Letter from Editorial Board

Sexual identity is not a new concept in Western countries. It was first mentioned in the 19th century by Karl Heinrich Ulrichs in the context of discussion on homosexuality. In Vietnam, this term has been becoming more familiar, especially in the recent decade as sexuality and sexual health have drawn more attention in research and intervention.

Sexual identity is a combination of the thoughts, practices, individual and social elements that shape one's identity in term of sexuality. Sexual identity includes the individual’s thoughts and feelings about themselves in relation to sexuality, such as sexual attraction, sexual capability and rights to enjoy sexuality. It also cover sexual orientation, which describes an enduring pattern of attraction – emotional, romantic, sexual or some combination of these – to the opposite sex (heterosexual), or same sex (homosexual), or both (bisexual). It also refers one's sexual expression, such as sexual practices and gender roles. The individual factors, for example, sex, disability, illness, educational level, economic status, etc. are important part of sexual identity as they could limit or strengthen one's opportunities to have sexual pleasure and satisfaction. Similarly, the social elements, for instance, historical and cultural context, Nation and State, also contribute to the development of one's sexual identity.

In the history of sex research, international scholars debated and shifted the definition of "sexual identity" from the biological to the psychological and to socio-cultural perspectives¹. The scholars also give a long time to discuss the distinction between "sexual identity", “gender identity”, and “sexual behaviors” so that they response to the seemingly simple question - “Who am I in term of sexuality? Am I homosexual, heterosexual or bisexual?”.

In Vietnam, the concept of "sexual identity" is still relatively vague, and it has not yet been discussed thoroughly. Heteronormativity leads sexual minorities trying to fit themselves in one of two categories – man or woman, husband or wife in sexual relationship, and this self-classification has been naturally accepted and reinforced. Meanwhile, the research and interventions on sexuality mostly look at “sexual identity” from the perspectives of risk behaviors, or stigma and discrimination. The interaction between the formation of "sexual identity" and the

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discourse on sexuality, associated with the historical, cultural, social and political contexts, are still missed. Not to mention that, Vietnam retains a widely-held misunderstanding between sexual orientation, gender identity and sexual behavior.

Given the importance and complexity of sexual identity, the Resource Center on Gender, Sexuality and Health reserves Newsletter No.5 for newly published books and journal articles, discussing concept of sexual identity and the process of sexual identity formation and acceptance. This newsletter offers evidence to confirm the social construction of sexual identity and to criticize common assumption about natural, universal, transcultural and transhistorical sexual identity. In addition, the publications introduced in this newsletter provide readers with discussion on methodology in studying sexual identity.

The first book, “Profit and pleasure: sexual identities in late capitalism" attempts to understand the relationship between capitalism and sexual identity. Sexual identity has always been linked to gender, race, and nationality. The book suggests how the formation and development of capitalism have impacted on the formation and flexibility of the identities. It also mentions how globalization transforms capitalism, and so transforms sexual identity that has allowed new forms of commodities and sexual subjectivities. The second book, “The story of sexual identity: narrative perspectives on the gay and lesbian life course” introduces narrative as focus of sexual identity research. The contributions highlight the significance of history, generation, and sexual subjectivities in process of identity formation, and the appropriateness of the narrative approach in capturing and analyzing those factors in sexual identity description.

The five journal articles presented in this newsletter illustrate the social construction of sexual identity. Readers will go through the basic concepts – the difference between sexual identity and gender identity, in the first article; to deeper discussions about the formation of and negotiation for sexual identity of different targeted groups: adolescent, men who have sex with men, and particularly the negotiation for sexual identity in the complex interaction with social identity of people with disabilities.

In the review of activities of the Resource Center, we introduce discussions in the workshop “Counseling for LGBT3 and their families” as an illustration for the interaction between sexual identity formation and socio-cultural factors. LGBT, their parents, and counselors went through a thorny and painful negotiation with moral and cultural values in the discourse on sexuality.

At the end of the Newsletter, as usual, you will be updated with national, regional and international upcoming events, and related materials in CCIHP’s library. We hope that readers will find this newsletter useful, and we look forward to get your feedbacks to improve our newsletter.

Notes:


2. Module “The social construction of sexual identities” in “Introduction to Advancing Sexuality Studies: a short course on sexuality theory and research methodologies” by La Trobe University and IASSCS.

3. LGBT stands for Lesbian, Gay, Bisexual and Transsexual.
In the book Profit and Pleasure, Rosemary Hennessey has attempted to reinvigorate feminist theory by renewing a commitment to Marxist feminism and its central notion of class, citing capital as the main culprit of patriarchy. For Hennessey, capital is penetrating culture to an increasing degree, and a Taylorized capitalism can assimilate isolated localities of resistance far more easily than before, meaning that the classic argument of “false needs” becomes ever more important. Rejecting Foucaultian views of power and sexuality in favor of historical materialism, Hennessey has taken a risk, but the rapprochement between Marxism and feminism has always been a somewhat incomplete project. Perhaps this is because the Enlightenment ideology of egalitarianism has sat uneasily with the Marxist conception of disparate social needs. Another possibility is that the post-Marxist critique of the “productive Eros” meant that the two disciplines became mutually exclusive. But Hennessey believes that the class war is still with us, pointing out that the gap between the rich and the poor is growing.

Hennessey suggests that behind social experiences lurk class experiences, even though they cannot be apprehended directly. In turn, this enables her to criticize “identity politics” and return the focus to Marxist theories of alienation and “species needs”. This leads Hennessey to make the radical statement “heterosexuality is integral to patriarchy”. True, repressive power relations operate in heterosexuality, but this is also true of homosexual relationships; homosexuals can have sex for the same negative reasons as heterosexuals. Patriarchy is historically determined, but it is worth considering that our subjectivity consists of both “natural” and “cultural” elements and the “perversions” cannot be posited as an ideal natural state. However, to her credit, Hennessey addresses this point in a later chapter. Hennessey goes on to remark: “capitalism is progressive in the sense that it breaks down oppressive and at times brutally constraining traditional social structures and ways of life”. This occurs in the transition from serf to worker, where the serf is liberated in order to produce exchange-value, but capitalism is not revolutionary because resources are not shared out in an equitable fashion. Despite the potential freedoms, women have had traditional roles appointed to them in political economy. Some forms of feminism today overlook the exploitation that the disadvantaged suffer, since the discourse of heteronormativity imbricated in production tends not to impact directly on the lives of middle-class professionals. The full force of political economy effects the poor the most, while the affluent are subject to more insidious regimes of control that may even attack heteronormativity as a consumer strategy.

After the first chapter of “Setting the terms”, in the chapter Two, “The Material of Sex”, Hennessey looks at how classical Marxism has rarely engaged directly with the issue of sexuality, limiting its usefulness to feminist critiques of patriarchy.
Hennessey points out how theories of capitalist exploitation are conventionally absent from contemporary queer theory. Hennessey goes on to suggest that postmodernity has helped to incorporate homosexuality, through the release of desire in a consumer culture. Pleasure can issue from ideological structures, such as romantic ideologies, and can be a means of naturalizing the social relations of production. Hennessey is making an important point here, and is restating the basic Marxist tenet on production: “it’s not what you do that is important, but the reasons why you do it”. Physically, sex can involve the same practices, but true needs differentiate consumerist discharge from a form of radical praxis.

In Chapter Three, Hennessey attacks the current reigning ideology of neoliberalism, which involves an increasing drive for profits, globalization, and a general cultural turn in theory, leading to the assimilation of critical theory by the academy. This has lead to the abandonment of Marxism and its substitution by cultural materialism. Hennessey tries to turn the argument back to theories of exploitation, ultimately rejecting overdetermination in favor of commodity fetishism. She explicitly links heteronormativity to the emergence of the commodity form, since it is the division of labor that has allowed the formation of new sexual subjectivities in the consumer society. This liberation of productive forces has enabled the emergence of new desiring subjects that escape the heterosexual norm, but this development is underpinned by a new patriarchal hierarchy ushering in a renascent form of heteronormativity. Heteronormative paradigms have gone on to manage desire by restricting queer desire to the perversions. Hennessey links sexual liberation to economic suggests that desire has been managed and moved away from procreative norms due to the demands of the new productive forces found in mass consumption. Hennessey’s stance shows a critical understanding of sexual liberation, by the introduction of the theory of class. Hennessey points out: “capitalism does not require heteronormative families or even a gendered division of labor. What it does require is an unequal division of labor”. Some gay men have adopted the ideology of the family, but this ideology is generally compulsory for the disadvantaged. At bottom, what is needed is commodity exchange and surplus value for the few not many. Capitalism still relies on heterosexuality for the poor, and the new normative forms of sexuality are generally reserved for the affluent consumer subjectivities. These emergent “postmodern sexualities” are compatible with the new liquescent forms of the commodity, possessing a fluidity that has an affinity with the new consumer ethos.

This leads Hennessey to question forms of queer visibility in commodity culture. She uses drag as an example, which for Judith Butler is a ludic form of sexuality which through theatricality and parody exposes discursive forms of sexuality that shape identity. However, Hennessey points out “even the option of drag as a flexible sexual identity depends on the availability not only of certain discourses of sexuality, aesthetics, style, and glamour but also of a global circuit of commodity production, exchange, and consumption specific to industrialized economies”. Drag is not enabling for everybody, and since this sexual identity is severed from general historical processes, Hennessey feels Butler has merely fetishized an emergent postmodern sexuality. However, it is worth pointing out that Hennessey is not suggesting Butler is wrong in celebrating drag, but that she has overlooked how productive forces underpin such developments, and how discourses of sexual liberation may merely be a source of “relative deprivation” for the less affluent. Hennessey's theoretical stance is interesting, because she is explicitly trying to link theories of commodification with sexuality, and has resisted an uncritical celebration of the new postmodern sexualities. Similarly, Hennessey displays scepticism for Foucaultian technologies of the self, since not everybody has the money or consumer finesse to indulge in this process. In fact, the discourse of heteronormativity that is subverted in film and fashion can be linked to a less gendered professional workplace that has emerged through an aestheticization of everyday life, as opposed to a more general form of liberation desired by Hennessey. The new postmodern sexualities can be a means of disguising relations of production through a spurious egalitarianism; such a process occludes the issue of class. A good example of this is the contemporary exploitation of the “pink pound”, since middle-class homosexuals tend to have a high disposable income. In the final two chapters, Hennessey turns to the subject of desire and
The story of sexual identity: narrative perspectives on the gay and lesbian life course


Researchers and practitioners in psychology and the social sciences are increasingly recognizing the value of narrative and life story approaches to understanding lived experience. This is because stories and narratives have been demonstrated to be units of analysis that allow for an understanding of whole persons and their struggles and successes surrounding the search for identity and meaning within interpersonal, cultural, and historical contexts. Narrative studies of sexuality and sexual identity have been slowly proliferating in the social sciences over the past few decades. Hammack and Cohler’s The Story of Sexual Identity brings together an unparalleled collection of innovative interdisciplinary narrative research projects on lesbian and gay lives. The result is a volume that pushes the study of sexual identity in many new and promising directions.

What counts as narrative has often been a contentious issue in the social sciences, forming isolating divisions often drawn along discipline-specific lines. Hammack and Cohler have clearly worked hard to bridge these differences, and their synthesis of psychological, anthropological, sociological, and public health research presents the reader with a wide array of narrative conceptualizations, data sources, and analytical approaches. These range from an analysis of cultural and historical master narratives in Shepard’s study of the evolution of widely-held notions of sexual identity in the United States, to other contributors’ analyses of their personal life stories, such as Weinstock’s investigation of her own life history and what it reveals about the complex developmental challenges and pleasures of lesbian friendships. Most studies privilege the analysis of study...
participants’ narratives elicited through empirically rigorous techniques. The common thread running through all contributions in the book is the conceptualization of narrative as inextricable from socio-historical context. In doing so, the research presented in this volume collectively demonstrates that looking deeply at individuals’ lives reveals how cohort-defining events and social structures shape the development of sexual identity and give rise to shared struggles (e.g. aging, coming out, HIV/AIDS, minority stress) and triumphs (e.g. friendships, love, parenting, self-acceptance).

The contributions to this volume are primarily organized into four sections: (1) Introductory Perspectives on Narrative and the Life Course; (2) Context and Multiplicity in Sexual Lives; (3) Stories of Risk and Relationships; and (4) Development, Generativity, and the Life Course. The distinctions between the sections are not always immediately clear to the reader. However, this is not a weakness of the volume; it is instead an indication of the grand scope of many of the individual investigations. Within each contribution, the employment of a narrative perspective provides an in-depth understanding of how gay and lesbian individuals negotiate persistent and acute life concerns in their ongoing engagement with the formation of sexual selves.

Some chapters focus on unpacking and improving our understandings of the workings of everyday gay and lesbian lives. For example, Harper and colleagues illustrate the integrating role of Internet use in the lives of adolescent gay and bisexual men. Their analysis of their participants’ stories demonstrates how online worlds are in fact very integrated with everyday experiences of finding out about one’s sexuality, as well as coming out, to both “known” and “unknown” others. Other chapters center on complex identity processes related to life-long existential concerns. For example, Meyer and Ouellette present a narrative study of the struggle that black lesbian, gay, and bisexual individuals face in constructing sexual selves at the intersection of racial and sexual identities. Their findings illustrate how this struggle is not fraught with inner conflict, as previously theorized, but can actually be unifying and solidifying, evidencing the kind of agentic narrative engagement with self that Hammack and Cohler posit are at the center of identity development. As a whole, the volume establishes narrative identity engagement as a core project in the pursuit of what King and colleagues refer to in their chapter as the “good gay life,” and what is more broadly referred to as eudaimonic well-being and self-actualization. This kind of nuanced conceptualization of sexual identity development via narrative offers tremendous empirical and clinical insight into gay and lesbian lives.

The Story of Sexual Identity also has great value as a teaching and training tool. From the beginning, the editors’ introductory chapter provides a concise conceptual and historical overview of narrative inquiry in the social sciences and of the storied nature of identity. In general, the empirical chapters provide an extensive amount of detail around both theoretical and methodological approaches to the doing of narrative research, sometimes providing the kind of detailed explanation of analytical procedures one expects in top tier journals. As a result, many of the chapters would make useful reading for graduate-level seminars in research methods, identity, and/or sexuality. In light of its in-depth analysis of several key life challenges described above, this volume may also prove useful in training clinicians and counselors working with gay and lesbian populations.

One criticism of the volume is that its intended scope was admittedly limited to gay and lesbian lives. Although some of the contributions include a focus on bisexual and queer identity development, narrative explorations of additional sexual minority identities, including transgender and intersex identities, would increase the volume’s value, appeal, and audience. Given the editors hint at the potential for future volumes, this reviewer hopes for a broader scope should this volume indeed represent only the beginning of a series on The Story of Sexual Identity.

Hammack and Cohler have created a much-needed compilation of interdisciplinary research on lesbian and gay lives. It has far-reaching appeal for established researchers and clinicians, as well as for new investigators and graduate students. No doubt it will be a useful tool and much-referenced resource for those conducting narrative research on sexuality and sexual identity. However, its impact will likely be most evident through its significant advancements of social scientific understandings of narrative identity theory and the lived complexities of lesbian and gay lives.
Male homosexual identities, relationships, and practices among young men who have sex with men in Vietnam: implications for HIV prevention

Rapid socioeconomic transformation in Vietnam in last 15 years has been followed by more liberation of sexual expression and representation of sexual identity among young people. There has been an increase in the visibility of homosexual men in major cities of Vietnam who were largely an unknown population until the emergence of the HIV epidemic. Men who have sex with men (MSM) are now considered as one of the target groups in many HIV prevention programs. This qualitative study examines local identities, relationships, and sexual practices among young MSM aged 15–24 in the cities of Hanoi and Ho Chi Minh City. Our analyses were based on 26 in-depth interviews and 10 focus group discussions with young MSM recruited through public place intercepts and cruising areas. 

Data document the linguistic classification, sexual relationships and behaviors, identity and process of homosexual identification, and the potential linkage between sexual identity and sexual behaviors of MSM in Vietnam. Data also highlight the stages of homosexual community development in urban Vietnam and important differences between Vietnam and the West in the representation of homosexual identity, relationships, and practices. In light of the findings, we suggest that the continuing development and elaboration of a homosexual community in Hanoi and Ho Chi Minh City offers significant opportunities for targeted HIV/AIDS prevention activities in the Vietnamese MSM population.


Mom, Dad, I'm Straight: The Coming Out of Gender Ideologies in Adolescent Sexual-Identity Development

Little attention has been given to how femininity and masculinity ideologies impact sexual-identity development. Differentiating violations of conventional femininity and masculinity ideologies as part of an overt process of sexual-identity development in sexual-minority adolescents suggested the possibility of a parallel process among heterosexual adolescents. Based on feminist theory and analysis of heterosexual adolescents narratives about relationships, the importance of negotiating femininity and masculinity ideologies as part of sexual-identity development for all adolescents is described.


Sex and Gender are Different: Sexual Identity and Gender Identity are Different

This paper attempts to enhance understanding and communication about different sexual issues. It starts by offering definitions to common terms like sex, gender, gender identity, and sexual identity. Alternate ways to discuss one's sexual attractions are also presented. Terms are defined or redefined and examples given of their preferred use in different clinical situations including those associated with children. Adherence to the usage advocated here is proposed as helpful in theory formulation and discussion as well as in clinical practice. When reference is made to individuals of various sexual-minority groups such as transsexual or intersexual persons, the distinctions offered are particularly advocated.

Link: http://ccp.sagepub.com/content/7/3/320.abstract


Negotiating homosexual identities: the experiences of men who have sex with men in Guangzhou

This paper reports on an ethnographic study of male homosexuality in contemporary Chinese society. The study focused on how men negotiated with the mainstream Chinese heterosexual society and in so doing constructed their sexual identities. The factors found to inform sexual identity were: the cultural imperative of heterosexual marriage, normative family obligations, desired gender roles, emotional experiences and a need for social belonging. The four types of sexual identities constructed included: establishing a deliberate non-homosexual identity, accumulating an individual homosexual identity, forming a collective homosexual identity and adopting a flexible sexual identity. For the men interviewed, sexual identity was both fluid and fragmented, derived from highly personalized negotiations between individualized needs and social and cultural constructs. The analysis is set against the background of China’s rapid and recent economic development, shifting national and international social environments and improved access to the Internet.


Sexuality, human rights and safety for people with disabilities: the challenge of intersecting identities

The link between living with a disability and an individual’s risk of being disadvantaged or discriminated against is clear. However, the focus is often on issues of equity and access to employment and services and the physical health needs of individuals. When focusing broadly on rights, the gender and sexuality of people living with a disability can easily be rendered invisible, or subjugated to other seemingly “higher order” issues. Broader issues of the sexual health, sexual identity and sexual expression of people with a disability needs to also be brought into focus. Drawing on research from Australia and internationally, this paper provides a brief overview of the experience of sexual assault and sexual victimization, homophobia and gender-based discrimination for people with a disability. Recognizing and balancing these complex and sometimes apparently competing self-identities and needs is complex, yet is integral from a human rights perspective.

Link: http://www.tandfonline.com/doi/abs/10.1080/14681994.2010.489545

International Science Symposium on HIV & Infectious Diseases
20 to 22 January 2012, India
http://hivscience.yrgcare.org/

The 6th International Conference on Sexology
11 to 12 February 2012, India
http://internationalconferenceonsexology.com

Advocacy for youth’s sexuality: Preventing unwanted pregnancy
11 to 12 February 2012, HCM City
http://ccihp.org

Queer(ing) Crisis: Struggles, Mobilizations & Possible Futures
2 March 2012, Canada
http://queeringcrisis.wordpress.com/

International Conference on Adolescent Sexual/Reproductive Health and HIV/AIDS
12 to 16 March 2012, Nigeria

Annual Conference for New Media, Youth, and Sexual Health
1 to 3 April 2012, United States
http://www.sextech.org

The 2nd International Medical Conference: Reproductive and sexual health
13 to 14 April 2012, Poland
http://en.kobietamezczyzna.info/

The 19th International AIDS conference
22 to 27 July 2012, USA
http://www.aids2012.org/
The 6th Asia-Pacific Conference on Reproductive and Sexual Health and Rights (APCRSHR6) was held in Yogyakarta, Indonesia, from October 19 to 22, 2011. The conference with theme of "Claiming Sexual and Reproductive Rights in Asian–Pacific societies", has attracted nearly 3,000 people from more than 30 countries in Asia–Pacific, America and European regions.

Among leading organizations in the fields of Gender, Sexual and Reproductive Health and Rights in Vietnam, CCIHP are proud to contribute to the success of the conference with 10 presentations on research and intervention initiatives done by CCIHP. The presentations have received the attention and appreciation from conference participants. And this result was an indication of the success of training courses on abstract writing skills and presentation skills provided by the Gender, Sexuality and Health Resource Center (GSHRC). In addition, a number of young researchers from other institutions benefited from training courses also showed good presentation skills in this conference.

Dissemination of publications on Gender, Sexuality and Health is strength and, at the same time,
Workshop “Counseling for LGBT and their families”

According to recent research, Lesbian, Gay, Bisexual, Transgender and Trans-sexual (LGBT) are struggling with many difficulties and stigmas because of their sexual orientation and gender identity. LGBT are stigmatized not only in society, but also in their families, and so many struggled for a long time before coming to accept their sexual orientation. Meanwhile, LGBT and their families do not know where to look for reliable information on homosexuality, and trusted addresses to support them in dealing with stigma and discrimination. Given the fact that many counseling centers, help-lines and hospitals have received clients with concerns related to sexual identity, not all have had sufficient knowledge and experience to provide effective counseling for LGBT and their families.

The Gender, Sexuality and Health Resource Center (under CCIHP), in collaboration with Institute for Studies of Society, Economy and Environment (iSEE), Center for Studies and Applied Sciences in Gender-Family-Women and Adolescents (CSAGA & Linktam) and RutgersWPF in Vietnam, organized the workshop “Counseling for LGBT and their families” on December 9th, 2011 in Ha Noi, aiming to create a forum for counselors, LGBT and their families to sharing their needs and experiences. In addition, the workshop also identified gaps in counseling services and strategies for collaboration to improve quality of counseling services for LGBT and their families.

The APCRSHR is an important bi-annual event for Gender, Reproductive and Sexual Health and Rights researchers and activists. Participation in this regional conference is an opportunity, and also a challenge to young and junior researchers. Encouraged by the success of the abstracts and presentations at the APCRSHR6, the Resource Center will continue training courses on abstract writing and presentation skills in preparation for the upcoming regional and international conferences. Young researchers from civil society organizations, especially community-based organizations, are encouraged to apply for these courses by sending registration to Dinh Thi Phuong Nga via nga@ccihp.org. You could find information about Vietnamese, regional and international courses and events in Events Update in this Newsletter and the upcoming issues.
of professional and specific counseling services for LGBT, the code of ethics in counseling and supporting LGBT, and mechanism for monitoring and supervising counseling services. In other presentations, including "We are LGBT" and "Counseling needs and experiences for LGBT, their parents and friends in Vietnam," by ICS/iSEE, and "Counseling for LGBT and their parents - the role of knowledge and professional ethics" by CSAGA, research evidences and lessons learned provided to demonstrate gaps in knowledge of counselors and LGBT’s families on sexual identity. Moreover, given the sensitivity of sexual identity, counseling professionalism, including counselors self-awareness of their own bias in terms of gender and sexuality, and their strict comply to the professional ethics, is required. Otherwise, counselors possibly would do harm to clients rather than to help them.

The participants also enjoyed the presentation sharing experiences in counseling for LGBT and their families from Netherlands by RutgersWPF, and participated in parallel discussions on "Knowledge on sexual orientation and gender identity for counselors" and "Professional ethics and counseling procedure for LGBT". These parallel discussions offered many challenges to which counselors are facing, and strategies to address them. One solution mentioned is that, "should have more formal and accessible materials provided to anyone interested in and to the counselors who work with LGBT" (participant from RutgersWPF). Another discussed solution is about mechanism for controlling counseling quality, and "certificate" proving capability to do counseling on sexual identity. A representative from a voluntary counseling and testing center said, "Currently there is no "counseling profession" in Vietnam yet, most of counselors are from background of medicine or psychology, and supplemented with some short courses on counseling". Therefore, while more time is needed to make counseling to be a profession, clearly is important a mechanism for monitoring, supervising and evaluating the counseling quality and LGBT should play an active role in the implementation of this mechanism.

Main recommendations from the workshop include, i) building professional code of ethics in practicing counseling for LGBT and their families, ii) developing mechanisms for monitoring and evaluating the counseling quality, iii) developing collaborative networks for updated information sources, effective referral systems, and ongoing training for counselors in sexuality and sexual rights, and iv) gathering lessons learned to advocate for the sexual rights of LGBT.
USAID. 2009. Gender identity and violence in MSM and transgender: Policy Implications for HIV Services  
ID: REF 1332

ID: THEO 539

ID: REF 1330

ID: REF 1331

ID: THEO 515

Jeffrey Weeks. 2003. Sexuality  
ID: THEO 221

ID: THEO 494

Information and free counseling on HIV/AIDS, Sexual and Reproductive health for Teens  
Website: http://tambusantre.org/  
Hotline: 1900 599 830

Information and free counseling on HIV/AIDS, Sexual and Reproductive health for MSM  
Website: http://nam-man.vn/  
Phone number of the North: 04 66841568  
Phone number of the South: 08 35882441

Information and free counseling on Gender based violence for women, men and youth in Central Vietnam  
Address: 2nd floor, Internal Medicine Area, Cua Lo Hospital  
Phone: 0383 955 912  
Male counselor (Mr. Nguyen): 0977 760 249  
Female counselor (Ms Than): 0167 9318569

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