

## **All for Love**

(An educational experience against gender violence)

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# Prologue

# Introduction

# Chapter 1

## Gathering Daisies

When I went into class on the first day of term, there were twenty faces looking up at me. They had chosen the "Social Roles" option in their sixth year of secondary education, but they knew it was about sex education because we have been teaching this course at school for two years now, and the jungle drums have been beating.

*I would recommend the course to people who believe they know everything because they read popular magazines, watch television, etc., in short, people like me who think they know it all, but in reality are mistaken.*

(5th year student 1996-1997)

*I would recommend the option because it is something that will be useful in real life and in my view, there is no course that will be as useful as this.*

(5th year student 2000-2001)

*I would recommend the course. Also, whenever I hear any exaggeration or foolishness, chauvinist attitudes or discrimination, I say, "It is obvious that you haven't had the benefit of the 'Social Roles' course!"*

(6th year student 2002-2003)

I said that there were twenty expectant faces, but to my surprise, there were seventeen girls and three boys. This is the first time that I have taught a group with such a large proportion of women. I will have to talk with the head of studies because many of the activities were planned for partners of opposite sex.

I started the class by telling a story:

*Once upon a time there was a castle surrounded by luscious valley that was always full of white daisies. At any time of year, houses were decorated with vases full of flowers; men and women, boys and girls, large and small, all made daisy chains or pinned the flowers to their clothes. But the king preferred to look after his own daisy garden: he had them planted in ordered rows, he never picked them to enjoy them in the palace, and didn't allow anyone, neither his son nor his beloved daughter, to touch even a single one of the plants that he cultivated. One day, the king decided that it was time for his children to marry and wanted to give one daisy to each of them to take to their chosen partners. The two were surprised because despite the garden being full of flowers so they could have taken one without their father ever being the wiser, they had never had a daisy in their hands. So it was that the*

*two young people went away very happy to show off their presents. The boy, as he could not mount his horse with a flower in his hand put it in his pocket, but on the road he met up with friends and spent some time playing with them; when at last he came to give it to the girl he loved, the flower was quite wilted and limp. His sister left on foot but at every step she tore a petal off the daisy asking, "He loves me? He loves me not? He loves me? He loves me not?" When she reached the boy she loved and wanted to give him the daisy, there was no flower left.*

The glances my students exchanged seemed to say, "We have made a mistake in our choice. When I get hold of that one (who recommended it), I'll have something to say to them..."

After some murmuring of low voices, I told them that the daisy represents sexuality and that they have to think again about the story with this in mind. The ideas started flowing and what they did not say, I completed for them:

- sexuality is all around us,
- all people (men and women, big and small) can take pleasure in it,
- it is nature's gift to give us pleasure and happiness and
- it can last a lifetime.

But there are people, like the king and the king's children, who don't know or cannot enjoy it: the king, for example, can only enjoy sexuality in a structured way (in ordered rows). What does it mean to experience sexuality, thinking that there is only one way of doing it? The deluge of ideas continued. "Does it mean that he only likes doing it in one position?" asked one girl. "Do what?" I asked. What does 'do it' mean? Do it means *do it*, make love, fuck... Do they mean to have sexual intercourse?

From now on, I told them, when we want to speak of the insertion of the penis into the vagina, we will use the words intercourse or coitus, not *do it* or *make love* or other expressions of that style. OK? We continued the class.

Why did the king's children only pick the daisies when given them by their father? "Because they were educated that way," some said. (Hmm, I think, they know a lot in this class!). And what does this education say? "That you can only do it when you are married." And why couldn't the prince and princess enjoy their sexuality and did it badly? "Because she is thinking more about love than sex," answered one. Very good! And he? "He is thinking more about his friends," said another. And does this happen in real life, or is it only a story? "Yes, no, sometimes..." And now that we still have not been taught or educated to enjoy a meadow of daisies, can we learn? Can sexuality be taught?

Do you want to learn to gather daisies with me? Here is what some former students have said:

*These classes helped me lose my embarrassment about sex. Now I am not afraid of it and know what I should do. That is why I am grateful for having taken this course. So that tomorrow I will be aware of the how and the what of sex from the moral and social point of view. I will be able to argue this point of view and tell the whole world about what sex is. It is something very important in our life and makes us realise how wonderful it is, although there are people who think that sex is something bad. But it helps in relationships with people. It has helped me a lot.*

(5th year student, 1994-1995)

*My feeling about relationships has changed, I was sensitive, now I am more so. Now I feel more protected and I know what it's all about when I talk with a person I like. I think I have changed in the way I behave in emotional-sexual sphere.*

(5th year student, 1997-1998)

*The course helps you in your relationships with your partner because it generates a lot of respect towards the opposite sex (in my case, towards girls) and I, having had a girlfriend now for 7 months, have discovered that respect and confidence are essential for good relationships.*

(6th year student, 2003-2003)

*The truth is that they [the classes] make you aware of what relationships are and what happens when you have one. At the same time, you realise what a good relationship really is and to take feelings into account more than sex.*

(5th year student, 1998-1999)

The story is only a way of starting to talk about sexuality, about how people experience it as a consequence of the education that they have received and how they could come to experience it. Students will start to familiarise themselves with some aspects of sexuality:

- a) Sexuality is not coitus (reproductive coito-centricism).
- b) Sexuality is not a biological instinct only for reproduction (functional reproduction).
- c) Sexuality does not necessarily have to be linked to a bond of love (love to dignify eroticism).
- d) Sexuality is not only for adults.
- e) Sexuality is not exclusively heterosexual.
- f) Sexuality is not by nature more important to men than to women (sexist reductionism).
- g) Sexuality is not an obligation.

The 'pomegranate' that is love and sex will be picked apart over the course, but some aspects will be emphasised more than others; the head of studies told me that the groups are now fixed and nothing can be changed. So I decided to prioritise some of the more 'feminine' themes and to focus others as if for a segregated education. At least I am not alone in this task: people of the stature of Charo Altable (a leading Spanish writer on sex education) encourage working separately with boys and girls in the first instance. The boys with male teachers, the girls with female teachers. It is a pity that there was no other male group with which we could converge afterwards, not only for the students but also for teachers. At least I was confident that the girls would tell and comment on what happened to their companions. However, I was a little concerned about the reactions of the three boys. I explained how I planned to work, and they replied that they were happy about it. They seemed a little apathetic and unmotivated. But if they had reacted differently, I would also have been worried.

The lines of action that I proposed to them were: to develop emotional, corporeal, sexual, professional and mental self-reliance in women. In other words: to promote understanding of their own bodies, values, abilities and of their desires and interests. What a task! Was it too much?

We started with the activity "Sexual Fantasy". I asked them to write a fantasy that they would like to experience personally, explaining where they meet, what their partner is like, who takes the initiative in the relationship, what they do, if the story continues or finishes, etc.

One female student wrote the following narrative:

### ***THE LOST ISLAND***

*I was on a large ship in the Caribbean. The ship was huge and there were thousands of people on it. Among them was a boy who attracted my attention: he was about 18 years old, tall, dark, good looking body and with green eyes. One night I went out on deck to enjoy the cool breeze, the moon was full, there was no one around, but then I saw a silhouette in the distance. At first, I didn't pay any attention but then I turned again and saw that it was him. He had come closer to me and in less time than I imagined we were talking as if we had known each other all our lives. Suddenly he lunged towards me and kissed me, it was a very passionate kiss, we spent all night together in his cabin and it was great, a very passionate night but without coitus. The next day we saw each other again and so on for several days, until one day there was huge storm and the ship sank.*

*I don't remember any more than the huge storm because after falling into the water and spending a lot of time swimming, I lost consciousness. I only remember when I woke up next to him on a deserted beach, very beautiful*



*with palms, very pure water... He told me that most of the people died and that it was he who rescued me and had swum 16 kilometres with me to the island. There, on the island, we spent wonderful days, alone, naked on the beach... One night, by the light of the moon, we went to the beach and I lost my virginity. We started by kissing passionately, he took off my few items of clothing and I took off his, then we started kissing each other all over until in the end, we enjoyed coitus. It was the best night of my life and I never imagined we could have had such a romantic love story and that I was going to lose my virginity in such a beautiful place and with such a handsome and special boy.*

*We spent the rest of our lives there as it was an island with many resources and plenty of food. We had three children and the five of us lived happily on our lost island.*

(6th year student, 2003-2004)

There is no doubt that the story, written by a person hardly accustomed to gender studies, is very stereotypic, both as regards the concept of love and sexuality as well as the roles attributed to each gender. **Love is romantic**, heterosexual, passionate, occurs at first sight (we might say predestined) and omnipotent (it protects against all problems). The model of the couple and the family is the traditional one - the truth is that there are no more possibilities on a deserted island - and the roles are: passive by the girl and active by the boy. He is not only the life-saving hero but also takes the initiative in the relationship. As regards sexuality, the features are coito-centricism and valuation of virginity and of the internal purity/freedom\* that it represents. It represents a typically feminine life plan that includes the fantasy that everything will change from the outside as a result of the appearance of a person, the blue prince, who will magically transform her. I made a note to return later to this issue, because the idea at its base is that our life does not belong to us, that someone from the outside will give us happiness - or pain - and we can't do anything to change it (Sanz, 1977).

We are not the first to start from students' **love plans**. Charo Altable (1991), for example, has worked with several: "favourite love story", "plan for sentimental and professional life from the perspective of 20 years later" and "one's own life comic". Here there are valuable guidelines for studying love fantasies and life plans: how people experience relationships, what roles they adopt, what might it mean to live out fantasies in adult life and what mechanisms are used to gain love and be valued. From these we can examine to what degree these attitudes lead to emotional development and contribute to happiness or prevent it and lead to unhappiness.

The advantages of working with emotional themes are not limited to what I have just described. Our students were born into and have grown up in a culture saturated with emotionality, of emotions without feelings according to the French

philosopher M. Lacroix (2005). Stimuli are constant, simultaneous, powerful, violent, etc., so fleeting that we do not have time to think, even less to resonate with and be moved by them. This is the emotional kidnapping described by Goleman (1996). And the truth is that we do have the right to see a film, for example, for entertainment and "not to think", but the problem arises when we are no longer capable of thinking.

This culture of the senses, which Ferrés (2000) called the *culture of zapping* or the *mosaic culture* imposes on us the need to fundamentally review the known methods of learning if we want to adapt ourselves to the times and to teach anything. The first thing we have to do is to assume that the means of mass communication are currently a socialising factor of the first order, which develops specific ways of thinking and being.

A mere glance at advertising shows us that these are narratives that have replaced traditional stories and have become popular knowledge, seducing us into becoming consumers. But this knowledge, "presenting and including our most subtle wishes" functions "not only in the commercial sense but also as a means of transmitting messages, ideas, images, tastes, desires and needs" (Planella, 1999).

Advertising portrays and creates representations of adolescents and ends up by forming part of the influences that make up their character. See how brands are now, for many young people, as important as were social or political ideas in a different era; currently young people identify with and link to a group, not through ideologies but through their consumer preferences.

It is always interesting to work on advertising with students, although it does not make sense to comment on this here because of the temporary nature of the adverts. In the activity titled "Working with advertising: from the brand to desire" they analyse how advertising presents relationships: friendship, love, sex.

What are the families represented in advertisements like? How are young people represented? Are we similar to them? What is the narrative? What are they selling apart from the product? Are they stereotypic? Do they change us? If they were more egalitarian, would they sell more? Why?

Working with students' writings and the analysis of audiovisual stories is fundamental for two reasons. Firstly, taking advantage of the potential of the emotions, we go further and use the rational mind to de-legitimise the stereotyped images of reality. Secondly, it allows us to reconcile two opposing worlds: emotionality that has traditionally been attributed to women (and is currently dangerously enhanced by the television series) and rationality, traditionally attributed to men.

What emotional-sexual education do we get from television? Parents? School? The street?

As regards **sex education in the family**, the activity "What our parents tell us" is one of the first that we do using the technique of dramatisation. Groups of 3 or 4 act out various scenes in which people from 3 to 80 years of age are discovered by their parents or children performing sexual acts (touching, children's games, masturbation, homosexual or heterosexual sex, etc.). They then comment on the reactions of the parents to their younger children or to their elders, analysing if there is a difference in the way of reacting depending on the gender of the participants or the type of sexual activity (homo or hetero sexual). They also answer questions from younger children, for example, "*Mummy, my older brother looks at magazines where people are doing it. What is doing it?*"

Among embarrassments and giggles and discussions about who is going to be the mother, father or child, the role plays began. What a surprise! The parents, as played by the class members, took on a rather traditional role: in general they reprimand the sexual conduct of the children, refrain from explaining anything to them because they are too small and won't understand, answer sexual questions with reproduction metaphors (*daddy puts the little seed inside mummy*) and respond with laughter, incredulity and a little scorn at sexuality in older people.

They really do not understand, yet, that sexuality can be experienced at any age and that everyone has the right to experience it, to be educated and informed and not to be reprimanded. They do not know that **sexual rights** exist. These were declared in the 13th World Congress of Sexology, Sexuality and Human Rights held in Valencia in 1997. They were ratified by the World Sexology Association. Sexual rights are universal rights. The students write them out in their notebooks and place them on cards around the classroom:

1. **Right to sexual freedom**, which excludes all forms of coercion, exploitation and sexual abuse at any time in life and under all circumstances.
2. **Right to sexual pleasure.**
3. **Right to sexual autonomy**, sexual integrity and safety of the sexual body.
4. **Right to sexual equality**, free from any type of discrimination. This implies respect for the multiplicity and diversity of the forms of human sexual expression, irrespective of gender, age, race, social class, religion or sexual orientation.
5. **Right to sexual health**, including sufficient resources to fund research and the understanding required for its promotion.
6. **Right to clinical care of sexual health.**
7. **Right to receive complete information**, objective and truthful, about human sexuality to enable people to take decisions about their own sexual lives.

8. **Right to an integrated sexual education** from birth and throughout life. All social institutions may be involved in this process.
9. **Right to free sexual association.** This means the possibility of contracting matrimony or not, of dissolving a union and establishing other forms of sexual associations.
10. **Right to take reproductive decisions,** freely and respectably. To have or not have children, access to the methods of controlling fertility. The child has the right to be wanted and loved.
11. **Right to sexual privacy,** which implies the ability to take autonomous decisions about one's own sexual life within a context of personal and social ethics.

In the activity "Sexual rights are universal rights", I gave some students a selection of cards and asked them to predict the other rights. The class completed all eleven between them. Afterwards, I asked them to explain and comment again on the role plays. Which of the rights were being denied to the "hypothetical children"?

The activity yielded its fruits, but we had to wait until the end of the course to harvest them all. One of the more rebellious students and one who also missed many classes, wrote this in her evaluation:

*The activity of role-plays with children and "the rights" did not interest me at first and I found it boring. But now that the course is finished, I realise that my thinking about this and many other subjects has changed for the better because of the classes.*

(6th year student, 2003-2004)

It is important to be aware that spontaneous activities where students actively participate in role plays are remembered much more vividly than writing or theoretical tasks.

Other students said:

*One of the subjects I liked best was "Situations with children" because I think that children should be able to do what they want and if they want to touch themselves, then let them. When I have children, I will explain everything as it is and I am not going to hide anything. I also liked "Sexuality at all ages" because it is all the same to me that my grandparents do as they want; it is their intimacy and I have nothing to do about the matter.*

(6th year student, 2003-2004)

*At first it was all a bit of a bore, all that about children and filling in cards. This was not typical sexual stuff because you didn't learn anything. But now I see it differently and think that having rights is very important for everyone, although many chauvinistic people don't think that we women have any rights.*

(6th year student, 2003-2004)

To explore **sex education on the street**, we decided to do a field study of sexual vocabulary, graffiti and flattery.

The activity "Sexual vocabulary" consists in collecting all the vulgar words or expressions that have to do with sexuality and classifying them into sexual organs (tits, cock, etc.), acts during sexual intercourse (fucking, sucking, etc.), descriptions of people referring to their sexuality (fairy, whore, etc.) and expressions including sexual organs or activities (go fuck yourself, etc.). A scientific name is discovered for each of these vulgar words and expressions, and finally the view of sexuality transmitted by them is evaluated.

The results of this activity have always been very satisfactory. First of all, the students are surprised that they are allowed to use vulgar words in class and to write them in their notebooks. Later, when they analyse a little, they see:

- the genitals and coitus are the 'stars', followed by masturbation and oral sex;
- to be penetrated, not only anally but also in coitus, is regarded as an insult;
- there are a huge number of words used to designate the penis and the testicles; many still but fewer to designate the vagina, and hardly any for the clitoris;
- when the words are translated into scientific vocabulary, there is much ignorance about female genitalia, so much so that the vulva and vagina are often confused.

As the majority of students were girls, the lack of knowledge about their genitals should not surprise us. We should be more surprised that the boys knew more, taking into account that the only information that they have comes from pornographic magazines.

Against ignorance, a spoonful of information (if it is accompanied by activity, so much the better) goes a long way. When I told them that they should take a mirror and look at themselves, the girls showed more resistance than the boys and looked at me with surprise on their faces. When I added that they could try to put their finger into the vagina and feel the humidity and texture inside, they laughed nervously. One of them said proudly, "*I already have someone who touches me there!*", but the others said nothing. The reality is that in addition to it being difficult, anatomically, for girls to see their genitals, it is not well regarded for girls to look at the vulvas of other girls; they only do this when they are menstruating and have to put on a pad or a tampon - and now these come with an applicator. The vulva and clitoris grow like the penis when aroused, but if we don't look, we won't see the changes. Boys, by contrast, touch themselves from an early age, even in public, and adults remark on their attributes (*that boy is well endowed!*). Have you ever heard anything similar said of a clitoris or vulva?

Women have been poorly treated by sexology science. When the clitoris was first discovered, hardly anyone could believe it, because only the vagina was known to exist and was thought to be the same as the penis only inside-out. Freud and his successors spent half a century trying to make us believe that true adult orgasm was the one that occurred in the vagina, rather than in the clitoris; clitoral orgasm was considered infantile and immature. If not more than 20% of women have orgasms with penetration today after so much sexual liberation of women, imagine how many "immature" women in the previous century passed through the consulting rooms of the *male* psychologists.

Let us leave the street and move on to **sex education at school**. What does the school teach us? It is very interesting for young people to see that there are educational policies with outmoded ideologies and concepts of relationships. This is revealed in the activity "Models of sexual education". I explained that there are various ways of addressing sex education, basically from the points of view of religions, biology and respect for human rights.

Sex education provided by the Church at school, through religious instruction teachers (moralising model), has the objective of preparing for love and matrimony. The course content is often anatomy, conception, pregnancy and birth, family, relationships between parents and children and a whole series of moral and civic aspects. The subjects currently most commonly taught by the Catholic Church are the dangers of promiscuity and opposition to the use of contraception and homosexual marriage.

The other sex education model comes from biology (biological-health model) and its aim is avoiding the risks inherent in sexual activity. This model varies a little depending on the dominant ideology.

Accompanying the two education models described above, developed countries have various sexual policies. We can differentiate three groups. The first, spearheaded by the United States, considers that young people should be protected from sexuality and only adults should practise it who are in a position to start a family. Here, sexual abstinence programmes are subsidised by the State. A second group, characterised by countries such as Great Britain, acknowledge that sexuality in young people is inevitable and must be discouraged, not by repressive measures, which have been demonstrated not to work, but by trying to delay the onset of sexual relationships. The third group of societies include countries, such as France, Switzerland and especially Sweden. Here, public authorities do not deny young people's rights to sexuality, but try to provide them with the knowledge and the means to control the risks. The results in Sweden since they started this educational model have been spectacular: unwanted teenage pregnancies have reduced by 80%. By contrast, the United States and Great Britain have very high teenage pregnancy rates.

Biological or scientific policies, if pursued progressively, are very effective; but they can have negative consequences: they reduce sexuality to the physiological plane and sexual problems to physiological problems. The idea should not just to prevent pain but also to promote pleasure. The medicalisation of sexuality, with male or female Viagras, contributes to turning sexuality into a market. For example, people are looking for pharmaceuticals to increase clitoral lubrication and to increase desire (androgenic compounds to compensate for the lowering of testosterone in women after the age of 40), without first investigating the variables involved in arousal nor the physiological mechanisms of lubrication. They assume that women function in the same way as men and a woman with a clitoris like a chickpea or a vagina like a tap will naturally have a great time. This medicalisation of pleasure forgets that subjective perceptions, physical manifestations of desire, arousal and orgasm are determined by context and individual experiences, and the fact that, specifically in women, desire is strongly conditioned by feelings of love, intimacy with the partner, a romantic environment, etc. Will a male or female Viagra achieve all this?

The third model of sex education, which we support, starts from a recognition of the right to pleasure and the consideration of sexuality as a positive dimension. The aim of sexuality is the search for and the conscious and responsible exercise of sexual pleasure. But there are two important obstacles. The first is society's erotophobia, which uses taboos (sexuality is learned alone, to teach is to encourage) to ignore pleasure and prevent it being talked about and appropriately taught. The second is the different way in which men and women are brought up, separating them into two opposing worlds: men are sexually active, women are passive but pleasing to them. The sexual socialisation of women is based on romanticism (over-valuation and distortion of the role of being in love) and preparing for motherhood. The consequences are the holding back of women in their sexual development and of men in their emotional and relational development.

Unhappiness and sexual problems have a lot to do with what I have described above. Unfortunately, such education prevents people from being able to experience pleasure in a positive way and allowing it to develop into a sexual ethic for a healthy and happy life.

The current stereotypic models of masculinity and femininity are the source of the risks, which are not only unwanted pregnancies and diseases but also gender violence and painful experiences in general. The excuses made by some moralisers: teenagers are irresponsible, the family is in crisis because it is being abandoned by women, values have been lost, there is no respect for religion any more, etc., only perpetuate the state of affairs and do nothing to change it.

To educate is to train and to help reach maturity by encouraging knowledge of self and knowledge about the environment. To educate is to support decision making and the acquisition of social skills to resolve conflict, face up to situations of risk or to take risks while ready to assume the consequences. To educate is to increase the capability for communication of feelings and desires. And most of all, it is to provide up to date gender models, of being a man or a woman, that enable the enjoyment of a richer and fuller sexuality. This is our task.



## Activities

## Chapter 1 Activities

### ***Sexual Fantasy***

*Objectives:* to get in touch with life expectations and plans in regard to emotional and sexual relationships.

*What to do:* write the sexual fantasy that you would like to experience. Imagine and give details: where you first met, what is he/she like, who takes the initiative, what do you do, etc. Explain if the story continues or if it finishes.

### ***Advertising: from the brand to desire***

Adapted from: Planella, M. *La publicidad y la proyección de los deseos* (Advertising and the projection of desires). Cuadernos de Pedagogía, núm. 285, 1999.

*Objectives:* to reveal the role of advertising narratives in the definition of teenage identity.

*What to do:* using a variety of advertisements, think about the following points: youth, relationships, desires, stereotypes, the body and the brands.

*Questions:*

1. What are teenagers in advertisements like? What do they want? Are they like you?
2. How does advertising depict relationships, love, sex, the family, etc.
3. What are the families in advertisements like? Are they like your family?
4. Do they sell products or desires? Use the image of an advertising image to advertise a different product.
5. Propose something to change that you don't like about advertisements.
6. Think about the aesthetics of the bodies used in advertising.
7. What role do brands and advertising have in our society?
8. What would you adopt from the advertising world if you were to transfer it to everyday life, that is, what do we use of all that is shown to us? How does the world shown in advertising relate to our world?

### ***What do our parents tell us?***

*Objectives:* to recognize what we are taught about sexuality and to find evidence of formal and informal sex education transmitted by our parents.

*What to do:* in groups of three or four, role play the following situations:

1. Mario is a five year old boy. A friend who is older shows him a pornographic magazine at school where there is a couple "doing it". When he comes home, he asks his parents what "doing it" means.
2. Carles is two and a half and he likes to touch his penis when watching the stories given him by his grandmother. One day, his father comes into the room and catches him.
3. Anna, four, is playing at doctors with her neighbour Pep, five. He is the gynaecologist and she is the patient. But her parents come into the room and catch them.
4. Carles, four, is playing with his neighbour Antoni, five, exploring their genitals. But his parents come into the room and catch them.
5. Carles and Maria are going out together. They are 16 and 15 years old respectively. Maria's parents have gone out to a meeting and are expected home late. The kids take advantage of the absence to smooch in her room. But her parents come home earlier than expected.
6. Ferran's parents, Joan and Joana are retired. They have come to spend the holidays at their son's house and are having a great time because he lives on the beach. One day, Ferran, his wife Maria and their 4 year old son catch Joan and Joana making love on the sofa.

*Questions:*

1. Did the parents in your role play react as you would have done? What would you have said?
2. Do you think that children have sexuality? From what age? Give reasons for your answers.
3. Are parents' attitudes (and that of society in general) to self-stimulation different depending on whether it is a boy or a girl?
4. Do you think there are differences in sex education for boys and girls? Describe some of them.
5. What would you teach your children about sexuality?

## ***Sexual rights***

*Objectives:* to raise awareness that free and pleasurable sexuality is a human right.

*What to do:* In 1997 at the 8th World Congress of Sexology, Sexuality and Human Rights, the sexual rights were declared. Here are a few. Complete the list and discuss them.

### *Sexual Rights*

1. Right to sexual freedom, which excludes all forms of coercion, exploitation and sexual abuse at any time in life and under all circumstances.
2. Right to sexual equality, free from any type of discrimination. This implies respect for the multiplicity and diversity of the forms of human sexual expression, irrespective of gender, age, race, social class, religion or sexual orientation.

3. Right to sexual health, including sufficient resources to fund research and the understanding necessary for its promotion.
4. Right to receive complete information, objective and truthful, about human sexuality, to enable people to take decisions about their own sexual lives.

### ***What do we learn on the street? Sexual vocabulary***

*Objectives:* to observe and investigate the environment in order to become aware of the hidden influences that the street exercises on our way of viewing sexuality. To learn the appropriate terminology to talk about sexuality.

*What to do:* take note of the environment and collect the vulgar sexual vocabulary that is used on the street or with friends.

In groups, write the polite and vulgar words in the sections below, indicating which refer to men, which to women and which to both:

1. Sexual organs (e.g. tits, cock, etc.).
2. Acts during sexual relations (e.g. fuck, lick, etc.).
3. Adjectives describing people related to their sexuality (e.g. poof, whore).
4. Expressions including sexual organs or activities (e.g. fuck you).

*Questions:*

1. What are the parts that are considered sexual? Are they male or female?
2. Which sexual acts do most of the words refer to?
3. Identify the negative adjectives or those which serve to insult, humiliate or put others down. Do they refer to men or women? What is considered positive and negative for men? And for women?
4. Do the expressions give a positive vision of sexuality? Are there differences between male and female expressions?
5. Write the scientific words to designate all the words that have been collected.
6. When do people use common language and when scientific language? Why?
7. Why are common words used more frequently in the field of sexuality than in other human activities?
8. How would you explain what sexuality is according to these words?
9. Develop a mural with all the concepts you have found using all types of graphic resources (capitals, lowercase, drawings, icons, colours, etc.) to highlight the most important.

*Expanding the activity:* put together a collection of jokes on sexual themes that you hear on the street, see written or painted on toilet doors, walls, etc. and answer these questions:

*Questions:*

1. Which sexual practices do the jokes and graffiti refer to? To which parts of the body?
2. What image do they give of men, and of women? Describe them.
3. Who do you think draws the graffiti? Why is this?
4. Do you think that this image has influenced and is influencing your way of seeing sexuality?

### ***Models of sexual education***

*Objectives:* to find evidence of the existence of education policies with an old-fashioned ideology or conception of relationships.

*What to do:* read the following extracts:

#### *Models of sex education*

1. Sex education as a moral education. The purpose of this model is to prepare for love and matrimony. The contents are usually: anatomy, conception, pregnancy and birth, family, relationships between parents and children and between boys and girls and a whole series of moral and civic precepts. The methodology consists of courses given by educators or religious people, both in and out of school. It is an education that does not discuss pleasure or contraception and considers homosexuality and masturbation as deviant activities.
2. Sex education to avoid risks. This is also known as the biological or biological-health model. The purpose is to avoid risks inherent in sexual activity, but is a model that varies depending on the dominant ideology. The contents may include the following: sexual activity is dangerous, abstinence to be exercised outside of matrimony (in the conservative moralist version) or the use of effective contraceptives. The methodology consists of isolated talks, often associated with other subjects, such as drugs or delinquency, given by conservative specialists or doctors, or often nowadays in advertising campaigns.
3. Sex education for the sexual and social revolution. This model of sex education has its roots in the social revolution of May 1968 and considers that present-day sexual repression is the consequence of social repression. The purpose of this sex education is to achieve sexual and social revolution. The contents are: anatomy and physiology of sexual pleasure, contraception, critical analysis of social regulation of sexuality, criticism of the family, protection of minorities, e.g. homosexuals, criticism of the dominant morals, etc. The methodology starts from the defence of systematic and programmed sex education given by ideologically strong teachers or by specialists from outside the education system. It pays special attention to associations of young people, neighbours, etc. and frequently uses open debates and round tables.
4. Professional, democratic and open sex education. The objective is to encourage positive acceptance of one's own sexual identity and the

teaching of information (social skills, motor skills, attitudes, etc.) that enable experiencing the various sexual possibilities at any age according to each individual's wishes. This education starts from the recognition of the right to pleasure and the consideration of sexuality as a positive dimension. The contents are: biology, morals, society, contraception, personal growth, etc.

Senabre, E.; Sanchis, R. (2005): *Que tinc ací baix* (What do I have down here), Bullent, Valencia.

*Questions:*

1. What is the sex education model that you have received or which you know of?
2. Which do you think is the most appropriate? Why?

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