

ENGLISH ABSTRACT

This thesis deals with sexual behavior of young people from fifteen till twenty-five years in the Czech Republic. Their activities are evaluated and interpreted from anthropological perspective of passage rituals. The official passage rituals of adulthood were eliminated in the western society and one universal passage ritual was crumbled in inexhaustible assemblage of particular unofficial hazy and often unclear ritual actions. This transformation begins because the man is according to Mary Douglas a ritual animal and the ritual suppressed in one form appears in another one even stronger. In this large assemblage of passage rituals of adulthood we can include for example dancing courses, school-leaving examination, gaining of the driving licence, smoking, drinking alcohol or just sexual activity. In the period of adolescence we can mark this activity as ritual because it has not the clear utilitarian procreative aim.

This work presents original field research which bears on two main pillars: firstly on the quantitative questionnaire investigation and secondly on qualitative questionnaire investigation. The quantitative research was made in the secondary schools in Pilsen region and its main part counts one hundred and eighty-eight respondents. The research was going on during the years 2008 – 2009. The qualitative research was going on during the years 2010 – 2011 with a group of seventeen volunteers.

In order to be able to see sexual behaviour in the period of adolescence through the optics of rituals it was necessary to identify in it the structure which corresponds to the initiation. This structure rises from the works of Arnold van Gennep and Victor Turner and it consists of three phases: separation, liminality and incorporation. The first phase – separation – represents the moment when an individual is removed from his existing position, from the social structure. In interpretation of our research the separation begins symbolically with the time of the first masturbation when the adolescents try by this action for the first time to take control over their own bodies, to identify them as sexual instruments and to activate all their functions. Nevertheless the separation is multiple. We can mark

6

the age of the first petting as the second main top of separation. It is the time when the adolescent finishes the separation by transfer from the asexual activities with relatives to the sexual activities with non-relatives. The second phase – liminality – is the period when the adolescent has been already relieved from his original position (he isn't an asexual child any more). He is separated from it and he finds himself in the phase "training". We limit this period with the first masturbation and with the petting on the one hand and with the first sexual intercourse on the other hand. The third phase – incorporation – is the phase when the individual comes back home symbolically changed and he occupies a new social position in the frame of the community. We understand "another sexual intercourse" as a full incorporation. No matter if the intercourse is with the same partner or with another one.

At the end of the work we engage in a small group of respondents who did not go through that action. So they become in the eyes of mainstream marginals who can be dual kind. So-called "the ideologues" refuse sexual

intercourse from certain ideological motions and disdain normative ideal of the society and they often take pride in their position. Nevertheless the second group sympathized with the normative ideal, but they cannot find a convenient partner even though they are trying to find him/her hard. This second type of marginals confirm the necessity of sexual interactive in this period not from procreation reasons, but from status reasons. So the sexual interaction in the period of adolescence seen through this optics is conditioned rather by social factors in disadvantage of biological-genetic factors.