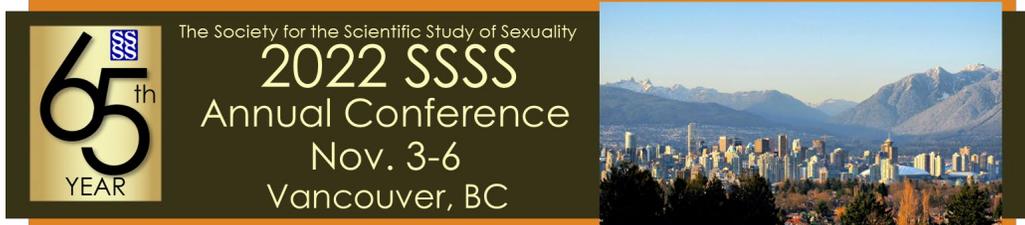




CONTINUING EDUCATION SESSION

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SESSION	CE HOURS	DATE/TIME
CE4	1.0	Friday, November 4th 10:30am-11:30am
TITLE		
<i>Contributing Nuance to the Study and Practice of Sexology: Population, Education/Outreach, And Perspective</i>		
AUTHORS		
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AASECT - Core Knowledge Areas and Training:		F; P; Q
APA - Curriculum Content Criteria:		1.3
NCHEC - Areas of Responsibility:		1.3.3; 7.2.1; 7.2.3
ABSTRACT		
<p>Contributing Nuance In The Study and Practice of Sexology: Population, Education/Outreach, and Perspective This symposium highlights projects that offer different perspectives on understanding the sexual experiences and professional practice in the field of sexuality. One promotes a sex-positive lens in understanding the sexual experiences of Black participants and gender differences therein. A second queries how the personal meaning of race and sex-positive attitudes interact to inform experiences with racialized sexuality and relationships. Finally, a third explores the ways in cultural code-switching benefits sexologist in their professional practice. ABSTRACT ONE: Background: Historically, Black sexuality has been depicted through a risk-based lens (Wyatt, 1982; Staples, 2006). Therefore, there is a limited body of literature focused on Black individuals that explores sexuality topics outside of the context of HIV/AIDS, sexually transmitted infections (STI), or pregnancy prevention (Hargons et al., 2018, 2020; Ware et al., 2020). Nevertheless, researchers have used qualitative and quantitative approaches to understand sexual behaviors among Black men and women from a sex-positive lens (Dodge et al, 2010; Hargons et al., 2018; Ware et al., 2020; Thorpe et al., 2020; Townes et al., 2020; Townes et al., 2021). However, there remains a critical need to provide recent and lifetime rates of sexual behaviors among Black heterosexual adolescents and adults in the United States. Moreover, it is important to evaluate the rates of masturbation and vibrator use among this population as these topics are understudied. Methods: A total of 4554 (50.9%) people completed the 2018 National Survey of Sexual Health and Behavior, with 911 of them being Black adolescents and adults aged 14-49 from both the general population and the oversample. However, 825 (weighted N = 540) Black adolescents and adults who self-identified as cisgender and heterosexual we included due to small sample sizes among individuals who identified as transgender/gay, lesbian, bisexual, or something else. We report the prevalence of past year and lifetime sexual experiences by age and gender. Results: Out of 254 Black cisgender males and 286 Black cisgender females, masturbation, penile-vaginal intercourse, and oral sex were the most prevalent lifetime sexual behaviors. We found statistical differences by gender among lifetime sexual behaviors for performing oral sex (56.5% men vs 69.6% women), receptive anal intercourse (4.5% men vs 35.1% women), and vibrator use during solo masturbation (5.2% men vs 44.6% women). Among men, we found statistical differences by age among the following past year experiences:</p>		



performing and receiving oral sex, penile-vaginal intercourse, and vibrator use for partnered masturbation. Among women, we found statistical differences by age for solo masturbation (without a vibrator), performing and receiving oral sex, and penile-vaginal intercourse in the past year. Conclusion: These data provide insights about Black sexuality indicating that adolescents and adults engage in a variety of sexual behaviors throughout their lifetime. The prevalence of past year and lifetime sexual experiences provide foundational knowledge for sexuality educators, clinicians, and therapists to improve societal views about Black sexuality by reducing biases related to historical stereotypes. ABSTRACT TWO: Background Sexuality professionals (sexologists) often communicate from a broad perspective of sexuality based on unique training. Cross-cultural code-switching is useful for sexologists to communicate with those who have different sexological worldviews. Communicating responsively requires communicators to consider their audience, goals of their message, and its impact. Theoretical Perspective We consider the theories in the linguistics, sociology, intercultural communications, and culture-responsiveness literatures that inform cross-cultural code-switching. We consider the usefulness of the tactic in one's work as a sexologist and offer practical considerations for effective code-switching across cultures. We observe the power dynamics in code-switching and offer this theoretical work, as code-switching is often a survival strategy used by members of marginalized and oppressed groups to survive and cope with the pressures they face to conform to dominant social systems. Significance to the Field We describe the concept of cross-cultural code-switching and its usefulness for sexuality professionals in the research they conduct in local communities. Code-switching theory offers a lens through which researchers and sexologists can better include and be sensitive to the realities of communication in their work. ABSTRACT THREE: BACKGROUND: The construct of race has nuanced implications for the field of sexuality. As demonstrated in the study of sexual racism(1) racialized sexual discrimination(2) and the discourse concerning race salient sexuality and relationships(3) (e.g., race play and "personal preferences") there is an opportunity to take a critical examination of the influence of race and individuals' perceptions and experiences of sexuality and relationships. How one understands racial group membership for their sense of self, attitudes toward others, and perceptions of the impact of systemic oppression and privileges has been termed Racial(-ethnic) Worldview(4). Additionally, aspects of sexual freedom or liberation, and sexual health and wellness highlight the negative implications of shame (for self and others) and the importance of individual sexual choices and affirmation in the expression of sexuality. However, there is a tension that may arise when one's understanding of race and sexual attitudes offer conflicting values. This proposal explores how values in these two domains influence experiences of racialized sexuality. METHODS: In a web-based survey of over 200 members of sex-positive communities, participants provided written responses to a description of race play, completed measures of attitudes and ideologies about race, racism(5), ethnicity, sexuality, and reported on their own experiences with racialized sexuality and relationships. RESULTS: Using latent profile analyses, participants were aggregated into five-unique Racial Worldview types. Among those who reported having been in a race salient relationship (e.g., they were fetishized, objectified, or stereotyped based on their racial group membership), Racial-ethnic Worldview moderated the relationship between sexual attitudes and satisfaction with the relationship. Specifically, for those who denied systemic racism (i.e., color-blind types) their sex-positive attitudes were unrelated to whether the racialized experiences were satisfying. However, among those who acknowledge systemic racism (i.e., multiculturalist types) the more comfortable they espoused sex-positive attitudes the more satisfying they found their racialized experiences. These results are found even when accounting for racial group membership. CONCLUSIONS: In providing a framework for understanding the nuance of the intersection of values of sex positivity and critical racial consciousness, the proposal also offers a discussion of the implications of an absence of critical thought regarding race salient relationships. This proposal demonstrates the value in using



more comprehensive understandings of race than group membership to understand the experience and reaction to race salient relationships and sexuality.

LEARNING OBJECTIVES

- To explain the needs for sex-positive research with underserved populations
- To name the realities of sexologist providing culturally relevant information
- To identify components of Racial-ethnic Worldview