

To Report or Not Report? : Teenage Girls' Tolerance of and Tendency to Report Sexual Harassment By Siying Li

Abstract

The issue of sexual harassment, particularly within Chinese culture, is exacerbated by cultural taboos and patriarchal social constructs that limit the discussion of sex. 68% of sexual harassment victims do not report their case due to their fear of retribution, both from their perpetrator and from the victim-blaming and slut-shaming tendencies of society (Mansour, et. al., 2021). This study aims to explore the effect of sexual shame— a product of anti-sex ideologies in China— on people's tendencies to report sexual harassment and their tolerance of it. 11 Chinese girls between the ages of 14 and 19 were interviewed, and three key themes were identified: 1). Differing perceptions in defining sexual harassment, 2). The fear of “slut shaming”, and 3). The biological framing of sexual topics. These exploratory findings reflect the inadequacy of China's sex education, a temporal lag between girls' cognitive awakening and behavioral responses, and sexual repression.

1. Literature Review

1.1 Traditional Gender Roles and Sexism

The acceptance, or tolerance of sexual harassment, exists partly due to the lingering effects of traditional gender roles. An assessment at Penn State University indicated a positive correlation between levels of masculinity and tolerance of sexual harassment, as well as a negative correlation between levels of femininity and tolerance of sexual harassment (Russell, 2004).

Downing & Roush (1985) have developed a model for the development of a feminist identity within women. This process is outlined with the following steps: 1) Passive acceptance of the patriarchal society, 2) Revelations as she experiences contradictions with the core values of such a society, 3) Embeddedness & Emanation, when she seeks affirmations from other women and understands the consequences of abiding by the patriarchal values, and 4) Synthesis & active commitment towards creating an egalitarian society. Importantly, as women enter the embeddedness/ emanation stage, they become less tolerant of sexual harassment than men. For example, “women are more likely than men to perceive instances of gender harassment and unwanted sexual attention as sexual harassment” (Angelone et al., 2009). Additionally, women who endorse more traditional sex-role attitudes are also more likely to ignore the harasser and “experience negative personal effects”. In contrast, those with non-traditional attitudes are more likely to be confrontational (Malovich & Stake, 1990). This implies that shifting attitudes towards sexual harassment occur in conjunction with the development of a feminist identity, and that the rise of feminism is inextricably associated with less tolerance for sexual harassment.

Awareness of sexual harassment has also extended beyond solely female victims. A study entitled *Several key issues in anti-sexual harassment/anti-sexual assault in China (universities)* conducted samplings of the Chinese national population in 2000, 2006, 2010, and 2015. The results reveal that the proportion of the population experiencing sexual harassment is, respectively, 21.2%, 35.1%, 29.9%, and 22.5% for women and 26.4%, 36.6%, 34.4%, and 28.8% for men (Zhao & Wu 2018). The study identifies no significant gender differences for sexual harassment; rather, it attributes sexual harassment to the abuse of power.

1.2 Attitudes on Sex in Chinese Culture

A professor at the Institute for Sexological research, Pan Suiming, has proposed that “socialist sexual morality” in the older generation is constructed based on four principals: “sex should be confined to marriage; men should be assertive and women should be passive; sex is not to be mentioned in public; and the purpose of sex is to produce the next generation” (Cited by Sigely & Jefferies, 2019).

This stems from the Chinese Qing Dynasty (1644-1911), which strictly adhered to the ideologies of Neo-Confucianism that emphasized values such as “obedience to authority, loyalty to superiors, and chastity for women” (Ng, 1987). Authoritative figures viewed sexual desire and relationships as a threat to familial relationships as the primary bond. Consequently, they feared that weakened family authority, a key construct of Chinese rulership, would erode the emperor’s authority (Yu et al., 2022). From there, the Qing dynasty developed what historian Vivien Ng described as the “state-sponsored cult of chastity”. The state operated under the notion that “It is a small matter to starve to death, but a serious matter to lose one's virtue”, which resulted in victims of sexual assault resorting to suicide to restore the reputation of her and her family (Ng, 1987). The high value of chastity is exhibited in the 1646 rape law, which outlines that if the victim of rape ceases to resist throughout the process, she is enjoying it. Thus, she will be considered a fornicator and be liable to 90 blows if she was married and 80 blows if she was unmarried. The perpetrator, in this case, will not be punished. This led to the emergence of victim-blaming and taboos regarding sex in Chinese culture, which extends to our Chinese society today. Today, the term “sexual shame” is defined as: “a feeling of disgust or humiliation towards one’s own identity as a sexual being and is composed of three factors: (1) relationship sexual shame, (2) internalized sexual shame, and (3) sexual inferiority” (Sævik et. al., 2023).

In recent years, however, China has undergone a sexual revolution (Buckley, 2016). This outlines various trends in the age of puberty, masturbation, first sex, first marriage, the prevalence of premarital sex, pornography, commercial sex, and concurrent sex; they are indicative of a shift in sexual attitudes from “sex for procreation” to “sex for pleasure” (Sigely & Jefferies, 2019). The New Culture movement (1915-1923), the May Fourth movement (1919), as well as the western concept of individualism, have weakened the Chinese emphasis on family lineage (*chuan zong jie dai*), and arranged marriages (Yu et al., 2022). Furthermore, the

implementation of the One Child Policy (1980-2015) suggests that procreation is not the only purpose of sex; rather, sexual pleasure is a vital component as well (Pan, 2019). After all, couples can not just stop engaging in sexual activities after their first child. The government's campaigns for family planning and the accessibility of contraceptives reinforced this notion. It provides women with more autonomy over their sex lives, which was in conjunction with the rise of feminism in China. Furthermore, the term for unmarried cohabitation was changed from "illegal cohabitation" to "non-marital cohabitation" under the 2001 Revised Marriage Law of the PRC. This no longer associates unmarried cohabitation with immorality and therefore encourages more liberal attitudes on sex (Yu et al., 2022).

Despite the anti-commercial sex industry campaign (*sao huang da fei*), the commercial sex industry flourished in the patriarchal Chinese society in the process of transitioning to liberal attitudes. Specifically, chastity was expected for women, yet men's pursuit of multiple sexual partners was accepted. This resulted in men's high demand for sex, yet few women offered non-marital sex, causing a high demand for female commercial sex workers. Among men aged between 18 to 40, 11% of them reported having engaged in commercial sex in 2000, and this number rose to 22.3% in 2015 (Pan, 2017).

2. Methodology

2.1 Data Collection

This study aims to investigate the effect of sexual shame (namely, cultural taboos surrounding sex) on sexual harassment victims. It is intuitive to hypothesize that higher levels of sexual shame would correlate with more tolerance of sexual harassment, which can be exhibited in one's inability to identify sexual harassment, as well as a lower tendency to report it.

To investigate this, eleven teenage girls aged 14 to 19 from varying parts of China were interviewed. They were recruited voluntarily via a snowball sampling approach, and consent forms were issued and signed by their legal guardians for safeguarding purposes. All data collected will not be used for other purposes than for this research essay.

The interview involved a series of quantitative questions surrounding sexual shame, requiring the participants to provide a numerical rating (eg, On a scale of 1-10, how comfortable would you be admitting to your friends of having a sexual desire?). These numerical results were added up to determine the extent of their sexual shame. Additionally, interviewees were given a list of scenarios, to which they had to decide whether or not they would consider it sexual harassment. Examples include: "Your male gym instructor touches you in your hips in a way that is slightly unnecessary for solely training, but his intentions are unclear." This was complemented with open-ended questions, like their personal definitions of the term "sexual

harassment”, anecdotes on the means through which they first learned about sex, as well as hiding menstrual products.

Moreover, two surveys were conducted:

1. The sexual harassment reporting attitudes scale (SHRAS)

This assesses an individual’s tendency to report sexual harassment, reflecting perceived futility and fears of retribution surrounding sexual harassment. Respondents select their degree of agreement on a 5-point scale (from strongly disagree to strongly agree), which reflects varying perceptions on sexual harassment (eg, People should not be afraid to report sexual harassment in their places of work.), the conception that sexual harassment is normalized (eg, Reporting workplace sexual harassment creates new problems for everyone.), as well as pessimistic attitudes towards the fixing of the issue (eg, All things considered, reporting workplace sexual harassment is a waste of time.). Higher scores on the SHRAS were an indication of a higher tendency to report sexual harassment and a more victim-centric perception of it, and vice versa.

2. The sexual harassment attitude scale (SHAS).

This assesses respondents’ attitudes on sexual harassment, using a 5-point scale measuring the respondents’ degree of agreement. The scale items reflect varying degrees of feminism (eg, An attractive woman has to expect sexual advances and should learn how to handle them.) as well as attitudes on the severity of sexual harassment (eg, A lot of what people call sexual harassment is just normal flirtation between men and women). 13 items from the scale that best match the context of my research were selected. Higher scores are indicative of more feminist and less tolerant attitudes towards sexual harassment.

It is worth noting that the two scales were both translated into Mandarin to suit the linguistic backgrounds of the participants.

2.2 Analysis methodology

Analysis of the qualitative data was done by following the principles of thematic analysis outlined by Braun and Clark (2015), specifically a theoretical thematic analysis. This is a flexible process involving identifying themes and patterns within the interview transcripts that consists of a 6-step framework: familiarization with data, generating initial codes, searching for themes, reviewing themes, defining themes, and writing up (Maguire & Delahunt, 2017).

Firstly, interview recordings were converted into transcripts verbatim. Significant pieces of data that are relevant to the research were highlighted and coded manually, which allowed for the systematic identification of patterns. Next, these patterns were developed into more

categorical themes and reviewed with reference to the initial coding. Finally, potential quotations were selected and translated into English for the writing-up phase.

These codes were paired with the respective respondents' survey results for further statistical analysis, particularly looking at whether or not interviewees who had mentioned certain codes had higher or lower mean survey scores.

3. Results

3.1 Thematic analysis of qualitative data

After a review of the interview transcripts, 3 major themes were identified. Firstly, differing perceptions in defining sexual harassment, as in the deviations of the interviewees' definitions of sexual harassment in terms of whether it's based on the intent of the harasser, or the subjective experience of the victim. Secondly, the fear of "slut shaming". Thirdly, the biological framing of sexual topics – the phenomenon in which the stigmatization of sex is reduced when it is discussed from a scientific standpoint as opposed to a social one.

3.1.1 Differing perceptions in defining sexual harassment

Several interviewees defined "sexual harassment" from a victim-centric perspective, that is, the criteria of whether or not an action is considered sexual harassment is dependent upon the victims' experiences rather than the harasser's intentions. For example,

"Actions or jokes that make females physically uncomfortable." – Interviewee 5

"If he [didn't make derogatory comments directly towards me], then I don't think it is considered sexual harassment." – Interviewee 7

However, other interviewees framed the term "sexual harassment" around the intent of the harassers, as in the following:

"There must also be some malevolence on the part of the perpetrator; unintentional malevolence is also malevolence" – Interviewee 4

"[Making derogatory comments] is already considered sexual harassment [even if they didn't say it to me]" – Interviewee 11

3.1.2 The fear of "slut shaming"

All interviewees unanimously said that they were uncomfortable with being perceived as "sexually active". For example,

“As for myself, though I don’t think [being] sexually active is a problem, I know what it usually means in others’, especially elders’, opinion. Many people think that [being] sexually active is equal to being a slut.” – Interviewee 2

However, others specified that they are more uncomfortable being perceived as a sexually active person with multiple partners. Otherwise, sexual activity is not a problem.

“If it’s with a constant partner, then I don’t mind. But if they think I’m sexually involved with just anyone, then I can’t accept that.” – Interviewee 9

Furthermore, curiosity towards sexual topics is suppressed by this said stigmatization, particularly at youthful stages when sex education is insufficient.

“There is no doubt that my parents will be too curious about why I ask this question. Then I think it is possible for them to believe that I want to do something incorrect.” – Interviewee 2

“It seems [that] most people I know believe that as a 17-year-old girl, you are too young to talk about this.” – Interviewee 8

“I don’t think sex[ual] desire is embarrassing, but I do not want to be seen as a different person so I won’t try to talk about it.” – Interviewee 11

Others reflect that this stigmatization is dependent on the Asian social hierarchy, in which the stigmatization reduces in severity with people of equal social standing as them.

“I’ve discussed this a little bit with my classmates, but I’ve never asked those who are older than me or have a higher social status than me about it [sex].” – Interviewee 10

“With friends who are very close to me, there’s nothing too restrained. Like, my best friend sends me porn.” – Interviewee 1

3.1.3 The biological framing of sexual topics

Interviewees have reflected on how sexual topics are more approachable when it’s discussed from a biological perspective that solely focuses on science.

“Like in biology textbooks, we only talk about procreation and evolution, which is okay. But once we discuss sexual desire and pleasure, it feels so unspeakable.” – Interviewee 3

This is further seen in how taboos surrounding menstruation are less prominent than those of sex, as menstruation is involuntary, absent of desire, and more “biological”.

“Sexual desire and menstruation are still two different things, I guess. Menstruation feels more like a normal, biological phenomenon. But sexual desire is overly privatized by public opinion and what we've learned.” – Interviewee 5

“In fact, topics related to sex, including matters in that area, might not have been discussed. However, regarding menstruation, I actually discuss it quite a lot with my mother.” – Interviewee 6

“I think that when it comes to menstruation, how should I put it? Although it's just as normal as sex, there's a subtle perception that menstruation is considered more commonplace than sex... And I feel like sex might be associated with more stereotypes, where if someone has a more active sex life, people might think, oh, they're a dirty person” – Interviewee 11

3.2 Survey analysis

Table 1: Data results

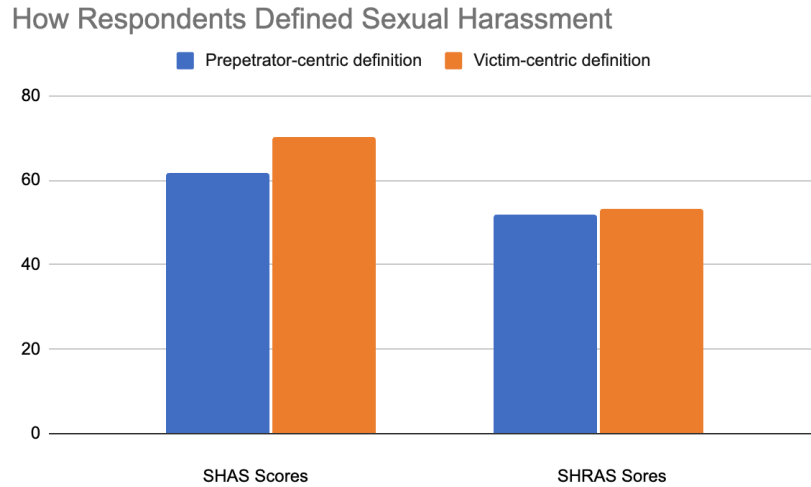
	Sexual shame (from interview)	SHAS	SHRAS
Maximum value	36.50	78.00	57.00
Minimum value	21.00	57.00	47.00
Mean	26.79	63.71	52.71
Standard deviation	6.20	6.90	4.03

Table 1 displays survey results derived from this study. To explore the implications of the data, two qualitative codes were developed by using the themes identified in the interview responses:

- 1). Defining sexual harassment from a victim-centric perspective.
- 2). Mentions their fear of slut-shaming.

These codes were matched with their SHAS and SHRAS scores for further comparative analysis of whether the presence of qualitative themes corresponded with measurable differences in the quantitative results. For example, figure 1 categorizes the participants’ survey scores by the way in which they defined sexual harassment during their interview.

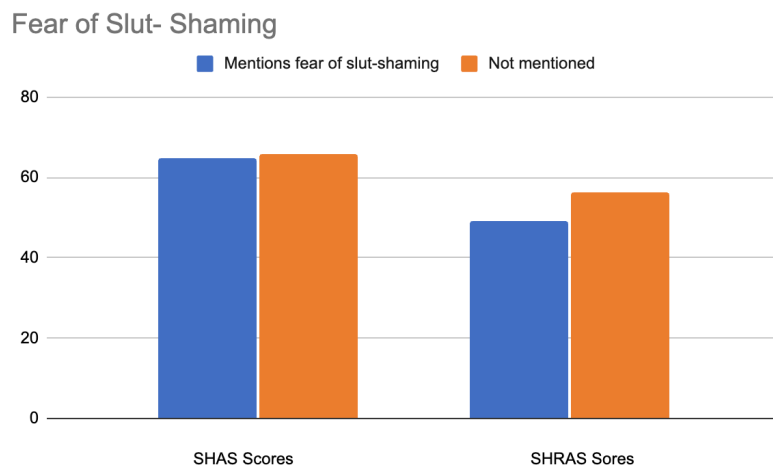
Fig. 1



As shown, respondents that defined the term “sexual harassment” from a victim-centric definition had higher SHAS and SHRAS, indicating less tolerance of sexual harassment and a higher tendency to report it. Although the data (n=11) is not statistically significant according to the T-Test, this difference suggests that re-defining sexual harassment by focusing on the victim can reshape our perceptions towards it, ultimately developing a stronger feminist identity and a lower tolerance for sexual harassment.

Moreover, Figure 2 displays the respondents' score by the second code: Mentions their fear of slut-shaming. As shown, respondents who do not mention their fear of slut-shaming have higher reporting tendencies. These data points to the impact of victim blaming in sexual harassment cases. According to JACC reports, victim blaming attitudes, including slut-shaming, can discourage the victim from reporting the case of sexual harassment, despite being intolerant of it (Mansour et. al., 2021).

Fig. 2



4. Discussion

There are various implications of these findings, particularly in the patriarchal and sexually repressed Chinese society. However, due to the limited sample size and scope, findings are exploratory.

4.1 Inadequacy of Sex Education

The lack of a standardized definition for “sexual harassment” reflects the inadequacy of sex education in China, both within school settings and at home. This could be attributed to the following reasons.

Firstly, the sex education program has been inconsistently implemented due to the fluctuations of Chinese politics. For example, China shifts its natal policies from being anti-natal (the One Child policy) to pro-natal (Three child policy). In response, universities have been implementing “love education”, a course tailored towards increasing the fertility rate by fostering a “childbearing cultural atmosphere” (Palmer, 2024). Moreover, LGBTQ+ related content was censored in sex education textbooks due to the government’s homophobic policies (Zhou et. al., 2024). These changing policies obscure the implementation of a systematic sex education program that is consistently providing the same information to adolescents.

Secondly, China’s education is extremely exam-oriented, and subjects that are excluded from the national exams (*zhongkao* and *gaokao*), will be overshadowed and even replaced by examined subjects like Maths and English. According to China’s *Guidelines for Health Education in Primary and Secondary Schools* published in 2008, schools should allocate 6 to 7 sex education lessons per semester, but this number “can be flexible” (Disappearing Sex Education, 2023).

Altogether, the lack of sex education fails to inform teenagers of sexual harassment and the precise ways in which it should be defined, that is, from the victim’s perspective. Consequently, 63.42% of Chinese teenagers obtain sexual knowledge from porn, an illegal and therefore unregulated market in China. This wrongly frames their perceptions of sexual harassment, and may even normalize sexual harassment or unconsensual sex.

4.2 Temporal Lag Between Cognitive “Awakening” and Behavioral Response

There is a discrepancy between teenage girls’ cognitive acknowledgement of sexual harassment and their behavioral responses in practice. For example, despite understanding that sexual activity does not equate to immorality, girls still feel uncomfortable with being labeled as “sexually active”. This reflects a temporal lag between cognitive awakening and the active resistance against the stigmatizing values held against sex. This gap is sustained by one’s fear of retribution for actively discussing sex, which outweighs the mental discomfort of conforming to harmful social norms. Furthermore, this discrepancy extends to the reporting of sexual

harassment cases. A study conducted with oncologists shows that 68% of sexual harassment victims do not report their case due to their fear of “retaliatory behavior”, and out of those who did report, 52% did experience said retaliation (Graff et. al., 2022). Hence, further institutionalized support is crucially needed to create a safe space for sexual harassment victims. This phenomenon could be attributed to the coexistence of conservative culture and sexual liberalization. China’s sexual revolution, in which the purpose of sex has transformed from procreation to pleasure, has occurred recently, liberalizing discussions of sex and eroding traditional taboos (Buckley, 2016). However, this revolution occurs predominantly among young people— A study shows that attitudes towards premarital sex, extramarital sex, and homosexuality are more conservative for people of elder age (Liu and Yang, 2024). Therefore, in a society where filial piety is pivotal and social respect increases with age, the younger generations’ cognitive awakening could be silenced due to the persisting taboos among their parents and grandparents. Consequently, this awakening largely remains internal, with young girls’ actions still predominantly following more conservative traditions, namely, not speaking about sex publicly, no promiscuity, and no homosexuality.

4.3 Sexual Repression

The repression of desire is a key aspect of sexual taboos. The dominant Confucian ideology in China emphasizes conscious control over individual biological desires and frames it as a critical component of “self-cultivation” (Hu, 2017). Hence, whilst the sex revolution in China has liberalized the discussion of sexually transmitted disease and pregnancy, this is often done from a public health, or broadly speaking, scientific standpoint that overlooks sexual desire. Chinese sex education and related campaigns tackle the issue with similar approaches. The discussion of sexual desire and pleasure is still largely discouraged, cultivating sexual repression and ignorance to the innate desire for pleasure. However, this repression has not ceased sexual activity; rather, their obscured sexual needs are being exhibited through commercial sex and sexual harassment. Reports from post-cultural revolution indicate that groups of young men and women would group together for non-committal sexual activities in public spaces in highly urbanized cities like Shanghai (Hu, 2017). Moreover, a report from Zibo city’s mental health center attributes sexual harassment tendencies to men’s sexual repression and states that there is a positive correlation between sexual harassment and the frequency of their engagement in sexual conversations, often in derogatory or sexist ways.

5. Evaluation

A major limitation of this study is its limited sample size (n=11). Consequently, no statistically significant differences were established between survey scores with respect to the themes that were mentioned in the participants’ interviews.

Moreover, the recruitment of seed participants was done via online platforms, in which the recruitment information is being delivered on users’ feed. Therefore, this system relies on the

algorithm, which may be biased towards users who have initially demonstrated interest towards research on sex. Considering that sex is such a taboo, the participants could potentially be more open and liberal towards it than the nation's average.

6. Conclusion

This study aimed to explore the effect of sexual shame and cultural taboos on the tendencies to report sexual harassment, as well as girls' perception of sexual harassment cases in general. Through 11 interviews, three themes were identified: differing perceptions in defining sexual harassment, the fear of "slut shaming", and the biological framing of sexual topics. These themes point to the further exploration of China's sex education, the temporal lag between cognitive awakenings and active resistance against cultural taboos, and sexual repression. Although these findings remain exploratory, they highlight potential avenues for further research on how cultural taboos continue to shape young women's experiences.

The data suggest that cultural taboos around sex may discourage tendencies to report sexual harassment and influence young girls' perceptions of sexual activity. Whilst these correlations weren't proven from a statistical standpoint, these findings reflect the need of institutionalized support for sexual harassment victims focusing on their fear of retribution, as well as sex education programs that establishes a standardized definition of sexual harassment and that does not solely focus on scientific aspects of sex.

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Appendix

Appendix A: Sexual Harassment Attitude Scale Items

- *1. An attractive woman has to expect sexual advances and should learn how to handle them.
- *2. Most men are sexually teased by many of the women with whom they interact on the job or at school.
- *3. Most women who are sexually insulted by a man provoke his behavior by the way they talk, act, or dress.
- *4. A man must learn to understand that a woman's "no" to his sexual advances really means "no."
- *5. It is only natural for a woman to use her sexuality as a way of getting ahead in school or at work.
- *6. An attractive man has to expect sexual advances and should learn how to handle them.
- *7. I believe that sexual intimidation is a serious social problem.
- *8. It is only natural for a man to make sexual advances to a woman he finds attractive.
- *9. Innocent flirtations make the workday or school day interesting.
- *10. Encouraging a professor's or a supervisor's sexual interest is frequently used by women to get better grades or to improve their work situations.
- †11. One of the problems with sexual harassment is that some women can't take a joke.
- 12. The notion that what a professor does in class may be sexual harassment is taking the idea of sexual harassment too far.
- *13. Many charges of sexual harassment are frivolous and vindictive.
- 14. A lot of what people call sexual harassment is just normal flirtation between men and women.
- 15. Sexual assault and sexual harassment are two completely different things.
- 16. Sexual harassment refers to those incidents of unwanted sexual attention that aren't too serious.
- *17. Sexual harassment has little to do with power.
- 18. Sexism and sexual harassment are two completely different things.
- 19. All this concern about sexual harassment makes it harder for men and women to have normal relationships.

Note: * indicates that the item is reverse-scored.

Appendix B: Sexual Harassment Reporting Attitude Scale Items

- (1) If someone is being sexually harassed in his or her place of work, then s/he should report it to a supervisor.
- (2) Reporting workplace sexual harassment is an effective way of stopping the problem.

- (3) A person who reports workplace sexual harassment is just a tattletale. *
- (4) Reporting workplace sexual harassment creates new problems for everyone. *
- (5) People should not be afraid to report sexual harassment in their places of work.
- (6) Supervisors have better things to do with their time than deal with reports of sexual harassment. *
- (7) Workplace sexual harassment problems will persist, even if people report them. *
- (8) People who witness workplace sexual harassment, but are not harassed themselves, should report it.
- (9) Supervisors need to take reports of workplace sexual harassment very seriously.
- (10) A person who reports workplace sexual harassment should not be afraid of losing his or her job because of it.
- (11) In general, reporting workplace sexual harassment does no good. *
- (12) Reporting workplace sexual harassment only makes the problem worse. *
- (13) Reporting sexual harassment leads to animosity in the workplace. *
- (14) An employee has the right to report workplace sexual harassment to his or her supervisor.
- (15) All things considered, reporting workplace sexual harassment is a waste of time. *
- (16) People who report workplace sexual harassment risk being looked upon badly by their coworkers. *
- (17) People who report workplace sexual harassment usually end up getting into trouble for it. *
- (18) If I felt that I was being sexually harassed at my place of work, I would report it to a supervisor or other authority figure.

Note: * indicates that the item is reverse-scored.

Appendix C: Interview guiding questions (translated to English)

1. Can you briefly introduce yourself? Tell me where you're from and your childhood upbringings.
2. How did you first learn about sex? (the 'talk' with parents, internet, school)
3. At what age did you first learn about sex?
4. On a scale of 1~10, how comfortable would you be asking your parents about having a sex life?
5. Hypothetically, if you were to ask your parents "what are the different types of condoms?" What emotions will you be experiencing? (eg. shame and embarrassment) How and why are these emotions stopping you from doing so?
6. Shame is defined by: a painful feeling of humiliation or distress caused by the consciousness of wrong or foolish behavior. On a scale of 1~10, how ashamed would you feel if you were to ask your parents that question?
7. Would you be comfortable sharing some of the experiences you've had trying to approach this topic with your parents/ elderly?

8. On a scale of 1~10, how comfortable would you be admitting to your friends of having a sexual desire? (eg. telling your friends “I’m actually really sexually attracted to this person.”)
9. On a scale of 1~10, how likely are you to walk to a bathroom through a crowded hallway (with both guys and girls in it) holding a menstrual product? (pad or tampon)
10. On a scale of 1~10, how comfortable would you be if you were being perceived as ‘sexually active’ by your family and friends?
11. Define sexual harassment
12. I will be listing out several acts of sexual harassment with varying levels of severity. Please tell me which of the following acts would you consider ‘sexual harassment’?

12 (a). A group of guys says “She’d be really good in bed” amongst themselves as they pass by you

12(b). Your classmate of the opposite sex spans your bum in a jokingly manner

12(c). Your male gym instructor touches you in your hips in a way that is slightly unnecessary for solely training, but his intentions are unclear

12(d). A guy kneels down and attempts to take an upskirt picture of you