

EVERYONE HAS A RIGHT TO KNOWLEDGE

Developing culture sensitivity in sexuality education workshops

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ABSTRACT

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This development-oriented thesis evaluates culture sensitivity of a workshop model that was developed to be used in Finnish secondary schools as a part of sexuality education. The workshop material is a product of Youth Exit, a function of the non-governmental organisation Exit - Pois Prostituutiostary (Exit- Away from prostitution). Youth Exit works in the area of primary prevention of sexual maltreatment of youth. The school workshop model evaluated in this thesis is a form of this preventive work.

The workshop is 45-minute session offered to eighth- and ninth-graders to complement the sexuality education provided in schools. The workshop handles themes like sexual self-determination, sexual rights and responsibilities, law and support services related to sexual maltreatment. Secondary school teachers of the Finnish capital area are able to order a workshop for their classes. The workshops are conducted by trained volunteers.

The aim of this thesis was to evaluate the workshop model in order to improve its culture sensitivity and make it more inclusive towards culturally diverse youth. The thesis is a developmental evaluation process. The stages of the process covered and reported in this thesis are defining of the development purpose; organisation and literature review; forming a knowledge base; and evaluation. The evaluation was made with the benchmarking method to reveal good practices for attaining culture sensitivity. The thesis also presents the findings of the evaluation and concrete suggestions for improving Youth Exit's model.

The findings of the evaluation process suggest that the main elements for culture sensitive workshops are making space for self-defining and self-determination; a safe space for expressing oneself and consideration towards special needs of minorities. The findings also highlight the role of the workshop facilitator, whose ability to understand own culture and ability to self-reflection are vital to culture sensitive practise. The findings consider this specific workshop in the field of sexuality education but can be beneficial in other kind of settings where culture related topics are discussed in diverse groups. The evaluated model is targeted to youth but the findings are applicable also in the work with adults.

Key words: cultural diversity, culture sensitivity, cultural competence, sexuality education, sexual maltreatment, developmental evaluation, Nuorten Exit, Youth Exit

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1 INTRODUCTION

Right to comprehensive sexuality education and understandable information about sexuality are declared sexual rights. Comprehensive sexuality education is age appropriate, scientifically accurate, gender-equal, positive to sexuality and pleasure, and culturally competent, grounded to human rights. Obligation to respect, protects and fulfil human rights apply also to sexual rights. (The World Association for Sexual Health 2014, International Planned Parenthood Federation 2008.) Sexuality educators, teachers and other practitioners related to the field, such as community development workers, have the responsibility to deliver comprehensive knowledge about sexuality, according to best of their ability. This thesis focuses on the dimension of culture in sexuality education as part of social service practise. The thesis has been produced in co-operation with Youth Exit, a social service organisation that works in the premises of primary prevention of youth sexual maltreatment. Part of the preventive work takes place in Finnish secondary schools in form of workshops that complement the obligatory sexuality education.

Cultural values and religious beliefs have an impact on how young people understand sexuality and manage their relationships. Sexuality education should be relevant to culture, so that young people have possibilities to review their attitudes and values and make informed choices concerning their sexual life. (UNESCO 2009, 2.)

It is known that lack of knowledge about sexuality exposes youth to sexual maltreatment (Brusila et. al. 2009, 32-33; Elonheimo & Vuorelainen 2013). The mission of Youth Exit's preventive workshops is to offer the youth information about sexual maltreatment, sexual self-determination and law. To guarantee the information to all youth in schools, it is important that workshops are offered in the way, that they are accessible, inclusive and understandable, including diverse cultural groups. This thesis is an evaluation of the workshop model, to support developing more suitable workshops for culturally diverse youth. The evaluation aims to find out how the workshop model could be more culture

sensitive.

A mixture of cultures has become a norm in schools of the Finnish capital area, but also in many other schools throughout Finland. Almost one in five adolescents in Helsinki have another native language than the Finnish official languages, Finnish or Swedish (Tietokeskus 2017). Culture has an effect on how people think or feel about things and which in turn has an effect on learning. Thus, education providers need to adapt to meet diverse cultures in order to provide the same information to all youth equally. Education should be culture sensitive in order to be inclusive for culturally diverse youth.

This thesis has been produced as part of bachelor of social services studies with emphasis on community development, and the approach is reflected in the fundament of the thesis work. Education can be seen as one of the most powerful tools for empowerment of community and a workshop-based education model strengthens understanding on a group level, which in turn furthers development in the communities that the group represents. Youth Exit aims to prevent sexual maltreatment by sharing knowledge about sexuality, sexual rights and responsibilities. This kind of knowledge strengthens the sexual self-determination of adolescents. Culture sensitivity will enhance the empowerment process by making the information more accessible to all cultural groups.

I did my practical placement in Youth Exit in spring 2015, after which I got employed as a project worker in January 2016 and later on was granted a permanent position as Planner, Counsellor in January 2017. My responsibilities have involved youth counselling, training of professionals and conducting preventive work both online and in other public environments. The work has included conducting group sessions with adolescents using the school workshop model that is being evaluated in this thesis work. Through these activities I have in first-hand experienced the need for the development towards a more culturally sensitive approach.

The idea for this thesis work came upon already during my placement time when we discussed with my placement supervisor about how the preventive

work should approach different cultural groups. In Youth Exit workers had received reports from some professionals that they feel overly sensitive about cultural aspects when discussing sexuality with youth, where, in reality, the youth wished to have more straightforward information. The idea developed from producing culturally specific material to a certain group into producing material that could be used with groups regardless of their culture.

When I started as an employee in the beginning of 2016, culture sensitivity was even a bigger topic due to the increased number of asylum-seekers in Finland. The NGO prepared a plan for offering sexuality education to immigrant youth. As a result, I decided to evaluate the educational material that was already in use with groups of adolescents and see how it could be improved in terms of culture sensitivity.

The Youth Exit's school workshop model is evaluated by using benchmark method to compare it with existing practices for culture sensitivity. Theory of cultural competence and sensitivity form the theoretical frame for the evaluation work. As reference points in benchmarking I have used standards and recommendations for culturally sensitive sexuality education. In addition to existing material, two social work professionals specialised in working with culturally diverse youth were consulted about their recommendations for culture sensitivity. Based on the findings of the evaluation process, the thesis gives concrete suggestions for developing the Youth Exit workshop towards a more culture sensitive practice.

2 BACKGROUND

This chapter discusses the demand for culture sensitivity in sexuality education. First, it presents statistics related to cultural diversity of youth in the capital area of Finland, which is the main operational area of Youth Exit. Then, sexuality and culture are defined under one headline to underline the connection between the concepts in order to give framework for the thesis subject. Finally, the chapter looks into national and international recommendations for recognizing individual's cultural background in sexuality education and justifying its importance.

2.1 Culturally diverse youth in Finland and its capital area

The National Institute for Health and Welfare (THL) recognizes the need for culture sensitivity in sexuality education. More than half of the immigrants living in Finland are in reproductive age (15-49) and to secure their sexual health the provision of sexual health services, including sexuality education must be guaranteed. The information must be equally available regardless of the language or culture of the client. (National Institute for Health and Welfare 2015b.)

Classrooms and clients of the social services are more and more culturally diverse in today's Finland. In the year 2015, there were 339 900 people with immigrant background (both or only existing parent born in country other than Finland) living in Finland (Tilastokeskus 2016). In addition to that, there are the people, who have only one parent born in a culture other than Finland, that are not included to the number above. They all present a culture or mix of cultures that divert from the Finnish culture. Also, it can be claimed that a homogeneous Finnish culture that could be identified doesn't really exist. Finland has always had its minority cultural groups such as Sami and Roma people, who have their own cultural heritage. More minute cultural differences can also be observed between the majority Finnish-speakers and minority Swedish-speakers.

In the beginning of the year 2016, there were 89 878 people with immigrant background living in Helsinki. 88 132 of the inhabitants of Helsinki spoke another language than Finnish, Swedish or Sami as their native language. In 2015, in the age group of 7-15 year-olds 17% spoke a foreign language as their native language. In the age group of 16-24 the corresponding number was 14%. Almost one-fifth of the adolescents in Helsinki have a native language other than the Finnish official languages. (Tietokeskus 2017.) This gives an idea of the cultural diversity present in the secondary schools of Helsinki.

By the year 2030 Helsinki is expected to have almost 170 000, i.e. more than 20% of its inhabitants speaking a foreign native language. The growth is expected to be proportionally even bigger in the rest of the capital area, Espoo and Vantaa. (Tietokeskus 2017.)

2.2 Sexuality and culture

Sexuality is a broad concept that is central to being a human, and should not be only interpreted as behaviour related to sex. Sexuality is experienced physically, psychologically and socially and it develops throughout the life. Sexuality comprises sex, gender identities and roles, sexual orientation, eroticism, intimacy, pleasure and reproduction. (Federal Centre for Health Education 2010, 17; UNESCO 2009, 2.)

The National Association of Social Workers (2001, 9) describes 'culture' as *an integrated pattern of human behaviour that includes thoughts, communications, actions, customs, beliefs, values, and institutions of a racial, ethnic, religious, or social group*. It is a totality that is passed from generation to another.

'Sexual culture' consists of cultural elements such as beliefs, customs and values related to sexual relations. It has also been created through human interaction and passes from generation to another over times. Sexual culture sets rules to sexual behaviour and governs what is considered ideal and appropriate sexual behaviour in the community. Sexual culture is obtained from family, but also from the surrounding community. (Bildjuschkin & Ruuhilahti

2012; United Nations Educational, Scientific and Cultural Organization's 2009, 2.)

Sexuality is influenced by biological, psychological, social, economic, political, ethical, historical, religious and spiritual factors. It is experienced and expressed through thoughts, desires, beliefs, attitudes, values, behaviour, practices and relationships. (Federal Centre for Health Education 2010, 17.) Therefore, sexuality education should encompass more than just sexual behaviour and include all these diverse factors that are related to culture.

2.3 Culture sensitivity in sexuality education

The Finnish National Institute for Health and Welfare (2015) states that sexuality education is a basic human right included in sexual rights. It is official when it is offered in official institutions such as schools and unofficial when given by parents and next-of-kin as part of upbringing.

In Finland, formal sexuality education is given in schools by teachers, health care professionals and visiting professionals. Sexuality and sexuality education also relates to a number of situations in the field of social work. Talking about sexuality with youth takes place for example in youth houses and child protection institutions.

In the Finnish school system, sexuality education is an obligatory part of the health education and is included in the curriculum. According to the Finnish Health Care Act (1326/2010) municipalities must offer health counselling that includes sexual health counselling. In addition to this, official sexuality education in Finnish context comprises guidance and counselling that is given in broader official context such as youth houses and hobby activities. (National Institute for Health and Welfare, 2015a)

The German Federal Centre for Health Education (BZgA) together with the World Health Organization (WHO) Europe have created standards for sexuality education in Europe. According to these standards, sexuality education means

learning about the cognitive, emotional, social, interactive and physical aspects of sexuality. It should progress through the course of and support and protect sexual development. The education should include skills, positive values and information that primarily empower people to enjoy sexuality and have safe, responsible and fulfilling relationships; and secondly prevent sexual illness. (Federal Centre for Health Education 2010, 20).

BZgA's and WHO's definition recognizes sexuality's relation to the surrounding society. Sexuality education should enable people to make choices that are based on universal human rights and contribute to a just society (BZgA 2010, 20). This approach can be seen to emphasize the right to sexual self-determination and respect for other people as part of the sexuality education.

The Finnish Family Federation highlights the need for cultural sensitivity in sexuality education, drawing attention to sexuality education in schools, where the number of children with immigrant backgrounds are growing. Yet, cultural differences do not only concern the people with immigrant backgrounds since cultural differences may occur also among the dominant population.

The Family Federation of Finland encourages recognizing the cultural differences in discussing sexuality underpinning that all children and youth have a right to get information on sexuality and sexual health regardless of their cultural background or personal factors. Sexuality education must be culture sensitive in such a way that youth is given necessary information without severely contradicting with the culture of their parents. (Family Federation of Finland, 2015.)

The National Institute for Health and Welfare has released an action plan for the sexual and reproductive health of immigrants living in Finland for the years 2014-2020 which comprises a chapter on sexuality education of children and youth. The Action Plan sets objectives for sexuality education. The information provided in schools should be accessible to everyone. Being accessible means providing the information in such way, that it feels inclusive to all students in the class. The delivery should not depend on any characteristic of the individual

and the needs of all minority groups should be taken into consideration.
(National Institute for Health and Welfare 2014, 67.)

A culturally sensitive approach is needed to be able to successfully guarantee sexual education to all youth. The education must respect the cultural characteristics of sexuality, but yet be able to offer the needed information and empowerment for self-determination. Culture sensitive sexuality education emphasizes diversity as part of humanity and all cultures and makes no assumptions of gender, sexuality or culture, thus it is suitable for all children and youth regardless of their culture (National Institute for Health and Welfare, 2015b).

3 YOUTH EXIT'S SCHOOL WORKSHOPS

The thesis is produced in co-operation with Youth Exit that works in the scope of preventing sexual maltreatment and transactional sex of youth. In this chapter, a short overview of Youth Exit's work as an organisation is provided in addition to clarifying the starting point for this thesis work.

To clarify the context of this thesis, the chapter presents a definition of sexual maltreatment. Its prevalence and effects on youth are overviewed in order to show the importance of the preventive actions as part of sexuality education. The prevalence of the phenomena is displayed paying special attention to youth of immigrant background, who will increase in numbers in Finnish schools making the groups more and more diverse every year.

Finally, the chapter presents the school workshop method which is evaluated in this thesis work. Furthermore, Youth Exit's values and central messages are discussed as they set the framework for future development of the material.

3.1 Youth Exit's work

Youth Exit works to prevent sexual maltreatment of youth (13-29 years), including transactional sex, and raise awareness around the cause. It is a function that operates under a non-governmental organisation Exit - Pois Prostituutiostary (Exit- Away from prostitution). The organisation was first established to support the victims of prostitution, and based strongly on the idea that prostitution is not a freely chosen profession for most practitioners and that, subsequently, buying sex should be illegal. Attention was drawn to the fact that many of the people in prostitution had started while under-aged and that preventive work should be done in early phase. The Youth Exit project was established to specifically prevent transactional sex and sexual maltreatment of youth. The function is permanently funded by the Finnish Slot Machine

Association (RAY).

The Youth Exit operates in the network of other NGOs and municipal services. Its role is to supplement the educational, social and youth services, and to function as a specialist of sexual maltreatment and transactional sex of youth. Thematically it is connected to NGOs that work with violence, sexual health, sexual education, Internet harassment, youth crime and youth in general. In the municipal sector, it cooperates with child-welfare, secondary schools and youth work.

Youth Exit's work is divided into preventive work, client work and advocacy. Preventive work is done through social media, school workshops and training of professionals. The basis of preventive work lays on the definitions of sexual self-determination and sexual rights (defined by e.g. World Health Organisation, IPPF - International Planned Parenthood and WAS - World Association of Sexology). The preventive work aims to offer information about rights and responsibilities with a positive, empowering and resource-centred approach.

Youth Exit offers low threshold services to youth who have questions or problematic situation concerning sexual self-determination or have experienced sexual maltreatment. The counselling happens online: in anonymous private chats, on discussion boards or by e-mail. The aim is to give information about the rights of the person, support victims through difficult situations and together with the client find the relevant and suitable services to continue the process.

One of the main forms of Youth Exits' preventive work is visiting secondary schools. Youth Exit organizes participatory workshop sessions regarding sexual rights and sexual self-determination. More than two-thousand adolescents in the Finnish capital area were met during the year 2016 by visiting schools with a specially designed material package. The groups are seen to be growingly culturally diverse and the need for a culturally sensitive approach is evident.

The professional network of Youth Exit has grown in recent years and this has resulted in more requests for preventive work among specific cultural groups. There has also been an aim to direct the Youth Exit's preventive work to under-aged asylum-seekers, whose number in Finland increased during the fall 2015

and spring 2016. The organization has since applied for funding to start activities to prevent sexual maltreatment of under-aged immigrants. The development of culture sensitivity conveniently initiated on the premises of this new project.

3.1.1 Sexual maltreatment

Defining sexual maltreatment in this thesis is necessary due it is the central topic of the school workshop in relation to which the culture sensitivity is discussed. Sexual maltreatment can be experienced regardless of the age, but it may be especially harmful for the psychological development of adolescents. Tackling sexual maltreatment of youth safeguards young people from the negative effects to their growth and development but also prevents transactional sex and engaging to prostitution. Thus, it is important to the preventive information is available for youth regardless of social, economic or cultural background.

The British Sex Education Forum (SEF 2006, 1) defines sexual maltreatment as follows: “...*negative sexual experiences that involve varying degrees of coercion, including young people facing unwanted pressure from their peers to have sex, sexual bullying, and young people being groomed into sexual activity online.*” SEF also adds that transactional sex i.e. youth having sex in exchange for any commodity, and formal prostitution of youth fit under the umbrella term. (SEF 2006.)

The approach to defining sexual maltreatment in Youth Exit is similar. There is a variety of terms that are used by professionals when referring to this phenomenon such as sexual abuse, sexual violence or sexual exploitation, each having their own connotation. Youth Exit has chosen to use the term sexual maltreatment as the English language term. Due that reason, the term sexual maltreatment is used throughout this thesis work.

Sexual maltreatment encompasses all sexual actions that violate the individual's sexual self-determination such as sexual suggestions, name calling,

harassment, unwanted touching, pressuring or forcing into sexual action and sexual violence. Grooming and transactional sex are also acknowledged as forms of sexual maltreatment. Sexual maltreatment may take place even if the victim himself/herself has shown initiative. (Youth Exit.)

Youth Exit's approach underlines the subjective experience in defining sexual exploitation. A person himself/herself defines when the experience is considered negative and violating to their sexual self-determination. (Youth Exit.)

According to SEF (2006) sexual maltreatment may damage a person physically, mentally and emotionally and the effects may be long-term. For young people, it may cause post-traumatic stress disorder, anxiety, panic attacks, low self-esteem, depression, suicide or other mental health problems. In addition, feelings of guilt, fear and shame, aggressiveness, altered sense of self, powerlessness, self-injury, behaviour, role confusion and sexualized or sexually provocative behaviour may occur. (Ecpat 2013, 35.)

SEF (2006, 1) reports that there is a connection between youth prostitution and sexual maltreatment. Young people drawn to prostitution often have experiences of transactional sex. They may have first exchanged sexual favours for drugs, cigarettes or over-night stays. Afterwards they are at risk of engaging in coercive relationships with adults that lead them into formal prostitution. Tackling sexual maltreatment not only safeguards young people from the negative effects to their development but also prevents transactional sex and engaging to prostitution.

3.1.2 The prevalence of the sexual maltreatment of the youth

The Finnish School Health Survey (2013) reveals that sexual harassment and violence are common phenomena in the lives of youth in 8th and 9th grades, high school and vocational training. Around 60% of the youth, who in the survey identified themselves as girls, and 33-46% who identified as boys, had experienced sexual harassment. Roughly 10% of the boys and 20% of the girls

had experienced sexual violence or proposals of transactional sex. (National Institute of Health and Welfare 2013.) In addition, the more recent School Health Survey (2015) shows that 15% of all youth in 8th and 9th grades, high school and vocational training have experienced unwanted comments regarding their bodies or sexuality. 15-20% of the youth depending on the school grade had experiences of online or mobile harassment. (National Institute of Health and Welfare 2016a.)

Sexual maltreatment may happen in person or online, and the development of communication technology has added on forms of sexual maltreatment (SEF 2006, 1). According to the study of Finnish Save The Children, in the year 2011 33% of young people under 16 years of age had received harassing sexual messages, pictures or videos from an adult online. 35% reported having been suggested a sexual encounter online by an unknown adult. (Save The Children 2013, 8.)

In 2012 the Finnish police reported 1 567 sexual exploitation crimes related to children under 16 years of age in which the victim most often was a girl. Internet was related to a significant number of the cases. The sexual exploitation of the boys is still a taboo and is more seldom reported which may explain the statistics. (Save The Children 2013, 8.)

A specific study on the prevalence of transactional sex of youth in Finland does not yet exist. The School Health Survey of the National Institute of Health and Welfare in 2011 revealed that 7% of Finnish girls and 3% of boys had been offered commodities in exchange of sex. In Sweden, the study already exists and in 2009 1,7% of boys and 1,2% of girls reported to having received commodities for sexual favours. In all other Nordic studies, boys have been found to engage into transactional sex more often than girls. (Elonheimo & Vuorelainen 2013.)

3.1.3 Experiences of sexual maltreatment among youth of immigrant background

Youth of immigrant background and youth of majority population have been found to equally face sexual harassment in Finland. Yet, as a group, youth of immigrant background seem to be more vulnerable to certain types of maltreatment than the youth of majority population. The report of City of Helsinki Urban Facts organisation from year 2015 reveals that youth of immigrant background had the most experiences of repetitive sexual maltreatment. Approximately one-tenth of youth with immigrant background had repeatedly experienced some sort of sexual maltreatment. More than 10% of youth with immigrant background had experiences of forced sexual activity compared to 6% of youth of the majority population, and 10% had been offered commodities in exchange for sexual activity compared to 5% of the majority population youth. In the case of mobile and online harassment the numbers were 32% and 27% respectively. In addition, first-generation immigrant youth were found to be in a more vulnerable situation compared to second-generation youth. The report used data from the Helsinki area from year 2013 produced in the School Health survey by National Institute of Health and Welfare. In the report, immigrant background was defined as a having nationality other than Finnish, Finnish citizens born abroad and Finnish citizens having a native language other than Finnish, Swedish or Sami. (Ranto, Ahlgren-Leinvuo, Haapamäki & Högnabba 2015.)

3.2 School workshops as a method of preventing sexual maltreatment

The need for developing culture sensitivity in Youth Exit's preventive work rose from the school setting, where more culturally diverse groups were met. Youth Exit's school workshops are aimed to supplement the sexual education given in basic teaching. Secondary school teachers are able to invite a facilitator from Youth Exit team to give a participatory workshop about sexual rights and personal boundaries. The workshops are a form of primary prevention of youth sexual maltreatment. The main goal of the work approach is reinforcing the

sexual self-determination of youth by providing knowledge of sexual rights and laws, teaching safety and emotional skills and breaking silence around the topic of sexual maltreatment. The students are also guided to find support services in case they have faced any form of sexual maltreatment. The work approach also targets the teachers by providing them skills to discuss and tackle the topic in schools.

The school workshop material has been developed in the Youth Exit organisation. The school workshops are conducted primarily by volunteers. They are 45- or 75-minute participatory sessions where the topics are discussed through case examples that present youth in different situations regarding dating, consent, personal boundaries and sexual maltreatment. The discussion involves sexual rights, related legislation and information about support services. It aims to help youth to recognize the acts of maltreatment, personal boundaries and responsibility towards others.

During the workshop a topic-related short film is displayed. Youth Exit has produced three short films of its own and recently a short film "Nettikin on oikeaa elämää" from the Right to choose -campaign, produced by the Ministry of the Interior, has been in use (Right to Choose 2016). After the session, the student feedback is collected and they have a chance to anonymously ask a question related to the theme. Within a week they will be able to read an answer on Youth Exit's webpage.

The workshops are conducted by trained volunteers, who are trained for the task by the Youth Exit's workers. The training of workshop facilitators includes a two-day basic training for all volunteers about themes of youth sexual maltreatment, sexual rights and preventive approach and a one-day training about youth encounters and workshop contents. The volunteers are also provided a tutorial that is a short handbook to support them in facilitating the workshop.

The workshop is an entity formed of the presentable material and performance of the facilitator, and culture sensitivity should cross-cut the whole workshop. Thus, the school workshop material in this thesis development process includes

the case examples, their explanations and related information in a form of a slide show (APPENDIX 1) and also the tutorial material. In this thesis work the developmental review will be limited to the 45-minute workshop material. The 75-minute workshop material was excluded from the scope because it is currently under another development process. It contains case-examples related to pornography towards which the organisation is at the moment redefining its approach.

3.2.1 Youth Exit's values and central messages

Youth Exit has established values and central messages that are the central backbone of the preventive work. These values are cross-cutting in all forms of work and also incorporated into the school workshop material. The values create a frame for development process and have to be taken into account. The developmental suggestions cannot be in overt conflict with the established values. However, there should be an open dialogue between the findings of the evaluation and the values in order the development process to be objective.

The values of Youth Exit are feminism; sexual self-determination; braveness to speak out; participation of service users; and promoting responsibility in own actions as well as in service users. The central messages of the preventive work are: 1) Everyone has a right to live without experiences of sexual maltreatment. Every person is entitled to sexual self-determination. 2) Sexual maltreatment may face anyone regardless of age, sexual orientation, sexual identity or any other personal factor. 3) The perpetrator is always the sole responsible. 4) A person can recover from the experience of sexual maltreatment. 5) All forms of sexual maltreatment may be equally damaging and all experiences must be taken seriously. 6) The taboo-nature of sexual maltreatment must be abolished. The matter must be present in public discussion.

In the Youth Exit's works, paying attention to diversity of sexual orientation and gender identity is central. Respecting diversity must show in expressions and words which need to be chosen carefully; instead of making assumptions about

girlfriends and boyfriends, a professional should talk about 'a partner'. Dichotomous speech including only two sexes excludes the persons that have other experiences of gender.

Sexual maltreatment is understood as a subjective experience, including all actions a person considers to violate their sexual self-determination. The right for self-definition is highlighted also in this context. There are no acts that would justify or explain sexual maltreatment. The organisation propagates abolishment of victim-blaming.

Youth Exit's preventive approach lies on open and respectful discussion with no taboos. Sexuality and related themes must be openly discussed with youth in order to break harmful myths and enable youth to make informed decisions. Talking publicly about sexual maltreatment will help to break the taboo nature around the topic and help the victims search for support. All youth should be entitled to the same information.

3.2.2 Sensitivity towards diversity

The first school workshop materials were created in 2014 and developed further together with the trained volunteers of Youth Exit. The school visit material is constantly developed to follow the everyday life of the youth. The case examples must sound realistic and up-to-date for example in terms of digital applications used by the adolescent. The content is developed according to the feedback collected from the class after every session and the observations of the facilitators. The person responsible for the continuous development is the coordinator of the volunteer work. First developmental steps towards inclusivity of the material were made in attempt to recognize the diversity of sexual orientation and gender. The material has case examples that include same-sex couples and uses names that are not clearly gendered. The facilitators are also stressed not to make assumptions on anyone's gender nor sexual orientation. Facilitators are asked to avoid expressing a binary view on gender and instead emphasize the right for self-determination. Self-determination will also be the guiding principle of the culture sensitive approach.

4 CULTURE SENSITIVITY

Culture sensitivity is surrounded by a group of similar terminology e.g. cultural competence, cultural awareness, cultural humility, cultural empathy, all in favour for cultural diversity and respectful dialogue between cultures. The concepts interrelate and interconnect, but are not necessarily exchangeable. Depending on the concept being used, the approach might have different emphasis.

Initially, culturally competent social work practise was developed to meet the needs of ethnically and racially diverse clients and to address the issues of oppression, racism and identity. It has now developed to involve the differences in gender, sexual orientation, religion, age, ability, language, nationality and other intersecting factors related to cultural background. (Logan 2015.)

Brownlee and Lee (2016) place the concepts on a continuum from knowing the culture to operating according to cultural understanding. The first level, cultural knowledge, describes knowing characteristics and special features of another cultural group. Cultural awareness is moving forward on the continuum by understanding these other cultural groups and being open to exchanging cultural attitudes. Cultural sensitivity signifies acknowledging cultural differences, but not judging the differences, pointing out right or wrong.

Brownlee and Lee (2016) see cultural competence being the end of continuum, the best response to cultural diversity, as it combines the previous stages and adds operational level by being able to bring together different behaviors, attitudes, and policies in cross-cultural settings.

The following chapter will represent definitions for cultural competence in social service context and justify the choice of term culture sensitivity in this thesis work. The choice of term will be justified with critics to cultural competence and with its correspondence to Youth Exit's approach.

4.1 Cultural competence

According to the National Association of Social Workers (2015, 13) cultural competence is

... process by which individuals and systems respond respectfully and effectively to people of all cultures, languages, classes, races, ethnic backgrounds, religions, and other diversity factors in a manner that recognizes, affirms, and values the worth of individuals, families, and communities and protects and preserves the dignity of each.

NASW has published standards for cultural competence in social work practice. The standards aim to develop the efficient provision of social work services and encourage professional self-reflection on cultural knowledge. Cultural competence in social service context requires an increased consciousness of how culturally diverse people experience their uniqueness in a larger social scale and how they deal with their differences and similarities within this context. (NASW 2015, 10-14.) Cultural competence in social services is a set of knowledge, values and skills needed to work with service-users with diverse cultural backgrounds (Fong 2009, 351).

Cultural competence can be presented as a compositional model that presents characteristics and skills needed for cross-cultural interaction. In a three-component model by Hamilton, Richardson and Shuford (1998, cited in Changnon & Spitzberg 2009, 10-11) cultural competence is based on the professional's attitudes, skills and knowledge. A culturally competent practitioner values both their own group and equality of all groups; but also devalues discrimination and assumptions based on ethnicity. The practice requires knowledge of cultural identities; diversity of self and others; oppression and its historical effects; intersectionality; and influence of cultural differences to communication. To have these *attitudes* and *knowledge* in use, a culturally competent practitioner needs *skills* of self-reflection, articulation of cultural diversity; taking perspective; challenging discriminatory practices and communicating cross-culturally. (Changnon & Spitzberg 2009, 10-11.)

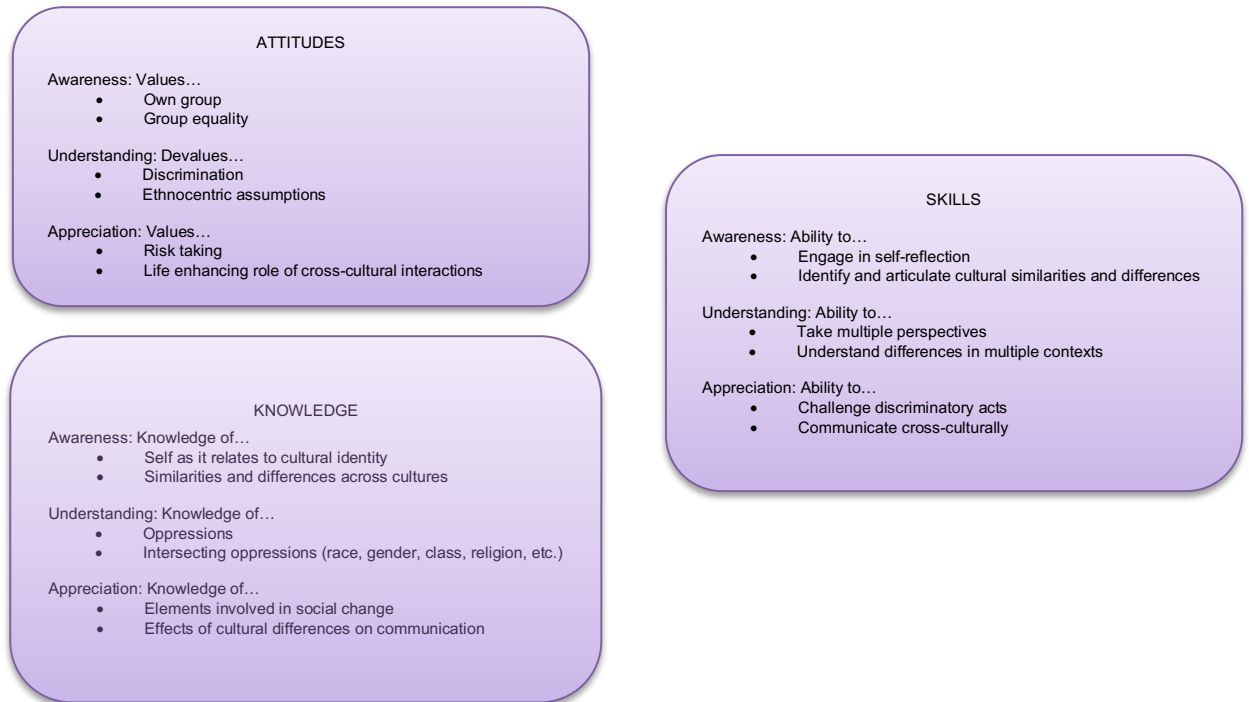


FIGURE 1. Intercultural competence components model by Hamilton, Richardson and Shuford (1998, cited in Changnon & Spitzberg 2009, 10-11.)

In order to perform a culturally competent practise the professional must be able to reflect on one's own learned prejudices and stereotypes, and assess own practise in terms of conscious or subconscious oppression or discrimination. The professional must be aware of his or her own biases and be willing to increase own understanding of cultural diversity. (Fong 2009, 355.)

Understanding intersectionality is much needed for culturally competent practise. An individual should be understood as a sum of several variables such as ethnicity, gender, sexual orientation, family functioning and cultural values. The concentration should be on strengths of the cultural values in relation to other factors, and it should be utilized for effective practise. (Fong 2009, 354-360.)

4.2 From cultural competence to culture sensitivity

Johnson and Munch (2009) present a critique to cultural competence, which they claim to contradict with established values of social work profession. All in all, they present cultural competence having lost its significance as such, because globalization and emigration have resulted culturally, racially and ethnically blended families. Thus, the culture and race are seen less meaningful in contemporary society. (Johnson & Munch 2009, 228-229.)

Johnson and Munch (2009) criticize overly emphasizing a priori knowledge of cultural differences, because it contradicts with the social work's value of learning from the client. Knowledge of cultural differences concentrates on describing cultural characteristics and thus, creates stereotypes that do not reflect the uniqueness of an individual. There is also a risk, that being overly sensitive to cultural differences results privileging cultural groups rights over individual's rights to self-determination, which is a core value of social work. Furthermore, Johnson and Munch (2009) question the whole concept of cultural competence in social services, yet it cannot be measured in individual counsellor's work and thus, it is unclearly determined as concept. They claim that literature about cultural competence is unclear of whether cultural competency can be achieved.

Instead of cultural competence, Johnson and Munch (2009, 228-229) suggest cultural humility that relates to self-critique and openness, respect and sensitivity towards culture. This sensitivity will result in good social work practise that takes into account the client and the surrounding society.

O'Hagan (2001, 179) defines cultural sensitivity as practise which is perceived respectful to someone's culture and which recognizes that culture and cultural identity are highly important and significant for many people. According to Brownlee and Lee (2016), cultural sensitivity assigns no value to cultural differences. Thus, they suggest that cultural sensitivity creates space for interpersonal or organizational conflict, because it does not assign value to the cultural differences. Conflict may take place especially if a custom or belief goes against the idea of appreciating diversity. Yet, they suggest that in situation of

conflict the organizational goals can be used as guidelines. Focusing on the organization's culture removes the need to judge and assume guilt.

Both the Family Federation of Finland (2015) and the National Institute for Health and Welfare (2014 & 2015b) have chosen to use the concept of cultural sensitivity for pursuing recognition of culture in sexuality education. The concept of cultural sensitivity is chosen for this thesis work because of its emphasis on being humble, respectful and open towards another culture and learning from an individual. Use of cultural sensitivity highlights the person's self-determination over a cultural group. Emphasizing a person's right to self-determination goes well in line with Youth Exit's organizational goals and culture (see chapter 3.2.1) of promoting sexual self-determination.

5 DEVELOPMENTAL EVALUATION OF THE WORKSHOP MODEL

Development can be described as a simple process of modification (FIGURE 2). The purpose and aims of development need to be defined in the planning stage and a plan for achieving them needs to be presented. In the stage of implementation, the plan is put into action. The last stage is evaluation, where the results are assessed. Evaluation can often serve as a platform for a new developmental process. (Ojansalo, Moilanen & Ritalahti 2014, 22.)

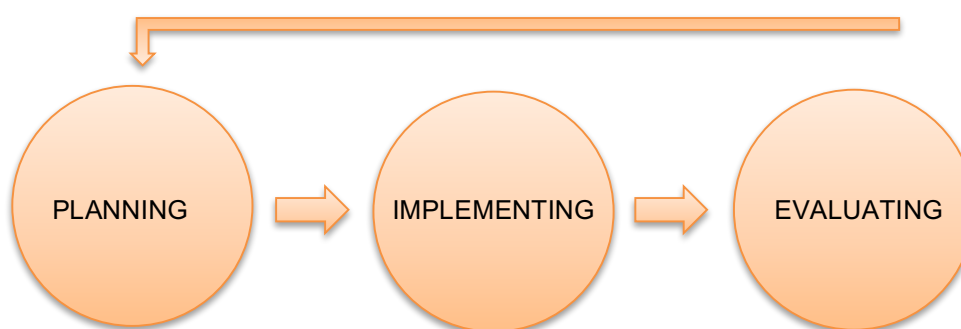


FIGURE 2. Development as a modification process (Ojansalo, Moilanen & Ritalahti 2014, 23.)

Developing new practices in organisations is usually a long-term process. Thus, a student's developmental work can concentrate on only one stage of the process and within this stage, a process of its own takes place. (Ojansalo, Moilanen & Ritalahti 2014, 22.)

The stage of development conducted in this thesis is *evaluation*, as it concentrates on assessing the culture sensitivity of Youth Exit's school workshops, a product that is a result of a prior development process in the organisation. The results of this evaluation can be used in the organisation for improving the workshops. Thus, the evaluation stage of developing the school workshops is, as a matter of fact, the planning stage of developing culture sensitive workshops (Figure 3).

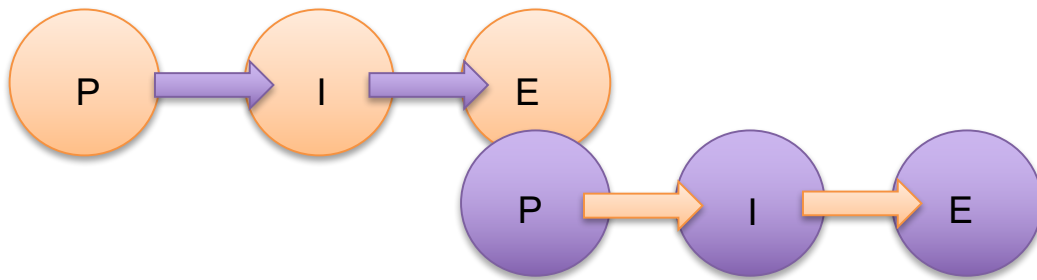


FIGURE 3. Evaluation as a platform for new developmental process (P=planning, I=implementing, E=evaluation).

This chapter clarifies the approach and methods of evaluation utilized as well as describes the stages and progress of the evaluation process. The source literature regarding evaluation methods refers partly to the field of social services, partly to project management. *Kehittämistyön menetelmät – Uudenlaista osaamista liiketoimintaan* by Ojansalo, Moilanen & Ritalahti (2014) is a development guide for business management, but is used here due to its relevance to development processes in social and health care organisations as referred in its preface (p.5).

5.1 Developmental evaluation

There are several definitions for evaluation, depending on the aim of it. Evaluation can be seen as a systematic process of collecting data in order to determine how well a project has achieved its objectives. It can also be seen as a process to identify the strengths and weaknesses of a programme or analysing the data for making a decision. Identifying ways to improve the programme can also be called evaluation. Nevertheless, evaluation is a process that is guided by the reason for doing the evaluation. Improving or changing a programme can be a reason for evaluation. (Boulmetis & Dutwin 2005, 3-5,10, 12.)

This thesis is a developmental evaluation process. According to Piirainen and Kettunen (2015), it is a process where development and evaluation interact in a theoretical framework producing direct information and, therefore, enabling instant changes. Developmental evaluation does not necessarily correspond to the requirements of scientific research but it is linked to evaluation research (Piirainen & Kettunen 2015, 265). Therefore, it is necessary to define developmental evaluation on the continuum between scientific research and casual development.

Scientific research can be divided into base research and applied research. Base research aims to produce new knowledge without a direct connection to practical needs and applied research, on the other hand, utilizes the results of base research for practice-oriented research in order to produce new products, practices or services, often with financial interest. (Ojansalo, Moilanen & Ritalahti 2014, 19.) Evaluation research that is often done in universities of applied sciences can be seen as a form of applied research (Piirainen & Kettunen 2015, 265).

Evaluation research is closely connected to developing practical solutions for the needs of working life, decision-making or funding. It is usually guided by other than academic aims. Evaluation research has been defined in several ways, for example as evaluation of processes (formative evaluation) or evaluation of results or effects (summative evaluation) (Boulmetis & Dutwin 2005, 47-49; Piirainen & Kettunen 2015, 265). When the interest of evaluation research is learning, and producing change, it is called developmental evaluation. Developmental evaluation seeks to support innovation, exploring and social experiments. (Piirainen & Kettunen 2015, 266-267.)

Ojansalo, Moilanen and Ritalahti (2014) refer to applied research when defining the difference between research and development. Developmental evaluation is linked to evaluation research, as mentioned above. Yet, it does not necessarily fulfil the requirements of scientific research, as is the case in this thesis work. This work corresponds with what is called *development with research-*

orientation in Ojansalo, Moilanen and Ritalahti (2014, 17-19) where it is perceived as something between scientific research and casual development.

People in organisations tend to have strong attitudes, beliefs and confidence that their practices are thoroughly thought. If development in organisations is based on uncritical, casual thinking, the attitudes and beliefs will influence the process. Research-orientation is needed to set development apart from casual thinking. (Ojansalo, Moilanen & Ritalahti 2014, 21.)

On the other hand, research-oriented development work questions the tradition of scientific research according to which only approved methods guarantee approved results. Whereas scientific research produces new theories, research-oriented development produces practical improvements or new solutions. The process is not guided by theoretical, but rather practical purposes and the role of the theory is to support the practical solutions. (Ojansalo, Moilanen & Ritalahti 2014, 19-20.)

Ojansalo, Moilanen and Ritalahti (2014, 21) emphasize that research-orientation should not be perceived too narrowly as far as methods are concerned. It should be understood as being systematic, analytical and critical. It means that the solutions and information produced are built on existing, studied knowledge. Research-orientation is beneficial to working-life development, making it more comprehensive and structural, and producing more justified results. (Ojansalo, Moilanen & Ritalahti 2014, 21.)

Based on the definitions above, this thesis work can be said to be a developmental evaluation process. It is not an evaluation research as it does not apply the methods of scientific research, but it is a more systematic, analytical and critical process than an evaluation based on everyday professional thinking. As a critical and structured process that produces solutions that are based on existing knowledge it can also be called research-oriented development.

5.2 Evaluation process

Evaluation can be described as stages of a development project: identifying needs and defining goals; work models and progress of the project; and results of the process. Central to development is that first a problem is identified. Then improvements are made by altering, modifying and creating new solutions. (Ojansalo, Moilanen & Ritalahti 2014, 20.)

The process of the evaluation regarding culture sensitivity of the school workshop material is described in FIGURE 4. The following sub-chapters will provide a more detailed description of the stages and methods used in evaluation.

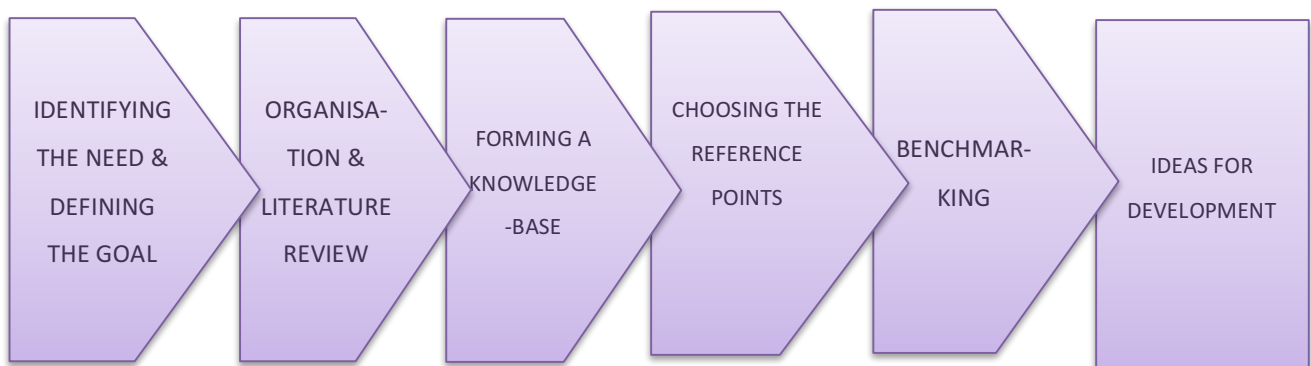


FIGURE 4. Process of evaluation

5.2.1 Purpose and goals of evaluation

A research-oriented development starts by identifying the developmental needs; whether the purpose of the process is to solve a practical problem or renew something, i.e. practise, product or service (Ojansalo, Moilanen & Ritalahti 2014, 26).

The thesis process started by clarifying the needs of the organisation. The youth participating in Youth Exit's school workshops were noticed to be more

and more diverse. Some facilitators of the workshops reported that diversity of the groups should be better acknowledged and the development of culture sensitivity was set on the organisation's agenda. Youth Exit had also taken an initiative to offer preventive workshops to young asylum-seekers, and had applied funding for it. Thus, evaluating the school workshop materials was seen as useful in a wider function. Evaluation was limited to cultural diversity as this was the identified main developmental interest.

After finding purpose for the developmental process the goal was defined. In addition to finding a solution for a specific situation, a research-oriented development process should also aim to renew and develop the skills and knowledge-base of the whole organisation or even the sector (Ojansalo, Moilanen & Ritalahti 2014, 26-27). In this case, the benefits of the development process for the whole preventive work of Youth Exit should be considered. The usefulness and importance of the results should be also reflected in relation to the whole social service or sexuality education sector.

The goal of the development process is to improve culture sensitivity of Youth Exit's school workshops. The evaluation aims to reveal if the school workshop material includes culturally controversial topics or transgresses other cultural boundaries, or if it includes any exclusive practises that could stop or hinder part of youth from receiving the knowledge. The results of the process will be recommendations for culturally sensitive school workshops, and concrete suggestions for developing both the written material and the approach of the facilitators to better support the adoption of information in culturally diverse groups. The recommendations can be utilized as guidelines for all Youth Exit's preventive work.

Before further planning of the process, it is necessary to be well introduced with the subject of development and related phenomena. Topic-related literature and data will serve as a framework that helps to comprehend the topic and limit and define the aims of development. In addition, understanding the activities of the organisation, its sector and operational environment is important for being able

to reflect the development to practice. (Ojansalo, Moilanen & Ritalahti 2014, 28-29). The material gathered in this phase is reported in chapters 2 and 3.

5.2.2 Forming a knowledge-base

For developing purposes a theoretical frame of reference is needed. In the research-oriented development process it can be called a knowledge-base. This means existing knowledge in which the development work can be based, including central concepts, theories and models; and possible discussion around them. (Ojansalo, Moilanen & Ritalahti 2014, 34-35.) The central concept to this development work is culture sensitivity. The definition, models and discussion around it are presented in chapter 4.

5.2.3 Benchmarking

Evaluation involves value judgements of the project, which are always relative and subjective. Some accurate standards against which to make these judgements are useful in providing a framework for the evaluation. In some cases, where it is not possible to compare the product with anything similar, evaluation can be made by using established professional benchmarks for similar activities. (Martin 2002, 158-159.)

This development process uses benchmarking as its evaluation method. The idea is based on questioning own practises and learning from others. By comparing the own product or practise to others and trying to identify the weaknesses, the method aims to result in developmental ideas. The method is especially useful for developing quality, productivity, processes or practises of the organisation. (Ojansalo, Moilanen & Ritalahti 2014, 43; Suomen sosiaali ja terveystyö 2017.)

In the benchmarking method, the comparison is usually made with the most successful known organisations or functions trying to apply the best solution

into own practise. The organisation might sometimes represent another field of service. The benchmark organisation is chosen by good statistics or reputation. The information on best practises can be found from written sources but also by visiting or interviewing the organisation with which the comparison is made. It is important to be critical and creative in assessing which solutions can be applied to own practise. (Ojansalo, Moilanen & Ritalahti 2014, 43, 186; Suomen sosiaali ja terveystyö 2017.)

Choosing the best practice to compare the workshop with was not easy. Similar workshop materials discussing sexuality from the point of view of sexual self-determination or sexual maltreatment were not readily available nor was a sexuality education material that would highlight culture sensitivity. I was able to find standards for sexuality education that emphasized the need for culture sensitivity, but not standards on how it is achieved. Subsequently, standards from trusted institutions, recommendations for culture sensitivity from reliable sources and findings from similar developmental projects were utilized as frame of reference. More recommendations were gathered by interviewing two specialists of culture sensitivity, not in the field of sexuality education, but in the field of social service. The interviews, standards and recommendations were compiled and converted into a group of benchmarks that were used as reference points of the evaluation. These are reported in chapter 6.

5.2.4 Benchmarking Tool

A benchmark table (APPENDIX 2) was used as a tool to review the material and concretise the factors influencing culture sensitivity. The table presents the benchmark, its applications, and examples in practise. They are followed by comparison to the current school workshops material. The table helps to visualize the critical discussion in the development process by presenting what kind of developmental ideas the benchmarking leads to. The benchmarks in the table should not be taken as the writer's recommendations. They are derived from different sources and observed critically in the process of benchmarking.

6 RECOMMENDATIONS FOR CULTURE SENSITIVE SEXUALITY EDUCATION

This chapter will present approaches to culture sensitive sexuality education by reviewing prior recommendations, theses, campaigns and materials related to sexual education and its relation to culture. In addition, two experts' of cultural diversity from Finnish social service context recommendations are presented. The literature, projects and consultations have been used as reference in benchmarking and evaluating the workshop material of Youth Exit's school workshops.

The Finnish sources, NGOs promoting sexual health and institutes in Finland recognize the need for cultural sensitivity in their recommendations for sexuality education, but are thematically mainly focused on sexuality education for immigrants. Furthermore, the researched literature and projects were mostly directed or related to adults or immigrant populations as whole. In my thesis the evaluation is done in the scope of not only immigrants but all youth with diverse cultural backgrounds.

Looking at the international sources for standards or projects, more standards and recommendations for comprehensive youth sexuality education were found. The influence of culture on obtaining sexuality education is recognized, but not many of the sources provide detail on how culture sensitivity is achieved. International sources also tend to use the term *cultural competence*, which in Finnish literature is rather referred to as *cultural sensitivity*. In spite of this, I will refer to these sources with recognition of the relation of these concepts, as discussed in chapter 4.2.

This chapter compiles and discusses a collection of the practical recommendations for how cultural sensitivity could be enhanced and ensured. The recommendations are used as a frame of reference for creating benchmarks for evaluation.

6.1 Creating a safe space for self-determination and cultural diversity

According to the National Institute for Health and Welfare (2015b) culture sensitive sexuality education is suitable for all children and youth regardless of their culture, because it thrives to emphasizing diversity as part of humanity and all cultures. The culturally sensitive educator makes no assumptions of gender, sexuality or culture of the participants. Yet, educators should acknowledge special features of their own culture and known or perceived cultures of the recipients.

Advocates for Youth is a US-based NGO promoting value-based and culturally coherent sexuality education for young people. The NGO offers materials and programmes for sexuality education and have released their recommendations for culturally competent sexuality education programmes.

According to Advocates for Youth, culturally competent sexuality education recognizes all youth as individuals, not representatives of a cultural or ethnic group. Everyone is in their own process of acculturation with the dominant culture and thus, have differences in their level of comfort with it. Education should adapt to the cultures of participants. Language assistance should be provided to ensure delivery. Augustine (2004) also reminds of youth participation. Diverse youth should be involved in designing, implementing and evaluating the programme. (Augustine 2004, 6.)

Culturally competent sexuality education values diversity by addressing the issues that arise from culturally diverse groups. This requires an environment that allows and encourages comfortable and safe discussion about cultural practises and beliefs for youth. The programme should have a policy regarding discrimination against ethnic and cultural identity, including sexual orientation and gender identity. The policy should be clearly displayed with guidelines to disciplinary action. There should be zero-tolerance for discriminative behaviour. (Augustine 2004, 6.)

6.2 Emphasising sexual rights and sexual self-determination

The Finnish National Institute for Health and Welfare has released an action plan for the sexual and reproductive health of immigrants living in Finland that comprises a chapter on sexuality education of children and youth. It suggests that sexuality education should discuss sexual rights; and cultural and social differences.

The Family Federation of Finland has published a material promoting sexual rights and their use as a framework for sexual education (Ilmonen & Korhonen 2015). Sexual rights are human rights related to sexuality, and consider the individual's right to make informed and responsible choices related to their own sexuality e.g. a right to decide on matters related to their own body or sexual activity, and a right to express and act on their own sexual orientation as long as it respects the rights of others (Ilmonen & Korhonen 2015, 6; The World Association for Sexual Health 2014). There is no unambiguous definition for sexual rights, but for example The World Health Organisation (WHO), The World Association for Sexual Health (WAS), and The International Planned Parenthood Federation (IPPF) have their own declarations.

As sexuality is an essential part of humanity, the realisation of sexual rights is considered vital to wellbeing. Yet, these rights are not respected in all countries, and in some countries, even the legislation is not in line (Ilmonen & Korhonen 2015, 4, 8.) Also The National Institute for Health and Welfare (2016b) refers to varying realisation of gender equality and sexual rights in different countries and how these themes should be emphasized in sexuality education.

One of the most controversial topics related to cultural differences is sexual self-determination (Finnish Family Federation 2015). In some cultures, determination in sexual matters is considered to belong to the community, not the individual. (National Institute for Health and Welfare 2014 & 2015b.) Regardless of this clash, sexual self-determination is widely considered a *de facto* human right that results from interpretation of the number of explicit human rights, as emphasised in declarations of sexual rights mentioned above. Cultural norms have an effect on how well sexual rights are acknowledged. In

some cultural contexts, these rights are limited by traditions or beliefs. These limitations should be challenged in sexuality education. Cultural sensitivity does not mean accepting harmful acts that limit human nor sexual rights. (Ilmonen & Korhonen 2015, 4, 7.)

6.3 Equality of cultures

Heinonen, Nyqvist, Sjöström and Wikström (2014) have produced a culturally sensitive operational model for social and health care professionals that gives practical exercises to discuss sexuality with adult groups. The model is a result of an innovation project of Metropolia University of Applied Sciences. The model consists of discussing imaginary situations related to youth sexual health in a guided group session. The model was tested by group of Somali adult women living in Finland.

In this model the interpretation of cultural sensitivity relied strongly on reflecting the professional's own culture and being aware of the target group's culture. In the model mutual learning and highlighting the equality and the equal importance of all cultural aspects were emphasized.

Jyväskylä and Savonia Universities of Applied Sciences have in cooperation coordinated a project called MAUSTE (2015-2016) for improving the skills of Finnish professionals working with immigrant population to enhance sexual health in a multicultural environment. The project has produced guidebooks and teaching material for the use by both professionals and immigrants. As a part of the project, several immigrant groups for enhancing sexual health were organised. (Jyväskylä University of Applied Sciences 2016.)

The project describes its approach to discussing sexuality among diverse cultures as culturally neutral. The project suggests that in sexuality education the professionals' neutral attitude towards diverse life styles and values is crucial. The participant should not be forced to accept any given values or ideas of sexuality. Being neutral should not mean avoiding discussion on different values but all participants should feel respected with their chosen values. The

professional should be able to express that no-one's personal choices are judged as long as they do not result in acts violating another person's rights such as sexual maltreatment, sexual abuse or violence. (Ala-Luhtala & Hoffrén 2016.)

6.4 Controversial topics

Culture guides sexual behaviour and sets limits to what is considered acceptable. Yet, the unacceptable behaviour takes place inside the cultures and thus, these themes should not be excluded from sexuality education. (UNESCO 2009, 2.)

The Family Federation of Finland has produced a guidebook (Säävälä 2011) for encountering immigrants that aims to break prejudice and myths related to immigrant families giving also recommendations for bringing up sexuality. It lists sexuality-related topics that could appear culturally controversial. It explains the different cultural approaches to sexuality in historical framework and underlines how the Finnish and Nordic approach to sexuality is an exception in global comparison. Especially controversial topics related to cultural differences are pre-marital sex, women's sexuality; men's troubles in the field of sexuality; diversity of sexual orientation and identity, and sexual self-determination (Finnish Family Federation 2015; Säävälä 2011). Yet it reminds that no cultural norm is unchangeable, and people should receive information and services beneficial to their wellbeing in a manner that recognizes these norms. (Säävälä 2011, 47-51.)

In Finland, prejudice appears both within immigrant and dominant populations. Immigrant families may have mistrust on the morals and values of sexuality education in schools. In some countries sexuality education is prohibited by law. Education is also linked to sexual moral. Knowledge about sexuality is feared to lead to sexual activity, even though a variety of studies show that information about sex does not influence the age of becoming sexually active. The dominant population in Finland, on the other hand, tends to relate violence such

as FGM (Female genital mutilation), forced marriages and rape to sexuality of immigrants. (Säävälä 2011, 47-51.)

6.5 With whom sexuality can be discussed

There are different cultural expectations of who is allowed to discuss sexuality related matters with whom, where discussions between elderly and young or between different sexes might not be acceptable. In many cultures sexuality education is taken care of by the family, and therefore the Finnish official education might cause confusion (Finnish Family Federation 2015).

Teaching sexuality-related themes in a mixed-sex group could be a barrier. Even exposing oneself to any sexuality-related topics, including teaching materials can be considered shameful and for example questioning young girls' reputation. Immigrant youth are reported to miss sexuality education classes in schools due to parents' attitudes but also for not relating to the subject or to the values of the teaching. (Säävälä 2011, 47-51.)

To promote sexual education in a multicultural community, openness of dialogue and information of the contents of sexuality education are recommended. The information should be delivered to the parents of the youth in their own language if necessary. (Säävälä 2011, 47-51.)

6.6 Experts' recommendations

Two professionals working in the field of culture diversity and social services gave their comments on improving the school workshop material. They were asked to evaluate the culture sensitivity of the workshop slide material and the facilitator's handbook without further introduction to the material or explanation on delivery methods. Furthermore, they were asked to give their recommendations for a more culture sensitive approach to sexuality education.

The names of the professionals are not used in this thesis due to the sensitive nature of cultural subjects in relation to the communities they work with.

Monik ry is a non-profit organisation funded by immigrant youth in year 2011 in service to promote integration of immigrants and interaction between different national groups in Finland. Monik ry works in the domain of employment services by supporting both immigrant job-applicants as well as work communities employing immigrants. It is an expert on minorities and cultural interaction. (Monik ry 2016b.) An employee of Monik ry was consulted in a personal meeting on the 29th September 2016.

Nicehearts ry works towards supporting integration of immigrant women and girls by supporting equality and organising multicultural activities. It promotes gender equality, women's participation in society and improvement of all women's living conditions in Finland. The NGO uses a gender and culture sensitive approaches in its work. (Nicehearts ry 2016 b.) The employee of Nicehearts ry was consulted for this thesis in a personal meeting on the 23rd of November 2016.

Both experts were given the school workshop slides and facilitator's handbook in advance in order to give their comments on culture sensitive considerations.

6.6.1 Considerations to recognize the needs of specific cultural groups

The employee of Monik ry (personal communication 29th September 2016) made comments and suggestions raising the point of view of youth with immigrant backgrounds, and highlighted examples from the lives of adolescents with Muslim background. He brought up the need for more diverse practical examples in workshop materials, when explaining what can be considered as sexual maltreatment. Ismael shared information and examples he has learned in practise to be typical among the youth he works with.

Youth with immigrant background share experiences of sexual maltreatment that are considered in the school workshop material such as online harassment, private pictures shared publicly or unwanted comments related to sexuality and the way they are dressed. In addition, they experience situations that need to be named to allow them better identify possible situations of maltreatment. The employee of Monik ry (personal communication 29th September 2016) brought up an issue of condemning attitudes and comments in situations where an adolescent has had sexual relations or even considers having one. Being judged for sexual thoughts or behaviour causes feelings of shame in youth. Adolescents do not recognize the judgements as violating their sexual self-determination, especially when the commentator is an adult. (Monik ry, personal communication with an employee 29th September 2016.)

The school workshop includes examples of unwanted sexual comments that are considered sexual maltreatment. In the Muslim community, young girls might get exposed to the kind of comments that could be interpreted as positive in a different context, such as how the girls have become adults and how they are soon ready for marriage. Yet, they are experienced disturbing by many girls. The girls are ashamed to report the situations to anyone, because the commentator might be a member of extended family or respected members of community, and they do not want to cause disagreement between adults or families. It is important that the workshops include examples that sound familiar to the participants. (Monik ry, personal communication with an employee 29th September 2016.)

The discussion on support networks and services should consider youth with Muslim background might avoid telling about experiences of sexual maltreatment to trusted adults. The experiences of sexual maltreatment are thought to be shameful to reveal to the family and, if the perpetrator is a familiar or known member of community, there is a fear of causing conflict between families. For youth with Muslim background, it would be important to know which support services can be contacted anonymously or without notice to parents. Imams should also be listed as possible support contacts, as for some

youth Imams could serve as the trusted adult. (Monik ry, personal communication with an employee 29th September 2016.)

Furthermore, the threshold for contacting the police could be lowered by clarifying the process of making a criminal report. Many adolescents with immigrant background have low trust in police and the problems are trusted rather to be solved inside the community. Contacting the police should be encouraged and the trust in authorities should not be taken for granted. Sometimes young men with immigrant backgrounds even have a fear of getting involved with women of dominant population, because they are afraid of being blamed for sexual crimes. (Monik ry, personal communication with an employee 29th September 2016.)

Names in case examples of the school workshop material could represent different cultural groups and adding names with ethnic background, could be considered. The most common names of cultural groups should be avoided, however, including the Muslim prophet's name, Muhammed. (Monik ry, personal communication with an employee 29th September 2016.)

According to the employee of Monik ry (personal communication 29th September 2016), the evaluated material has a framework that requires knowledge of the Finnish culture, e.g. it makes a supposition that yelling comments and harassing is wrong. It also includes material whose nature the participants should be advised of beforehand, e.g. not all youth are accustomed to hear the profane language used in the video.

In general, some culturally specific examples could be added to the slide materials, but moreover, they should be acknowledged in discussion. More important than having the culturally specific examples pin-pointed is to involve everyone in the discussion. (Monik ry, personal communication with an employee 29th September 2016.)

6.6.2 Role of the facilitator and workshop practices

The employee of Nicehearts ry (personal communication 23rd November 2016) focused in her comments on the role of the facilitator and the way of conducting the school workshop. Already the way the facilitator introduces the workshop has influence. The workshop should be introduced to participants as giving information that the school and facilitators consider important. It is important to give permission to differing opinions and encourage reflection.

Culture sensitivity in workshop can be communicated by giving room for the participants to reflect their opinions. The facilitator should allow the participants to first comprise an opinion and then share it with others. The facilitator has an important role in allowing all opinions to be shared and respected. It is important that the participant experiences that he/she has had an opportunity to influence and express. Sharing in small groups rather than with the whole class room allows more time for reflection. (Nicehearts ry, personal communication with an employee 23rd November 2016.)

Direct and straightforward use of language and expressions of sexuality are recommended. Yet, the facilitator should bear in mind that participants have diverse backgrounds, and this workshop could be the first occasion where sexuality and personal boundaries are discussed openly. Space and time for personal reflection are required throughout the workshop. Making sure the participants know where to acquire additional information is important. The workshop might leave questions or thoughts that need to be answered later on. (Nicehearts ry, personal communication with an employee 23rd November 2016.)

The employee of Nicehearts ry (personal communication 23rd November 2016) also raised a questioning of sexuality education in mixed-gender groups. A mixed-gender group could have an effect on how well some youth participate in the conversation. Having other genders in the class could hinder youth from asking some questions.

Things considered as facts and truths are not the same for all people, thus these expressions should be avoided. The material includes topics that can be seen controversial in different cultural contexts, e.g. homosexuality or gender diversity may awake negative attitudes. The words that are used should be carefully chosen, as they have power to hurt people's feelings. Stating "right" and "wrong" answers to questions asked in the workshop material needs well-prepared justifications. The facilitator must be prepared to handle differing opinions from participants in such a way that they feel acknowledged and appreciated. Everybody's right to an opinion must be recognized. (Nicehearts ry, personal communication with an employee 23rd November 2016.)

The case examples and slides could benefit from visual presentation and simplified language. The visual material should present ethnically diverse people and diverse everyday situations of adolescents. Diversity should not be presented by choosing ethnic names, since it might lead the discussion to prejudice and inequality, which is not the aim of the workshop. The names in the case examples could be justified by choosing the most common names given in Finland in years 2002-03, the birth years of the adolescents at secondary school at the moment. (Nicehearts ry, personal communication with an employee 23rd November 2016.)

The employee of Nicehearts ry makes a remark that behind every belief is a story and behind every story is a person. The key for culture sensitivity is not to try to change attitudes of the participants, but to influence their behaviour. Finally, a lot depends on the facilitator and culture sensitive approach must be discussed in their training and induction. (Nicehearts ry, personal communication with an employee 23rd November 2016.)

7 FINDINGS

The goal of the development process of this thesis was to produce information for improving culture sensitivity in Youth Exit's school workshops. The evaluation revealed some lacks in accommodating for cultural diversity in participants, but also justified many choices made in the design of the workshops. The evaluation showed that the main adaptations should be made in how the workshop is conducted and facilitated than modifying the presentation material.

This chapter will proceed with the findings of the evaluation by presenting the current choices in workshop model that contribute to culture sensitivity; and by commenting on factors that would need to be considered to increase the culture sensitivity. The findings are the comparison of current choices to the benchmark.

In addition to merely improving a particular practise or method, research-oriented development process should also aim to renew and develop work of the whole organisation and field of work (Ojansalo, Moilanen & Ritalahti 2014, 26-27). I believe that the findings of this evaluation could also be applied to all preventive work of Youth Exit whether it is preventive digital materials or online counselling. In addition, I believe that the findings could be beneficial to other actors working in the field of sexuality education; and not only with youth but also with adults. When looking for standards for benchmarking purposes it became evident that there are no published guidelines for culture sensitive sexuality education in the Finnish context. In this regard, the benchmarking frame produced in this thesis has responded to a knowledge gap of wider relevance than that of Youth Exit's functions. work with adults.

Further on, the chapter contains a set of my suggestions for further development of the Youth Exit's school workshop method. I believe that these changes would be beneficial for improving the culture sensitivity of the workshops. The suggestions are based on the findings of the evaluation

process. The set of suggestions considers the limitations that derive from both the organisation's values and school as the operational environment where the education is delivered.

The school setting where the workshops are organized sets some limitations to how Youth Exit's workshops can be conducted. The time is limited by school schedule and the groups sizes are defined by the size of the class. Yet, Youth Exit has evaluated the school visits be an effective way to reach all youth from diverse backgrounds and guarantee access to the information to as many adolescents of the cohort as possible.

Finally, to reflect on the credibility of the findings, ethics of this development process is discussed.

7.1 Safe space for self-determination and cultural diversity

An important part of culture sensitivity is the possibility and right to express oneself and one's own values. The workshop should feel like a safe space to express own beliefs and opinions. The atmosphere should emphasize the person's right to define oneself.

A central framework of the workshop material has been self-determination in terms of sexuality, including gender and sexual orientation. It serves as good ground for culture sensitivity by allowing people to self-define how their cultural background affects them and how they define their culture.

The workshop material does not contain any culture-specific case examples and the contents have been the same for all kinds of groups. Thus, it does not contribute to creating cultural stereotypes or prejudice.

The conditions and rules of the workshop can improve the feeling of safe environment for expressing own values. The tutorial includes a set of conditions that the facilitator is supposed to announce in the beginning of the workshop.

The participants are told that the workshop contains knowledge of youth sexual rights and responsibilities as well as law. The conversation is guided to be kept on a general level and private matters will not be asked about. The rules for the class are short and aim for safe space; one person speaks at a time and all contributions are respected. Comments and participation are encouraged in the introduction.

The introductions would be a good place to declare that discriminative talk or behaviour is not allowed. Establishing zero-tolerance for discrimination could enhance the safeness of expressing own opinions. The participants should be encouraged to express own cultural values and questions as long as they do not offend or discriminate anyone's culture or personal feature. This requires skills from the facilitator. It is possible, that participants will express values that are discriminating. There, the discussion need to guided in way where both opinions are respected, but made clear that some opinion cannot be acted upon without violating sexual rights.

The key to safe space for expressing diversity is to avoid making assumptions about a person's culture based on appearances, or about how a representative of certain culture thinks or acts. There is no need to try to adapt the material for specific cultural groups as all representatives of any culture are individuals and their needs cannot be anticipated according to the cultural stereotypes. The person should be given space and time to define their relation to their own and the dominant culture. The workshop material is designed to allow participants to reflect their own ideas about the theme in pairs and with larger group. It is important that this is not compromised due the limited 45-minute time frame of the workshop.

Having diverse youth involved in designing, implementing and evaluating is a way to improve culture sensitivity. When the target group itself produces the contents and rules, it has more trust in the process. This approach would have more importance if the group would have continuous meets in terms of the workshop. The workshop is only held one time for a specific group and thus, there is no need to build trust with certain adolescents in a longer run.

Nevertheless, involving culturally diverse youth in discussing the relevance of the material, would help to make the material more inclusive and further the adoption of the educational points for future groups of diverse youth.

The workshop material has not been produced or evaluated with participation of the target group. At the moment, only anonymous written feedback is collected in the end of the workshop by asking what new things the participants learned. This feedback is used for evaluating and developing purposes. Yet, the relevance and inclusiveness could be improved by involving youth in evaluating the material in terms of how understandable, up-to-date and relatable it is.

There could be use for clearer guidelines on practises that allow safe space for expressing cultural diversity. The organisation has a chance to provide the facilitators with tools to meet youth from different backgrounds. The concept of culture sensitivity should be brought to the training of the volunteer facilitators. The workshop tutorial should be updated with guidelines for conducting a workshop in a culture sensitive manner.

7.2 Emphasizing sexual rights and sexual self-determination

The right to education and comprehensive sexuality education is one of the sexual rights that guide the whole workshop activity. According to the WAS (2014) comprehensive sexuality education is age appropriate, scientifically accurate, culturally competent and based on human rights, gender equality and positive approach to sexuality and pleasure. Culture sensitivity is not about making prevised decisions and assumptions on what kind of information can provided to whom. All youth are entitled to receive the same information.

Sexual rights and sexual self-determination have been the backbone of initiating and designing the school workshop method. Sexual rights provide a framework and reference point for a discussion where opinions may collide. Sexual rights are human rights (Ilmonen & Korhonen 2015; WAS 2014). Therefore, they can be used as a way to challenge cultural traditions and beliefs

without having to judge opposing values. Sexual rights approach also makes the responsibility towards others evident. Human rights must be the same for everyone.

Having the material base on sexual rights and sexual self-determination has been a culture sensitive choice. Sexual rights should remain as a ground for the workshop and this human rights approach should be introduced to the participants when introducing the workshop. The human rights approach should also be clearly present in the training of facilitators.

7.3 Equality of all cultures

The facilitator's capability to self-reflect is vital. Culture sensitivity cannot be implemented only by presenting the right kind of slides and putting the right kind of words into the facilitator's mouth. The facilitator must have a genuine interest to understand and to be open to cultures, because challenging own prejudices and attitudes takes a lot of effort. The facilitators should be provided possibilities for guided self-reflection. This should be considered in the training of volunteers but also by providing possibility for supervision.

The equality of cultures should be emphasized by participatory methods. Space for discussion and sharing participants' personal views is needed. Conversation on differing values should not be avoided and all opinions should be allowed as far as they are not discriminatory or compromise sexual rights. Conducting and limiting such discussion can be demanding for the facilitator. For the facilitator, it is important to remain neutral towards the values and way of life the participants choose. The participants' life choices should be respected. The workshop facilitator should avoid stating right and wrong answers based on values. When something is stated right or wrong, it must be justified in relation to law or sexual rights.

The expressions "right answer" is used in the slides. Nevertheless, the statement is followed by explanations, that base on law or sexual rights. The

expression can be seen valid, because it relies on the framework of human rights and Finnish law. The workshop allows participants time to share their views and does not force to accept any value or idea. Its approach is rather informative and leaves the choice to the participant. Culture sensitivity would be better realized in small group session. In classes where the number of participants is big, the adolescents might find it hard to express their own ideas, and there is a risk of neglecting differing values and ideas.

7.4 Controversial topics

The benchmarks brought up subjects that might have a taboo nature in some cultural contexts and should be paid special attention to. The workshop material does not avoid any subject intentionally, and the material is the same for all groups. The choice is justified in the light of sexual rights, the right to receive knowledge in order to do informed choices about own sexuality and sexual health. No cultural norm is unchangeable. Thus, the workshop can be culture sensitive even if it discusses taboos. The topic of sexual maltreatment itself can be considered a taboo for many and the intention of the workshops is to break silence around it. Therefore, not avoiding any other subject of taboo nature is justified. The aim of Youth Exit's preventive work is to challenge the taboos, myths and prejudice around sexuality and maltreatment.

People may possess sexuality-related myths and prejudice they relate to cultures they are not familiar with, for example that some cultures are expected to accept more sexual violence. In some cultures, discussing sexuality is expected to lead into sexual activity. Open conversation between representatives of different cultural groups enhances the mutual understanding and helps to dismantle prejudices that are related to sexuality in other cultures. Thus, it is important that the workshop material is same for all participants and the diversity in groups is not seen a problem.

The workshop material does not comment on cultural traditions that are controversial in terms of violating sexual rights such as FGM. If this kind of topic

is brought up during workshop, it is important to handle it relating it to the knowledge about rights and law, e.g. by telling that FGM is illegal in Finland and the tradition does not respect the right to bodily autonomy, if it is performed without person's consent or to a person too young to give consent. Taking this kind of traditions as examples of sexual maltreatment would not be culture sensitive, because it would consider judging cultural values. Instead, it is important encourage discussion about self-determination and leave the choice to the participants.

Not presenting FGM or other controversial cultural traditions as examples of maltreatment is also sensitivity towards individuals. Judgemental discussion could be harmful for participant, who has experienced the tradition by causing shame or even feelings of being defective. The person should be able to define self, if the tradition has been harmful on individual level. It is important to bring out the possibility for support services in any case.

Considerations to recognize the needs of specific cultural groups

To make the workshop inclusive and favourable for diverse youth, it must consider diverse needs instead of only needs of the dominant population. It requires understanding the living conditions, capabilities and status of the participants, in this case, youth living in Finland. It is important to name behaviour as sexual maltreatment through examples that are inclusive by being recognisable for as many as possible.

At the moment, the workshop material is not suited for adolescents with limited understanding of the Finnish language. Producing language versions of the workshop could result in making it available for more culturally homogenous groups. Instead of language versions, inclusiveness for diverse groups could be enhanced by simplified language and supporting the text and speech with visual presentations. At the moment, the material does not contain many visual components other than drawn pictures and a short film. Culture sensitive visual material should aim to present ethnically diverse appearances. Multiple representations show consideration for diverse realities.

The names used in the workshop's case examples sound mainly Finnish. Recommendations both for and against using ethnic names in the material were given, though having in common that the names should be paid attention to anyhow. Underlining ethnicity of names to imply that youth may have other than Finnish background could improve inclusivity, but also contain risk of reinforcing prejudice if ethnicity is highlighted in stereotypical or prejudicial context. Using ethnic names could also imply that cultural diversity is only a question of different languages or nationalities. For feeling of inclusivity, it is important to demonstrate understanding that ethnic appearances, names or cultural values do not correspond to stereotypes. A justified choice could be using the most popular names given to children around the years the workshop's target group was born. Also, some very few names occur in a number of languages and cultures and their use could be considered to the extent it is practically possible.

The workshop material includes case examples of plausible situations that adolescents can recognize and relate to. It is important to use diverse examples, so that different cultural groups may relate to something that appeals to their everyday-life. The case examples given in slides are very common to youth, but might not cover all situations. They might leave out a situation that is more common in some cultural contexts. For more inclusive material, the facilitator should have knowledge about the situations that minority groups experience.

The same situation can have a different meaning depending on the cultural context, such as in the example of Monik ry's employee (personal communication 29th September 2016) on adult men commenting on girls' growth which is can be experienced as harassing. The current case examples in slides are not problematic in terms of culture sensitivity, but the facilitator should try to recognize minority experiences in the discussions of the workshop. Caution is needed in balancing between being aware of special conditions and characteristics of a culture and not reproducing prejudice or stereotypes. The case examples of workshop should reflect the life of participants, but not appear as examples of certain culture.

The workshop aims to offer information on support services that offer adolescents more information or help in case of them having experienced sexual maltreatment. A more comprehensive take on support services should be introduced to recognize the different family and community relations. For some youth, discussion about sexuality with elderly members of family is not acceptable. For some, revealing unpleasant experiences could cause conflicts in their community. The participants need information about a variety of support mechanisms, where the choice of which to use may differ based on cultural factors, for example that they can be contacted without advising the parents.

The varied trusted persons in communities should be recognized; for some adolescents, the leaders of a religious community, like an Imam, can be the adult offering support in difficult situations. These exciting diverse resources and support networks should be emphasized. In relation to support services, the material should be aware of how some cultural minorities may have mistrust in authorities, especially the police. The workshop does not contain enough information about criminal process and work of other authorities for this purpose.

7.5 With whom sexuality-related issues can be discussed

Cultural background may influence with whom a person is comfortable discussing sexuality related issues. According to benchmarks the workshop should consider the gender, age and relationship of the people participating in the same workshop. The same considerations concern the features of the facilitator. The Youth Exit workshop does not consider any of the above.

Recommendations used for creating the benchmarks suggest that girls and boys should be separated. Dividing the groups in two would reinforce the dichotomy of gender, and would compromise the organisation's values about supporting gender diversity. It would produce a situation where adolescents are forced to choose and declare the gender and thus, compromise the sexual right to leave one's gender undefined. Having the workshop in mixed-gender group

can advance understanding of the experiences of the other genders and improve the discussion over gender-borders.

According to some recommendations used for creating benchmarks, the age of the facilitator could be a boundary for receiving the information. Some cultural contexts do not allow discussion about sexuality between young and elderly. The majority of Youth Exit's volunteer facilitators are young adults, which may enhance the delivery of the information. Yet, it is rather a coincidence than a deliberate choice, but there is no experience on how the age of facilitator influences.

As an evaluator, I find it questionable to limit the discussion between age groups, as one of the workshop's aims is to lower the threshold for adolescents to contact adults in cases of maltreatment. The professional status of the facilitator may help to neutralise perceived barriers related to gender and age differences in acceptable discussions regarding sexuality.

The families of adolescents may experience a lack of trust to official sexuality education and the values of sexuality education in schools. Parents' lack of trust can be reflected on the attitudes of the participants, e.g. unwillingness to receive information. The parents should be informed about the contents of the sexuality education. Youth Exit does not inform the parents itself, and the responsibility lies on the school staff. Furthermore, the sexuality education and the information about sexual rights and personal boundaries are included in the national curriculum and the parents should be aware of the contents. In reality, the curriculum might not be very familiar to many and informing the parents in advance could improve the effectiveness of the workshop. In addition to offering the workshops to schools, the organisation could provide material that would be delivered to participants' parents.

The workshop instructions should allow adolescents to not participate in the discussion or be excused from the class to guarantee the respect for personal boundaries. I find this a culture sensitive solution as no one is forced to act

against own values. Not determining the workshop groups by one personal feature such as gender also respects the intersectionality of a person.

7.6 Role of the facilitator and workshop practises

The evaluation process revealed that the facilitator's behaviour and structure of the workshop could be the biggest cultural boundaries or exclusive factors in the workshop. A facilitator that is not familiar with culture sensitive practise can unintentionally exclude participants. A workshop structure that does not support participation hinders the reflection between information and own cultural values and attitudes. Most consideration should be put to the role of the facilitator and participatory methods. The facilitator, the way they choose words, introduce the contents and are able conduct situations where differing values contradict have great importance.

The introduction of the workshop is where the ground for a culture sensitive approach is laid. The workshop tutorial suggests that the contents of the workshop are first presented as knowledge of sexual self-determination, and situations that might violate it; in addition to information about youth's rights and responsibilities and legislation concerning youth. In addition, it would be useful to highlight that the workshop is about providing knowledge that is considered useful for youth. Here, the Finnish context of law and knowledge could be mentioned as consideration of the framework where material is produced.

The tutorial suggests telling that after every case example the participants have a possibility to discuss in pairs. Here, giving a verbal permission for differing opinions would be important. The facilitator has a chance to encourage reflection that enables the change of attitude. The choice of not participating in the discussion or being excused from the class should be stated here to respect personal boundaries. It is a sexual right to be able to choose with whom a person is comfortable to discuss sexuality-related issues. The rules set here set the atmosphere for safely expressing own culture, as mentioned earlier.

The choice of words has meaning and the facilitator needs to think in advance which words are respectful towards diversity. Choice of words relate to respecting alternative realities and life choices of people living in diverse cultural contexts. Using words like fact or right could suggest that the workshop is considered to present the truth about values.

The workshop material uses the word right to indicate a correct answer to questions that are asked related to the case examples. In that context, the term right can be accepted as it refers to something corresponding to official norms such as human rights or law. An opinion cannot be stated wrong, other than in relation to specific framework of information.

The facilitator's role is to guarantee that all voices are heard during the workshop. The space for discussing in pairs and in a larger group should not be compromised. Allowing discussion on differing values and cultural beliefs may cause heated situations and conducting such can be challenging for the facilitator. The volunteer facilitators should be made aware of the situations and the training should prepare them for such.

7.7 Suggestions for improving the culture sensitivity of Youth Exit's school workshops

Previous sub-chapters discussed how well the different elements of culture sensitivity are present in the workshop material and practices. As made evident in the findings, some elements should or may be improved to further incorporate culture sensitivity. Below, I present my suggestions for development of the workshop. The term suggestion is used instead of more customary recommendation in order to separate my own developmental ideas from the recommendations that have been used as sources for benchmarking.

Improving the competence of facilitators

- Offering a module about culture sensitivity in volunteers' training. The part could discuss diversity as a broader concept including gender, sexual orientation and culture.
- Emphasizing sexual rights as human rights and the framework for the workshop in volunteers' training.
- Offering the volunteers training that encourages participatory methods.
- Providing the volunteers tools to manage conflicts and discussions where opinions differ.
- Offering the facilitators knowledge about cultural traditions that violate sexual self-determination and develop a protocol for discussing topics like FGM.
- Offering the volunteers supervision that include possibility to reflect own values and attitudes.

Structures that improve inclusivity

- Providing the workshop and material in simplified language.
- Adding visual components to support and clarify the text and speech.
- Having visual components that represent an ethnically and culturally diverse group of youth.
- Providing the volunteers knowledge about the experiences and status of the cultural minorities in Finland.
- Including more comprehensive knowledge about support services and networks, such as support for victims of honour-related violence or FGM. Acknowledging religious communities as part of the support network.
- Acknowledging the mistrust for authorities: providing more knowledge about the functioning of the support services e.g. proceeding of criminal process and whether the parents are advised.
- Having the youth of the target group involved in designing, implementing and evaluating the workshops.

Structures that highlight equality of cultures

- Aiming for small group sizes that allow reflection and discussion.
- Defining sexual self-determination to the participants in the introduction of the workshop emphasizing it as a human right.
- Being able to justify the “right answers” by law, scientific knowledge or human rights.
- Using common names in workshop’s case examples. The names can be chosen according to the most popular names given in Finland around the year the target group has been born.
- Offering schools material they can provide to families to better explain the contents that supplement the sexuality education in schools. The material should explain how the cultural values of each student are respected.

Additions to rules and introduction of the workshop

- Announcing zero-tolerance for discrimination.
- Verbally giving permission to express differing opinion.
- Introducing the workshop as providing knowledge that is considered useful for youth by the organisation and teachers.
- Verbally recognizing that the material uses Finnish context and law as its framework and the law and expectations may be different in other countries.
- Verbally encouraging expressing opinions and questions as far they do not offend or insult anyone’s culture or personal feature.
Giving permission for students to not participate in the discussion or be excused from the class. This needs to be agreed on with the teacher.

7.8 Ethics of the evaluation

Evaluation, judging value of something requires defining what is considered valuable. Ethical principles of evaluation are more or less equal to principles in

research. Ethical evaluation is e.g. truthful, honest, equal and respectful to humans. Ethical evaluation aims to doing good and avoiding harm. In evaluation processes that aim to change, the evaluators responsibility is to produce new knowledge that responds to the challenges of changing environment. The ethical principles must apply in all evaluation regardless of the evaluator who always performs according to his/her own value base and beliefs system. (Aalto-Kallio, Saikkonen & Koskinen-Ollonqvist 2009, 22-23.)

A research-oriented development process initiates from practical premises but is framed by existing theory. It is a critical and analytical way to separate the evaluation process from personal values and produce practical solutions that are more justified than only practise-based solutions. Yet, the evaluator should be aware of her/his own limitations and role.

Developing is a human process that has the weaknesses and limitations of the developer. The developer should aim for honesty, even if it collides with the organisation's values and practises. The developer should also be honest to own bias. These limitations should be acknowledged but not let to guide the process. When there is a conflict of facts, it should be considered as a challenge. (Ojansalo, Moilanen & Ritalahti 2014, 48-49).

My role in the organisation has both positive and negative influences on my performance as a evaluator. I have a strong insight and thorough knowledge of Youth Exit's work. It has helped me in identifying and defining the need for development. By having conducted workshops using the material in hand, I have personal experiences of how the participants have received the knowledge and what reactions it has provoked. The negative influence would be my commitment to the organisation's values that might hinder objective consideration in situations where the benchmarks collide with the Youth Exit's values.

As one of the key findings of the process claims, a culture sensitive practitioner should reflect on own values and attitudes. It concerns also the evaluator who should be aware of own attitudes and bias. Producing knowledge of cultural differences concentrates on describing cultural characteristics and thus, may

create stereotypes that do not reflect the uniqueness of individuals. (Johnson & Munch 2009). When writing about features of a specific culture, whether the ideas are own or reported from sources, one should be conscious of the risk of producing or reinforcing stereotypes. In reporting the recommendations for culture sensitive practice, I write about special considerations towards a specific cultural group using Muslim youth as a homogenous group as an example. The chapter runs a risk producing a stereotypical image of the challenges the group faces.

Ethical consideration should also be made in the point of generalizing the results; the work should be performed with high morals bearing in the mind the work is done for the benefit of practise and community. (Ojansalo, Moilanen & Ritalahti 2014, 48-49). The developer must be critical in giving suggestion to the key organisation but also in seeking to generalize the good practises. Not all practises are suitable for all purposes.

8 CONCLUSION AND PROFESSIONAL DEVELOPMENT

This development-oriented thesis has concentrated on understanding culture sensitivity and how it can be demonstrated in practices of sexuality education. More in detail, the thesis has focused on evaluating the culture sensitivity of a specific sexuality education material in order to improve its inclusivity in future. The evaluation has been a part of a developmental process that continues in the organisation in form of implementing the suggested changes. In my experience, in a flexible and experimental NGO environment the development processes do not always take a very structured form. The research-oriented development process has been an attempt to produce justified results in a structured way.

The process has been truly rewarding for several reasons. I was able to start developing something that responded to real working life need, which was motivating and challenging. Even more motivating was to know that the results of the process would be utilized in work that is active and that reaches many adolescents in Finnish capital area. The thesis does not only develop something on a theoretical level, but it is actually implemented into practise.

My own role in relation to the partner NGO of this thesis has also been a both motivating and challenging factor. The thesis process took almost two years in total. The idea started progressing during my placement in the organisation, the implementation phase took place while I was working as a substitute and at the finalizing stages of the thesis process I was offered a permanent contract. Accordingly, my commitment to the thesis project grew along. Without knowing it in the beginning, I have completed an evaluation that will actually better me as a professional in my current work. While working full-time alongside the process prolonged the finalization of the thesis, it also allowed me to get more involved with the theme of sexual maltreatment and the needs of the organisation.

Being involved in the organisation's everyday work set the biggest challenge for being objective and structured in relation to the development practice. In a small, flexible and development-oriented NGO, adaptations and improvements

are done all the time. There is a low threshold for continuously making changes and improvements to a product like this school workshop material. Adjustments are made all the time according to the feedback received from the participants of the workshop, or new information obtained from seminars or networks. To ensure the validity of the findings, I chose to utilize a more structured and methodical approach. Therefore, I needed to conceptualize and systematize something that the team normally carries out based on experience and professional consideration.

The findings of the evaluation surprised me, but afterwards seemed obvious: the expectations I had on improving culture sensitivity of the workshop were related to changes that should be made to case examples and slides. Instead, achieving culture sensitivity relates more to the delivery and the role of the facilitator. I had ideas about increasing the level of inclusivity by adding more ethnic diversity to names, pictures and case examples. Looking back, it appeared to me that underlining ethnical diversity as the only factor would produce culture sensitivity. After creating the benchmarks for evaluation, I came to understand that the attitude, self-reflection and skills to produce participation of the facilitator are central to culture sensitivity. It appeared that my expectations and ideas were more attached to producing a culture-specific information.

Culture sensitivity has been a personal interest of mine and I have been happy to spend time exploring how exactly it can be brought into practise. Reviewing standards for sexuality education as background literature revealed that culture sensitivity and culturally competent practise are seen as a part of comprehensive sexuality education, but there is little knowledge on how sensitivity is supported in practise. My experience is that culture sensitivity is widely known in the field, but often culture specific sexuality education, targeted to a specific group, is what is seen carried out. This approach easily ignores diversity within a group that seem homogenous by one factor, such as ethnicity or religion. Making limitations based on assumptions of what people are willing and able to discuss in sexuality education may result in unequal treatment and information to different groups. Thus, professionals in the field need more tools

for implementing culture sensitivity to be able to provide education that respects people's right to define their own culture, themselves in relation to their culture and themselves regardless of their culture.

Discussion between cultures is an actual and current topic in the Finnish society. The society has formerly been seen as relatively homogenous, but is now turning into more and more culturally diverse after increased amount of immigrants moving to the country and new generations with immigrant background born. Also, an appreciation and understanding of actual previous diversity has also grown in wake of this. We are in a phase where the perceived dominant culture struggles to meet and establish its relationship with new minorities. At some point thought, there might not be just one dominant culture, but several equal cultural groups living and evolving aside one another. These groups cannot be seen as homogenous groups, whose individuals can be encountered as identical to each other. Therefore, thinking further into the future of social service professionals encountering diversity, culture should not be seen as the only dimension of it. The practise should aim to intersectional thinking, expressing sensitivity towards diversity in wide scale. Looking into the findings of this thesis, the same considerations would come a long way in respecting intersectional diversity. In brief, sensitivity consists of making space for self-defining and self-determination; safe space for expressing oneself and considering special needs of minorities.

From many useful learning experiences this process offered, my favourite is the confidence I will take into encountering different cultures in my future profession. A social service practitioner does not need to know all the cultures and their specific features in order to be capable for culture sensitive encounter. The key is knowing one-self and ability to self-reflection, like said in this freely translated quotation from Nancy Adler, professor of organizational behaviour and researcher of cross-cultural management (cited in Novitsky 2016)

The biggest challenge in interaction between cultures is not knowing the other person's culture, but knowing your own culture and acknowledging how it affects own thinking and behaviour.

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APPENDIX 1: Slide show for school workshop



Jokaisella on oikeus omiin rajoihin!

Mikä tämän tunnin tarkoitus on?



- Pohdimme seksuaalista itsemääräämisoikeutta ja tilanteita, joissa sitä saatetaan rikkoa tai on mahdollisesti rikottu
- Pohdimme myös omia oikeuksia, vastuuta ja lakia
- 6 esimerkkiä, keskustelua, lyhytelokuva ja nimettömän palautteen kerääminen
- Ei käsitellä henkilökohtaisia asioita vaan puhutaan yleisellä tasolla

Tietovisa



1. Mitä on seksuaalinen kaltoinkohtelu?

- Sitä, että parisuhteessa kumppani ei suostu harrastamaan seksiä
- Mitä tahansa vastoin omaa tahtoa tapahtuvaa seksuaalista toimintaa
- Oman kumppanin pettämistä toisen kanssa
- Vain sellaiset tilanteet, joissa käytetään seksuaalista väkivaltaa

Oikein: b. Seksuaalinen kaltoinkohtelu on mitä tahansa vastoin omaa tahtoa tapahtuvaa seksuaalista toimintaa.

Seksuaalista kaltoinkohtelua voi olla esimerkiksi:

- Koskeminen ilman lupaa
- Seksuaalissävyytteinen vihjailu ja ehdottelu
- Homottelu ja huorittelu
- Painostaminen/pakottaminen seksiin
- Hyväksikäyttö
- Seksinostoyritys tai seksinosto nuorelta
- Seksuaalinen väkivalta esim. raiskaus

- Seksuaalista kaltoinkohtelua voi kohdata kuka tahansa riippumatta iästä, sukupuolesta tai seksuaalisesta suuntautumisesta
- Aina tekijän vastuulla
- Jos joku tuntuu epämiellyttävältä tai ahdistavalta, se ei ole OK!
- Seksuaalista kaltoinkohtelua voivat olla myös teot, jotka eivät aina ole rikoksia

Oikein: a. Lain mukaan Pena ja Tiina eivät saa harrastaa seksiä.

2. Pena 15 v. ja Tiina 22 v. seurustelevat. Saavatko he lain mukaan harrastaa seksiä?

- a. Eivät saa
- b. Saavat
- c. Saavat, jos suhde ei sisällä hyväksikäyttöä tai pakottamista

- Laki suojaa alle 16-vuotiaita aikuisten heihin kohdistamilta seksuaalisilta teoilta
- Suojaikäraja on 18 vuotta, jos vanhemmalla osapuolella on auktoriteettiasema nuoreen
- **Aikuisella osapuolella on aina vastuu**
- Laki ei rajoita nuorten keskinäisiä suhteita!
- Nuorella on halutessaan oikeus tutustua seksuaalisuuteensa ja seurusteluun jonkun toisen nuoren kanssa

3. Kasiluokkalaiset Peppi ja Liisi seurustelevat. Peppi painostaa Liisiä seksiin, mikä ahdistaa Liisiä. Mitä Liisin kannattaa tehdä?

- a. Yrittää selittää Pepille, miltä hänestä tuntuu
- b. Lopettaa seurustelu
- c. Pyytää apua ulkopuoliselta

Oikein: Tilanteesta riippuen a, b, c. Ensin voi yrittää puhua asiasta, ja jos se ei auta pyytää apua ulkopuoliselta tai lopettaa seurustelu.

Seurustelusuhde ja seksuaalinen kaltoinkohtelu

- Painostaminen, pakottaminen tai minkäänlainen fyysinen tai psyykinen väkivalta eivät kuulu seurustelusuhteeseen.
- Parisuhteessa olisi hyvä pystyä puhumaan myös vaikeista asioista. Keskustelu kumppanin kanssa vaatii harjoittelua.
- Keskustelu omista rajoista ja siitä, mikä tuntuu hyvältä ja mikä ei, on merkittävä osa myös seksiä.
- Tarvittaessa apua voi pyytää myös ulkopuoliselta, luotettavalta henkilöltä. Kuka se voisi olla?

4. Missä seuraavissa tilanteissa rikotaan lakia?

- Aikuinen pyytää 16-vuotiasta koskettelemaan häntä. Palkkioksi nuori saisi olutta.
- 15-vuotiaalle luvataan kesätyöpaikka suuseksiä vastaan.
- 17-vuotias tarjoaa 14-vuotiaalle webcamin edessä riisuutumista 20 euroa.

Oikein: Kaikissa edellämainituissa tilanteissa tapahtui rikos.

Vastikkeellinen seksi

- Vastikkeellinen seksi tarkoittaa korvauksen lupaamista tai antamista seksuaalissavyyteistä teoista
- Suomessa seksuaalipalvelun osto tai oston yritys alle 18-vuotiaalta on rikos
- Sama lainsäädäntö riippumatta siitä, onko kyseessä netissä tapahtuva osto / ostonyritys vai fyysinen kontakti
- Vastuu aina ehdottajalla / ostajalla
- Ostaja / ehdottaja voi myös itse olla alaikäinen
- Seksuaalisuuden ja seksin ei tulisi olla vaihtokauppaat

5. 17-vuotias Janna lähetti kumppanilleen itsestään paljastavia valokuvia. Eron jälkeen ex lataa kuvat nettiin, eikä suostu pyynnöistä huolimatta poistamaan niitä. Miksi asiasta kannattaisi ilmoittaa poliisille?

- Jotta exälle tulee tieto, että tämä tekee väärin eikä tee enää samaa toistamiseen.
- Ei kannata ilmoittaa, sillä poliisi ei ota tällaista vakavasti.
- Asialle ei voi tehdä enää mitään, kuvat on netissä eikä niitä saa sieltä pois.

Oikein: a. Ex syyllistyy rikokseen levittäessään 17-vuotiaasta Jannasta paljastavia valokuvia.



6. Missä seuraavissa tilanteissa tapahtuu kaltoinkohtelua?

- Fudiskaverit jakavat suihkussa salaa otetun alastonkuvan Laurista WhatsApp-ryhmässään.
- Seurusteleva alaikäinen pari lähettelee toisilleen seksiviestejä ja alastonkuvia.
- Nuorisotalolla käyvää nuorta homotellaan toistuvasti.
- Eppu saa Snäppiin pyytämättä peniskuvia tuntemattomalta

Vastaus: a, c ja d.

Jokaisella on oikeus omiin rajoihin ja itsemäärittelyyn. Kenenkään ei tarvitse sietää homottelua tai asiatonta ehdottelua tahtomattaan.



- Lyhytelokuvan jälkeen puretaan video yhdessä
- Mieti elokuvan aikana, voisiko tällaista tapahtua? Miksi / miksi ei?



- Tuntuiko lyhytelokuva totuudenmukaiselta?
- Muuttuuko kommenttien merkitys, jos kommentit sanotaan netissä?
- Onko sillä merkitystä sanooko kommentit tuttu vai tuntematon tyyppi?
- Otetaanko nettikommentointi vakavasti?

- Jokaisella on oikeus päättää missä omat rajat menevät ja mikä tuntuu hyvältä
- Kuka tahansa voi kohdata seksuaalista kaltoinkohtelua iästä, sukupuolesta tai seksuaalisuudesta suuntautumisesta riippumatta.
- Seksuaalinen kaltoinkohtelu on aina vain tekijän vastuulla
- Vaikka kohde tuntisi syyllisyyttä ja/tai häpeää, tapahtunut ei ole koskaan hänen syynsä.
- Kysy ja pyydä apua rohkeasti: sinulla ja läheisilläsi on oikeus tukeent!

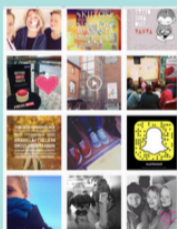
Kaikesta voi selvitä!

**Ole meihin yhteydessä
ja seuraa somessa!**

www.nuortenexit.fi

Chat: ke 16-18
Kysy & Lue -palsta

  @nuortenexit



Palaute

1. Mitä uutta opit?
 2. Mitä haluaisit vielä tietää?
- Jätä kysymys Nuorten Exitille. Vastaaamme kysymyksiin nettisivujemme Kysy & Lue- palstalla nuortenexit.fi

Kiitos!

  @nuortenexit

APPENDIX 2: Benchmark table

CULTURAL SENSITIVITY ELEMENT	PRACTISE BENCHMARK	PRACTICAL APPLICATION	COMPARISON TO WORKSHOP MATERIAL	SUGGESTED IMPROVEMENT	ADDITIONAL NOTES
Creating a safe space for self-determination and cultural diversity	No assumptions should be made about person's cultural background, gender or sexuality	Ask the people rather than assume about, who they are or how would they like to define themselves	The emphasis has been on right to define or leave undefined one's gender and sexual orientation.	The facilitator should not define participants cultural background by their appearances	Should be considered in the training of volunteer facilitators.
	Recognizes all youth as individuals	Make no assumption on how the cultural background effects person's behaviour of beliefs.	The material does not contain examples of specific culture	Being aware of not producing stereotypes in speech	Should be considered in the training of volunteer facilitators.
	Adapt to the cultures of the participants	Respect the level of acculturation and relation to dominant culture	The material is the same for all groups	Allow more time for discussion if needed and be prepared to explain the context of things	Should be considered in the training of volunteer facilitators.

	Youth participation	Having youth involved in designing, implementing and evaluating the workshop	The volunteers have been designing, evaluating and implementing the workshops. Volunteers are varied in age, but all over 18. Material is improved based on the experiences in schools, but no formal evaluation is made with the participants.	The workshops could be evaluated by a group of adolescents	Suggestion for future
	Clearly announced policy against discriminatory behaviour during workshop	Written or oral rules for the workshop	In the beginning of the workshop some rules for the workshop are announced	When setting rules and goals for the group in the beginning of the workshop, a zero tolerance for discrimination can be set.	Addition of instructions to tutorial handbook for facilitators
Emphasizing sexual rights and sexual self-determination	Discuss varying realizations of sexual rights in different countries	Asking or giving examples of the varying realizations e.g. Right to abortion	Not considered in the material	Facilitator need to be aware, but due limited time of workshop, realization of sexual rights globally cannot be discussed	If there was more time, the sexual rights could be discussed more widely in the workshop. Now it rather provides the value-base.
	Promoting sexual rights as human rights	Absolute right to sexual self-determination	Considered in the material	No changes.	

		Responsibility to respect the right of the others	Considered in the material	No changes.	
	Using sexual rights as framework for the sexuality education	Challenge cultural beliefs and traditions that limit sexual rights	Considered in the material	No changes.	If there was more time, the sexual rights could be discussed more widely in the workshop. Now it rather provides the value-base.
Equality of all cultures	Mutual learning	Letting the participants tell about their own culture or experience	Partly considered. A feedback is collected after all workshops.	Collecting and reporting the youth input to discussion for the improvement of the material.	Addition of instructions to tutorial handbook for facilitators.
	Neutral attitude towards all cultures	Discussion of differing values should not be avoided	The workshop has room for discussion	The facilitator should have skills in conducting respectful discussion. No need to judge any values if they do not compromise sexual rights.	Should be considered in the training of volunteer facilitators.

	Participant should not be forced to accept any given values or ideas of sexuality.	Participant should feel respected with the values and practises he/she chooses.	The material is in form of a quiz that gives "right and wrong" answers	Facilitator must be prepared to handle differing opinions from participants in such way that they feel acknowledged and appreciated. The given answers must be justified with law and sexual rights	No need to judge any values if they do not compromise sexual rights.
	Acknowledging how own attitudes and culture affect the practise	Acknowledging own prejudice and stereotypes	Not considered	The facilitators should be provided a forum for self-reflection	Should be considered in the facilitators training, and supervisory discussions.
Controversial topics	Possible Taboos	Sexual self-determination	The case examples of the material contain these topics.	No changes.	No cultural norm is unchangeable, and people should receive information beneficial to their wellbeing in sensitive manner. It is a sexual right to receive knowledge that supports making informed choices considering own sexuality and sexual health.
		Women's sexuality			
		Men's trouble with sexuality			
		Sexual orientation			
		Sexual identity			
		Discussing sexuality in general could be considered shameful			
		Pre-marital sex			

	Dismantling prejudice related to sexuality of other cultural groups.	Dominant population in Finland on tends to relate violence such as FGM, forced marriages and rape to sexuality of immigrants.	No discussed in the material	No changes.	Caution on not unintentionally reinforcing prejudice when producing the case examples of the material e.g. use of ethnic names.
	Being aware of parents' and youht's mistrust on sexuality education in terms of moral	Knowledge about sexuality is expected to lead into sexual activity	Not considered in the material	Allowing discussion on different points of view	Should be considered in the training of volunteer facilitators.
	Being aware of cultural traditions	FGM	Not considered in the material	Practising FGM is illegal in Finland. Will not be mentioned as an example but will be discussed, if brought up. If there is a student in class, who has undergone FGM, it should not be condemned harshly, but to encourage the the discussion on bodily self-determination, and bring out the support services.	Addition of instructions to tutorial handbook for facilitators. Should be considered in the training of voluteer facilitators.

		Demands for modesty or certain way of being dressed	Not considered in the material	Highlighting that sexual self-determination applies regardless of the way one is dressed.	Should be considered in the training of volunteer facilitators.
Considerations to recognize the needs of specific cultural group	Provide language assistance	Language adaptations	Partly considered, the texts aims to simple expressions	The material could be provided also in simplified language and additional visual presentations. The facilitators should also speak in simplified language.	Suggestion for future
	Provide visual contents to support the language and inclusivity	Pictures of example situations	Only short film	Visual materials should be added. Visual contents should represent ethnically diverse appearances	Suggestion for future
	Visual presentations should include diverse looking youth	Characters with diverse ethnic features, skin, hair and body types.	The material does not contain visual presentations of people	Should be considered when visual material are added.	Suggestion for future
	Context of support services	Religious community can offer support services. Imam or parish workers as trusted adults	Not considered in the material	Addition of support services to workshop material	Addition of instructions to tutorial handbook for facilitators. Should be considered in the training of volunteer

				facilitators.
Using additional practical examples that might be experiences on cultural minority	Condemning attitudes and comments in situations, where adolescent has had sexual relations or considers having one.	Some considerations in the material	The case examples should presents everyday situation that could be recognisable for many in school setting, but do not add up to prejudice and stereotypes. The facilitator must be prepared to tackle examples that might rise up in the class.	Addition of instructions to tutorial handbook for facilitators. Should be considered in the training of volunteer facilitators.
Recognizing that cultural context influences whether a situation is experienced maltreating	Comments form elderly men to young girls about their growth and how they are ready for marriage can be experienced having sexual connotation	The workshop highlight subjective experience on defining maltreatment	No changes.	

Recognizing the position of family and community in cultural context.	Youth might not want to reveal negative experiences for not wanting to cause conflict inside the community	Partly considered	Support services that can be contacted without advising the parents should be clearly stated.	Addition of instructions to tutorial handbook for facilitators. Should be considered in the training of volunteer facilitators.
Recognizing other than Finnish-originated names	Adding e.g. Somali, Arabic, Latin, Baltic names.	Considered in the material	Adding ethnic names to underline cultural diversity would suggest that names indicate culture, nationality etc. The use of ethnic names also risks reinforcing prejudice.	Names could be reconsidered to represent the most common names given in Finland in 2002. (Source: Population Register Center) Some gender-neutral name will be included.
Recognizing minority status and its effects	Fear for unequal treatment in the face of law.	Not considered in the material	Emphasis on lowering the threshold in contacting police when suspecting a crime by giving more detailed information about the crime process.	Addition of instructions to tutorial handbook for facilitators. Should be considered in the training of volunteer facilitators.

	Recognizing that the material is produced in Finnish cultural framework	Material includes straightforward expressions and language related to sexuality and maltreatment	Considered. Before the video the students are warned about the profane language and they are given permission to excuse the class if it feels bad.	No changes	
With whom sexuality related issues can be discussed	Gender-specific groups	Youth divided in groups of boys and girls	The workshop is done in mixed gender groups	Keeping mixed-gender groups to encourage discussion between genders and to avoid dichotomy of gender.	No personal experiences are shared during the workshop and participating the discussion is voluntary. Dividing the youth using only two definitions of gender would be against organizational values of diversity and right to self-define the gender or leave it undefined.

	Young and elderly may not discuss sexuality	A younger person teaching elderly people about sexuality, or other way around	The facilitators are over 18. otherwise not limited in age.	No changes	No personal experiences are shared during the workshop and participating the discussion is voluntary. The idea of workshop is also encourage the youth to discuss with adults they trust in difficult situations.
	Family does not trust the values of sexuality. education in school	The parents should be informed about the sexuality.	The parents are not separately informed about the workshop as it is offered as part of school curriculum	No changes	According to sexual rights all adolescents are entitled to information.
Role of the facilitator and workshop practices	Share information, not values	Introduce the workshop as a way sharing important information that the facilitators and teachers want to provide to the use of students	Partly considered	This should be stated when introducing the workshop to participants.	Addition of instructions to tutorial handbook for facilitators. Should be considered in the training of volunteer facilitators.

Give permission to differing opinions and encourage reflection.	The workshop questions should be first processed alone or in pairs and later shared in a small group	Considered in the workshop	The facilitator will encourage the participants to first discuss in pairs and then share to the whole group. The choice of not participating to discussion is important as it respects the personal boundaries. The topic could also cause difficult situations to participants with traumatizing experiences.	Addition of instructions to tutorial handbook for facilitators. Should be considered in the training of volunteer facilitators.
Provide space and time for personal reflection	Sharing in small groups rather than with whole class room allow more time for reflection	The questions are discussed first in pairs and later shared in larger groups.	No changes to how the workshop is ran. Making sure the participants know where to acquire additional information if questions are raise after workshop	Addition of instructions to tutorial handbook for facilitators. Should be considered in the training of voluteer facilitators.
Avoid calling the provided information the truth	Using words like fact or truth or right	Material uses words right and wrong	Right and wrong must be justified by law, human rights etc. An opinion cannot be	Should be considered in the training of volunteer facilitators.

			stated right or wrong.	
The facilitators should be aware of the culture sensitive encounter of youth	Training the facilitators	The tutorial nor the training contain information about culture sensitivity	The volunteer training should include information about culture sensitive practise	Should be considered in the training of volunteer facilitators.