watch this movie – and
756. everyone – it’s a three hour long hour movie and it’s supposed to be really
757. good – wha wha wha – and I watched it – now no one – like warned me
758. that there was a kissing scene in this – ok
759. **I:** ok
760. **P:** but – it was like a full on kiss –like – there was tongue and everything –
761. I was like “Oh my God”
762. **I:** ok
763. **P:** (unclear) if it had been a white – a movie with white people in it – or
764. like a wes –an English movie – I would have been like – oh ok – well you
765. know – moving on – sort of thing
766. **I:** ye
767. **P:** that’s sweet – but it was Indian people doing it – and I was like “ Oh
768. my God – what the hell – how did this get past the censors?” you know
769. **I:** yes
770. **P:** I was shocked – and I mean – you know – and yah – it’s almost – as if
771. like – um even with my – like my um – western knowledge of of life and
772. stuff like that
773. **I:** hmm
774. **P:** I can’t escape the – the – restrictions that Indian society has put on like
775. you know - things like – movies –and like you know – things – how you
776. see things – yah
777. **I:** ok
778. **P:** so I was like – “Dear God, what’s happening?” (shrill voice) (Laugh)
779. **I:** (Laugh)
780. **P:** I feel so old – (laugh) this has never happened before – so yeah
781. **I:** I mean I wasn’t aware of it – until – I think somebody else mentioned it
782. to me – and I thought “ Really, I didn’t know that” – cos – I was – as far
783. as I was concerned – you might see like a hug –
784. **P:** hmm
785. **I:** or I dunno
786. **P:** or or two faces coming together and there’s like a rose in the middle
787. (laugh)
788. **I:** or rolling on the - I dunno – on the lawn somewhere –kind of thing –
789. um – so I had no idea – that this sort of (unclear)
790. **P:** yah
791. **I:** ok – is there anything else you’d like to add or -can you think of
792. anything (laugh)?
793. **P:** no I don’t think so (laugh) – exhausted my mind – yah
794. **I:** yah no – thanks a lot – I really appreciated this

795. **P:** k cool
796. **I:** um I was wondering I haven't taken up too much of your time – it's you
797. only free afternoon - if you do think of anything else – please email or
798. **P:** yeah sure
799. **I:** let me know
800. **P:** oh sorry – please can I just tell you one thing –
801. **I:** ok
802. **P:** I firmly believe that parents should have the sex talk – like – I think
803. Indian parents should definitely have the sex talk with their children
804. **I:** ok
805. **P:** because I mean – um – it just – it – like the way they believe that if
806. they talk about – the children are going to go and um try it out – the
807. reverse is true - you know
808. **I:** ok
809. **P:** if they don't know about it – they mig- you know – the parents have
810. never spoken to them about it – what is it – let me go try it out – I mean –
811. um – I heard about – some boy at home- who was caught – you know-
812. peeping at some woman changing – I was like “oh my God – that's
813. disgusting” - right
814. **I:** ok
815. **P:** but then like – you know - if you think about it like – what are the
816. chances that his parents have had the se –he's what – 15, 14 – something –
817. grosse age like that –
818. **I:** (laugh)
819. **P:** for a boy – they're disgusting at that age – oh my God- the chances that
820. his parents have actually sat down with him and said “look this is what sex
821. is”
822. **I:** hm
823. **P:** “it's ok looking at woman –but you know – wha wha wha ...”
824. **I:** ok
825. **P:** slim – slim to none – you know - they probably haven't spoken to him
826. – I mean you know – and that's probably why – I mean that's what I see –
827. like you know – he's gone off and like you know – done a little peeping
828. tom – you know – scenario
829. **I:** ok
830. **P:** and yeah – it's just – if you look at the relationships – Indian children
831. have with their parents – like we were just doing self disclosure for Psych
832. – for our practical and for our report
833. **I:** hmm
834. **P:** and I mean like – I realized – that I don't self disclose to my parents as
835. much as I self disclose to my sister or to my really close friends
836. **I:** ok
837. **P:** and it should be – the other way round – like – I think my parents and I
838. would have a much more rich relationship – of I could tell them – like you
839. know – what's going through my mind – if I could tell them my fears –
840. and my – you know angst – anxieties and stuff
841. **I:** hmm

842. **P:** and I mean – it's starts with little things – like your parents being
843. comfortable enough and secure enough and confident enough about
844. themselves to impart like knowledge like that to their children
845. **I:** I think it's important that you mention that – because – what I also
846. found quite exciting was sort of how parents relationships –
847. **P:** yah
848. **I:** act as a model for your own relationships- in a way – and whether they
849. disclose or how comfortable they are talking – with each other
850. **P:** yah
851. **I:** as well as talking to their children – I mean – that's important for us
852. later on –
853. **P:** yah
854. **I:** so that's my personal – um – personal sort of
855. **P:** I mean you wouldn't be far off
856. **I:** and that's sort of quite interesting
857. **P:** yah
858. **I:** so sort of – also their own sexuality is important for informing and their
859. comfort with that
860. **P:** yah
861. **I:** I know like – I was chatting to somebody – and they were saying how
862. Indians never like show affection in public - // um
863. **P:** I have never seen my parents hug – I've never see them kiss – I've
864. never seen them hold hands – and you know - and that's why I maintain –
865. you know Maria and I – are probably you know conceived through wind
866. pollination – you know – God
867. **I:** (laugh)
868. **P:** you know – honestly –yah –I mean that's true – it's very seldom
869. **I:** very seldom you do
870. **P:** they don't even exchange that look that couples are supposed to
871. exchange every now again when they're letting each know that they're
872. thinking of them – you know that love each other – I mean – yeah – and
873. me – I mean – if anything I would like to model my relationship with you
874. know- with my significant other – I don't want it to be anything like my
875. parents relationship
876. **I:** (we laugh)
877. **P:** because you know – I believe – you know –you should – there's
878. nothing wrong with showing affection and you know –like – um – like I
879. think Maria –my sister – Maria and I have like minute problems with
880. intimacy because my parents have never been intimate – like you know in
881. front of us – and you know – things like that –
882. **I:** yeah
883. **P:** like – I mean – I would f – I have found that I – I have to be very very –
884. you know very comfortable with a person for me to – you know – be
885. intimate – tell them interes- - like intimate details about my life
886. **I:** // yeah – or even friendships – and even just – I know like male friends
887. – it made it equally difficult that I went to a Convent school – all girls
888. **P:** oh god (soft)

889. **I:** that my parents also – you never expressed affection –
890. **P:** yah
891. **I:** you never showed affection unless there was a reason for it
892. **P:** yah
893. **I:** um like an anniversary or a birthday
894. **P:** yah
895. **I:** so it meant I found it very difficult accepting a hug from somebody
896. from a male – obviously grown more comfortable
897. **P:** yah
898. **I:** now –but that there’s that whole sort of modeling going on
899. **P:** yah
900. **I:** and you wonder now – if you don’t– you had the privilege of coming to
901. university – being educated and – and intelligent enough to think for
902. yourself – sort of – what about those people who probably don’t have
903. **P:** yah
904. **I:** you know- are not fortunate enough –
905. **P:** yah
906. **I:** how do they sort of come to terms with – with that sort of side of
907. themselves – not being able to express intimate things
908. **P:** yah
909. **I:** or just
910. **P:** things like that – that was me feeling really strongly – (Laugh)
911. **I:** (laugh) – I was actually going to ask that – but you mentioned it already
912. **P:** ok
913. **I:** Thank you – and for your time and for your knowledge
914. **P:** cool cool –
-
915. Participant remembered something and contacted interviewer with this to
916. add: Indian culture dictates only heterosexual knowledge – taboo on
917. homosexuality

Appendix J: Interview 7

1. **I:** just check everything is on
2. **P:** do I just talk?
3. **I:** yup you can just talk -may be you can just start by telling me about
4. yourself? – a little about yourself
5. **P:** like where I'm from
6. **I:** yep like where you're from
7. **P:** uh do you want my name?
8. **I:** yep - it won't be used - your name won't be used
9. **P:** Uh I'm from X – I'm of Indian- descent –I'm 24 –um (laughs)
10. **I:** sorry - ok you're uncomfortable with this on?
11. **P:** no just that...laughs
12. **I:** ok tell me – tell me what does it mean to be sexually informed- to you –
13. your own personal understanding?
14. **P:** um I think it is to know – to know – about sex – about a man and a woman
15. – alright - the thing to know that it is, it's sacred and also that it can be
16. dangerous at the same time- so I think being sexually informed is to know that
17. – um – in a way – it can be um – I suppose it's to know - (laughs)
18. **I:** ok
19. **P:** I think its just to know about a man and woman and that it's not only for
20. procreation but it's also for pleasure and all this – but there's limits to it – I
21. suppose
22. **I:** ok
23. **P:** yah that's my idea
24. **I:** ok
25. **P:** um – do you want to stop that?
26. **I:** no
27. **P:** oh um (.) shouldn't you ask me questions specifically?
28. **I:** (laughs) if you're uncomfortable just that's fine – and If I'm taking notes
29. I'm not like psychoanalyzing you I'm just making pointers for myself to
30. remember
31. **P:** that's fine –um
32. **I:** I see – I'm just thinking – your sort of understanding seems to be like a
33. physical act that you are referring to?
34. **P:** yah – cos that's how I understand it – cos – when I think about sex – I think
35. about two people being together – a male and female – not the other way
36. around - hope you understand – (laughs)
37. **I:** ok (laugh)
38. **P:** yah I just think that– you know - I just think that knowing about it – two
39. people being together is scared – what it does – affects your health –you
40. should know about it – you could get diseases or whatever you could be in the
41. position of having a baby when you don't want one – does any of this help?
42. **I:** yes this helps - is there anything else you want to add
43. **P:** I suppose in the case of a female –being sexually informed - you know
44. about your cycles – um birth control or whatever –
45. **I:** Ok
46. **P:** I suppose – I'm not a female so– yah - I suppose - but I think even guys
47. should know about such things

48. **I:** ok – and where does that understanding come from?
49. **P:** um – basically from friends – from experience –um – when I was growing
50. up – I always had like –like when I was about twelve – I remember I always
51. had like older boys - who were like 5 years older than me - who'd be like 17 –
52. who'd been with girl and she was pregnant– had they known about it – they
53. might have not been in that position – and so – um ... the second question?
54. **I:** ye –there's no particular order
55. **P:** oh ok
56. **I:** –it's really informal – you can ask anything if you like as well
57. **P:** ok
58. **I:** ok – uh - I'm gonna keep checking on this –
59. **P:** it's still working
60. **I:** still working
61. **P:** uh – I suppose my first learning – of sexual knowledge – would have been
62. I think round about 5 –1982 –1981 –the thing is ... didn't really know much –
63. but um – always heard little bit from friends- there was just all the kids – cos
64. you always –in the group there was the younger kids and the older kids and
65. somehow they always knew more than you
66. **I:** ok
67. **P:** and you ask what that? – and then they'd tell or whatever
68. **I:** hmm
69. **P:** - guys and girls can be together and you'd be like what do you mean? And
70. then they'd say it's a sexual act –ok – yah and ...it was actually very close
71. friends who actually told me – like neighbours kind of things
72. **I:** ok
73. **P:** family friends – never got it from a family member – never ever got
74. anything from my family – it was always friends...
75. **I:** can you remember like what sort of situation?
76. **P:** uh yah – I think one of the older girls - stripped naked for me – when I
77. was a little kid
78. **I:** ok
79. **P:** very young –um – didn't know really what to do (laugh)
80. **I:** ok (laugh) how old was she? Um
81. **P:** um – she might have been I think three years older
82. **I:** ok
83. **P:** yah – I think her I remember her name – I think her name was Shireen –
84. she's a cousin's cousin's cousin...she lived next to us
85. **I:** ok
86. **P:** um yah they were troublemakers
87. **I:** they were
88. **P:** they were like troublemakers –kids who were always getting into trouble
89. with their mum and dad
90. **I:** ok – that was your first recollection
91. **P:** yah – and then I think – I think I was eight-ish odd – I remember something
92. else – I was hanging out with these other kids –they also – they basically – I
93. think – at that time – cos we'd known about it – you know all kids find out
94. about it at that age I suppose –and ... we'd speak about being with another
95. with a girl or whatever
96. **I:** ok
97. **P:** yah strange –I was eight and I wanted to be with a girl

98. (We laugh)
99. **P:** um uh um I think I even got into trouble for that once –I said something –
100. and someone heard it and so my mum heard about it and tchhh (makes
101. a spanking noise)
102. **I:** really
103. **P:** yah – the thing is – it’s like taboo- the way we were raised is – you
104. don’t mention about such things
105. **I:** ok
106. **P:** parents never ever spoke about such things in front of you – that’s
107. why I’m saying – you always found out from a friend or from one of
108. the older kids
109. **I:** you think it’s just taboo like in your upbringing or do you think it’s
110. taboo in any child’s upbringing?
111. **P:** well I can’t really say – I think it’s mostly in most kid- children’s
112. upbringing. I think may be parents are just uncomfortable speaking to
113. their kids – I dunno - I dunno why my parents didn’t tell me about it –
114. I don’t even know how I would have felt if they did tell me about it
115. **I:** ok – I mean taboo
116. **P:** (unclear)
117. **I:** I mean taboo is quite a strong word?
118. **P:** the things is they never spoke about it at all so
119. **I:** ok
120. **P:** yah - I mean if you did speak about it – you know - you’d have to
121. explain your self and hope you don’t get whacked
122. **I:** ok (we laugh)
123. **P:** um – yah –cos it was always for the older people – that’s how it is
124. **I:** ok
125. **P:** um it’s just to protect you from yourself when you’re young – I
126. think –in my opinion – it was to – you know - you were not allowed to
127. speak about it
128. **I:** Ok
129. **P:** you just took it for granted – cos no one spoke about it – you just
130. didn’t say it
131. **I:** I like the way – you said “protect yourself from you”?
132. **P:** yah I suppose – if they told you from a younger age – this is what
133. happens – you’ll feel pleasure – you might just try it out when you’re
134. young – you know – or when you’re much younger –I suppose than
135. when you much older – when you can handle yourself in that situation
136. and you’re more responsible for your actions
137. **I:** ok
138. **P:** uh – possibly
139. **I:** there is this sort of idea- especially – may be amongst Indian parents
140. that if you tell your children about sex that may be they’ll experiment?
141. **P:** uh – yah – I think so – the thing is -like I don’t think it’s just Indian
142. people –I dunno
143. **I:** ok
144. **P:** I think may be when you’re kid you’re just curious about everything
145. so you could actually try – hell knows I tried it when I was young
146. **I:** ok
147. **P:** I think I think – every kid – it wasn’t sex or whatever – you ended

148. up seeing someone older and they were naked or whatever -or you
 149. tried kissing
 150. **I:** so sort of experiences that contributed to your
 151. **P:** to your
 152. **I:** to your becoming sexually informed
 153. **P:** exactly – yah – you knew – obviously – when you’re young – you
 154. can’t really have a sexual act – because if you’re a male –it doesn’t
 155. work (little laugh)
 156. **I:** ok
 157. **P:** I suppose- because like my understanding is like – like only after a
 158. guy is twelve/thirteen – he has to become sexually active I suppose –
 159. he can actually have sex at that age
 160. **I:** uhuh
 161. **P:** but before that – you wouldn’t – you’d know about it – but to
 162. actually do it – it would be a different you wouldn’t be able to
 163. **I:** alright... (.)You were telling me about when you were eight and
 164. then
 165. **P:** yah um – I think after – form – when I was ten I pretty much knew
 166. all there was – a woman’s cycle – about a male – ejaculation I suppose
 167. (whisper’s I’m using bad words here -laughs)
 168. **I:** no that’s fine
 169. **P:** uh yah – yah – what else do you want to know?
 170. **I:** I dunno – you tell me what you... so at ten you knew – women’s
 171. cycle, ejaculation
 172. **P:** I pretty much knew – that whole – that you know you can have a
 173. baby – like through –it pretty much confirmed - like people older than
 174. me –or people older than me actually had sex
 175. **I:** so how did you discover this?
 176. **P:** um um – when I was just younger than ten – I got a half-brother –
 177. **I:** ok
 178. **P:** who’s about four years older than me – and he – he was hanging
 179. out with those kids I told you about when I was
 180. **I:** Ok
 181. **P:** I think they were from the same family kind of thingy –his mother
 182. is – anyway it doesn’t matter - he told me that um women have a cycle
 183. **I:** ok
 184. **P:** and that’s what makes them special from from–that separates them
 185. from guys in a way
 186. **I:** Ok
 187. **P:** and uh gives them the opportunity to bear children – I didn’t
 188. understand then – obviously
 189. **I:** ok
 190. **P:** I understood when I was a little older – I did know then that woman
 191. do go through a cycle
 192. **I:** Ok
 193. **P:** and obviously when - some girls would actually freak out when it
 194. happens to them – like if they didn’t tell them about it - like if they
 195. weren’t told about it
 196. **I:** ok
 197. **P:** I suppose – like I said it was mostly from friends or older people

198. **I:** ok
199. **P:** or you – I think – also like you’d walk into a conversation where
200. older kids were talking – they’d talk about it – or they had a girlfriend
201. – and you’d over hear something
202. **I:** ok – and school?
203. **P:** school –oh – were we taught about it?
204. **I:** yah – were you taught or were there experiences, conversations that
205. contributed to...?
206. **P:** not in my primary school - I don’t think -not when I was in primary
207. school –in secondary school – yah – but we older now – we were like
208. thirteen odd -I suppose
209. **I:** ok
210. **P:** yah – thirteen – that was mostly from the older kids –in my class –
211. there weren’t any guys with girlfriends or whatever –you’d always see
212. – older –two three forms higher than me
213. **I:** ok
214. **P:** girls and guys. It wasn’t like a new thing
215. **I:** hmm
216. **P:** now it seeing it for real – you’d see girls and guys sort of kissing
217. **I:** ok
218. **P:** but I suppose you were always younger – you were afraid to do it –
219. or there wasn’t anyone interested in you because you too young
220. **I:** ok
221. **P:** um – we learnt a lot through games as well – like most of the older
222. girls and guys would play *kiss-catch* or whatever
223. **I:** ok what’s that?
224. **P:** it’s like hide n’ seek and whoever you’d find you’d kiss – most –
225. people used to play with people that they liked – so it would be like an
226. excuse
227. **I:** oh ok
228. **P:** to kiss your girlfriend or whatever- something like that
229. **I:** ok
230. **P:** in a more – in a more – less – how can I say - in a more discreet
231. way –not discreet – instead of more blatantly “that’s my girlfriend” –
232. cos you hiding I suppose
233. **I:** ok – what happens if you find the wrong person?
234. **P:** I suppose you just – you just – don’t do anything (laughs)
235. **I:** (laugh)
236. **P:** uh sorry –yah um
237. **I:** ok -so like you learnt – you said you learnt a lot from...
238. **P:** yah - it was basically from just friends – not - it wasn’t from family
239. or whatever – cos we were not allowed to talk about it
240. **I:** ok
241. **P:** we were never really told don’t speak about it – cos nobody else
242. ever did
243. **I:** hmm
244. **P:** so you’d yah – cos if you – I said something – when I was about
245. eight –can’t remember what – I suppose in effect that I wanted to be I
246. wanted to kiss someone or whatever – my sister told my mum and I got
247. a big freakin’ lecture and I got spanked (laugh) – uh yah – so then it

248. was – so even then when I spoke I just figured there was nobody
249. around then that’s why I said it
250. **I:** ok
251. **P:** - but If I knew I wasn’t gonna say it
252. **I:** hmm
253. **P:** you just took it for granted that you don’t speak about it
254. **I:** ok - and now is it still like that or?
255. **P:** um – you asking me if I’d be comfortable speaking about sex?
256. **I:** your parents – is it allowed to speak about it?
257. **P:** I suppose I wouldn’t - I wouldn’t specifically speak –like
258. specifically speak about - sex or - I suppose would mention about
259. being with someone – or whatever –
260. **I:** ok
261. **P:** then now – cos I suppose they know now I’m an adult – jeez I’m 24
262. – so they not gonna say – ‘oh you being like this’ – but I’d still feel
263. uncomfortable talking about it – at the end of the day – especially with
264. – before my dad passed away – I, I we were sitting at his work place
265. and we were talking with one of my friends – he’s a much older friend
266. – he’s about - like eight years older than me and he used to work for
267. my dad – we were talking about - he was talking about one of his
268. experiences with one his friends – with a girl – whatever and he was
269. explaining a sexual act and my dad was there –I thought I’d be
270. embarrassed but my dad was laughing so I felt comfortable so
271. **I:** ok
272. **P:** yah – I suppose and then – I think at that time –when I came to
273. varsity – my dad started treated me like an adult –so it wasn’t like I felt
274. **I:** ok
275. **P:** so I suppose he expected that now being at varsity – being away
276. from home – I can do whatever I want because – I suppose – parents I
277. suppose are always lenient on a guy –
278. **I:** hmm
279. **P:** that’s from where I come from –um – so I, he was like okay – I
280. was just listening in but the fact that I stood there and listened to a guy
281. explaining about his sexual act with someone else while my father was
282. there – I was comfortable but I don’t think I would be as comfortable
283. speaking about such things with my mum – why I really I don’t know
284. (**I:** (laugh) it-s just – mom’s are sacred
285. **I:** asexual
286. **P:** yah – it’s your mum – jeez
287. **I:** ok -um and any other recollections?
288. **P:** I suppose I can tell you about the time – my dad acted – the only
289. time I actually got sexual education from my parents – we were sitting
290. at the dining table – my dad – I think my parents were talking about a
291. couple – I don’t remember what – at the time I was like 13/14 or 15 –
292. you know - um – and something had happened to this couple or
293. whatever and my dad just turned around and said “look, um Imran
294. don’t ever touch a woman until you’re sure”
295. **I:** ok
296. **P:** and I was like ‘ok’ –but that’s the first time ever – like for my
297. parents- being told anything about sex – or being being – or even being

298. spoken to about anything to do with sex
299. **I:** ok
300. **P:** the act or anything associated with it
301. **I:** do you remember how old you were then?
302. **P:** I think I was thirteen or fourteen
303. **I:** ok
304. **P:** would've have helped much because I always knew that - at that
305. time - that you if if - I suppose if you had sex without protection
306. people would get sick- I didn't really know what it was - what diseases
307. they were -but you'd know that - or else the fear of getting someone
308. else pregnant - yah
309. **I:** I'm interested in that - because you mentioned it before as well -
310. that you can get diseases ...
311. **P:** yah
312. **I:** where did that come from?
313. **P:** um I suppose -late eighties - people were like - people were just
314. talking about AIDS and stuff
315. **I:** ok
316. **P:** - and obviously like um - syphilis and what not -it was - even
317. amongst older kids -they'd tell you if you had sex with just everybody
318. you would end up with some really harsh diseases -like lumps on your
319. body or whatever and I suppose because they told you then it just put
320. the fear in you
321. **I:** ok
322. **P:** I dunno - I suppose I'd tell that to a younger - someone I spoke
323. about it to in a younger - that you'd get bad diseases
324. **I:** ok
325. **P:** um yah that's how that's how it was programmed in our minds -
326. that if you didn't watch out you'd end up with some freaked out
327. diseases
328. **I:** who or what?
329. **P:** um ... again - it's from the older - I don't really, I can't really
330. recollect being told that - but somehow I just know that when I was
331. younger I knew if you if you, weren't careful with sex you'd end up
332. **I:** hmm
333. **P:** you could - there's a possibility you'd get diseases and yah
334. **I:** ok
335. **P:** in a way because - the diseases weren't like Oh I got a headache
336. and no one would know about it
337. **I:** hmm
338. **P:** but people would somehow know -because you've got sores on you
339. and people would know
340. **I:** hmm
341. **P:** it was sexually related diseases - so in a way it didn't want to be
342. known - that you - you know that you'd been doing it or you out
343. yourself in that position where you weren't careful or whatever
344. **I:** ok
345. **P:** yah - so I suppose that's one of the reason for protecting yourself-
346. you just - you knew about it and you knew the consequences -it just -
347. I suppose when you were younger you didn't fully understand it you

348. just knew about and you didn't try it and you sort of knew what the
349. consequences were – but not fully
350. **I:** hm
351. **P:** and now when you're older – you know- you know you can handle
352. yourself – I suppose
353. **I:** ok
354. **P:** yeah
355. **I:** I just – I dunno – I'm curious – I keep thinking – and even in other
356. interviews –where I haven't said anything AIDS but it's come up – it's
357. almost like it's inherent to talking about sex – um
358. **P:** yah
359. **I:** sexual knowledge – it's like there – you can't talk about sex without
360. talking about AIDS
361. **P:** I think because um – it's – like since the whole talk about AIDS
362. right – I first heard about AIDS in the late eighties –very late eighties –
363. um and there was this whole rumour that Sylvester Stallone was HIV
364. positive and he was a carrier
365. **I:** ok
366. **P:** and because I was into movies and somehow I heard people were
367. saying – he's got HIV – like what's that – it's an STD - you know –
368. you can actually die from
369. **I:** ok
370. **P:** and as it became more chronic amongst African countries –
371. everyone would talk about it and you'd hear people had died of this
372. and people had died of that and it was always associated with sex – it
373. wasn't about a transfusion or someone cut themselves on a blade and
374. then they got it– It was always through sex
375. **I:** ok
376. **P:** that's how most people see HIV – it's always transmitted through
377. sex and not through anything else- even though it is
378. **I:** ok
379. **P:** that's how I remember it - that's the first time I ever heard about
380. HIV or talk about it (unclear)
381. **I:** (laugh) and relationships – do you think they've contributed?
382. **P:** um I suppose
383. **I:** I mean very generally in terms of experience
384. **P:** yah the thing is when I got into my first relationship I sort of I knew
385. what what the consequences of being with a woman were –I knew
386. what sex was –I pretty knew everything there was to know about sex –
387. the act – its consequences and it's pleasures -I knew– even though I
388. didn't try it out –I knew so I can't really say – I suppose – physically
389. may be yah I sort of experienced it yah – but otherwise it didn't
390. actually add to my knowledge as in anything spectacular that I didn't
391. know about
392. **I:** ok - I'm just thinking about your parents – whether they affected
393. you in terms of their relationship –were they a model for you or – their
394. relationship behaviour
395. **P:** um –
396. **I:** how did it affect you?

397. **P:** well my parents were – how can I say – I saw when I was eight
398. once my parents fight but other than that I don't remember anything – I
399. think – everything – was always nice – I mean like my mum is a
400. housewife and my dad was always working so he'd come in and
401. everything was okay - you mean – how did they contribute to my
402. knowledge of sex?
403. **I:** yah – in the sense I know and other people have mentioned it –
404. parents – and maybe specifically Indian parents they don't really show
405. affection and that does impact on you especially when you go into
406. relationships...
407. **P:** jeez – you're right! I never actually seen never – I never actually
408. saw my parents be affectionate – hold or like whatever – or even like
409. hug or whatever – never
410. **I:** I'm told this is different to sort of western relationships where even
411. around campus you won't see many sort of the Indian people who are
412. going out they won't express affection -in public
413. **P:** yah – yah – you're right – um – once I saw my – when I was older –
414. this is before my dad passed away – the strangest thing –I suppose he
415. got comfortable – because all of us were much older in the house now
416. – even my younger sisters – so he went into the house and asked my
417. mum for a kiss- on the cheek – but even my mum my mum wouldn't
418. kiss him on the cheek
419. **I:** ok
420. **P:** –the strangest thing – I mean they've been married for like forty
421. odd years
422. **I:** ok
423. **P:** but that – yah you're right I've never actually seen my parents be
424. affectionate with each other
425. **I:** I suppose – I'm thinking about things in a different way – I'm not
426. only talking about sex as just a physical act but more than that
427. **P:** yah
428. **I:** the meanings and everything we associate with it – relationships
429. **P:** I suppose I did actually go with a more crude like man and woman
430. - but I see what you're getting at – sexual act – can be seen as just
431. holding hands – if they're a couple and they do – do it – if they're
432. intimate with each other in bed then there's no reason why they can't
433. hold hands which is a much subtle way of showing affection I suppose
434. – yeah but you're right – even I feel uncomfortable sometimes kissing
435. my girlfriend bye in front of everyone at Jac. Labs
436. **I:** yeah
437. **P:** – it's just one of those things – you do it – there's always that – split
438. second – should I do this?
439. **I:** I'm not sure whether that differs to like sort of other cultural groups
440. or whether its specific to...?
441. **P:** it could be – because – um – recently I - one of my friends just
442. started seeing a girl and they came to visit me the other day and they
443. were like holding hands and kissing on the cheek and whatever and
444. they would say hello and hold hands in my house – I was just thinking
445. – they are white – so it's fine... - because we just take it that white
446. people are more liberal than all the other cultures – as in more than I

447. am – yah – cos I don't – ok I'll hold hands with my girlfriend –
448. probably kiss her on the cheek – but the way they were carrying on –
449. not that I mind - but now that you mention – I actually noticed that
450. **I:** ok
451. **P:** yah (laugh)
452. **I:** I'm interested – because we tend to locate sexual knowledge or
453. sexuality within the physical act or experiences, but does it encapsulate
454. more than that? – does it include – um how to go about relationships or
455. all those kinds of things? Or does sexual just mean “physical”?
456. **P:** It's a fine line I think – it can easily be tread upon – um
457. **I:** when we talk about sexuality – your own sexuality – I suppose
458. you're not only talking about your physical –
459. **P:** yah um - I see what you're getting at – I suppose a better informed
460. person on like the act itself and and would probably behave better
461. around their partner or I dunno – um – but I see what you're getting at
462. – the possibility that the way you behave around your partner – if
463. you're - I suppose if you're a nice a guy or a nice girlfriend would
464. would in a way I suppose be influenced by your background –on on on
465. sexual knowledge I suppose –um
466. **I:** ok
467. **P:** because like remember what I said about sex being secular –it's not
468. just the act itself – I suppose -like you're saying now – that it's the
469. showing of affection – you know – like – I don't even know what I'm
470. saying now
471. **I:** I started thinking about – I read something the other day – may be a
472. better term because when I think of sex ed. It reminds me of like
473. nowadays they have life skills class - makes me think of formal –
474. **P:** yah
475. **I:** formal sex education – sexual knowledge – but sexual socialization
476. is a more encapsulating term of everything
477. **P:** of everything – yes- like how people carry on around each other in
478. public or – is that what you're trying to say?
479. **I:** yah
480. **P:** like yah – holding hands – kissing in public kind of thingy
481. **I:** just how to communicate in a relationship – that can affect the
482. physical act as well – all those kind of things
483. **P:** yah – I think so –um – but the thing is I suppose how you behave
484. with someone could affect the act – but I dunno how the act will
485. actually affect your communication with someone
486. **I:** yah – because you generally assume – because like when you talk
487. about sexual dysfunctions- um - like especially with woman – there's
488. this assumption that there's something wrong psychologically
489. **P:** with women
490. **I:** in the relationship – that you're not communicating and this is may
491. be sort of a layperson way of talking about it
492. **P:** okay
493. **I:** but um – you're not communication in the relationship –
494. something's wrong and that's why you can't sort of be sexually
495. attracted – or you're not – what's the word – you just don't have a sex
496. drive anymore –there's the assumption ...

497. **P:** that if you don't talk about it or you not to open about it

498. **I:** there's problems on the relationship – you're not going to have a

499. high sex drive or you're not going to be able to perform sexually – I

500. dunno if you see what I am trying to say –

501. **P:** ok

502. **I:** there's this assumption that communication or relationship stuff

503. affects ...

504. **P:** yah I think so – um the thing is like – if you communicate well with

505. a partner or with someone that potentially you can have sex with um –

506. then I suppose you'll be more comfortable – I think it will boil down to

507. a level of being comfortable – cos then um – if you're not comfortable

508. even with someone you know for I dunno awhile – you could actually

509. not perform – I suppose – if you really nervous – or – you not like –

510. cos like you saying it's not just -it's not just sex- you – you –affection

511. – you speak to each other and stuff like that

512. **I:** hmm

513. **P:** I mean if you don't speak about it – how else I you supposed tell

514. what you like or what she doesn't like or whatever –in that human sort

515. of way – I suppose if you didn't know then you wouldn't know how to

516. react to what they said or or what they wanted

517. **I:** yah yah – I'm just drawing the assumption the way people talk about

518. things – and may be not just only talk about it – your togetherness in a

519. physical way but also other things –just the whole - communication

520. about everything in a relationship

521. **P:** yah exactly – I think it's all gonna boil down to the level of – I

522. suppose in my opinion of how comfortable you are – because if you

523. can talk such things you can talk about pretty much anything –you can

524. talk about pretty much everything else there is to talk about –there's no

525. reason why you shouldn't talk about it

526. **I:** hmm

527. **P:** the sexual act itself – but that probably would actually affect like

528. the physical act – I suppose but then that – that will be saying that as

529. Indian –our culture doesn't really talk much about then they not good

530. in bed (laugh)

531. **I:** (laugh) – I think may be we just misunderstand each other – no no –

532. you're saying talking about the sexual act – I mean just talking about

533. things in general in a relationship –

534. **P:** ok

535. **I:** whether communication about everything is good in a relationship –

536. not just sex

537. **P:** ok ok

538. **I:** then - cos I'm saying the assumption is – that if communication in a

539. relationship isn't good- if the husband and wife are fighting

540. **P:** in general – communication

541. **I:** yep – in general – communication – then um – that affects the

542. physical act – the way it's talked about – there's the assumption that

543. women then suddenly have sexual dysfunction and they no longer like

544. feel any attraction for their husband cos –cos there's problems in the

545. relationship

546. **P:** yah – but that's probably true – cos women – you see it's different

547. for a guy – a guys would – no strings attached- go in and just – you
548. know – sexual act and they’d be all clear minded about it – but women
549. – need more communication – a woman needs to feel like they’re
550. wanted, they’re loved and – before they actually commit to sex - so I
551. suppose if they didn’t- if they didn’t um feel comfortable and speak –
552. if they didn’t get that amount – that amount of talking to that they
553. needed- and the sort of affection
554. **I:** ok
555. **P:** and all the words –basically all – the wholesome –of a good person
556. – they get spoken to, they get shown affection and everything – they
557. wouldn’t feel right – they wouldn’t feel like they’re important enough
558. or whatever
559. **I:** ok
560. **P:** that’s probably true
561. **I:** ok ok (laughs) sorry
562. **P:** yah cos I get that ‘do you think I’m pretty?’ – I’m thinking Jesus,
563. why do you think I’m engaged to? Or like not that it matters- I mean if
564. you’re with a person – you’re with a person – I mean you chose them
565. **I:** yes
566. **P:** and somehow you always get that ‘do you think I’m pretty?’ –yah –
567. does it really matter now? Cos I chose you so it doesn’t really matter
568. what you look like –I chose you – out of everybody else I chose you –
569. but somehow there’s always that bit of insecurity with a woman – it’s
570. the strangest thing
571. **I:** but I’m just drawing on assumption – I never really thought about it
572. before now
573. **P:** yah
574. **I:** but I’m thinking –the way think about sexual dysfunction in a
575. woman – is always that there’s a psychological problem – that there’s
576. – the husband and wife are not getting on and therefore they can’t um –
577. you know they’re just not interested in each other – or the woman is
578. not interested in the husband and so on
579. **P:** yah but
580. **I:** that’s why I think I’m just wondering (unclear) relationship
581. **P:** I think you’re right – but for the woman part – it has to be – because
582. women are somehow just – now I’m generalizing
583. **I:** (laugh)
584. **P:** but most women are just – they want – they don’t just want the
585. sexual act – they want to be loved- they want to be held –they want to
586. be spoken to –
587. **I:** ok
588. **P:** they want half an hour of just talking – things that don’t make sense
589. – but they just want to be spoken to
590. **I:** male sexuality and female sexuality are different?
591. **P:** yah
592. **I:** then there needs to be different way of – of educating each other in a
593. way or something like that – I would think
594. **P:** well the basics would have to be the same though – don’t you think?
595. **I:** yes the basics would have to be the same –
596. **P:** the nitty gritty would have to be the same –um – but – if you’re

597. gonna talk about a good relationship – cos like – you can talk about
598. people- you can teach them helping yourself in the situation – when it
599. comes to the nitty gritty – but you won't – you really won't be able to
600. tell them how to behave or how to be a nice guy or how to be a nice
601. girlfriend or whatever
602. **I:** hmm
603. **P:** cos that will – that will come from how they were brought up as
604. well –as in – generally
605. **I:** that's what I was wondering –where does that come from? – does it
606. come from then how you were brought up?
607. **P:** Oh – yes – I see what you getting at -um I suppose yah generally
608. cos like usually like like as you get older –you won't see your parents
609. um um – like I was told by my father never ever to raise a hand to a
610. woman
611. **I:** ok
612. **P:** so um – because my dad – I never ever saw my dad raise a hand on
613. my mum
614. **I:** hmm
615. **P:** even if my mum was angry the once I saw them – actually when I
616. saw my mum angry when I was about eight – my mum threw a bottle
617. at my dad –it was plastic – thank God (we laugh) – I remember it very
618. very very clearly – my dad he just like ducked
619. **I:** ok
620. **P:** that's all he did –um – yah – so – when we were growing with my
621. older sister –my sisters would make me angry and I'd get into a fight
622. with my sisters, but my dad always picked on me for fighting with my
623. sisters – so I suppose – the way you were raised would actually affect –
624. how you carry on in a relationship being boy and girl I suppose
625. **I:** ok
626. **P:** yah I'd say (unclear) – it's because of how I was raised – they beat
627. me into this –
628. **I:** ok yah
629. **P:** now don't go telling anyone I was abused or anything (we laugh)
630. **I:** (laugh) – I'll tell everyone tomorrow
631. **P:** (unclear) –no um yah I think the way you were raised would affect
632. how you carry on
633. **I:** I'm actually surprised I didn't think of this earlier – it only came up
634. now –but
635. **P:** the thing is – when you asked me the questions I was a bit confused
636. – but I see what you're getting at – like how you were raised – how
637. would that affect your behaviour in a relationship? I see what you're
638. saying
639. **I:** or yah or does it? I mean I can't
640. **P:** I think it does – the way I carry on around females in general or my
641. fiancée – it does affect
642. **I:** so it does
643. **P:** it does affect
644. **I:** is there anything else you can think of?
645. **P:** nnnno
646. **I:** one thing you haven't mentioned which has really stood out is porn

647. **P:** porn
648. **I:** yes
649. **P:** what do I think about it?
650. **I:** whether you can actually draw on those sources as an agency?
651. **P:** yah oh - I did see porn when I was a kid but it wasn't really when I
652. was a kid -it was actually when I was much older - the thing is like -
653. you must remember like when I - from X - things like that were
654. banned in the previous government - if you were caught with porn - a
655. magazine even at the border - you pretty much gonna be jailed
656. **I:** ok
657. **P:** yah so - you hardly ever found that - I suppose- had it been more
658. readily available - I would have probably seen it when I was much
659. younger
660. **I:** ok
661. **P:** but I only saw porn when I was about seventeen -I was - and even
662. then it wasn't like anything new - because I knew what the sexual act
663. was - I just didn't know that people actually put it on tape - be so
664. explicit about it
665. **I:** ok
666. **P:** yah - um - I suppose that that - told you people can be really
667. extreme in sex instead of just being - um two people being together
668. **I:** ok
669. **P:** in porn they really get - you don't want me to tell you (laughs) -
670. explicit - like OK - yah
671. **I:** ok
672. **P:** but it - it can't really say that it taught me anything - adds to my
673. knowledge - because I already knew - friends
674. **I:** Ok
675. **P:** - that's what happens
676. **I:** I mean did you actually seek porn or did it just happen to come your
677. way - friends are watching or?
678. **P:** no ummm -
679. **I:** or they looking at a magazine and they say "look"
680. **P:** how can I tell you how it exactly happened - I was at my cousin's
681. house -my older cousin - I was with nephew whose about a year
682. younger than I am -
683. **I:** ok
684. **P:** and somehow one of his sisters found a tape in his aunty's
685. cupboard -never mind (laugh)
686. **I:** (laugh)
687. **P:** but anyways - and they just tried it out and there was porn - and
688. before we know it -" hey guys it's a movie about sex" - I was actually
689. with my older cousins
690. **I:** and with a female present?
691. **P:** yah with my cousin
692. **I:** ok
693. **P:** it was like a big - it was like a joke- we laughed about it
694. **I:** ok
695. **P:** "oh that guy, oh my goodness gracious, oh my goodness!" - this is
696. what it was - it was a big joke

697. **I:** ok

698. **P:** obviously it was a bit of an embarrassment but I suppose because

699. there was a girl there but otherwise – we laughed about it – it wasn't

700. like – actually went out and looked for it

701. **I:** ok

702. **P:** yah

703. **I:** that was your first and last time?

704. **P:** now I'm on varsity – it's on the internet – you get guys sending

705. pictures of women

706. **I:** and your relationship to that? Does it make you feel anything? Does

707. it make you think anything about women or?

708. **P:** I dunno – I just in a way I think – porn is – it's just – I think the

709. worst has gotten out of hand – most guys have got porn – I do – I have

710. seen it a few times – but it doesn't mean that I don't disagree with it – I

711. just think it's wrong – I mean – like I said – I think sex is supposed to

712. be sacred but the way it's being portrayed nowadays is that it's – its

713. fun- hey Jeez if you can have a girl go out – that that's how the west is

714. putting it – I mean you see it in the movies – casual sex – or I see this

715. girl you go for it and that's it

716. **I:** hmm

717. **P:** I think the old –the old values of you know like – relationship –

718. don't just do it anyhow and -that's gone out the window – it's become

719. pretty much – it's become very casual

720. **I:** ok

721. **P:** yah – it's become like kids talk about it now – kids know about it

722. know that are so much younger than I was – the age that I knew about

723. it and people know it – it's just how things have changed

724. **I:** desensitized to

725. **P:** yeah exactly - it's not taboo any more –like me- it's just there-

726. everywhere

727. **I:** ok

728. **P:** especially the internet – jesus –everywhere you click – even if

729. you're not looking for it – it just pops up in your eyes- it's there- it's

730. everywhere

731. **I:** ok

732. **P:** I suppose because it sells

733. **I:** lucky I don't go to the lab

734. **P:** laughs –jeez it's there

735. **I:** you mentioned sex as sacred – quite a few times

736. **P:** yah I just I just I just think that it should- when I say sacred – I

737. mean like it shouldn't just be anyhow- It shouldn't be just done with

738. anybody – I mean – you you – it's it's it's a show of a affection so you

739. should –so I suppose if you're gonna do it – even if it's multiple

740. partners let them be special multiple partners not just any body –

741. **I:** Ok

742. **P:** I suppose you know – I just think that the sexual act should be done

743. with someone you care about or not just some stranger you meet

744. **I:** and that idea comes from?

745. **P:** I dunno (laughs) – it's just one of those

746. **I:** (laughs) – you talk about the old values and mention all that now –

747. **P:** yeah
748. **I:** old values meaning like – all those values are like no longer
749. **P:** yah – I suppose – cos – you see it now – because every guy you
750. speak to – I mean jesus – It’s cool amongst guys to be with as many
751. women as you can – as many good looking women as you can
752. **I:** hmm
753. **P:** and I don’t think that’s how our parents wanted us to be – that’s
754. why I’m talking about old values
755. **I:** ok
756. **P:** um cos I was told don’t touch a woman until you’re sure –but very
757. very
758. **I:** hmm
759. **P:** yah I mean don’t touch until you’re a hundred percent sure – but at
760. the end of the day – I just took it for granted that because –it’s
761. monogamy – I suppose – somehow it was drilled into you without
762. really being explicit when you were kid – because I suppose you saw
763. your parents being together all the time
764. **I:** ok
765. **P:** or you never heard that your father was sleeping around or
766. something like that
767. **I:** ok
768. **P:** I mean I suppose may be if I somehow knew or found out that my
769. dad was – not monogamous – he was he was – it might have affected
770. me but I don’t know how
771. **I:** ok
772. **P:** it just somehow – it just didn’t – may be it’s how I’ve been
773. associated with everybody else that – sex should be done with
774. someone special
775. **I:** ok and religion – has that played any role in your life – affected your
776. views on sexual knowledge
777. **P:** um no – religion tells you that it’s sacred and religion pretty much
778. just bans it before before before marriage
779. **I:** ok
780. **P:** yah so I mean besides – when I went to Madressah – nobody
781. actually told me what – we weren’t told not to have sex – we were just
782. – those things were never spoken about at all
783. **I:** ok
784. **P:** um yeah – uh – and no I don’t think it has actually affected how I
785. feel about it
786. **I:** ok
787. **P:** it’s just – yah – but religion does tell you not to have sex before
788. marriage and I don’t think anybody listens to that
789. **I:** um – that was one of the reasons why I was actually interested in
790. doing this project – because I was told that on campus
791. **P:** yah
792. **I:** I suppose for Muslims – there’s this sort of no pre-marital sex
793. (unclear) but that’s not really - like you’re saying that it’s not actually
794. carried out
795. **P:** some people actually feel strongly about it
796. **I:** ok

797. **P:** um but remember you're speaking to guy now and guys are very
798. terrible about it – even though I'm telling you now that I feel sex is
799. sacred but that doesn't mean that um that I've never actually wanted to
800. go out there and just – you know- go wild
801. **I:** ok
802. **P:** but obviously because you know that you got limits and but guys- I
803. mean obviously more liberal and they just want go out and enjoy
804. themselves
805. **I:** ok
806. **P:** yeah but but – you you can see – Like I've got female friends who
807. speak about it – who've – they've saved themselves
808. **I:** so like liberal and sort of women have to be more conservative about
809. their sexuality in a way
810. **P:** yeah I don't think they have to be but most of them are – most of
811. the women that I know are usually
812. **I:** but do you think they want to be or they have to be (laugh)
813. **P:** I think some want to be you know
814. **I:** ok
815. **P:** because probably they were very – because of how they were raised
816. **I:** hmm
817. **P:** or some – may be- I can't really for other families – because like I
818. know some families feel strongly about it – about relationships – I
819. know there are people who are not allowed to have girlfriends and
820. things like that
821. **I:** ok
822. **P:** yah I know – so possibly because of they were raised and how their
823. parents wanted – they want to save themselves for marriage
824. **I:** ok what would you do differently? In terms of educating your –
825. should you have children
826. **P:** should I have children
827. **I:** yeah
828. **P:** um think I'll let them know – I mean it's it's –I don't know how if I
829. had been more informed as a kid – specifically from my parents – how
830. I'd be behaving now
831. **I:** hmm
832. **P:** I just think that – given – you see – this is not because of my
833. upbringing – it's gonna be – I'm gonna want my children to be more
834. aware of sex because of the current situation now – because of the
835. death rates- and you know what I'm trying to say
836. **I:** ok
837. **P:** it's it's and also like pregnancies and everything - um like my
838. sisters are – got engaged when they were very young and they got
839. married – basically by the time they were 19 – they were married
840. **I:** ok
841. **P:** my sister just got engaged last week Saturday – she's 19 – I wasn't
842. too happy about it – but you know she wants to do it -I suppose I
843. wanna inform my kids that it's not the best – ok it's pleasurable
844. whatever right
845. **I:** hmm
846. **P:** but it's not the only thing in the world – you don't have to go out

847. and seek it or whatever – if it does happen- it's fine but I want my kids
848. to know – and just not to rush into things like marriage or sex
849. **I:** ok
850. **P:** I just think there's a lot more that kids in their teens or when they're
851. younger can do than think about that
852. **I:** ok
853. **P:** um yah – I suppose I just don't want my daughter to get pregnant or
854. whatever – because I know – that as you – as most of the kids- this
855. generation – like kids of today born today –by the time they like – girls
856. who are about 10 or 9- they're already on their cycles – which means if
857. they're physically like that – then they obviously know about sex and
858. everything – and by the time they're 13/14 they're already doing it –
859. even today it's like that
860. **I:** hmm
861. **P:** I don't want that same thing to happen I just want them to be more –
862. I suppose to be more – just to refrain from it until they're much older
863. and they can understand it fully – I suppose
864. **I:** ok right
865. **P:** yah but I would actually – I reckon I would I'll speak about to my
866. kids – I suppose me and my wife would speak about it to them
867. explicitly and make it known that this is what happens – they should
868. know – they shouldn't be like – I don't think it's right that I actually
869. found out from friends but then again I wouldn't know how I would've
870. reacted if my dad said 'sit down – we'll talk about the birds and bees'
871. and I'd be like 'huh- what' you know
872. **I:** (laugh)
873. **P:** cos the thing is I can't really tell how I would've felt – but I'm
874. gonna try and make it a point to teach my children
875. **I:** ok
876. **P:** yah
877. **I:** anything else to add
878. **P:** hmm no
879. **I:** think about it
880. **P:** I dunno just I suppose if I if I had been taught differently when I
881. was a kid I would have a little more perspective –I just – like I said
882. everything I – is mostly from friends – 99% of what I know is from
883. friends
884. **I:** ok
885. **P:** not from family
886. **I:** and this is more concerning the physical act
887. **P:** yah then like I suppose there's some things like – like the way I
888. suppose like the people – the way they respon – your family – the way
889. they carry on around you – that sort of teaches you what's going on –
890. like the whole behaviour – like how to behave – you should be a nice
891. person in your relationship – I think – yah – that comes my family
892. itself
893. **I:** have you ever sort – like actively sort to educate yourself – like may
894. be reading or um
895. **P:** hm no
896. **I:** or has it been what ever has come your way – or whatever – sort of

897. conversations

898. **P:** conversations – I suppose – like – things like – I suppose when

899. you’re curious you ask – like I always asked – um older people – like

900. when I was – before I came to varsity – I was talking – I was hanging

901. out with a friend – and if I – this is now for the physical act – things

902. like I know you have to be a nice guy or whatever – but I always

903. wondered – if I got into the act how would I behave or what do I do?

904. **I:** hmm

905. **P:** and I asked someone older than me – a friend of mine – who’d just

906. been around – dog -

907. **I:** (we laugh)

908. **P:** he really is – yah and and I – if I did seek – like material – but like

909. from friends

910. **I:** ok

911. **P:** it’s like you ask – what I do in this situation?

912. **I:** ok

913. **P:** what happens when this happens – you know what I mean –like that

914. **I:** alright – these are male friends

915. **P:** this is a male friend –yeah – yah – (unclear)

916. **I:** (laugh) and there isn’t this uncomfortableness with asking males

917. **P:** I dunno –it’s like- cos like –males are cool like that – I dunno I’d

918. um - I dunno how – I don’t have a very close – I got close female

919. friends but I don’t – think you can talk about sex – or whatever –um

920. but – I wouldn’t want to ask them things- of how to do this – I suppose

921. I’d be more – I’m more comfortable with guys

922. **I:** ok

923. **P:** yah - just one of those things

924. **I:** ok

925. **P:** the other day ...

926. **I:** (laugh)

927. **P:** the other day I was – we went out and uh – there was this gay guys

928. at Pop Art

929. **I:** ok

930. **P:** and – no actually –forget about it and some guy – some time at the

931. beginning of the year – some guy stopped me

932. **I:** ok

933. **P:** and he asked me if I was gay

934. **I:** ok

935. **P:** and I was offended – the thing is like I was offended – but I didn’t

936. react the way I thought I would react –I thought – the way I think of it

937. –if someone came and asked me if I’m gay I’d probably hit him – right

938. **I:** ok

939. **P:** I was walking home when some guy stopped me and he said he was

940. looking around for a gay club and then he asked me – and I told him –

941. no I wasn’t gay and he went his way – alright

942. **I:** ok

943. **P:** but then someone else was talking about it and telling one of my

944. friends – I said I just don’t like it – I’m not comfortable with that and

945. then she said ‘why?’ – ‘I mean like you know it’s it’s – you know it’s

946. it’s why why you’re not comfortable about being gay as in male/male-

947. why you more comfortable about females homosexuals?
 948. **I:** hm
 949. **P:** I said I don't know – I mean women are women – I just – It's one
 950. thing I really can't explain to you why guys like females together
 951. **I:** hmm
 952. **P:** but she ended up talking about anal sex – and she said 'isn't it the
 953. same thing – guys want to have anal sex with their girlfriends?' I'm
 954. like- here she spoke that to me
 955. **I:** yeah
 956. **P:** I felt – being female – it was actually a shocker that she'd actually
 957. speak to me in front of my girlfriend about anal sex – I was like "huh,
 958. what?" (laugh)
 959. **I:** (laugh)
 960. **P:** yah
 961. **I:** ok
 962. **P:** I dunno just told her – I'd rather be giving it than me getting it –
 963. that's how I though
 964. **I:** ok
 965. **P:** just one of those things – but
 966. **I:** someone mentioned to me the other day like how especially amongst
 967. Indians –like sort of Indian sexual education –
 968. **P:** yah
 969. **I:** it doesn't encapsulate homosexuality – at all
 970. **P:** yah
 971. **I:** it's something that's not acceptable (unclear)
 972. **P:** I suppose I can talk about gays and lesbians the whole day with you
 973. – but it just – I totally disagree with gays (laugh)
 974. **I:** ok
 975. **P:** yah um – I don't what it is – I just feel sick – from the bottom – I
 976. just feel sick in my tummy
 977. **I:** do you think it's a male thing or also again particular to - ?
 978. **P:** generally – the one thing that I know –most of the guys I hang out
 979. with – totally despise gays
 980. **I:** ok
 981. **P:** but I don't think I'd actually go out there make trouble with for gays
 982. – whatever – I just – I don't feel comfortable –seeing gay people –It
 983. just makes me sick to my balls –it's just one of those things – yah
 984. **I:** I guess I won't be mentioning anal sex
 985. **P:** (laughs)
 986. **I:** that was my next question (laughs) – do you engage
 987. **P:** um ... (Laugh) uh no
 988. **I:** no I'm kidding – Ok well I'm done if there's nothing else to
 989. **P:** yah just –
 990. **I:** have you got any questions or
 991. **P:** no –
 992. **I:** if you'd like to ask about this
 993. **P:** can I ask you – how many people have you spoken to already?
 994. **I:** Um –
 995. **P:** I think you can cut it of now...

(End of Interview)

Appendix K: Interview 8

1. **I:** may be you can start by telling me about yourself
2. **P:** 18 years old – from X– yah – two older sisters – what else do you want
3. to know?
4. **I:** (laugh)
5. **P:** (laugh) – basically that’s it –
6. **I:** that’s it – ok
7. **P:** (laugh) nothing much
8. **I:** then we can go right ahead – then I’ll ask – what’s your understanding of
9. sexual knowledge?
10. **P:** understanding of it?
11. **I:** or being sexually informed – what does it mean to you?
12. **P:** what does it mean to me? – basically – in a way – shows the interaction
13. between two persons I guess
14. **I:** can you clarify that a bit more or maybe elaborate on it?
15. **P:** sexual knowledge – how do I explain it?
16. **I:** I find that interesting – you mention –interaction between two people
17. **P:** yah well – if you think about it – when you interact- if you think about
18. AIDS and all that jazz
19. **I:** hmm
20. **P:** obviously it has to mean – included with two people
21. **I:** ok
22. **P:** interact –to actually – not sure how to explain it
23. **I:** Are you speaking about sexually informed as being knowing about the
24. physical act of sex?
25. **P:** yah – also I mean – you could say so
26. **I:** ok
27. **P:** I don’t know how to explain myself – It’s like I’m thinking about it but I
28. don’t know how to say it words
29. **I:** cos when you say two people together – it also makes me think of two
30. people in a relationship
31. **P:** yah yah
32. **I:** so
33. **P:** cos if you think about it – if you think about sexually informed relations –
34. actually – only – all the arrows actually link to that – if you think about it –
35. because how el –yah – I have it in my head but I just can’t say it
36. **I:** ok – well you think about it –
37. **P:** yah it will come to me
38. **I:** it will come –ok – and what’s your – your first recollection?
39. **P:** hmm – first recollection – ok – I probably have heard about it in younger
40. days but when I actually got to know about it properly – you can say – maybe
41. about – standard three-ish –as such
42. **I:** that’s how old?
43. **P:** that is about 11- 10 –11
44. **I:** ok
45. **P:** as such – cos I remember when my mother bought a book (laugh) from the
46. library – the one day I was questioning her about something – I can’t
47. remember what though – I always questioned my sisters – but they never ever
48. told me anything

49. **I:** ok
50. **P:** so I think my mother got to a stage where she actually thought – I should
51. just know what I needed to know – cos I was just
52. **I:** (laugh)
53. **P:** I think I was bugging the family
54. **I:** ok
55. **P:** so she got – took out book for me from the library – but I never actually
56. understood – to tell you the truth (Laugh) – I read it but I didn't understand it
57. – but properly – I would say about say 12
58. **I:** ok
59. **P:** because in school we had like sex ed and stuff like that – standard 4 –
60. standard 5 – so from there – I mean I always knew about it – I knew what it
61. was but I never actually understood it properly
62. **I:** ok
63. **P:** so you can say yah – was more through school wise – my mother attempted
64. but reading the books didn't help me much
65. **I:** can you remember what the book was about
66. **P:** it was – I think – I think it was called – the one was called “where babies
67. come from” – I think
68. **I:** ok
69. **P:** and the other one was just um – it was “girlfriends and boyfriends” or
70. something
71. **I:** ok
72. **P:** something like that
73. **I:** ok
74. **P:** I remember reading it but I never actually paid attention to it – I just read it
75. because my mother gave it to me and told me to read it – type of thing – but I
76. never actually got down to understanding it
77. **I:** ok
78. **P:** but I think after a while I went through stage where I didn't actually care –
79. you know when you bug someone so much that don't tell you – you just forget
80. about it
81. **I:** ok
82. **P:** so I think I went through that stage
83. **I:** and then you said at 12
84. **P:** you can say
85. **I:** – you had a formal – formal – sex education class
86. **P:** we had like a double period – where like the standard 4's and 5's were uh
87. divided into groups – I think about 5 of us
88. **I:** ok
89. **P:** together with our friends – so obviously you more comfortable
90. **I:** hmm
91. **P:** used to be with different teachers
92. **I:** hmm
93. **P:** and that would just uh – talk about in general everything about males,
94. females –everything – basically
95. **I:** do you remember what year was this?
96. **P:** what age?
97. **I:** what year? You were 12
98. **P:** uuuh – what year was that? Uh – say 94 – 95

99. **I:** ok – I find that interesting
100. **P:** but I think also cos I went to a government school – it was all girls
101. school – and it was a white school as well
102. **I:** alright
103. **P:** they more – uuh- advanced –in things like that
104. **I:** ok
105. **P:** they always having classes like that –
106. **I:** ok
107. **P:** if I’m not mistaken – I think the school brings it to standard 3’s now
108. **I:** ok
109. **P:** because I think it’s more of uh issue now –
110. **I:** ok
111. **P:** than before – so people probably know much more about it now –
112. um yah
113. **I:** you were saying it’s more through school so then
114. **P:** I would say more school
115. **I:** you were 12 and then – after that can you remember
116. **P:** well from there –I mean – I basically – I understood –knew what I
117. wanted to know – you can say – cos I mean they were quite
118. informative
119. **I:** ok
120. **P:** I mean – we used to just talk generally – ask questions to our
121. teacher –cos we were all in our group of friends
122. **I:** ok
123. **P:** we with our – I was with our principle I think – and she was a very
124. like open person –so she would talk about her life – about her
125. experiences and whatever else
126. **I:** ok
127. **P:** not like in depth or whatever – but just generally – hmm –she used
128. to like talk about like – menstruation – girls and guys – and we used to
129. watch video’s about how bodies work and things like that – so from
130. there it got to every single thing we wanted to know – as such
131. **I:** ok – and friends – did they play a big role?
132. **P:** well I guess so – cos I mean – from that stage we were in our group
133. so obviously If we had a question we used to talk about it in our groups
134. – whatever
135. **I:** hmm
136. **P:** then when we had that lesson – we would like – we had it once a
137. week or once in two weeks - something
138. **I:** ok
139. **P:** we used to ask and from there- we obviously like- like outside the
140. actual period – we used to like just talk about it and – so I guess they
141. do
142. **I:** cos like conversations – inform a lot of what we know- we talk with
143. our friends about certain things
144. **P:** yah
145. **I:** boyfriends, girlfriends, relationships...
146. **P:** so basically you’re more comfortable talking to them than anyone –
147. as such
148. **I:** ok

149. **P:** I guess family wise – you can talk to them – but there’s like a
 150. boundary wall – to what exactly you can talk to them about
 151. **I:** ok – why do you say a boundary wall
 152. **P:** just like some things – you’ll feel comfortable telling your friends –
 153. like if you have a question – you can ask your family members but...
 154. there’s some extent to it
 155. **I:** ok –like
 156. **P:** definite questions –like what exactly the question is
 157. **I:** ok
 158. **P:** like if it’s something really personal –you just don’t want to tell
 159. your parents or whatever about it -
 160. **I:** ok
 161. **P:** then it’s fine – but like with me – I’ll –I’m quite –I’m very close to
 162. my sisters
 163. **I:** ok
 164. **P:** so I would ask my sisters any questions that arise from there –
 165. parents I would – but not that topic – cos they might get wrong ideas
 166. (laugh)
 167. **I:** ok (laugh)
 168. **P:** so when you ask – the first thing they’ll say – why she looking like
 169. that? Why she asking me this? They obviously won’t think I’m just
 170. thinking generally
 171. **I:** ok
 172. **P:** they’ll think there’s something behind the whole thing
 173. **I:** ok – so you want to know because like
 174. **P:** if I just want to know just for the sake of knowing -they would
 175. think otherwise
 176. **I:** Ok (laugh)
 177. **P:** so things like that I’ll ask my sisters –or I’ll just ask friends
 178. **I:** ok
 179. **P:** maybe friends will be the better bet because my sisters might get the
 180. wrong idea even
 181. **I:** (laugh)
 182. **P:** so otherwise – I mean – I guess friends do actually play the majority
 183. the- no –majority of it
 184. **I:** ok – thinking – your parents they never ever brought it up?
 185. **P:** they never – yah – that’s true – they never actually – I mean – them
 186. days – they were not ever interactive with things like this. You never
 187. spoke about things like that
 188. **I:** ok
 189. **P:** at all – nothing – that’s why it’s hard for them to even talk to us
 190. about it
 191. **I:** and now as you’re getting older – do they broach subjects like this?
 192. **P:** no (laugh)
 193. **I:** (laugh)
 194. **P:** – think about it – actually no – my father would not mention the
 195. word- my mother might – actually I don’t even think so – eh –my
 196. mother’s getting more comfortable with talking to us – but I mean not
 197. exactly on that topic
 198. **I:** ok

199. **P:** to tell you the truth
200. **I:** alright
201. **P:** I think there's still that whole 'don't talk about the topic to your
202. kids' –it's just like something they expect us to know or something – I
203. dunno – or they just don't want us to know about it (Laugh)
204. **I:** yah
205. **P:** that's probably the best bet – they probably think the less they know
206. the better
207. **I:** ok
208. **P:** I dunno
209. **I:** cos then you won't go out and sort of try?
210. **P:** yah yah
211. **I:** I find that interesting – it's come up quite a few times now – asked –
212. few people have said – if parents tell you – they think you're going to
213. and experiment and try
214. **P:** yeah yeah
215. **I:** um or you'll have premarital sex or
216. **P:** yeah yeah
217. **I:** and yeah
218. **P:** but like same with now –um I told my mother I have a boyfriend –
219. right
220. **I:** ok
221. **P:** and she was talking to my sisters generally – she was telling my
222. sister – hope she doesn't come back pregnant – now you – they just
223. assume otherwise
224. **I:** yes
225. **P:** you can't – they just think the worst - they just think of – I dunno –
226. the – some stupid things
227. **I:** and in most cases-most people would say that's quite liberal that you
228. can tell – I assume – does your mum and dad know or just your mum?
229. **P:** both of them
230. **I:** both of them
231. **P:** after a while (laugh)
232. **I:** yah – cos a lot of people – I see a lot of Indian youth that say –
233. they've actually had to like hide it from their parents – maybe for that
234. reason
235. **P:** I actually – yah – sort of did –actually – the first few months
236. **I:** ok
237. **P:** – because it's something they can handle but they can't handle
238. **I:** (laugh)
239. **P:** cos like – also I'm the youngest
240. **I:** ok
241. **P:** so I'm always the baby in their eyes
242. **I:** hmm
243. **P:** so it's something –like –they can't imagine and knowing that my
244. older two sisters don't have boyfriends at the moment
245. **I:** ok
246. **P:** and the one never did – so it's sort of like a new topic – it's
247. something they probably just don't want to approach
248. **I:** uhuh

249. **P:** so I feel comfortable not telling them – because they always think
 250. the worst
 251. **I:** ok (laugh)
 252. **P:** so – and like this situation – the question my mother asked my sister
 253. – I mean – having a boyfriend doesn't mean you gonna be pregnant or
 254. whatever else – it just means – like you'll be having some- like a guy
 255. friend –
 256. **I:** yes
 257. **P:** not like – so they think otherwise –so if you ask questions about any
 258. sexual relations then it's like – she's pregnant or whatever else you
 259. know
 260. **I:** (laugh) ok
 261. **P:** I think they're still in the olden day time of frame – I don't think - I
 262. don't think – not say any but most Indians will ever be comfortable
 263. with the topic – actually
 264. **I:** you don't think so – that they'd ever be
 265. **P:** well it depends on the person but I think Indians generally – are not
 266. ever comfortable with the topic – of any sort of thing like that
 267. **I:** if I'm making notes – I'm not like doing
 268. **P:** no it's cool
 269. **I:** I'm just making points for myself to remember
 270. **P:** no no no it's fine
 271. **I:** um it's quite interesting that you mention that because I was
 272. thinking how does your parents relationship then affect your
 273. relationship? Cos if they haven't spoken about sex in front of you – or
 274. perhaps they not open about their affection towards one another
 275. **P:** hm hm
 276. **I:** how does then that – your – you – when you go into relationships –
 277. um
 278. **P:** my relationship to anyone else?
 279. **I:** to any- I'm talking about male
 280. **P:** ok
 281. **I:** I'm talking about male-female relationships
 282. **P:** actually to me – it doesn't affect me at all
 283. **I:** it doesn't affect you at all
 284. **P:** because whether they tell me or not – it's still – at the end of the day
 285. it's the same thing
 286. **I:** ok
 287. **P:** because
 288. **I:** but you – will you be uncomfortable? - that's what I'm saying
 289. **P:** will I be comfortable...?
 290. **I:** because by saying that that Indians will always be uncomfortable
 291. about this sort of topic- now when you go into your relationship –
 292. would you be uncomfortable about this topic
 293. **P:** towards my kids or just generally?
 294. **I:** generally in your relationships and to your kids when you...?
 295. **P:** I don't -uncomfortable – I don't think I would be uncomfortable – I
 296. just think I'd want to keep things myself –
 297. **I:** ok
 298. **P:** I think – I'm the type of person – just what's my business is my

299. business
300. **I:** ok
301. **P:** I don't think I would be uncomfortable but then again as parents
302. how would they approach the topic
303. **I:** ok
304. **P:** as well – so I see their point of view in a way
305. **I:** hmm
306. **P:** because Indians just –how do you bring up topics like that? How do
307. you just talk about it? When you know – and they know I'm the type
308. of person not to just talk openly
309. **I:** ok
310. **P:** so whether they tell me or not – I'll just stand there and do nothing
311. **I:** ok
312. **P:** so in a way – it's hard to approach the topic like that – I think
313. **I:** ok
314. **P:** so I see their point of view – but they just – did not mention a single
315. thing – which is actually wrong
316. **I:** ok
317. **P:** so I think that's why they actually like the whole sex ed thing cos
318. then they know – we know what we need to know
319. **I:** ok
320. **P:** without them mentioning anything
321. **I:** alright
322. **P:** so in a way I see their point of view – cos I mean – for me if I had
323. to be parent – I'd find it really hard to just bring up the topic all of
324. sudden
325. **I:** ok
326. **P:** and just talk about it comfortably – because actually at the end of
327. the day – it's not a comfortable topic
328. **I:** hm
329. **P:** so I mean
330. **I:** I'm also just wondering now – is it just – sort of with Indians or do
331. you think that – this is sort of ...
332. **P:** I guess
333. **I:** that most parents –doesn't matter what cultural group they come
334. from – they
335. **P:** when I think of – if I just compare my friends and me – it depends
336. on the actual individual but I think majority of the Indians actually
337. **I:** ok
338. **P:** because if I talk to my friends from school and varsity –
339. **I:** ok
340. **P:** I mean their parents –not the- their mothers –are comfortable just
341. talking about it – or bringing the topic up at least once in their life
342. **I:** and this is non- Indian friends?
343. **P:** non-indian friends
344. **I:** ok
345. **P:** and ok got like – I think out of all my Indian friends – I think one of
346. them – their mum's actually spoken to them about it
347. **I:** ok
348. **P:** otherwise I don't actually many – mostly other colours – other

349. cultures
350. **I:** uh hm
351. **P:** I think that – their mothers have spoken to them or have mentioned
352. it –
353. **I:** ok
354. **P:** so I think it is harder for Indians by itself
355. **I:** ok
356. **P:** to talk about things like this
357. **I:** you also mentioned mothers – it’s like interesting – cos like –
358. mothers are like responsible
359. **P:** yeah
360. **I:** for
361. **P:** well mothers will feel more comfortable with talking about a topic
362. like this
363. **I:** ok
364. **P:** it’s just – I dunno – it’s just – I dunno – the thing is – just like son
365. feel comfortable with the male – with fathers talking about things like
366. this – they wouldn’t talk to their mother about things like this
367. **I:** ok
368. **P:** I dunno -it’s just – automatically you it becomes more comfortable
369. **I:** hmm
370. **P:** and I guess a mother will be more comfortable talking about a topic
371. like this then an actual father
372. **I:** ok
373. **P:** I don’t think it’s just my family – I think generally
374. **I:** you also just three girls – right?
375. **P:** yah
376. **I:** ok
377. **P:** So I think – just – my father is (unclear) so he would not even
378. mention in at all – I think mothers would be most comfortable talking
379. about it and they obviously thinking what you thinking as such as well
380. **I:** ok
381. **P:** so yah
382. **I:** I was chatting to someone else and I was just like wondering – cos
383. like for most Indian girls it’s a similar sort of experience – that you
384. don’t really get a sex talk or they call it the “birds and the bees” sort of
385. thing
386. **P:** yah
387. **I:** and you sort of wonder then what would it be like at marriage? If
388. you are – that is – if you – if you do choose to remain a virgin before
389. that – um – does your mother sit down with you and say well this is
390. what’s going to happen –
391. **P:** yah
392. **I:** um and the anxiety around that – that sort of situation – it’s just
393. quite interesting – that quite a few people I’ve spoken to – you know –
394. what would it be like? I suppose maybe things are changing
395. **P:** I don’t think – I don’t think – before marriage or whatever else – I
396. don’t think any Indian parent will still sit down with their child cos by
397. then I’m sure they would know – that they know what they need to
398. know

399. **I:** ok
400. **P:** I mean after how many years of growing up -I mean you need to at
401. least catch a wake and know what you need to know
402. **I:** ok
403. **P:** yah
404. **I:** so there is this active seeking then - of knowledge?
405. **P:** yah – and I think also – mothers especially they want to know
406. exactly what they thinking- the child’s thinking but they don’t want to
407. say it
408. **I:** ok
409. **P:** so they’ll think it in their mind but they will be toooo uncomfortable
410. approaching the topic
411. **I:** ok
412. **P:** say like mother’s situation –she tell my sisters or ask my sisters
413. questions – whatever else- but she won’t ask me personally
414. **I:** alright
415. **P:** so I think she wants to know things but she just doesn’t know how
416. to approach it –
417. **I:** ok
418. **P:** or just like any topic that just – the boyfriend situation
419. **I:** ok
420. **P:** she just won’t talk about the boyfriend at all –
421. **I:** uhuh
422. **P:** it’s like ask someone else – you know – but she wants to know
423. **I:** yes
424. **P:** but she won’t – but I think it’s taking a while – she’s getting
425. adjusted – I mean – now it’s changed – the initial stages is hard
426. **I:** yah – parents want to know but they also happier not knowing – so
427. in some sense they don’t have to deal with...
428. **P:** and imagine what’s happening and whatever else
429. **I:** imagine what’s happening -it would be like I suppose telling your
430. mum that actually boys and girls kiss today
431. **P:** yah
432. **I:** whereas before maybe –twenty years ago – it was mainly like
433. holding hands or...
434. **P:** yah
435. **I:** or something else
436. **P:** not even (laugh) – stay far away (laugh)
437. **I:** or something like that –I mean they don’t want to have to picture
438. that – their daughter – you know
439. **P:** yah yah (laugh) they just can’t -yah they can’t see things like that
440. happening at all
441. **I:** um – yah
442. **P:** they thinking still in the olden days – which is totally wrong of
443. course – I guess – I would be thinking the same way as well -thinking
444. “my day I didn’t do that” whatever
445. **I:** it’s quite interesting cos there’s this sort of contradictory sort of
446. thing going on that –that – you want your parents to sort of tell you
447. **P:** yah
448. **I:** because you’d rather hear it from them than from somebody else

449. but at the same time you dunno whether you could do that yourself –
 450. um
 451. **P:** yah - I would for a topic like this – I would actually feel more
 452. comfortable with someone else telling me
 453. **I:** ok
 454. **P:** (unclear) in a way I would feel more comfortable because I know
 455. for fact that my mother would not feel comfortable – so I'd rather have
 456. a stranger and feel a bit uncomfortable than the person being straight –
 457. forward with me
 458. **I:** right
 459. **P:** I dunno
 460. **I:** who would you trust more?
 461. **P:** well if you just want to know – knowledge wise –
 462. **I:** ok
 463. **P:** you don't really need trust –
 464. **I:** ok
 465. **P:** I guess – I wouldn't mind my mother telling me -but it's just – the
 466. whole thought of your mother telling you about info like that – is just
 467. **I:** ok alright
 468. **P:** I guess like I 'd rather talk to friends or watch videos or read books
 469. or something like that
 470. **I:** ok – and have you ever done - sort of like watched – I dunno –
 471. found material that you actually – or gone looking for material
 472. **P:** I've actually spoken to more friends than actually -like the
 473. beginning stages –maybe yah – (unclear) after that I think I had to go
 474. buy book – other than that – I mean – just knowledge wise and talking
 475. to friends and things like that
 476. **I:** cos like with males – sort of the most common recollection is that
 477. they start looking at porn – um whatever age they come across porn –
 478. that in a way could be one of their first um – interaction with sexual
 479. knowledge – or sex
 480. **P:** yah
 481. **I:** but for women – you don't often hear that they come across porn
 482. **P:** yah yah
 483. **I:** they might at a later stage in life – but not
 484. **P:** but not in the initial stages
 485. **I:** initial stages ...
 486. **P:** yeah – that's true – I just – I don't see how that would help my
 487. knowledge (laugh)
 488. **I:** but then there's this sort of – oh but there's Cosmo magazines or
 489. whatever magazine articles we come across or um
 490. **P:** magazines actually do play a big role cos I mean if you want to
 491. know questions – you'll have to see it some time in your life – in a
 492. magazine – reading an article
 493. **I:** ok
 494. **P:** I guess- think about it – if you have a slight question that's been
 495. bugging you – you bound to see it somewhere in a book – or in a
 496. magazine
 497. **I:** ok
 498. **P:** or - somewhere- else – some kind of reading material

499. **I:** ok - also the other thing – are movies – may be women – I’m not
500. sure
501. **P:** movies – may be like little bits and pieces – but not actually
502. knowledge knowledge wise
503. **I:** ok
504. **P:** I guess
505. **I:** there’s this whole sort of thing with western movies and Indian
506. movies – and the portrayal of sex or relationships and how that impacts
507. on us because we’ve grown up with that – both western and Indian
508. movies
509. **P:** that’s true – yah
510. **I:** and and how that affects our perception – is it this of fantasy – sort
511. of running through the garden type of thing?
512. **P:** yah yah
513. **I:** or um yah
514. **P:** that’s true yah
515. **I:** so I’m just wondering whether that’s ever played a role?
516. **P:** not really
517. **I:** ok
518. **P:** I guess – not really - I dunno –
519. **I:** (laugh)
520. **P:** I’ve – I don’t think it actually has – hey - seriously it hasn’t – no – it
521. hasn’t
522. **I:** (we laugh)
523. **P:** I’m just trying to think now – but I don’t think it has – hey
524. **I:** ok
525. **P:** uh
526. **I:** ok –but y- would you say you’ve been more active in seeking
527. knowledge or whatever – or you’ve been happy with whatever has just
528. come your way?
529. **P:** yah - I don’t actually go out and attempt to actually find out – I just
530. wait for one day – may be one day it’ll appear – but I won’t actually –
531. yah –
532. **I:** ok
533. **P:** I just – yah – I just whatever I need to know I know
534. **I:** hmm
535. **P:** if I need to know other things then maybe I might go out and find it
536. but
537. **I:** ok
538. **P:** I’m the type of person that just lay back - and just wait whatever
539. else to happen
540. **I:** ok (we laugh)
541. **P:** I’m very lazy so
542. **I:** sort of interesting –cos I see like - we seem more passive in
543. comparison to the men and maybe it’s just the way we built in a way or
544. **P:** yah (laughs) but also – if I think about it now – if I had to go and-
545. say for instance I wanted to know something about it – and I go to the
546. library and go take out a book – I wouldn’t go take out a book now – I
547. dunno – I just – I feel uncomfortable
548. **I:** ok

549. **P:** before I used to be fine cos I wanted to know and who cares
550. **I:** hm
551. **P:** but now I don't think
552. **I:** ok – you feel uncomfortable because...
553. **P:** I don't know why I feel uncomfortable actually
554. **I:** are you worried about what other people think or .
555. **P:** that would actually – ok – I wasn't thinking that now but if I think
556. about it – yah (laughs)
557. **I:** ok
558. **P:** because what would they think if I took a book like that
559. **I:** ok
560. **P:** they obviously think – oh she wants to know because that's
561. happening or whatever else
562. **I:** ok
563. **P:** you know – they would think otherwise
564. **I:** you can think
565. **P:** and I'm the type of person – I say I don't care about other people's
566. opinions – but at the end of the day when they actually do think
567. otherwise – I get upset
568. **I:** ok
569. **P:** so obviously other people's opinions will affect you –at some stage
570. or another
571. **I:** you can just think about me when you want to take out a book –
572. **P:** (laughs)
573. **I:** I've had to take out lots of books for research
574. **P:** shame (Laughs) – they'll understand
575. **I:** I dunno – I've got asked some strange questions
576. **P:** oh no (laughs)
577. **I:** uh – so no other recollections – or even experiences? Does
578. experience count towards educating yourself? Cos I mean I talked
579. about conversation – we have these conversation – we walk into
580. conversations where our friends are talking about – and that's how we
581. become informed about – may be life generally but also this kind –
582. these kind of topics –you know (unclear)
583. **P:** I guess after a while – it might – I don't actually know
584. **I:** (we laugh)
585. **P:** but I guess if you think about it – it should also help at some stage
586. **I:** ok
587. **P:** honestly – I mean – you must come to level which you talk about
588. things whatever else and emotions obviously will change – which
589. means – you will interact more with the whole topic
590. **I:** ok
591. **P:** I guess relations actually will help – in the actual
592. **I:** ok
593. **P:** I don't know actually – you asking the wrong person! (laugh)
594. **I:** (laugh)
595. **P:** cos when you think about it- it actually would help – I mean it will
596. actually – it should –
597. **I:** (unclear) cos I mean you're in first year – you went to an all girls
598. school I assume?

599. **P:** yeah
600. **I:** most of your life or did you ever go to a co-ed?
601. **P:** since standard 2 – so I’m three years in co-ed which actually is
602. nothing because you can’t do – count 6,7, 8 whatever
603. **I:** same for me – I come from a family where I have two other sisters –
604. three girls – have been to an all-girl school all my life –
605. **P:** yeah
606. **I:** so coming to university – sort of my first – uninhibited interactions
607. with males - because at home – you can but it’s always that sort of
608. **P:** boundary wall towards males as such -it’s also – I find – it’s hard to
609. interact with males when you in an all girls school – because where
610. exactly do you meet them -only through friends – and your friends are
611. also in an all-girls school
612. **I:** yes
613. **P:** I have every other colour friends - I actually have every colour
614. friends
615. **I:** ok
616. **P:** so it’s like – you can’t meet through friends –you know friends
617. friends – whatever else – it’s actually – males it’s basically through
618. family members you can meet them
619. **I:** hmm
620. **P:** so coming to varsity – like co-ed –it is a big adjustment
621. **I:** ok
622. **P:** but I mean – I guess it’s ok
623. **I:** (laugh)
624. **P:** it’s ok – not bad – it is a big adjustment though
625. **I:** I was just thinking – I was quite interested in sort of experiences –
626. like how that also contributes – I suppose – time will tell (laugh)
627. **P:** yah thinking – you can’t exactly now
628. **I:** may be I can interview in another few years time
629. **P:** you can’t exactly now – cos – this topic – It can’t exactly – question
630. – answer now – cos it’s like in first year and you – the males you know
631. – you basically getting to know
632. **I:** ok hmm
633. **P:** because like – sort of – first interaction with proper – countable
634. males – everyday single day interaction –as such
635. **I:** hmm - again it’s that assumption I’m drawing on – that sexual
636. knowledge is not just about the act – that there’s a whole
637. **P:** yah
638. **I:** other sort of repertoire – I suppose you need to know about
639. relationships- you need to know how to deal with interacting with a
640. male
641. **P:** and emotions and all that jazz
642. **I:** yah – so I’m not sure whether that also is encapsulated in your
643. understanding
644. **P:** yah - I guess it does – hey – but I mean (.)
645. **I:** (laugh)
646. **P:** I wouldn’t say – no it actually will play a very big part as such but I
647. can’t quest – I answer that now
648. **I:** (laugh)

649. **P:** (laugh) it's like initial stages – you can't – I dunno
650. **I:** yeah
651. **P:** cos when you start like interacting with the guys or something – it's
652. not something you just bring up automatically as such
653. **I:** yah but I mean – I find that interesting –you also mention that it is a
654. big adjustment sort of coming from an all girls school and learning to
655. interact with a male – and that in itself contributes to you –
656. **P:** emotion wise
657. **I:** yah
658. **P:** but actually I must say I adjusted very quickly – because the thing is
659. – at the end of the day - I'm still coming to an all girls res
660. **I:** ok
661. **P:** so my interaction with males is through lectures but I'm still - I am
662. with my girlfriends
663. **I:** ok
664. **P:** so in a way – and the guy friends that I do know - it's like –they
665. sort of like brother –not brotherly types but I mean – they like- they
666. seem like that
667. **I:** ok
668. **P:** because some of them are my sister's friends as well – so they treat
669. me as a little sister
670. **I:** ok
671. **P:** so they like little brother buddies type of thing
672. **I:** Ok
673. **P:** in a way (laugh) – so if I'm being in an all girls res – it's still sort of
674. like being in school
675. **I:** hm hm
676. **P:** as such
677. **I:** ok
678. **P:** I dunno – that's what I think – how I see it
679. **I:** what I meant – was that you're learning – you're learning to interact
680. with males
681. **P:** yeah
682. **I:** and that in a way is contributing to how you will interact
683. **P:** that's true
684. **I:** in relationships – or how you treat it now as well
685. **P:** yah
686. **I:** I guess my assumption is that sexual knowledge is more than just
687. about the physical act
688. **P:** yeah – it is
689. **I:** it's also about
690. **P:** your emotions and your thoughts and all that jazz
691. **I:** uhuh –can you remember anything else – recollections – or – you
692. talked about books –is there
693. **P:** uuuuh –
694. **I:** (Little laugh)
695. **P:** I don't think I actually have any other –no –you can high school –
696. was just like yah – whatever – you know – cos that's not a topic I even
697. think about to tell you the truth – it's just like there in the air – type of
698. thing

699. **I:** ok – tell me more about that
700. **P:** I dunno –it’s like – something that just doesn’t bother me
701. **I:** but do you think it’s because you went to an all-girls school
702. **P:** could possibly be it – cos I mean – think about it – you interact with
703. males every single day in co-ed school – you would think about it
704. more frequently
705. **I:** ok
706. **P:** and I mean – to be in an all-girls school and like not knowing males
707. as such – not knowing many males other than family – whatever –
708. friends –it just was – a topic that I just didn’t care about
709. **I:** yeah – I suppose it’s interesting cos I also said that – I said it the
710. other day to somebody – I said – I was just chatting – I said – It’s quite
711. weird cos I never really thought about like boys until I like was much
712. older than like most of other girls I’ve met here
713. **P:** yeah
714. **I:** only like 17 –18 did I really take an interest –
715. **P:** yeah
716. **I:** but before that – and I – it’s probably because they weren’t there
717. **P:** they weren’t there – you never interacted – you went to school –
718. came back home – ate –slept and the whole process started again
719. **I:** -ye
720. **P:** the only time you saw males was like may be on a Saturday when
721. you went to movies – that’s not even an interaction – that’s like
722. walking past a guy
723. **I:** yeah
724. **P:** so I guess – I mean if you are in co-ed school – obviously you’ll see
725. them all the time so that will – at some stage play on your mind
726. **I:** yes yah
727. **P:** and you’ll get to speak to them and you’ll get to know them - but -
728. it actually never bothered me – eh
729. **I:** ok
730. **P:** like since standard 5 – it was just like just there but ...
731. **I:** ok
732. **P:** but it never bothered me
733. **I:** um yah – I think that’s about it unless you can think of anything else
734. {Tape stopped – change over –lost a few words}
735. **P:** um I dunno just I feel more comfortable cos – like my mother will
736. tell me from her mouth
737. **I:** hmm
738. **P:** at least I’ll get her personal point of view and she knows how I
739. work as such
740. **I:** ok
741. **P:** so she’ll know what exactly to tell me – what exac- how to
742. approach to the topic as such – and how my emotions will play with
743. that
744. **I:** ok
745. **P:** but then again I don’t think I’ll be comfortable even – because it’s
746. such a touchy topic
747. **I:** hmm
748. **P:** I don’t think I’d talk my heart out as such

749. **I:** ok
750. **P:** because I dunno – I just – I wouldn't feel comfortable
751. **I:** ok
752. **P:** I would ask here and there but not feel comfortable
753. **I:** hmm
754. **P:** and in a way – she would know how I work – but I just – I'm just –
755. I don't want to trigger off a topic that might get her all worried –might
756. get her
757. **I:** ok
758. **P:** upset in a way
759. **I:** yah
760. **P:** so I guess a stranger in that sense would be better – asking a
761. stranger a questions is a bit uncomfortable as well
762. **I:** Ok
763. **P:** but yah and plus in front of Indians you just – you don't talk about
764. things like this as such
765. **I:** ok - would you go as far as calling it taboo? Hm – a word always
766. associated with Indians- sex is a taboo topic – (Unclear)
767. **P:** I don't think – I don't think you can actually generalise that –
768. because it actually depends on the individual and how comfortable
769. they are – and how the actual child is towards the topic and how she is
770. generally or how he is generally
771. **I:** Ok
772. **P:** but I mean - I don't think you can exactly call it that
773. **I:** ok
774. **P:** It's just – it's just a very touchy topic and Indians –because no
775. Indians have ever spoken about it comfortably
776. **I:** ok
777. **P:** everyone assumes that – you just don't talk about it
778. **I:** ok
779. **P:** so I think – it's just like
780. **I:** because like their parents never told them
781. **P:** yah
782. **I:** it's not something – you just like
783. **P:** expected to talk about comfortably - they don't understand that
784. time does change
785. **I:** yah
786. **P:** when you think about it – like us – even though we're still young –
787. when we think about kids – they are still small – and they going out
788. with guys – I mean I know this girl – standard 6
789. **I:** hmm
790. **P:** she went out with two guys already – something we never did
791. **I:** yeah
792. **P:** so we assume it doesn't happen
793. **I:** yeah
794. **P:** and something we can't handle but we have to accept
795. **I:** yes
796. **P:** and I think the same with our parents – they never expected us to
797. know about things like this
798. **I:** yah

799. **P:** so I mean – it does – not because they old – it happens every year –
800. it happens all the time
801. **I:** yah – what I’m wondering is like – if there’s this common
802. assumption or I dunno – it’s sort out there – people will say – oh no
803. majority of the Indians are sexually active on this campus – um –
804. which is probably something our parents would never want to hear
805. **P:** exactly
806. **I:** um – whether that’s true I don’t know but um if it is – you know -
807. how they are becoming informed – or how are they able to deal with
808. sort of situations – like premarital sex and whether women then
809. negotiate their sexuality differently – cos women there’s this
810. emphasis on being a virgin – supposedly for men as well – but men –
811. there’s also the idea – a few guys have said themselves they get away
812. with more than girls
813. **P:** that’s true
814. **I:** um in that sense
815. **P:** uh – take men at varsity – for them it’s just a whole experimentation
816. thing
817. **I:** Ok
818. **P:** girls – I dunno – eh (laugh) – I dunno – maybe also – in varsity it’s
819. like sort of like a common thing to do – I dunno
820. **I:** common thing? We’re talking about?
821. **P:** just relations with guys
822. **I:** ok
823. **P:** generally - it’s like everyone does it type of thing
824. **I:** going out with a guy or like pre-marital sex?
825. **P:** both
826. **I:** ok
827. **P:** both wise
828. **I:** ok
829. **P:** and I guess it’s like in varsity – it’s sort of a common issue
830. **I:** ok
831. **P:** it’s a common thing – so maybe some people just do it because
832. everyone else is doing it as such – because if they even – pre-marital
833. sex for instance
834. **I:** hmm
835. **P:** if you say you don’t do it – and everyone around you – is like ‘Oh
836. my God! What’s wrong with you?’ type of thing
837. **I:** uh hm
838. **P:** there is this peer pressure – at the end of the day – you don’t do it
839. because of that but just that many people pressurise- maybe the
840. boyfriend pressurises you as well and you just feel bad
841. **I:** ok
842. **P:** he’ll break up with you – I dunno
843. **I:** there’s also this sort of thing – I dunno how common it is now but it
844. has been said that like Indian guys will go out with other girls because
845. they know they can have sexual relations – whereas with Indian girls
846. they don’t know how easy that – or if that’s possible
847. **P:** yah – yeah – my sister’s friend even told her – that he goes out with
848. any other culture because he knows if he goes out with an Indian chick

849. – she doesn't want to just play around
850. **I:** ok
851. **P:** she wants an actual – serious relationship –
852. **I:** uhuh
853. **P:** which he just wants to fool around with chicks – that's why he'll
854. never ever go for an Indian chick
855. **I:** uh hm
856. **P:** at varsity
857. **I:** uh hm
858. **P:** because the whole experimentation period – and he doesn't want a
859. long term as well
860. **I:** Ok
861. **P:** and he knows he can do it here at varsity because he's from away
862. **I:** ok
863. **P:** and his parents will never find out
864. **I:** uh hmm
865. **P:** so it's just like a whole playing around game
866. **I:** ok – and for women – now – like how would you respond to that – as
867. an Indian female?
868. **P:** say it's Dis - gusting (laughs)
869. **I:** (laugh)
870. **P:** I mean – it's a whole using thing – I mean cos he knows – I think –
871. um – but I think he could have been – ye I think he's organised with a
872. chick – I think they have – what's the word – arranged marriage –
873. that's the word
874. **I:** ok
875. **P:** I think he already has a girl waiting at home
876. **I:** ok
877. **P:** so it's like – uuh – I dunno – it's just – he knows he has the perfect
878. woman at home waiting for him –
879. **I:** ok
880. **P:** so while he is away he can do whatever he wants – which is
881. disgusting
882. **I:** right
883. **P:** it's just aagh
884. **I:** I just realised now thinking about the word “pre-marital sex” – um
885. maybe it's the wrong word to use because it also comes from an
886. assumption that - that it's wrong and I think – I dunno whether you've
887. grown up with that idea or not - cos I'm just assuming that Indians
888. have
889. **P:** I think generally
890. **I:** may be I'm wrong
891. **P:** I think generally Indians have – but personally – I just – if a person
892. wants to do it they can do it – seriously
893. **I:** ok
894. **P:** I mean – to – ok – I would prefer pre-marital sex – I mean not pre-
895. marital sex
896. **I:** ok
897. **P:** but I mean if a person feels so strongly against – for someone – I
898. mean – they can do whatever they want – seriously

899. **I:** and your upbringing – your parents – have they ever said anything
900. **P:** they actually haven't –
901. **I:** ok
902. **P:** they haven't – but I just assume
903. **I:** ok
904. **P:** that they – they prefer it – but I mean -they actually – actually I
905. don't think they have ever spoken about that -it's just – I dunno – it's
906. an assumption
907. **I:** ok
908. **P:** but I personally just think – I mean – it depends – if the person
909. wants to – it's their life – it's their choice
910. **I:** ok
911. **P:** it's not like – if you feel so strongly about it and you want to then –
912. go for it
913. **I:** there's this whole – women have to virgins – and men – well men
914. don't really have to
915. **P:** yah
916. **I:** so women experience guilt of they do go in –
917. **P:** it depends on the individual at the end of the day I guess
918. **I:** (unclear) pre-marital sex
919. **P:** yah I mean – we're sort of brought up that way – that you should –
920. because it's just totally wrong
921. **I:** but how do you know that –cos if your parents have said that
922. **P:** I dunno – it's just how Indians generally talk about – oh like – if
923. you just talk about generally about if you're just having everyday
924. conversation – oh like you know – she slept with him “oh my God” –
925. type of thing –
926. **I:** ok
927. **P:** it's the assumption that it's just wrong - to do it – type of thing “oh
928. my God she stayed over there – obviously they're having sex” which is
929. the wrong assumption to make
930. **I:** ok
931. **P:** and like the way people say things or talk about it – they actually
932. assume it's totally wrong
933. **I:** Ok
934. **P:** so I mean from there - you can see
935. **I:** (laugh) ok
936. **P:** but I mean – yah I think you just automatically assume that it is
937. wrong
938. **I:** alright
939. **P:** but I just – people can do what they want
940. **I:** I assume things are changing and – like now
941. **P:** firstly I don't think – many people – wait for marriage – I mean
942. varsity wise – I'm thinking
943. **I:** hmm
944. **P:** I dunno
945. **I:** ok
946. **P:** cos I think also – when you're at varsity you interact with a whole
947. different atmosphere
948. **I:** ok

949. **P:** so – I dunno – if you’re at home (unclear) –so you more thinking
 950. about what everyone wants to hear
 951. **I:** ok
 952. **P:** than what you want to do – type of thing
 953. **I:** ok -no no it makes sense
 954. **P:** in home you – what’s the right word - but you’re sort of
 955. brainwashed
 956. **I:** ok
 957. **P:** to what everyone else wants than what you want – and you not
 958. exactly open to the whole world out there
 959. **I:** ok
 960. **P:** maybe it’s just varsity or just out of your home city – I dunno
 961. **I:** ok
 962. **P:** but that’s what I think
 963. **I:** ok
 964. **P:** from just relating to my friends at home – in varsity there and me
 965. **I:** hmm
 966. **P:** and my friends out of home –
 967. **I:** ok
 968. **P:** we like have a broader perspective about things and they just think
 969. – no but that’s wrong – no but – parents think this –but what will other
 970. people think – you must just follow what you think and you want and
 971. not worry about everyone else’s opinion
 972. **I:** ok
 973. **P:** and things like that – I dunno
 974. **I:** it must be difficult when you go back
 975. **P:** yah
 976. **I:** because you go back into that – and then you
 977. **P:** cos when I think about it – like in the vac – my friends and I all got
 978. together – and now three of us are out of town and two of them are
 979. staying at home
 980. **I:** ok
 981. **P:** and we’ll just talk broadly about topics – just openly –
 982. **I:** hmm
 983. **P:** and they’ll be like – why you talking about that – just don’t talk
 984. about things like that
 985. **I:** Ok
 986. **P:** and we’re thinking – if we want to talk about – we want to talk
 987. about – it’s comfortable
 988. **I:** ok
 989. **P:** but not you shouldn’t talk about things like that – like - even just –
 990. we were about a topic about drugs or something
 991. **I:** hmm
 992. **P:** guys don’t talk so loudly about the topic- people might think you
 993. know – that you guys take drugs and we were just talking openly about
 994. just drugs
 995. **I:** hmm
 996. **P:** and we can’t even do that -it’s like – they just want to live in their
 997. little cacoon – of the perfect world
 998. **I:** hmm

999. **P:** and not talk about wrong issues – sort of wrong issues
1000. **I:** ok
1001. **P:** yah
1002. **I:** and do you think that's also – coming back – because I don't want to
1003. put words into your mouth – is that an Indian thing or do you think it's
1004. across cultural groups? Would that happen?
1005. **P:** I think it's both – both – but mainly – majority Indians
1006. **I:** ok
1007. **P:** because also the whole topic- if you talk about issues –like sex or
1008. drugs or pregnancy or whatever else
1009. **I:** ok
1010. **P:** and another Indian hears
1011. **I:** hmm
1012. **P:** then it's a whole big story – type of thing – in the community –so I
1013. guess – if you talk about things like and people overhear – with Indians
1014. – then it's like finished – you've got a name –type of thing
1015. **I:** so in a way – and may be more so – I dunno – you tell me whether
1016. you agree with this – in a way family and community within the Indian
1017. sort of culture they mediate – control is too harsh a word – but mediate
1018. your sexuality – they decide like what's ok and what's not ok
1019. **P:** I guess so if you think about it –I mean – we're so brainwashed into
1020. what other people are thinking and what to feel
1021. **I:** at the end of the day it's your choice – but they
1022. **P:** but they – they do reflect – they do actually – because community is
1023. always – plays a big part – at the end of the day
1024. **I:** ok
1025. **P:** and – yah – when it comes to issues like this – it's always like the
1026. Indian community spreads – and the community will know type of
1027. thing
1028. **I:** ok – so you have to also like keep your family honour
1029. **P:** like keep hush hush – type of think – which is very uncomfortable
1030. as well – maybe that's also another reason – Indian parents don't about
1031. things
1032. **I:** ok
1033. **P:** because it might go – out – and the whole community will hear
1034. **I:** ok
1035. **P:** and like it'll bring down as such the family – maybe – I don't know
1036. **I:** ok yah
1037. **P:** so if you think about it – Indians are like that – I know the Indian
1038. community spreads news like you can't believe
1039. **I:** ok – I'm just thinking where I come from – small town as well and
1040. generally yah – things spread like wild fire I guess
1041. **P:** even though community- meaning friends and neighbours
1042. **I:** ok
1043. **P:** things spread like fast – Like I think – it was one weekend – one of
1044. my friends came with me home – you know she's from Botswana –
1045. she's black
1046. **I:** ok
1047. **P:** and she just came for one day – and then next week – the whole
1048. neighbourhood – and part of the community knew – that I had this

1049. black girl staying at my house – and they asked my parents what was a
 1050. black girl staying at your house for?
 1051. **I:** ok
 1052. **P:** like just one day – it just spreads- and like it's a whole bad
 1053. assumption – type of thing
 1054. **I:** ok
 1055. **P:** I dunno – Indians they always think the negative point of view – I
 1056. dunno if I'm just generalising or what but – I dunno
 1057. **I:** Yah I can see where you sort of coming from – I'm also just
 1058. thinking – sort of like with women and with the community – the way
 1059. we dress – everything is
 1060. **P:** negatively implied
 1061. **I:** but just – again I don't like using the word controlled but in a way it
 1062. is – if you're going somewhere you have to dress this way
 1063. **P:** yah you feel yah you should
 1064. **I:** um and to the point
 1065. **P:** to impress other people
 1066. **I:** you get told
 1067. **P:** not because of what you want to do
 1068. **I:** if you're going to a wedding you can't like where something with
 1069. such a big slit because someone might
 1070. **P:** exactly – might say something about it and goes around – and like
 1071. the one day – my sister and I – it was a very, very cold day and we
 1072. wanted to go temple and – we didn't feel like wearing Indian outfits –
 1073. because they were short sleeve – whatever else- so we wore a nice
 1074. formal pants and top – suit outfit – it was whole big thing – cos we
 1075. went to the temple – we were in pants –it wasn't an Indian outfit –
 1076. things like that you have to worry about – to impress the community
 1077. **I:** hm
 1078. **P:** and not because you want to do it
 1079. **I:** ok
 1080. **P:** it's like you're brainwashed to impress everyone else – and to think
 1081. what everyone else thinks of you – and
 1082. **I:** the sense of duty to community all the time
 1083. **P:** exactly – yah - so everything does actually fall back to the
 1084. community –
 1085. **I:** and the same with your sexuality – because there's family honour –
 1086. the community – because for example –like we assume that there isn't
 1087. much – I'm using the word AIDS – I'm not trying talk about that – but
 1088. um for example – it was well known that AIDS – South African
 1089. Indians had a high prevalence AIDS – what would that look like to
 1090. other cultures? Supposed to be the culture that has the least rate of
 1091. alcoholism –all that – sort of those assumptions
 1092. **P:** yah
 1093. **I:** that are there –um – yah – so in a way
 1094. **P:** so it does always relate to the community
 1095. **I:** you mentioned sort of temple – I'm thinking about religion now
 1096. **P:** yah
 1097. **I:** has that sort of affected your – your ideas about sexual knowledge-
 1098. we're talking about pre-marital sex- in some ways – I know for myself

1099. **P:** that does relate
1100. **I:** that does relate – to my religion
1101. **P:** yah
1102. **I:** but for you – I don't know (unclear)
1103. **P:** we not – our family is not the most religious, religious ever –
1104. **I:** ok
1105. **P:** we follow religion and everything - we believe
1106. **I:** hm
1107. **P:** but we not like strict people that just go by the book type of thing
1108. **I:** ok
1109. **P:** so for us – we more open-minded
1110. **I:** ok
1111. **P:** and when it comes to religion wise – I don't actually – it doesn't
1112. relate to me
1113. **I:** ok
1114. **P:** it doesn't at all – because – yah we don't go by the book – we don't
1115. say because the book says this we have to do it
1116. **I:** ok
1117. **P:** we just do whatever we – we were brought up – that whatever we
1118. want to do we can do type of thing
1119. **I:** ok
1120. **P:** whatever you comfortable doing then it's fine
1121. **I:** ok
1122. **P:** so it doesn't actually relate to me at all
1123. **I:** I'm assuming you are Hindu – I'm just wondering – cos I don't
1124. know about the sort of teaching and that – whether that – has that ever
1125. – do they have sort of teaching around sexuality and what's allowed
1126. and what's not allowed?
1127. **P:** actually like groups and stuff –like youth groups?
1128. **I:** Yah sort of – I'm just thinking – not not youth groups –but in like
1129. teachings – I suppose you have spiritual teachings like books – or
1130. religious texts
1131. **P:** if I'm not mistaken I don't think they actually do mention much –
1132. but I think they do mention that you shouldn't have premarital sex – I
1133. think I'm not 100% sure on the topic
1134. **I:** I was just wondering
1135. **P:** but I don't think they actually really talk about it at all
1136. **I:** ok
1137. **P:** maybe like one sentence or something – but as far as I know I don't
1138. think you are supposed to have pre-marital sex
1139. **I:** ok – so for yourself religion hasn't really played a big role
1140. **P:** cos I mean – yah – we're not exactly the most religious –and my
1141. parents have always taught us that we must do what we want to do type
1142. of thing
1143. **I:** ok
1144. **P:** even like with stupid topics like – you not supposed to go to temple
1145. when you're menstruating and things like that
1146. **I:** ok
1147. **P:** my mother says you can do what you want
1148. **I:** ok

1149. **P:** because I mean if you're feel comfortable and God did give you that
1150. **I:** yes
1151. **P:** then why are you restricted to go to temple to pray to him
1152. **I:** ok
1153. **P:** but like like – she says it's up to you what you want to do – if you
1154. feel that's right – so we actually more like – open as such
1155. **I:** ok
1156. **P:** so
1157. **I:** so then would you say that your culture – and I'm not sure you
1158. define your culture – has that played a bigger role then in how you've
1159. expressed your sexuality?
1160. **P:** than religion – yah I would say so
1161. **I:** maybe you can tell me more about that – how you define your
1162. culture – or would you – how would you define it? – (knock on the
1163. door – you're in demand)
1164. **I:** ok – I was asking how would you define yourself?
1165. **P:** meaning culture to religion wise –
1166. **I:-** no - would you use culture to define yourself – as in your identity?
1167. **P:** uh - I guess to a small extent
1168. **I:** Ok
1169. **P:** but I am – and I think the way we were brought up
1170. **I:** ok
1171. **P:** not – to follow things from our heart and not because culture says so
1172. – type of thing
1173. **I:** ok alright
1174. **P:** but like personally I would make culture play a part but not majority
1175. wise
1176. **I:** ok -I was just wondering if someone asked you whether you were of
1177. Indian- descent – how would you respond to that?
1178. **P:** yeah um
1179. **I:** would you say – no I'm South African
1180. **P:** I would say I'm South African Indian I guess
1181. **I:** ok –it's quite interesting – cos- it's quite controversial – cos reading
1182. this book – about how –quite a recent book – last year – a study was
1183. done about South African Indian identity
1184. **P:** ok
1185. **I:** the whole history and like how South African Indians today define
1186. themselves – it's still so controversial – because people will still say
1187. No I'm Indian –or no we're of Indian-descent – no we're South
1188. African
1189. **P:** ok
1190. **I:** We're South African Indians –or Indian South African
1191. **P:** yeah
1192. **I:** so it's quite – I'm just interested to see like how
1193. **P:** because the thing is also because I went to a white school and I've
1194. had different culture friends
1195. **I:** ok
1196. **P:** the thing is if I had to have only Indian friends as such –
1197. **I:** ok
1198. **P:** growing up – then maybe I would say I'm Indian

1199. **I:** ok
1200. **P:** but because I'm more diverse and more openminded – that I will
1201. say I'm South African Indian
1202. **I:** ok
1203. **P:** because I have been brought up in a different environment
1204. **I:** ok
1205. **P:** cos I mean – majority of Indians – all stick together and I'm not –
1206. the type of person – because they Indian I must hang out with them – I
1207. hang out with who I want to – type of thing
1208. **I:** ok
1209. **P:** because of that and because of the way I'm brought up
1210. **I:** ok
1211. **P:** I won't call myself just Indian
1212. **I:** ok
1213. **P:** like my day is from India, so he was brought up that way – he will
1214. say he's Indian
1215. **I:** Indian
1216. **P:** my sisters and I have – my sister -my other sister is also more of
1217. the Indian – but I mean – because we were brought up with different
1218. culture friends and all that jazz
1219. **I:** Ok
1220. **P:** we think – we just we do what we believe more than my other sister
1221. – that we'll say we're South African Indian
1222. **I:** you've assimilated then sort of –a mixed identity
1223. **P:** you could say so – something like that
1224. **I:** I don't think I have more any questions – yah – is there anything
1225. else you want to add- can you think of anything – that's relevant
1226. **P:** I wouldn't know – no – I think – I don't have anything else to say
1227. **I:** then - thank you very much

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(End of interview)

Appendix L: Narrative (9)

1. I think that as I have gotten older, my beliefs on what sexual knowledge
2. actually is, has changed.
3. When I was a very young and inquisitive child, sexual knowledge to me, was
4. what exactly was sex? I never directly addressed this to anyone because when
5. in junior primary school you tend to learn most things from your friends and
6. tv. However, I do remember that another very reliable source of information in
7. my life was my older brother. He was only two years older than me but he
8. seemed to know so much more than I did about everything in life. Also, I was
9. and am, very relaxed with my brother because we have a very comfortable
10. relationship. Therefore I felt that I could ask him about most things in life. As
11. I stated before, he didn't explain the intricacies of sex because I was too
12. embarrassed to ask ANYONE about that! Most of that information didn't
13. come until later in life.
14. Maybe I have a very selective memory or I blocked it out because it was too
15. horrendous to recall, but I don't think that I ever got *that* sex talk from my
16. parents when I was a young child but I think that's because I didn't ask them
17. any questions. When I was about 10 though, my mum called me into her
18. room. She shut the door and we sat on the bed for a 'girl chat' like we often
19. did. Then she told me about becoming a woman and menstrual cycles and
20. stuff like that. She also told me why it had to happen: that when we met
21. someone we loved and wanted to have children with them, then we would
22. have sex with them. She also told me that it was very important thing and that
23. you don't just do it with anyone. You have to be very sure and also know what
24. you are getting yourself into.
25. At this stage that was adequate information for me. I also had one of those
26. 'Every girl's guide to growing up' – those books that tell you what it's like to
27. be an adolescent and deals with hormones, puberty, sex and other related stuff.
28. So I think that I was very well-informed and my mum always told me that if I
29. had any questions about anything I could go to her because she'd rather have
30. me talking to her, than anyone else about important things. I think I felt quite
31. comfortable with this arrangement and when I had any queries, I'd ask my

32. mum but my friends were usually the first people I discussed sexual stuff
33. with. I don't think that this is a reflection of my relationship with my mother
34. but more a case of girls just being girls.
35. However, my perception of sexual knowledge has changed now because now
36. it refers to how much people know about sex, in the sense of how smart am I
37. being with regard to sexual activity? For me, it's knowing about the
38. precautionary methods, the different types of contraceptives, the emotional
39. attachments involved and much more important issues than the act of sex. This
40. knowledge, I can honestly say, was acquired mostly from school. I went to a
41. very liberal ex-Model C school where open discussion among all races on
42. most topics was encouraged. We had various talks during Guidance lessons
43. focusing specifically on sex and issues surrounding it. We also had many talks
44. addressing topical issues such as AIDS, and other sexually transmitted
45. diseases, plus teenage pregnancies and rape.
46. So I think that most of my sexual knowledge was acquired at school but I am
47. still learning a lot about sex. I find that these days sexual knowledge is readily
48. available via the media since there are many AIDS campaigns and equality of
49. sexual rights issues being addressed.
50. The idea is that we talk about sex then we are better off because there will be
51. less uncertainty about it. But a lot of the information is not completely true
52. because young people get the wrong impression of sex on tv. Movies don't
53. deal with the whole responsibility issue of sex. That's why I try and get my
54. younger sister to watch those informative programmes like 'Loveline' and
55. 'Yizo Yizo' because they are more realistic and more responsible too.
56. But I do think that these days it is easier to be sexually informed and gain
57. sexual knowledge because there are more resources available, such as tv and
58. internet, very easily.
59. I also think that I have learnt a lot about sex from my friends because we all
60. get together and pool our information. This has always happened from a
61. young age and sometimes we do get it wrong. But it is more comfortable
62. talking to someone out of your age group (like parents) about issues that we
63. feel are relevant to us now.

Appendix M: Narrative (10)

1. My understanding of sexual knowledge: I think this includes everything you
2. know about sex and sexuality, from factual information (or myths) to the
3. connotations or associations held about sex and sexuality (and, I think, to
4. some extent, it also includes knowledge on what sexiness is).
5. My first recollection of being sexually informed was when I was quite young.
6. My dad one day decided that I was old enough to know about sex, and so he
7. explained it all to me. Most of my friends had no idea about it at the time (we
8. were about 9 years olds) and I don't recall ever having heard the gory details
9. before, although my mom did explain how she fell pregnant when she was
10. having my brother.
11. My dad thought it was important that I should know about sex from him
12. before I heard about it from friends and he also thought it was important I
13. should know about my body and what it would be capable of before I actually
14. hit puberty.
15. When my friends started talking about sex at school, it was as if sex was taboo
16. and embarrassing. It was something naughty that was only talked about when
17. there were no teachers around. Also, most of my friends had only vague ideas
18. about it. My dad had told me exactly what happened.
19. In high school, my friends were much more informed about sex and some of
20. them had actually done it (yes, we were only 13 and 14 but...). I found out
21. here what oral sex was, this being the only aspect my dad had not mentioned
22. (he had, interestingly, mentioned masturbation and when questioned about
23. oral sex, confirmed that people did do it).
24. Even in high school, although by now people were doing it, most of them still
25. saw it as something to hide or be ashamed of (although there was a group of
26. boys who boasted about their alleged sexual prowess). Because my dad
27. viewed sex as intimate, special and nice, I didn't adopt the negative
28. connotations, my friends had. Because I learned about it at home, I didn't feel
29. ashamed about knowing about it, but most of my friends didn't want their
30. parents to know that they knew about sex.
31. Through the late primary school years and early high school years, we did

32. have sexual education from school psychologists and guidance counselors, but
33. I already knew the stuff they told us because of my strangely open father
34. (toward the end of primary school, he bought me a book on the female body,
35. sex and sexuality, in case I had any questions I didn't feel comfortable asking
36. him). Most other people in my class didn't take the sex ed classes seriously
37. because they found them embarrassing.
38. One other thing that I find mentionable: although my dad was always very
39. open about sex and very approachable about sex, he always stressed the moral
40. aspects of sex. He wanted to answer all the questions we (my brother and I)
41. had, but he never encouraged us to have sex outside marriage. In fact, he
42. discouraged it. But because I learned about it from him, the connotations I
43. learned were positive and I find sex inseparable from a moral aspect.