

**Turn Me On**  
**Sexual Education for Equality-based Sexual**  
**Relationships**  
**Teachers' Manual**

**Bogáta Kardos – Orsolya Sudár – Halász Sári**



This manual is part of the PATENT Association's two-year project called *Turn Me On [Kapcsolódj be!]* focusing on sex education and preventing violence, which is included in the framework of our school and training program. The program involved visiting forums, youth community programs, and open days in schools, as well as organising open discussions. In this manual, we draw upon our experiences, recommendations, and tried-and-tested methods. The 24-month-long project was realised through the support of the Open Society Foundations (OR2015-21635 Online sexual education project by youth and for youth).

The manual can be accessed through the following websites: [kapcsolodjbe.hu](http://kapcsolodjbe.hu) and [turnmeon.hu](http://turnmeon.hu).

We cannot be held responsible for the availability or content of the web sources found in the manual. The accessibility of the web sources was checked between January and April 2019.

We await your dilemmas, questions, and observations regarding the contents of the manual as well as requests for holding sex education programs and trainings through the [turnmeon@patent.org.hu](mailto:turnmeon@patent.org.hu) email address.

Bogáta Kardos, 2019

Orsolya Sudár, 2019

Sári Halász, 2019

Publisher: © PATENT Association 2019

[www.patent.org.hu](http://www.patent.org.hu)

Editor-in-chief: Éva Cserhádi

Copy editor: Enikő Karádi-Héder

Translation by Anna Wynn

Language editor: John Arthur Isherwood-Mote

Year of publishing: 2019

## 1.1 Foreword

### **The aim and fundamental principles of the *Turn Me On project***

We launched the *Turn Me On project* because, the way we see it, the youth of today is in a difficult position when it comes to sex education. On the one hand, they are affected by a popular culture that is hypersexualised, while on the other hand, sex remains a taboo topic. This ultimately denies them recourse to more trustworthy sources of guidance and information as well as useful tools that can help them develop a healthier understanding of sex. Over the course of our activist work with women and children - during workshops and educational training -, as well as in our personal relationships, we often encounter sexual abuse, violence, disadvantages that afflict women, and harmful practices predicated on industries built upon these norms.

Our aim was to provide tools for the children and young people we get in contact with during the project in order to allow them to lead a non-violent, equality- and reciprocity-based sex life. The anticipated long-term effects are that they become responsible adults who, within the limits of their abilities, will take action against violence and work towards forming a more just society.

It is our solemn conviction that the idea people have of sex and what they consider to be desirable and acceptable sexual behaviours are not determined by instincts and hormones but are influenced by society and socialisation. Society and our socialisation naturally influence our way of thinking, but they can also go through change inflicted by groups of individuals. Therefore, we pay special attention to exploring and raising awareness of the effects of social contexts and the wider environment. We also cover the effects of today's consumerist economic setting as well as that of systemic gender inequality.

One of our main goals is to prevent violence. The perpetrators of sexual violence are mainly men, and the victims are women and children. Education plays a key role in ensuring long-term prevention. With our educational work, our goals in practice are to ensure that boys do not commit rape, do not use women exploited through prostitution, and do not practice the violent sexual behaviours seen in porn, while our goals concerning girls are to let them be able to determine their own needs, identify and establish boundaries, as well as become resistant towards victim-blaming messages and oppressive expectations (see 2.3 *Rape culture*). Another one of our goals is to enable children to resist the practices of industries, such as the beauty and porn industries, which profit from causing them harm (see 2.2 *Porn industry and porn culture*, 2.6 *The Beauty Myth*).

In our manual, the chapters start with a short thematic summary in which some key terms and concepts are presented that influence the idea society has of sex. We present topics here that are crucial to understand for us to be able to support children and young people in their healthy development as well as in establishing balanced partnerships.

We find it essential to draw attention to the fact that simply because something is a part of culture does not necessarily mean it is constructive or is to be followed. Several aspects of our culture that we also list in this book do not necessarily communicate equality-based values nor do they necessarily serve people's interests. Nevertheless, new forms of sexual behaviour can also head in good or bad directions: being open can either be desirable or destructive. Our principal focus is on the cultural impacts, widely accepted habits, and new tendencies that we deem harmful and that thus need to be changed.

It is also an important principle for us not to blame children for their ideas about sexuality (for instance, for hypersexualised clothing or expressing views that support violence),

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

but instead to hold the external environmental influences responsible, the value system which they have adopted. We firmly reject any kind of (black) pedagogical methods that are based on humiliation, intimidation, and the use of guilt trips, and we encourage all our readers to do the same.

### **Trigger warning, i.e. can we discuss violence with children?**

When drafting this manual, we contacted numerous professionals working with children, many of whom asked the valid question of whether it is traumatising for children to openly talk about violent acts during the workshops.

One of the most important aims of sex education is to prevent violence. In order for children to take the topic seriously and not to reject it, it is essential to talk openly about violence.

Violence forces both the victim and the eyewitness to bear what is unbearable and accept what is unacceptable - that is why it is traumatising and causes permanent damage. It is in the perpetrator's interests that the outsiders do nothing but contribute to keeping the violence a secret. However, it is in the victim's interests that the outsiders feel empathy. For this, we often use the term *enlightened witness*, coined by Alice Miller. An enlightened witness is someone who listens to the victim's recount of the violence committed against them and reassures them that the perpetrator is solely responsible for what had happened and that they had no right to hurt the victim.

Although it is natural to want to avoid uncomfortable feelings, experiencing them does not necessarily lead to psychological trauma. Images, especially motion picture, are far more likely to traumatise than the words used to name the violent acts. In order to protect the reader from encountering potentially traumatising content, we decided to list the video titles found on porn sites the way they appear on said sites in the chapter 2.2 *Porn industry and porn culture*.

Since we cannot keep children from encountering violence, it is crucial to help them process and ease the trauma. This can be realised through conversations if they are held in a safe space. If we do not openly discuss violence with young people, they will be left alone, without the help of an adult, and with their traumatising memories and experiences. We cannot protect them from the harmful culture surrounding sex, but we can try to provide them with tools with which they may establish a sex life based on equality and reciprocity.

### **The aim of the manual is:**

- To discuss the most damaging problems of the culture surrounding sex that affect children and young people the most;
- To provide tools for handling situations that occur in schools, such as bullying with sexual undertones, teenage pregnancy, consuming porn together in class, committing rape within the community, and hypersexualised house parties;
- To provide tools for professionals that ensure they guide children as best they can on the journey of their developing sexuality;
- To encourage adults who want to help children to talk to them about the culture surrounding sex;
- To provide adults working with children some insight into the cultural context in which children's sexuality develops and in which they lead their sex life. Due to rapid industry-led technological advances, it is entirely possible that older generations, who do not

use new technological devices, do not have a clear picture of this culture. In our experience, this lack of knowledge can lead to misconceptions regarding the severity of the situation.

## **1.2 Introduction**

### **Using the manual and workshop ground rules**

Our workshop itineraries are curated for 90-minute-long integrated lessons and co-ed groups (except for the topics where we marked that separating boys and girls is advised).

The workshops included in the manual are made up of tried and tested practices that are proven to be effective. However, they naturally do not have to be followed word for word and can be used simply as inspiration. Each technique and task can be implemented on its own, taken out from the complete workshop, or they can last longer or be cut shorter than the time frame we suggested.

It is preferable to have the classes held by two or more people, who will afterwards discuss what had happened in class, give feedback to each other, and discuss dilemmas relating to the class together.

**We strongly advise that you read the chapter *The importance of self-awareness in sex education* every time you decide to hold a workshop.**

### **The significance of sitting in a circle**

For every workshop and discussion, we suggest that the participants sit in a circle together with the workshop leaders, without any desks in front of them. The circle is the most democratic geometric shape; everybody can see each other and has an equal position to the others, enabling them to speak out and participate in the shared work on equal terms. During the tasks, the size of the groups changes. The workshop itineraries signal when you should form smaller or bigger circles. Always dedicate time to forming an authentic circle. Make sure everybody sees everybody and no one is shielded from the others.

### **The ceremony at the beginning of the workshop and confidentiality**

We find it crucial that before each workshop and discussion about sex, you lay down the rules of confidentiality with the group and establish the foundations of cooperation that are necessary during the workshop.

As a metaphor, we use the “incognito tab” known from web browsers, but other analogies work, too. At the beginning of the workshops, we usually “open an incognito tab together.” This means that participants do not recount the personal stories and questions that are asked during the workshop to anybody outside of the group, and they do not abuse the information they heard in any other situation, for example, to make fun of each other.

The following rules should definitely be agreed upon with the participants:

- Ask them not to disclose personal information regarding their classmates that was revealed during the workshop to anybody outside the circle.

- Reassure them that there are no bad questions or answers, that every question is important, and none of them are embarrassing or shameful. The whole purpose of doing the workshop is to find answers to all arising questions or to think about the issue together.

- There are no bad words, and all sorts of expressions can be used. It is important that the participants can express themselves freely. They should be reassured that they ought not feel afraid of not knowing enough about something, not being familiar with the “presentable” term, “using crude language,” or even cursing.

- Emphasise again that personal stories and exact questions coming from specific participants cannot leave the classroom. However, encourage everyone to continue to talk about their experiences and the feelings forming in them even after the workshop. They should share them. It is not acceptable for them to tell someone something one of their classmates said. However, it is important not to leave the topics that affected them pent-up, as well as what they want to know more about, and what they would wish to argue against.

- It is not the goal of the workshops to have everybody agreeing; it would not be an attainable goal in any case. The goal is to start a conversation, to make people think, to uncover dilemmas and opinions, and to provide some food for thought for further discussions.

### **About bullying in school**

In every class, there are clashes between children or their cliques. Children get outcast, or group ridicule appears, just like bullying, which is often ruthless, and sometimes it even takes on a sexualised form. In most cases, it can be said that these behaviours mirror the manner and attitude of adults close to the children.

Below, we compiled a few guidelines and some advice that may help you react to such situations during the workshops:

- Never join in on humiliating children or making fun of them. Do not laugh at jokes such as these.

- Point out if their behaviour excludes or humiliates others, but do not do this in a way that is likewise humiliating or degrading.

- Assume the role of the enlightened witness. Support the child who was humiliated by being empathetic, and do not relativise the behaviour of the others.

- Do not humiliate those children who behave in a hurtful way, either. Shaming someone is not a viable pedagogical tool to create a community that is based on equality and empathy.

- Take every question seriously and answer them at least at a nominal level even if they seem funny or stupid to you or to others.

- If mocking and ridiculing each other takes on a sexualised form, talk about what that means. For instance, if a girl is called a *slut* or a *whore* (which often occurs in a humorous and serious way as well), point out that by doing so, what they are really saying is that a girl with a sex life is necessarily a prostitute, and that it is unacceptable to say that.

- Be an example in how you treat the children: do not pick favourites, do not humiliate them, and do not make fun of them.

- Knowing the children in the class and the specific situation, you should assess whether it is safe for the child who was singled out and outcast to speak in front of the class. If you deem it more appropriate, you can support them through private conversations. Being in the limelight does not always help a child in a bully-situation.

**Based on statistics regarding sexual violence, we can assume that there are certainly victims in the class, too. A sex education lesson that involves the whole class is**

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

**not the right atmosphere to discuss and tackle such cases individually. If you happen to know that someone is a victim in the group, you can talk with them separately. If they want to seek help in Hungary, you can advise them to call the NANE Association's helpline, the KERET helpline, or the PATENT Association's legal aid - or, you can even call together.<sup>1</sup>**

### **The importance of self-awareness in sex education**

It is important that any professional who wants to help and takes on the task of holding sex education classes also takes the time to perform introspection when preparing for the class, as well as before and after the workshops. We all live in the same world, and just like children and young people, us adults who interact with them are also surrounded by the dominant culture surrounding sex. Therefore, a lot of what this manual is about affects our worldview regarding sex as well as our own sex life, and most of us did not have sex education classes during which we would have the chance to question these issues ourselves.

Depending on what influences we were exposed to, we may be more lenient with some of the characteristics of the culture surrounding sex while we judge others more harshly. Since we are also trying to overcome a sense of taboo and restrictions that we have learned throughout the years, it is similarly difficult for us to talk about certain things. We often find ourselves looking for the right words and get insecure about our questions and answers.

Besides, we were and still are affected by the media, and how society views sex. We have to work hard to navigate and question the messages that the culture surrounding sex communicates. On the other hand, sex represents an abundance of personal experiences for everyone, all of which influence how we talk about it in front of children. In order to be able to pay attention to *them* and then give answers to *them*, it is crucial to map what we have to think through regarding our own sex life and opinions. Part of this process is that we have to work on separating our own experiences from the examples and questions brought up by the children.

One of the most important steps to take before the workshops and during the process is to lay down the fundamental values according to which we will examine the culture surrounding sex and sexual behaviours. These are equality, justice, and rejecting any form of abuse of power. Laying down the fundamental values also serves as a sort of filter with the help of which we can re-evaluate the messages the culture surrounding sex communicates, while we can also assess specific situations and recognise appropriate sources of information.

It is important not to base sex education classes on our own experiences, as they can deter us from our original goal. A somewhat trivial example for this: if someone used the pull-out method as contraception all their life, and it never resulted in pregnancy, they should still not promote this method to children.

In order to use our own experiences appropriately when working with children, it is essential to have self-awareness about our own sexual traumas, too. We cannot let these become obstacles and prevent us from concentrating on the children and reacting to their

---

<sup>1</sup> The NANE Association's helpline is for abused women and children and can be reached on the 06-80-505-101 phone number in Hungarian. The KERET helpline is for survivors of sexual violence and can be reached on the 06-30-982-5469 phone number. The PATENT Association's legal aid can be reached on the 06-70-220-2505 phone number.

For more information about the operation of the helplines, visit the websites of the NANE Association (Helplines menu) and of the PATENT Association (Legal aid menu):

<http://nane.hu/szolgalatasok/segelyvonalaink/>

<https://www.patent.org.hu/%C3%ADgy-seg%C3%ADt%C3%BCnk>

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

questions and problems. If someone who works with children cannot work with their own traumas in the right place at the right time, then they might place an external burden on the children, or they might contribute to certain topics becoming taboo. At the same time, we disagree with the popular psychological approach that everybody must know how to deal with their traumas on their own as a method to ascertain closure. Instead, we find it more effective if the helpers (those who work with children in this case) have a helping community themselves.

In sex education classes, keeping an objective distance is not a goal; in fact, expressing emotions (in a controlled manner) and expressing empathy are often essential pedagogical tools in the process of sensitisation. In our opinion, it can indeed be especially important to express outrage, anger, or sadness. Many topics that come up in connection with sex, such as violence, oppression, and exploitation, are infuriating and sad, even if the porn industry portrays them as sexy and exciting.

It is important that the teachers leading the sex education class have fundamental values which help them to assess and critically examine the culture surrounding sex in its complexity. As a result of effective sex education, children can learn that it is possible to talk about sex openly, and that dilemmas are a natural part of this discussion. They do not have to accept everything they see or hear without being critical about it. During the workshops, they have the chance to develop tools that help them question the elements of the dominant culture surrounding sex on their own.

## **The tone and language of the workshops**

Over the course of our project, we drew up some general guidelines that we use in sex education classes and other educational situations, too, that involve communication with children. Sex education requires a safe atmosphere where children can be sure that they will not be humiliated, neither for what they say nor for their questions.

Most children have probably experienced being laughed at, being shut down or humiliated because they asked questions or said something about sex, or because they expressed interest in their genitalia when they played with them as young children, for instance. Sex is often a taboo topic, which makes discussions about it more difficult. It is the central task of any professional addressing these issues with children to actively ensure that children become more relaxed in preparation for discussing this topic.

During the workshops, it can occur, however, that (especially female) helpers are sexualised or provoked by the children, since causing outrage with sexualised language is often a part of everyday communication. This situation is very difficult to handle. Instead of pretending like nothing happened, it is more effective to call out this behaviour as problematic. When doing so, use a tone that is not degrading, all the while avoiding that you or the children make fun of the situation. It is not advantageous to give the impression that you “understand the joke and are cool,” because by doing so, you impart the impression that you agree to children seeing you in a sexualised way. This can occur with male helpers, too. When these cases occur, it is far more likely that the female assistant or teacher who is not present gets sexualised by the children. In such cases, it is crucial that you point out that doing so is not acceptable. If you are a male teacher, be sure to provide an example as a man by not participating in the sexualisation of women.

The way individuals in this profession talk provides an example for the children. It is therefore crucial that we can talk about and discuss sex in a relaxed and confident manner. We must allow ourselves to have dilemmas, but at the same time, we have to signal when the children provoke us or their classmates. Naturally, in some cases, it is important to take a

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

definite stance, as long as the specific pedagogical goal is for the children to take a stand, too - for instance, on the topic of violence or exploitation.

When talking about violence and the abuse of power, it is worth paying attention to the structure of the sentences. Avoid using passive structures (e.g. “lots of girls become victims of harassment and rape” instead of “lots of women are harassed and raped”), and when talking about a violent act, try to make sure that the perpetrator is the subject of the sentence, instead of the victim (e.g. “the man raped the woman”). This helps avoid victim-blaming and supports children when learning about power relations.

One of the most important goals of sex education is to eliminate taboo topics. For this, it is essential that you can say the words connected to sex confidently, without dropping your voice, blushing, or making it into a joke. This is difficult for many people, but it is possible to make progress and practice. After the first ten minutes of giggling, they will consider words such as *penis* or *penetration* to be much more natural, which effectively eases children’s embarrassment.

Talking with teenagers about sex is also a linguistic challenge. The experiences we gained over the course of the project show that children know a lot of things in English because they encountered them online. They are familiar with a lot of expressions from porn: they may regard the names of acts in porn as being commonplace, yet members of older generations may not have even heard of them. Talking with children is one of the most effective ways to help us accurately map their reality. This is essential in order for us to be able to offer them help. It may so happen, however, that you cannot answer every question. In such cases, you can say, for example, that you “don’t know” or that “we can look it up together.” You are free to voice your own dilemmas in the group.

Another issue with beginning a sex education class is that some teachers report having been afraid - mainly because they will have to hold their regular courses with the children after their conversation about sex. It is a completely valid fear that children may view the teacher differently afterwards and only identify them with how they talked about sex. This can indeed get very uncomfortable. Therefore, we find it important to emphasise that it is not necessary to share personal experiences in sex education; in fact, often it is best to avoid it completely. It is important that children have adults in their lives who can talk with them about personal experiences, but it is better if this happens outside of school. Even if you do not share personal experiences, you can still eliminate misconceptions and provide children with the necessary knowledge and tools to be able to develop critical thinking and map their own opinions.

### **1.3 Misconceptions about the pedagogy of abstinence**

In Hungary, sex education is not a fundamental obligation for schools at the moment. The *National Core Curriculum* (NAT) assigns the topic of sexuality to biology lessons. In the chapter, *Preparing for family life* (*Appendix to government regulation 110/2012. (VI. 4.)*, 2012), it is mentioned that schools need to host discussions on questions relating to the culture surrounding sex. In reality however, this does not provide an effective guideline for the implementation of sex education. Consequently, it is up to schools to decide whether they offer sex education classes, and what approach they might take, were they to host them at all.

The *Turn Me On* project was essentially launched to support schools in the task of providing sex education classes. We believe that a firm set of values is needed in order to help children navigate the current culture surrounding sex and question those influences by which

this culture affects them. The issue regarding the set of values schools decide to employ in hosting sex education classes is therefore tremendously important. In this chapter, we examine two sets of values that are often used by schools to orientate their approach to sex education. One encourages a life of abstaining from sex; while the other treats discussions about sexuality as taboo.

One's decision to abstain from sex may be informed by political, religious, or medical reasons, which in turn may have various other dimensions to them. For instance, one may avoid penetrative sex in order to prevent pregnancy or prohibit one's experience of sexual pleasure. In various situations, choosing to abstain from sex can be a good decision. However, teaching children to be abstinent instead of providing sex education can have extremely negative effects on their sexuality. The goal of effective sex education is not to deter young people from having sex, but to give them tools against the harmful effects of mainstream culture and, ideally, to teach them that sex is neither a sin nor a commodity.

Below, we will shortly summarise the key topics that are connected to the approach that advocates for abstinence. The importance of this topic stems from our culture's increasing tendency to broadcast messages advocating for abstinence, even in sources otherwise not considered particularly in favour of abstinence.

### **The methods and effects of teaching abstinence**

Parents, educators, and institutional or religious persons who apply the pedagogical framework of abstinence humiliate or even punish children for masturbating, expressing sexual interest, and, when applicable, for having homosexual interests or relationships. In the name of sex education, these adults offer abstinence from sex and physical intimacy as a solution for avoiding sexually transmitted diseases (STDs), pregnancy, or promiscuity.

Prohibiting sex and physical intimacy causes a sense of shame in children, as it sends the message that their interest in sex is inappropriate. Refusing to discuss sexual violence, in turn, makes them vulnerable to sexual abuse by adults or peers. This is partly because they are deprived of necessary knowledge about abuse to effectively identify it and partly because it increases the likelihood that, if they do become victims of abuse, they will not speak about it due to their sense of shame.

Research proves that teaching children to be abstinent is not effective, neither in preventing the spread of STDs nor in decreasing the number of teenage pregnancies (Society for Adolescent Health and Medicine, 2017). All the while, many of the children's questions about sex remain unanswered. Under the guise of education, young people are alienated from their own body in such a way that they have no opportunity to embark on self-aware sexual development. Instead, their relationship with sex will be at the mercy of external influences and behavioural patterns.

### **Prohibition and porn**

The lack of sex education gives room for the continual expansion of a porn industry that specifically targets children. Young people subsequently learn about sex through the eroticised violent imagery that emanates from pornography as well as popular culture, which increasingly appropriates elements of pornography. In web browsers, 66% of the results that come up when searching words connected to sex education are porn (Smith, Gertz, Alvarez, and Lurie, 2000).

Porn culture sexualises childhood. Due to porn's expansion and widespread consumption, the age at which young people become sexually active starts earlier and earlier, while the social life of children becomes more violent and sexualised. Prohibiting discussions on sexuality in fact results in the further spread of pornography in the community. As a result of this, as they start their sex life, bereft of an understanding that would allow them to practice safe and pleasurable physical intimacy, the behavioural patterns and concepts that children learn from porn gain ground. Such behavioural patterns and concepts are, among others, eroticised violence, humiliation, lack of reciprocity, ignoring the partner's resistance, and declaring sexual performance to be the most important merit (see 2.2 *Porn industry and porn culture*). Therefore, it is important that sex education not only provides an alternative to this culture but also directly reflects on the things that people are likely to see in porn.

### **Abstinence and virginity**

Teaching abstinence is usually intertwined with the idea that girls' virginity is a gift that should be carefully guarded before being handed over to a boy who is worthy of "taking it." Thus, for girls, losing their virginity means a kind of loss in their "value." Principles that brim with inequalities regarding sex also underly widely accepted misconceptions, practices, and traditions connected to the first sexual act and the hymen. According to these principles, at the time of the first sexual encounter, girls lose something of themselves, both symbolically and literally, that they give to boys. Boys are meanwhile encouraged to break through and tear the hymen to affirm their sexuality, causing girls to subsequently bleed and suffer.

In reality, the part of the vagina called the hymen is the brim of an elastic mucous membrane that, as a fold, somewhat narrows the vaginal opening that is otherwise able to widen. In very rare cases when the mucous membrane does completely cover the diameter of the vagina, similarly to a contiguous disc, serious complications are liable to arise. This is often due to the vagina's encompassing mucous membrane preventing menstrual blood from leaving the body. In most cases, however, the "hymen" cannot be "torn," and its presence does not require the application of any sort of aggression or physical destruction on the part of the partner. The girl's vagina will moisten sufficiently should she feel safe and stimulated in such a way that her muscles become relaxed. For the purposes of conducting safe and pleasurable sex, there is therefore no need for any such pain or destruction to occur. Indeed, it should not occur under any circumstances, including the first instance at which a girl experiences sexual penetration.

It is very important to examine the misconceptions surrounding virginity together with children and to prepare them to be able to try sex in a safe and relaxing environment. This is also important in ensuring that girls' first encounter with sex is not preceded and accompanied by the fear of experiencing pain and that they do not have to experience painful intercourse later on, either.

Abstaining from pre-marital sex forces girls to commit for life to a man whose sexual behaviour and attitude is unbeknownst to them. This makes them vulnerable and allows for the even wider spread of male-centric sexuality.

### **Abstinence and homosexuality**

Unfortunately, it is a common pedagogical approach to want to prevent children from knowing about homosexuality. According to this theory, learning about the existence of homosexuality and meeting homosexual people can pose a danger to children as it may deter

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

them from the heterosexual orientation that is deemed normal (i.e. heteronormativity). Such an approach prevents young people with a gay or lesbian sexual orientation from receiving help, thus subjecting them to violence and degradation. It causes guilt and anxiety, and can often lead to the violent suppression of their sexual orientation. It makes homophobia acceptable among their peers, too, which then leaves room for *bullying* and intimidation among children, which can lead to alienation and pose a serious physical danger to children who are homosexual or who are labelled as such.

Effective sex education must take a stance against homophobia, thus ensuring a safe space for children with a homosexual orientation both in sex education class and outside of it. It is equally important to take a critical stance towards violent porn with homosexual themes (see 2.2 *Porn industry and porn culture*).

### **Abstinence and masturbation**

According to the pedagogy of abstinence, masturbation is seen as an impure or downright harmful activity for both girls and boys, even though the real problems relating to sex are caused by prohibiting it.

If girls are prohibited from exploring their own vagina, cervix, and clitoris instead of being encouraged to do so, they are met with the message that only doctors and sexual partners can touch their genitalia. Due to the prohibition of physical self-awareness and masturbation, girls' autonomous sexual and reproductive rights are violated. It can often increase the risk of imparting a sense of disgust towards their own body and its natural functions (e.g. vaginal discharge, menstruation). They will not be able to recognise their own sexual needs, and since they are not even familiar with their own anatomy, they cannot become conscious of their own reproductive system and the rhythm of their cycle.

In the history of how we perceive sexuality, women's sexual desire and satisfaction are often portrayed as an inscrutable mystery in public discourse. On the other hand, screenplays for porn are centred around male climax. Therefore, lots of young people do not know about the organ of the female orgasm, namely, the clitoris. Moreover, contrary to widespread misconceptions concerning female climaxing, achieving an orgasm for women does not require any special talent; most women can easily reach orgasm through the stimulation of the clitoris (Hite, 2000). The notion that the female orgasm during penetrative sex can lead to ovulation, thus increasing the chances of pregnancy, is absolutely false. This myth serves the single function of preventing women from experiencing sexual pleasure.

Boys' masturbation may be more widely accepted, but it is still shrouded in secrecy and shame. In public opinion, it appears as a dirty but tolerated activity. Despite the general depiction of masturbation as a sinful or dirty activity, the method of causing sexual pleasure through the male genitalia is much more widely discussed and known. Therefore, the stigmatisation of masturbation holds fewer consequences for boys and men than for girls and women. A higher proportion of boys are familiar with their own genitalia, which means they are less vulnerable when it comes to reproductive activities.

The appearance of sexual fantasies and desires, getting to know the body and one's own physicality, as well as masturbating, are a natural part of the evolution of the autonomous self. Prohibiting these processes damages both one's connection to their own sexuality and their ability to connect to the other's sexuality as a partner.

However, sexual fantasies and desires must be differentiated from pornography, considering that the acts and scenes portrayed in porn are a result of industrial interests and trends. The porn industry heavily relies on teenagers' potential lack of knowledge (also caused by the teaching of abstinence), while the exploitation of their natural interests, fantasies, and

desires produces increasingly brutal and violent films. Open discussions about masturbation support boys in differentiating the sex portrayed in porn from sex based on reciprocity, intimacy, and exploring one another's bodies. It enables boys to talk to each other about sex in an honest and supportive way, while taking a stance opposite porn.

## **Bibliography**

Hite, S. (2000). *The Hite Report: A Nationwide Study of Female Sexuality* (A. Szász, Trans.).

Budapest: Magyar Könyvklub.

*Appendix to government order 110/2012 (VI. 4.)* (2012), (66), 10642. Accessed: 9 March

2019, source: <https://net.jogtar.hu/jogszabaly?docid=a1200110.kor>

Smith, M., Gertz, E., Alvarez, S. and Lurie, P. (2000). The content and accessibility of sex education information on the Internet. *Health Education and Behavior: The Official Publication of the Society for Public Health Education*, 27(6), 684–694.

Society for Adolescent Health and Medicine. (2017). Abstinence-only-until-marriage policies and programs: an updated position paper of the society for adolescent health and medicine. *The Journal of Adolescent Health: Official Publication of the Society for Adolescent Medicine*, 61(3), 400–403.

## **2.1 Gender roles - gender**

### **Introduction**

One of the foundations necessary for creating a culture surrounding sex that is based on equality is to question the hierarchical relationship between boys and girls set by traditional gender roles. In the following chapter, we discuss the differences between what society deems 'boy-like' and 'girly,' as well as the differences between manhood and womanhood. We will also examine the severe negative effects that emerge as a result of the enforcement of these binary norms on children. Examining gender roles is a key component of sex education, since these roles directly impact the attitudes children - and adults - have towards sex and the culture surrounding sex.

## Gender roles in school

Gender roles are what we call the system of rules and expectations that draws a stark contrast between boys and girls based on biological sex. This system places them within a socio-cultural framework in which they can only interact with each other in a hierarchical manner. Gender roles are essentially rooted in expectations and traditions at the expense of the individual's personal needs.

The assignment of gender roles starts at the point of birth, when shops offer mostly blue onesies for boys and mostly pink onesies for girls. The logic that boys' and girls' interests and ways of thinking are fundamentally and inherently different persists as they grow older. Girls are given dolls, miniature kitchens, and other toys that are less likely to inspire creativity or spatial orientation. Boys, on the other hand, are given "boy" toys (such as building blocks, Lego, and magnetic toys) that interactively require creativity and logical thinking. These toys are exciting while they also help with the development of applicable skills in any child. Another characteristic of boys' toys is that they are often violent, like most toy weapons that are made in cold, grey tones (more about this later). Therefore, tastes, ways of thinking, what counts as boy-like, and what counts as girly are determined from day one by a societal set of expectations that do not consider the child's own individual needs.

Accordingly, the rules that apply to boys and girls in school, received from peers and adults, are also starkly different. These rules for example dictate their dress code, what counts as entertainment, what is acceptable behaviour, and what subjects or sports boys and girls can excel at. Expectations regarding these roles are present in the course plan and in the extracurricular activities. Children are very rarely encouraged to choose a topic or a role model that goes against what is traditionally expected from boys or girls.<sup>2</sup> This is how boys tend to be inspired by heads of state, poets, and writers while girls must be content identifying with the role of a "famous" man's muse or wife.

The rigidity of the roles children have to conform to is clearly evidenced by how one of the most hurtful insults a boy can receive is being called girly, while girls are encouraged from all sides to be womanly as early as possible and to be attractive for men, which altogether suggests that their most significant value must be their attractiveness. **The fact that the adjective *girly* is a curse word while *boy-like* is synonymous with dominant and winning behaviours creates a strictly hierarchical relationship in children's socialisation and self-knowledge.<sup>3</sup> The opposite side to the female role that teaches one to give in and be quiet, gentle, and humble is the male role that teaches one to be loud, assertive, and aggressive. The appearance of violence in men is not only acceptable but also one of the cornerstones of the societal differences between boys and girls.** Girls learn as early as in kindergarten that if boys pull their hair, or cause pain, that it is a sign of a man's love. Meanwhile, boys are rewarded by their male comrades or peers for their oppressive or aggressive behaviour. One of the most challenging tasks of sex education in school is exploring, understanding, and dismantling the negative effects of these rules and expectations which emanate from gender roles.

---

<sup>2</sup> According to the results of the 2015 PISA test, in Hungary, there is a huge difference in the number of boys and girls who plan on having a career in the field of science (there are far fewer girls), even though their respective PISA test results show no significant difference. This also shows that the difference is not in the abilities boys and girls have but in the implicit and explicit expectations that they have to live up to (Ostorics, Szalay, Szepesi and Vadász, 2016).

<sup>3</sup> The issue is further complicated by the fact that if a girl is called a tomboy, that usually means that she is not attractive to her male peers and does not conform to the requirements of her gender's role.  
*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

## Children's image of themselves

Most people regard the roles assigned to boys and girls as if they were natural, inherent, and an ordinary part of life. Gender roles determine most aspects of one's life, including their communal, social, and love life, as well as their sexual and work relationships.

Gender roles are made up of behavioural and relationship patterns that we identify as manly (i.e. masculine) or womanly (i.e. feminine). Our expectations are adjusted according to how these patterns are identified. The behaviours associated with boys are demonstrations of dominance, toughness, strength, lack of emotion, logical comprehension, power, courage, and self-actualisation. Meanwhile, behaviours that girls are associated with include exhibitions of powerlessness, gentleness, caring, empathy, attentiveness, and emotions other than anger. If a child goes against these expectations – in the way they dress, how they behave, or the habits they have –, society reinforces and emphasises the importance of that child following the patterns listed above. Emphasising is often accompanied by a form of punishment, such as humiliating the child, using degrading language against them, grounding them, or even employing physical punishment.

Rebelling against gender roles often leads to being outcast from society or the community. Therefore, conforming to the system is one of the fundamental conditions that underpin children's social relationships. Adults regularly advise their children so that they might not experience marginalisation, being treated as a freak, and receive insults from their peers for being too boy-like as a girl or for being too girly as a boy. In doing this, adults often encourage children to change themselves enough so that they might be accepted by the community. Thus, the system of gender roles is a self-sustaining system, in which communities try to steer children (and adults) who are behavioural outliers towards the accepted norms, thereby smothering rebellion. This process severely constrains children's personal development, as they are trained from an early age to withhold certain emotions, follow a specific behavioural pattern, accept the system, and refrain from expressing criticism.

Society therefore serves as an omnipresent external observer that examines and evaluates the process of learning to fit in. At the same time, everyone has an internal observer, which serves as one's inner judge, or what we may call self-image – this is an inner voice, which reflects on one's emotions, behaviours, and can serve as a moral compass, or just simply as a guide for how someone would like to live and act. The internal observer however, changes and develops through learning, reassurance, and expectations of the community and society around the child. Gender roles and the vast amount of expectations society lays on all of us from the moment of birth are meant to internalize the external observer's judgement and deprecation, ultimately resulting in the silencing of the internal observer. This is how the internal observer becomes self-judgemental and self-deprecating. In this way, children's (and later adult's) both inner and external observers are effectively working on checking whether the child walks the line of allowed and prohibited behaviours and whether they comply with the assigned emotional roles. **In order to comply with the external observer, boys will adopt dominant forms of behaviour against girls, who will try to conform to the criteria of being girly by being gentle and quiet. Later, in an adult relationship, these sorts of dynamics could lead to dangerous forms of exploitation, which will seem normal to the partners due to them having internalized external expectations.**

However, when children show resistance towards their assigned gender roles, adults rarely attend to the emotional needs of children or try to help children figure out how their emotions relate to the context of a particular situation. Instead, they opt to focus on whether these emotions befit the gender of the child. Adults rarely try to understand whether the child's outrage is justified when the child is hurt or whether the child needs empathy if the child is suffering. Gender roles ingrain violent and dominating tools in men, thereby robbing boys of

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

the possibility of fully experiencing their emotions. Meanwhile, women are assigned the task of dealing with emotions other than anger. In conducting this task, women are expected to understand without criticism, to be pliant, and to be submissive. An example of this is the popular image of an idealised relationship, where the girl is looking for the problem in her own behaviour and attempts to calm the boy down even if he takes out his inner frustrations on the girl in the form of verbal or physical abuse. Forms of popular imagery akin to this are often cemented in individuals during their adolescence.

Therefore, in this highly gendered environment, the harmonized or even merged internal and external observers function to replace self-acceptance with critical self-assessment in complying with the set of criteria laid out by strict gender roles. What might seem as “low self-esteem” can originate precisely from a situation where the critical external observer has successfully overwritten the originally self-accepting inner observer in a child. Girls are especially affected since they are trained from birth to care more about their appearance than any other skill. Girls therefore start to view their bodies – and their entire being – from the perspective of the external observer very early on. This external observer is the ever-present male gaze.

This idea, as an example, is reflected in the characterisation of the ideal girl in movies who has perfect hair and skin and is always desirable and ready for sex. The portrayals of women emanating from advertisements distributed by the beauty and clothes industries as well as role models in pop culture all impart the message to girls that their body is constantly being observed. This ensures that they learn to see their body through the male gaze (serving as the external observer) once they reach adulthood. Through this process, girls are distanced and alienated from their own bodies, with their self-accepting internal observer completely silenced, giving way to the perennially critical internalised male gaze that is constantly looking for flaws.

Children’s self-image is ultimately moulded by society’s depiction of men and women being in stark opposition to one another. Men and women are portrayed as a dichotomy characterised by dominant-subordinate and rough-gentle counterparts. In order to fit in with the community of their peers, as well as to receive the approval of adults, children are forced to conform to the societal roles they are assigned, irrespective of their own needs and feelings.

## **Body image and the beauty industry**

Marketing aimed at manliness and womanliness exploits the expectations created by gender roles and profits from deepening the inequalities between men and women. This, as mentioned earlier, is illustrated well by the stark differences between children’s toys. In toy shops, the boy section mostly offers cold and aggression-inducing toys or logical games, whereas the girl section is pink and mostly offers toys that encourage caring (e.g. the crying and peeing doll) or maintaining a specific external appearance (e.g. make-up kits and dolls to dress). The message these toys send girls is that they will be accepted by society so long as they learn to care for another person while also remaining beautiful and desirable. Boys, on the other hand, receive the message that being a boy means demonstrating insensitivity as well as favouring aggression and rationality instead of emotions.

Besides toys that encourage caring or aggression, there is another toy that constrains sexual gender roles under even stricter rules: the increasingly sexualised Barbie-type dolls. The appearances of Barbie and Bratz dolls are shaped by the female – and male (see Ken) – beauty ideals of the day. Therefore, Bratz dolls of 2018 were put on the market with bigger butts,

slimmer waists, and smaller breasts, following the trends of the past few years.<sup>4</sup> Girls thus confront the set of expectations they will have to conform to as adults very early on. This sort of conforming primarily means transforming their appearance and bodies to fit the female ideal that happens to be in style. Thus, the observing male gaze is present in girls' toy boxes starting from an early age. This deeply embeds the idea that their bodies are an object similar to that of dolls merely serving the purpose of being desirable.

In order to ensure that girls keep trying to reach the expected and desired – but physically unattainable – body image, the advertisements of cosmetics companies constantly send the message that a girl's body (i.e. the female body) is a doll-like object that should indeed be transformed. Every single detail, starting from hair colour through to all forms of body hair and all the way to eye colour, should be transformed according to taste – male tastes, no less. An illustrative example of this is the issue of razors, of which you can buy a female and a male version, meaning you can get it in pink or blue. The female version is also often much more expensive than the male counterpart. A similar example is advertisements relating to male and female hair-removal, according to which body hair is one of two kinds. Based on the expectations on gender, it is “sexy” on a male body but ugly when seen on a female body, suggestive of carelessness and shabbiness.<sup>5</sup> The divide between the gentle and sensitive female role and the rough and macho male role is further deepened by products such as toothpaste in manly packaging, paper tissues in plastic packaging with princesses on them targeting girls and women as costumers. The absurdity in the overlap of gender roles and consumerism shows even more clearly when we come across objects like manly frying pans and girly dog waste bags.<sup>6</sup>

## **Gender roles in sex and relationships**

In relationships, the two gender roles are traditionally intended to complement each other. Therefore, the socially acceptable form of relationship is heterosexual, which is based on two distinct sexes and pre-determined gender roles: the girl acts in a “womanly” while the boy acts in a “manly” way. If the couple fail to visibly conform to heterosexual norms they may be outcast, mocked, or even encounter violence. Heterosexual relationships traditionally subordinate the woman sexually and isolate both parties from friends or community life. Once the relationship has sufficiently matured the couple proceed to bear offspring and start a nuclear family, involving a father, mother, and child or children. Therefore, childless couples and heterosexual couples who do not follow traditional heterosexual norms – perhaps simply by living in a community of their peers – are not considered authentic couples in society.<sup>7</sup>

In general, society views heterosexual sex as something that starts with penetration and ends with male orgasm. One of the reasons behind this is the practice (that we have already discussed) stems from how female sexuality is subordinated relative to male sexuality. The other reason can be found in the advancement of the porn industry (see 2.2 *Porn industry and*

---

<sup>4</sup> Dolls of this kind are very often built in a way that does not comply with the human anatomy. The length of their legs and width of their waists is for example quite simply physically impossible. Many dolls of this kind also have make-up and clothes that follow trends seen in porn.

<sup>5</sup> Therefore, in the majority of advertisements for razors, the leg being shaved is not hairy, not even in the ‘before’ shot.

<sup>6</sup> Although in the past few years, a wave of commercial initiatives can be seen to have counteracted such trends by aiming to make the beauty industry more equal, these initiatives still constrain the female body to the framework of shopping.

<sup>7</sup> As an example of how heterosexual norms are encouraged, one might consider how financial incentives, in the form of tax benefits or generous loans, are exclusively offered to heterosexual families to improve their quality of life.

*porn culture*). Sex that does not conform to the expectations of heterosexuality – meaning it is not exclusively about penetration and male orgasm – is often almost completely unknown to adolescents. Alternative understandings of sex therefore appear abnormal to adolescents and are subsequently not considered as “real sex.”

Public opinion about heterosexual gender roles deeply influences the general image of same-sex relationships. The recognisable roles that derive from heterosexual relationships rarely seem possible to override. These roles also appear when trying to make sense of homosexual relationships. “Who wears the pants in your relationship?” is a question that lesbians are frequently asked. This question is about figuring out how the structure of a homosexual relationship fits in with the framework of male-female relationships, where one party dictates and the other serves. Lesbian sex that is not centred around penetration is also often seen by public opinion as foreplay. On the other hand, sex between gay men is considered animalistic and understood only as a penetrative act.

Society punishes deviations from heterosexual norms with various retribution strategies. Gay men often receive the punishment and humiliation of being called “receivers”, meaning they are the subject of sexual penetration. This reinforces the norms of heterosexual sex: the man penetrates (makes the woman his own), and the woman is being penetrated (gives herself over to the man). In the case of lesbian women, a common practice of humiliation is to show them pictures of penises against their will. This type of punishment is based on the idea that girls are lesbian because “they haven’t been fucked well enough.” In practice this often means that they have not yet become the objects of violent and male-centric sex (see 2.3 *Rape culture*). Lesbian girls are often raped in order to correct their “deviation.” In some societies, this practice is not only legal but also strongly encouraged.

**The message that the dominant culture surrounding sex sends is therefore that hierarchical roles must be filled, and those who deviate from them deserve punishment. It is not uncommon, either, that homosexual couples follow these dominant relationship patterns and reproduce this hierarchical relationship without the differences in biological sex being present.**

The overawing pressure that gender roles place on children often serves as a precondition for them to ‘fit in.’ Understandably, children more often than not have doubts and reservations about the gender roles assigned to them is therefore to be entirely expected. As a harmful and increasingly frequent response to this, including in Hungary, is to regard children who have homosexual interests and non-heteronormative behaviours as if they were born in the wrong body. The principal objective here is to convince them that they need a different body of the opposite biological sex to conform with their otherwise abnormal interests and behaviours. These children often receive hormone treatment in order to comply with the expectations assigned to their gender.

According to this trend, girls who cannot identify with the media’s hypersexualised feminine ideals, who do not want to participate in heterosexual relationships, or who have an aversion towards their own breasts and genitalia, perhaps due to childhood sexual abuse, are in reality “boys inside.” Therefore, they are forced to undergo costly medical, cosmetic, or pharmaceutical interventions, which are hugely profitable for plastic surgeons and the pharmaceutical industry, in order to change their bodies. This way, children suffering from the expectations attached to their respective gender roles, which they cannot or do not want to conform to, often consider their bodies as wrong and as obstacles preventing them from becoming their “true self.” Under these precise conditions do children frequently undergo operations that are damaging to their health.

## Contraception

Since gender roles influence every aspect of social life, they rather expectedly effect the issue of contraception, too. Since society traditionally places women in the position of the “receiver,” the one who is “subordinated,” and “to be fertilised,” (i.e. in a passive position) the issue of contraception is mostly considered to be their task and responsibility as well. Biological differences (the possibility of getting pregnant) may well justify girls having to actively pay attention to contraception and preventing sexually transmitted diseases, therefore contraception might seem as a domain that belongs to women’s expertise. However, as we will discuss it in the chapter *Birth control and abortion*, this responsibility does not necessarily go hand in hand with the possibility of free choice.

## Gender roles and rape

The differences listed above appear in boys’ and girls’ relation to each other and to violence as well.

For boys, dancing and singing become increasingly embarrassing during the process of becoming a man. Displaying power and physical aptitude increasingly comes to be expected of them. Under these conditions sport competitions and results turn into status symbols. Adults respond increasingly strictly to boys’ weaknesses and physical embraces disappear from boys’ friendships. Their guide to establishing sexual relationships with girls primarily comes from porn, where they see violent and male-centric sex that punishes women (see 2.2 *Porn industry and porn culture*). Girls’ appearances are sexualised as early as in primary school, while makeup trends and dieting become central topics of conversation and internal deliberation. As a consequence of this, girls do not question whether boys have a right to force them to have sex. They are alienated from their bodies, which in turn increasingly precludes them from experiencing pleasure.

Girls are taught from birth to conform to a system in which the violence committed against them is the norm. Sexual harassment becomes a part of their everyday life. Moreover, they are made responsible for domestic violence committed against them both in their personal relationships and on an institutional level. In Hungary, the number of rape cases in which the verdict is made without the further humiliation of the victim and systematic victim-blaming is depressingly low (Stummer and Stummer, 2016). It is no surprise, then, that girls who are victims of rape never, or only years later, press charges.

Girls are faced with institutional exploitation early on, too. They will earn less in the same field when compared to men. Lots of women will get low-paying jobs that are deemed “womanly,” yet still require of them complete personal and professional dedication. It is proven that women work more for the same salary that men work for, which is true for fields connected to social wellbeing as well, such as educators, nurses, and school nurses<sup>8</sup>. However, when women find themselves in a vulnerable situation – either as single mothers due to an illness or because they have to take care of their relatives –, they are left alone in the healthcare system, for the maintenance of which they are predominantly responsible.

At an early age, girls often witness women being left alone with the responsibility of providing for their children and parents following a divorce. It is not uncommon that they care for an ex-partner’s child or parents as well.

For young girls in a vulnerable financial position, society offers the option of an idealised “sugar daddy”-type relationship. This is a form of prostitution, where girls are

---

<sup>8</sup> [https://ec.europa.eu/eurostat/statistics-explained/index.php/Gender\\_pay\\_gap\\_statistics](https://ec.europa.eu/eurostat/statistics-explained/index.php/Gender_pay_gap_statistics)  
*Turn Me On – Sexual education for equality-based sexual relationships – Teachers’ manual*

circumstantially pressured to offer sexual services in exchange for their tuition, cash, or other goods. These young women often have to face the fact that unless they have a family background renders education or work demonstrably accessible, they are forced into relationships where their role is to serve richer men who have more power than they do.

Boys learn that sex is obtainable by establishing dominant power relations with respect to girls, even if that means using force against them. They see their relationships as perpetual power struggles. Society teaches boys early on that their role in the family is to be the dominating man. Later, they take on the role of the father who abuses his privileges and has the family submit to him. Movies where machoness and the image of paternal and dominant men are idealised play a significant part in encouraging these behaviours. Institutions that respect men's jobs more and offer more substantial financial recognition for them are similarly responsible for maintaining the system.

### **Criticism of gender roles in sex education workshops**

Since expectations concerning boy-like and girly behaviours are embedded in our sex lives, exploring and dismantling them must be a constant part of discussions about sex. In order to do this, it is crucial to question the boys' position of power, to empower girls, and to talk about the effects of porn in a critical and child-centric way.

The role of adults in sex education is to remove the taboos concerning adolescents' sexuality and provide a space for discussing questions relating to sex and one's sexuality together. One fundamental question, for example, is whether girls want the same amount of sex as boys do. When discussing this question, you should pay due regard to girls' sexual interest as something that is natural and valid on its own, not just when viewed in accordance with male sexuality; and ensure that these interests vary according to every individual. This will encourage girls to determine their own sexuality independently of what boys – and later, men – expect. You can do the same in the case of boys, too. Allow boys to explore their own needs and curiosity, while encouraging them to question the widespread assumption that “boys always want sex.”

It is important to talk about the expectations and roles that characterise the way children think about sex and about themselves. It is always worth naming and differentiating between the expectations that are directed at boys and girls. Double standards and the injustices stemming from them must always be made visible, questioned, and reflected upon. By doing so, the role that power dynamics have in sexual relationships can be uncovered.

Inequalities in positions of power, especially where the woman is subordinate, often comes up as a topic in discussions with children. They often bring up notions that they learned from adults and the culture surrounding sex regarding the frigid and tyrannical anti-feminine woman who deprives her partner of sex, or the “limp-dick” man who cannot get what he is due. **In such cases, you can point out that boys are socialised so that they believe sex is their due while girls are socialised so that they believe they owe sex to boys. Due to these patterns it can be extremely difficult to realise equality in sexual relationships.** While girls learn to understand their needs, desires, and sexuality exclusively in connection with their partner and men's desires and sexuality, boys inherit more and more power as they get older. One ought to encourage boys not to abuse this power and reassure girls that it is not abuse if they refuse to serve boys' sexual needs and that they have the right to say no. It is also important to reassure girls that even if they say no to penetrative sex, they are not obligated to orally satisfy their partner. Emphasise it to both boys and girls that pressuring – be it begging or placing the girl's hand on the penis – can in no form be a part of sex that is based on equality. It is also important for girls to hear that their orgasm is an important part of sex.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

Girls and boys must get equal chances to speak, even if that might mean that girls get more clock time. You must be prepared for girls to find it more difficult to express themselves since they are not used to anybody asking them about their own needs. It is crucial that girls' viewpoints are considered with as much gravity as boys' viewpoints are. To ensure this, it is advised to form separate groups for boys and girls when discussing certain topics. Dismantling taboos around sex may lead to boys reacting by attempting to be in the limelight as they usually have more knowledge that they gained from porn. In such cases, you can remind them that girls' opinions and experiences are just as important as theirs.

Dismantling gender roles is a crucial part of sex education since the roles we are assigned affect every aspect of our lives. Adults are just as much a part of this system as children are, so, it is important that you treat yourself with as much empathy as you treat the children during the workshops, even if that comes with inconveniences.

## **Bibliography**

Ostorics, L., Szalay, B., Szepesi, I. and Vadász, C. (2016). *PISA 2015 - Összefoglaló jelentés*

[Comprehensive report]. Budapest: Educational Authority. Accessed: 9 March 2019, source:

**[https://www.oktatas.hu/pub\\_bin/dload/kozoktatas/nemzetkozi\\_meresek/pisa/PISA2015\\_osszefoglalo\\_jelentes.pdf](https://www.oktatas.hu/pub_bin/dload/kozoktatas/nemzetkozi_meresek/pisa/PISA2015_osszefoglalo_jelentes.pdf)**

Stummer, V. and Stummer, A. (2014). *Bíróságok monitorozása a párkapcsolati erőszakkal*

*érintett esetek kezelésében.* [Monitoring courts in how they treat cases that involve domestic abuse.] Accessed: 9 March 2019, source: PATENT Association website:

**<http://mek.oszk.hu/16200/16206/16206.pdf>**

## **2.2 Porn industry and porn culture**

### **Introduction**

In shaping gender roles, the culture surrounding sex has a huge significance, and so does today's number one tool of "sex education," namely, porn. In the following chapter, we will examine the effects porn and the violence communicated by porn have on the sexuality of today's youth.

## The presence of porn in schools

Over the course of our sessions, misconceptions and sexual fantasies, both real and inspired by external influences coming from porn, regularly surfaced. Since in school or at home, there is often no mention of a natural, healthy interest in sexuality, the number one tool adolescents have for sex education is porn.

Adolescents first encounter porn at the average age of 11 (Dines, 2010). Furthermore, due to pop-up windows containing pornographic content and the spread of smartphones and tablets, they access porn even earlier. By the age of 15 or 16, almost all boys are regular consumers of porn, not only at home, but occasionally in school, too, on their smartphones under the desk for example.

The situation is entirely different with girls. They usually first encounter porn through one of their male classmates, an acquaintance, or a family member. It is not uncommon in schools that boys, in order to provoke or “test” the girls, show them porn scenes showcasing acts in which women are humiliated or abused, against the girls’ will. In such cases, girls are seemingly forced into a position where they have to make a decision, meaning that they either voice their disgust and fear or, in order to appeal to boys, they accept that they not only have to watch porn but also enjoy what they see. This is called internalisation, which means that expectations are forced to become a part of our personality/behaviour.

Since the majority of adults are not critical towards porn and are either not familiar with the contents of today’s porn sites or are regular users themselves, the questions children ask regarding what they saw in porn often remain unanswered or they get answers that mislead them. Adults therefore regularly fail to caution them that what they see in porn is not equality-based sex, and that it can be dangerous to them.

Therefore, we find it extremely important that adults be aware of the effects of porn as well. In this handbook, we dedicate special attention to the porn industry since this is the industry that profits precisely off of establishing a hierarchy between boys and girls at a stage of early development in children, determining their sexual behaviour and desires so that by the time they are adults, women are vulnerable to men’s sexual needs.

## How the porn industry works

According to estimates, a third of the internet is made up of pornography (Dines, 2010, “Things are looking up in America’s porn industry,” 2015). The close to hundred-billion-dollar-industry is surrounded by lots of misconceptions due to the fact that most of the retained earnings are spent not on production, but on dissemination, with the purpose of making porn popular and widely accepted.

One such misconception is that the porn industry is a natural manifestation of human sexuality, part of a sexual revolution, the perfect liberation of our fantasies. In reality, one of the driving forces of the porn industry is to artificially make a product out of sexuality and sexual acts. By doing so, it uses sex and the people participating in it as objects – as integral parts of the product. Instead of liberation, porn in fact settles adolescents into a culture surrounding sex that is founded on aggression and inequality. The huge profit produced by the porn industry allows those few companies<sup>9</sup> that are in a monopolising position in porn

---

<sup>9</sup> The firm called Mindgeek operates the biggest porn sites, such as *Pornhub*, *RedTube*, *YouPorn*, and several porn production companies, too, such as *Brazzers*. The subscription-based TV cable channel called iN DEMAND, which also broadcasts porn films, is owned by the company, Time Warner. The same company owns HBO, which is also used to promote porn films with the help of documentaries that portray the porn industry in a positive light (Dines, 2010).

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

production to have a significant role in the law-making connected to the industry. Consequently, it is clearly apparent that the companies responsible for maintaining the porn industry not only bring about the possibility of putting “the liberation of sexual fantasies” within reach for adults, but also have a much wider scope of effects.

An excellent example of this is how widespread the category of “teen porn” is. In this category, an adult man initiates sexual relations with a much younger girl – who sometimes looks even younger than a teenager. Even though in western societies, the sexual abuse of minors and paedophilia in general are both publicly deplored and defined as a crime in legal terms, the products of the porn industry are themselves still exempt from the consequences of both moral and legal assessment and reproach.

Referring to the basic human right to free speech, the Free Speech Coalition consistently attacks child protection laws in the United States of America that would make using teenage girls or young women who look like teenagers in porn production impossible. The coalition succeeded in making sure that actors who look younger than 18 can be shown in porn (*Ashcroft v. Free Speech Coalition (Syllabus)*, 2002). After years of lobbying and investments, in 2018, the coalition also won a case ensuring that it would not be compulsory to register the participants’ age at the shoots.

Teen porn – in which young girls and adult men participate – strengthens society’s idea that it is appropriate for an adult man to sexualise a teenage girl, portraying her as a possible sexual partner. This type of porn sends the message that sexualising little girls is acceptable, even if the man’s sexual desire stems from the very fact that the girl is only a teenager and is dependent on him. This not only deepens the inequalities between boys and girls as well as men and women, but also puts young girls at serious risks.

One of the main goals of the porn industry is to make itself accessible for both teenage girls and boys as soon as they start being interested in sex and their explorations and sexual self-awareness begin. Various technological developments have been subject to substantial investments from the companies previously mentioned. These developments promote the consumption of porn through invasive pop-up windows with pornographic content, while ensuring that porn is both freely and anonymously accessible via most ordinary devices. These developments are all therefore steps that serve these companies’ interests by steering the porn industry’s main target audience, namely young boys, to porn sites (Gross, 2010).

## **What does porn portray and how are porn films made?**

(Disturbing content.)

In order to find the biggest porn sites, there is no need to know their names; anyone who searches the terms *sex* or *porn* will find these sites in the top results. What counts as ordinary, widely accepted porn today displays acts that belonged to the *hardcore porn* category in the early 2000s. Upon first opening porn sites, the following scenes appear automatically:

- suffocation with a penis until the woman’s gag reflex activates,
- simultaneous anal and vaginal penetration,
- anal penetration by two penises at the same time,
- oral penetration directly after anal penetration without any washing,
- five men simultaneously ejaculating onto a kneeling woman’s face.

In these scenes, it is not surprising that women are regularly hit, called sluts, their hair is pulled, and they are held down and humiliated. The women appearing in the films are subject to similar humiliation before and after the shoot as well.

The most popular affairs portrayed in porn are student-teacher, stepfather-stepdaughter, boss-employee, and rich-poor relationships. This means affairs that involve the abuse of power in some shape or form. Therefore, *teen* has been one of the most searched for terms on porn sites, including gay male porn, too.<sup>10</sup> Besides displaying abuses of power through social as well as age differences, abusive power dynamics also appear in language that is riddled with racism. Here are some examples of how the titles of porn films contain references to the abuse of power:

Title of the film <sup>11</sup>	Message of the film
<i>Giving it hard to the dumb schoolgirl pussy</i>	A presumably older men, through his power and strength, forces an inexperienced schoolgirl in her teens into having sexual relations with him.
<i>Tiny Asian ass nailed hard</i>	A young girl of Asian origins is forced to have hardcore anal sex.
<i>Nigga girl sucking three enormous white cocks</i>	A black woman is forced into a subordinate position by three white men, forcing their penises into her mouth.
<i>Sucking dick for good money</i>	A woman in a vulnerable financial situation is forced to orally stimulate a man's penis.

So, porn sites consciously use oppressive and hate-inducing language in order to have it reach its consumers. Porn showcases pressing social differences as sexual fetishes, something to be desired, thus sending the message that hatred and violence are acceptable as long as they take place behind closed doors, as a part of sexuality. This is how curiosity towards sexuality gets mixed up with violence, causing serious psychological damage in the consumer. It is important to emphasise that since our society normalises heterosexual relationships that are founded on the inequality between men and women, the violent visual and linguistic structure that porn uses poses an especial threat to women. Violence against women has become a generally accepted part of porn culture that is also a dominant part of our sexuality.

Violence has become a regular part of the film production process, too, even if it is not shown in the film itself. The majority of actors are young women in difficult financial situations, most of whom were a victim of sexual abuse as a child. These girls are employed by their managers or producers for as long as their bodies are not worn out or up until they cannot take it any longer mentally. It is a trend that they are then dropped after some physical or mental breakdown. Women who work in the industry often suffer from chlamydia and gonorrhoea infections affecting their anus, throat, vagina or eyes, from infections originating from faeces getting into the throat, from the ageing of the anus and the HIV infection of the eyes. Women used in prostitution and the porn industry suffer in greater numbers from posttraumatic stress disorder than war veterans (Jamieson and Kate, 2017; Lewis Herman, 2011). Drug and alcohol addiction is almost generally applicable to all of them. Therefore,

<sup>10</sup> In 2018, one of the most searched terms was *daddy*.

<sup>11</sup> These titles are typical examples of movies featured on popular porn sites. There is an abundance of films with the same or similar titles, so they are not out-of-the-ordinary instances but very typical examples. *Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

pornography both carries out and promotes violence against women, while also including the sexual abuse of children, as well as racial hate speech in its contents.

### **The message porn sends about sex**

The general message porn sends about sex can be summed up by the following:

- Women are always enthusiastic and ready for sex.
- Sex is about performance (the biggest, the longest, the hardest etc.).
- Sex is a power relationship.
- Power relationships can be sexualised.
- In sex, the female body is a tool for the man to reach orgasm, therefore, like an object, it is normal if the body gets injured in the process.
- The main goal of sex is to satisfy men.

### **BDSM**

BDSM<sup>12</sup> is the abbreviation of bondage, dominance, sadism (finding pleasure in pain), and masochism (enjoying being degraded and vulnerable), which is one of the most common themes on porn sites and in erotic novels. In such relationships, the dominant party uses various torture methods (bondage, whipping, burning, electroshock) in order to exert power over the other who is being submissive.

BDSM has a key role in shaping the culture surrounding sex as well as sex education. This is because BDSM plays a prominent role in the popular culture pertaining to young people. Children receive numerous explanations about how finding pleasure in carrying out and receiving torture is normal so long as it is portrayed as an individual's choice. In the porn industry, this appears as one of the essential and primary elements of sexual tastes. A similarly harmful and dangerous belief for children is to consider violence as *sexy* in some cases, and that a significant power imbalance is acceptable in sexual relations so long as the subordinated party agrees to the violence.

### **The effect of porn on sexuality and violence**

The expanding porn industry has an increasing role in shaping society, which includes the expectations of today's young generation about what sex is and where violence begins.

The porn industry initiates boys into the role of men – the point of which is that they are in a position of power and have a right to incite violence in order to get what they want – by mixing arousal with images of sexual assault and physical pain. This way, it simultaneously causes desire and disgust, excitement and shame. It exposes children to an eroticised violence which they have no opportunity to process with the help of adults, considering that porn, just like sex, is a taboo topic in most adult-child relationships. And the same eroticised violence teaches girls that sex and their physical and mental well-being, autonomy, and self-assertion cannot co-exist.

Eroticising violence and the abuse of power makes this violence and abuse invisible, and by doing so, it teaches us that violence is a normal part of sexual relations. For the image of a suffocating woman to lead to orgasm and not protestation, the viewer has to keep a huge

---

<sup>12</sup>The English acronym: *bondage, discipline, domination, submission, sadism and masochism*.  
*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

emotional distance from what they see, i.e. the victim of the violence. Consuming porn very efficiently and quickly desensitises viewers to violence. This process of desensitisation causes almost irreversible damage in one's ability to feel empathy and intimacy toward others.

One of the results of the same process is that after a while, the same content does not evoke the viewer's stimulation threshold when masturbating, which means that newer and more exciting stimuli are needed. The merciless structure of porn sites is premeditated: it leads viewers towards porn with increasingly brutal and violent content by using algorithms and marketing strategies that consciously push the stimulation threshold further and further out.

It is not surprising then that many young men experience that they cannot get an erection by anything other than porn (Dines, 2010). During sex, they often need to think of scenes from porn in order to reach orgasm. At the same time, more and more young women end up at emergency units with anal injuries due to their partners expecting them to replay what they saw in porn.

It is a proven fact that in boys, porn increases aggression and dominant behaviours, normalises the use of coercion and violence, decreases empathy towards victims of sexual assault, and forms a negative attitude towards women as well as dissatisfaction with the looks and "performance" of their female partners (Tandon, 2018). With girls, wanting to achieve a "porn-like" appearance causes body image and eating disorders, a strong compulsion to be accepted, and internalised objectification, despite the fact that many of them experience violence as a consequence of porn's wide-reaching influence.

## **Porn culture**

Another result of desensitisation, the influence of the industry, and women's roles in society is that the advertising, music, film, and beauty industries use increasingly pornographic content for marketing purposes. This further normalises the hypersexualised hierarchical relationships that exist between men and women. This is what we call porn culture.

In porn culture, boys, even before they learn to speak, are surrounded by images of women who seem like they are offering themselves to the men looking at them. Due to the cultural effects of the porn industry, children are exposed to hypersexualised content in public spaces, the media, and most fields of culture. Examples of this include teenager-like underwear models in a "sexy" position in the underwear section, the commercial imagery depicting hamburgers with female bodies, or the advertisement of erotic massage salons. All these strengthen the belief in children that sex is an object or service that can be purchased, and that desirability is a state of being that must always be maintained. Children do not even need to visit porn sites in order to see this type of content. They are forced into the porn culture surrounding them even if they are not, strictly-speaking, consumers of porn, and their needs and habits will likely conform to this culture's norms. Therefore, the advice, 'if you don't like porn, don't watch it,' is as helpful as advising those suffering from air pollution to stop breathing.

## **The effects of porn on online communities**

As the years go by, the social and romantic life of the younger generation takes place more and more over chat, social media, and photo sending applications. The companies developing and operating these applications use strategies similar to the ones used by the porn industry to keep the consumers close. In fact, their financial interests are often connected to

porn production companies (*Exposing the serious porn problem on popular social media platforms*; 2018).

One of the ways in which teenagers ask each other out or start relationships is through sexting or sex chatting. The biggest danger of this, besides the written sexual content, emerges as a consequence of the sexually explicit photos and videos they send to each other of themselves, which adults can in-turn use as child pornography. It is a common trend that boys and adult men take advantage of girls by sending pictures of their penises to the girls as part of asking them out and/or pressuring them into sending naked pictures of themselves, too. The photos of these girls, besides getting back to the companies developing and maintaining the applications, often make their rounds in entire classrooms, later getting out of private chat conversations and into group chats or even onto the wider internet.

It is also a common practice that boys convince their girlfriends to film themselves having sex in an attempt to imitate porn. The reason why girls agree can be found in the internalised expectations which make them feel like they are a “good girlfriend” only if they satisfy their partner’s sexual requests. Similarly, a common practice after breaking up is for boys and men to publish the videos and photos procured over the course of the relationship (this is called revenge-porn), or even threaten to send the photos and videos to revenge porn sites created specifically for this reason (Rényi; 2018).

Just as violent acts and behaviours are both taught by porn to teenagers and normalised in adults, violence also regularly takes place in the virtual world. This is why it is important to pay attention to online contents accessible on the internet, too, and not regard them as any less a part of reality, since teenagers often start their relationships in this virtual sphere.

## **Criticism of porn as a part of sex education**

It is almost inevitable that children encounter porn early on: either due to the industry’s aggressive expansion detailed above or because of the culture surrounding sex taking over homes and schools. Whatever platform children first encounter porn on, it is likely that this happens long before they have the opportunity to undertake their own sexual experiences or educational facilities or parents anticipate the need for sex education.

Therefore, it is important to acknowledge that porn has essentially taken over the role of sex education. It is only after understanding and accepting this that we can talk about sex with children. Sex education that is aimed at young people developing a healthy sex life and well-being that is based on equality must be actively placed opposite the porn industry and the harmful messages communicated through porn.

The following tools, among others, can be used for this:

- Drawing attention to the power imbalances visible in porn and connecting the abuse of power with violence, both in theory and in practice.
- Recognising and calling out violence in porn, with special attention to the position children and women occupy.
- Taking a moral stand against violence.
- Sensitising people to violence by naming the victim and the perpetrator.
- Making the operation of the industry clear and understandable. Drawing attention to how the system is aimed at ensuring young people consume more and more.
- Forming an attitude that is critical towards the media.
- Recognising marketing goals and techniques as well as questioning whether it is really their own desires that drive their porn consumption.
- Differentiating cultural influences in a wider sense from fantasies that have inner motivation.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

- Decreasing the pressure on boys to perform.
- Decreasing the pressure on girls to conform.
- Contesting boys' feelings of sexual entitlement and questioning the idea that sex is simply their right.
- Increasing girls' feelings of sexual entitlement and reassuring them that they are not at all obligated to do what the boys expect them to.
- Representing equality-based principles.

Considering that porn culture influences children from their birth, it is important to start having conversations about porn as early as possible and to continue to bring it up with each age group. This is especially important between the ages of 8 and 9 when they are on the verge of engaging with interests in physical intimacy, as well as between the ages of 14 and 15, since this is the average age when teenagers start having sex regularly. Special attention must be dedicated to drawing children's attention to the short- and long-term dangers of taking photos and videos with sexual contents.

### **Details about the porn industry**

- One-third of the internet is made up of porn ("What's the worth of the global porn industry?"; 2018).
- About 20% of internet porn is sexual abuse against children (An overview of the issue, 2019).
- 43% of overall internet users watch pornographic content (The internet porn "epidemic," 2010).
- 25% of internet searches are connected to porn (Live presentations, 2019).
- Porn is a 97-billion-dollar industry ("Things are looking up in America's porn industry," 2015).
- The main target audience of the industry is boys between the ages of 12 and 17 (eChildhood; 2016a).
- The average age when boys start consuming porn is globally between the ages of 9 and 11 (eChildhood; 2016b).
- Every tenth 12-13-year-old is worried about being addicted to porn (Martellozzo, E. and Monaghan, A., 2018).
- Minors watching porn are more likely to participate in making videos with sexual contents themselves than their peers (NSPCC; 2019).
- 7 out of 10 children have seen online porn against their will (eChildhood; 2016b).
- A content-based analysis of porn scenes deemed the best shows that close to 90% of them contain aggressive acts in which 70% of perpetrators are men and almost 95% of victims are women (Hald, Malamuth, and Yuen, 2010).
- In the porn industry, women are used for an average of 3 months before they are dropped (Bauer and Gradus, 2015).
- The most searched word on Pornhub in 2015 was *teen* (Pornhub's 2015 year in review – Pornhub insights, 2016).

### **Bibliography**

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

An overview of the issue. (n. d.). Accessed on 2 April 2019, source:

<https://fightthenewdrug.org/porn-problem-on-social-media/> Fight the New Drug  
website: <https://fightthenewdrug.org/overview/>

Ashcroft v. Free Speech Coalition (Syllabus), 535 U.S. 234 (U.S. Supreme Court 2002).

Bauer, J. and Gradus, R. (2015). *Hot Girls Wanted*. Netflix.

Dines, G. (2010). *Pornland: how porn has hijacked our sexuality*. Boston: Beacon.

eChildhood. (2016). *The facts - Here are the facts on how #PornHarmsKids*. Accessed: 9  
March 2019, source: [https://www.echildhood.org/the\\_facts](https://www.echildhood.org/the_facts)

Exposing the serious porn problem on popular social media platforms. (2018). Accessed on 9  
March 2019, source: <https://fightthenewdrug.org/porn-problem-on-social-media/>

Gross, D. (2010). In the tech world, porn quietly leads the way. *CNN*. Accessed: 9 March  
2019., source: <http://edition.cnn.com/2010/TECH/04/23/porn.technology/index.html>

Hald, G. M., Malamuth, N. M. and Yuen, C. (2010). Pornography and attitudes supporting  
violence against women: revisiting the relationship in nonexperimental studies.  
*Aggressive Behavior*, 36(1), 14–20.

Jamieson, G. and Kate, M.-A. (2017). A soldier and a sex worker walk into a therapist's  
office. Who's more likely to have PTSD? *The Conversation*. Accessed: 9 March 2019.,  
source: <http://theconversation.com/a-soldier-and-a-sex-worker-walk-into-a-therapists-office-whos-more-likely-to-have-ptsd-71464>

Lewis Herman, J. (2011). *Trauma and Recovery. The Aftermath of Violence - from Domestic  
Abuse to Political Terror*. (Trans. G. Kuszing). Budapest: Háttér - NANE Women's  
Rights Association.

Live presentations. (n. d.). Accessed on 2 April 2019, source:

<https://fightthenewdrug.org/porn-problem-on-social-media/> Fight the New Drug  
website: <https://fightthenewdrug.org/live-presentations/>

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

Tandon, N. (2015). *Cyber violence against women and girls. A world-wide wake-up call.*

Retrieved 2019 May 22 from

[http://www.unwomen.org/~media/headquarters/attachments/sections/library/publications/2015/cyber\\_violence\\_gender%20report.pdf?v=1&d=20150924T154259](http://www.unwomen.org/~media/headquarters/attachments/sections/library/publications/2015/cyber_violence_gender%20report.pdf?v=1&d=20150924T154259)

## 2.3 Rape culture

### Introduction

Porn culture, as stated in the previous chapter, is one of the tools used to normalise violence against women and children. However, it is not the only tool of strengthening men's position of power. In our culture, rape is often considered to be an ordinary part of a woman's life. As a consequence of this, it takes years, maybe even decades for lots of women to understand that what happened to them was an act of violence. Due to the systemic normalisation of violence against women and children, rape is not only a common experience for women, but in a paradoxical way it is also one of the taboos surrounding sex. In the following chapter, we will examine how rape became one of the fundamental elements of our culture and how this affects children's sexual interests.

### The role of women and men in rape culture

In schools, rape is talked about more and more, and it is also increasingly present in the media. It is important that professionals who are in charge of sex education classes learn about the concept of rape culture because it provides the background for many other topics, such as sexual harassment and violence, the hierarchy between girls and boys, and the exceptional popularity of porn (see 2.1 *Gender – gender roles* and 2.2 *Porn industry and porn culture*). It is because of rape culture that girls have to be taught how to be careful with boys on the street or in a party, since they are potential victims. Through learning about rape culture, we get a better understanding of the numerous cases of sexual violence we hear about with increasing regularity.

Rape culture is the name of the environment and societal approach in which rape is a normalised and tolerated occurrence. According to data by the World Health Organisation (WHO), 35% of women become victims of sexual violence in their lifetime, with the perpetrator often being a partner (García-Moreno et al., 2013, p. 2). However, we can presume that there are even more victims than that. Numerous forms of rape are not considered violence, neither from a cultural nor from a legal point of view. Therefore, lots of cases are not reported and thus remain invisible to statistics (García-Moreno et al., 2013).

Rape is considered to be one of the forms of violence against women. Violence against women as a specific form of violence and as an infringement upon women's rights started being used as an independent concept by organisations and regulations in law-making from the 1990s onward (Johnsson-Latham, 2007, p. 24). An increasing number of institutions and organisations deal with the issues of violence against women and women's equality. However,

they often focus exclusively on women, even though a crucial part of discussions about violence against women involves talking about perpetrators.

We know from reports of rape and from studies dealing with the topic that in the majority of rape cases, the perpetrators are men (Breiding, Chen, and Walters, 2013; WHO, 2003; Horváth, 2012, p. 7). The reason for this is not the behaviours stemming from biological attributes but the fact that in the current social order, men occupy a position of power. Patriarchal violence is one of the tools for maintaining this position of power. Even though we do not go into detail about the various forms of violence or the reasons behind them in this manual, it is important that analysing the differences in power be a guideline in sex education.

**Rape culture is what we call the social order in which women live under threat of violence while social practice acquits male perpetrators by assigning the responsibility of preventing violence to women. One of the cornerstones of rape culture is the misconception that men are unable – and if they were not, it still would not be their responsibility – to prevent committing violence. Therefore, women and girls must avoid any type of behaviour that could trigger violence.**

The fact that rape is accepted is also confirmed by what people constitute as rape. According to a 2016 Hungarian survey, 47% of respondents consider non-consensual sex acceptable so long as one party is drunk, wears provocative clothes, willingly went home with someone, feels groggy, or simply does not definitively say no (European Union, 2016, p. 3).

### **The role of male and female socialisation in rape culture**

Sexualisation and objectification that normalise and make grounds for rape are an unavoidable part of our lives starting at an early age (WHO, 2003). It is present in the media, in music, the games played at camp, as well as holiday traditions. Male supremacy and entitlement are founded in childhood by male socialisation. The fact that male and female sexuality are treated as different contributes to male supremacy and rape culture.

It can be observed as early as in nursery school that boys think they have power over girls' bodies (e.g. they hold them down or pull their panties down). In our culture, girls' sexuality is secondary, submissive, and passive. Girls receive the message from numerous sources that they have to wait for boys to decide, and if the boy does choose them, the girl must be happy, even if the boy should approach them in a violent manner (e.g. girls are often told that "he pulls your hair because he is in love with you"). As a consequence of this, girls' decision-making in love and sex is restricted to those instances when a boy has already decided that he is sexually interested in a girl; they can only say yes or no to that boy, even if "no" is often not taken seriously by him.

The role of boys in rape culture can be described as such: boys are always thinking about sex, it is accepted that they want extreme and violent things, and the best case scenario is that they respect a girl's decision to say no (see 2.2 *Porn industry and porn culture*). In rape culture, men are entitled to have sex. Porn and prostitution maintain this entitlement – men can use a woman whenever they so desire. Moreover, they can do so in a way that she has to give over complete control to the man paying her. Porn and the sex industry communicate the message to girls that they must tolerate severe violence, and in fact, they must want it, in order to be desirable partners.

**Therefore, rape culture has extremely damaging effects on sexuality. It robs girls of the ability to express and form their own needs, and they live under constant threat of violence, i.e. they know from childhood that they have to be afraid on the street. Such a culture also places enormous pressure on boys to conform to masculine expectations, and it influences their sexual needs. Moreover, it prevents boys from forming true emotional**

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

**connections and intimacy, while also preventing their sexuality from developing in a healthy way.**

### **About the biological explanation provided regarding violence**

Committing violence is often explained, even by psychological books, by the idea that men have more of a biological urge to have sex than women do, and they simply cannot control themselves. This explanation is eerily similar to when it is said about blacks or gypsies that stealing is in their genes, with the notable difference that the aim in the latter case is discrimination against said groups, while in the case of male sexuality, the argument is used to absolve men. According to our observations with groups of teenage boys, they do believe this misconception and accept that they have no control over their acts in sex, no questions asked. This misleads boys and prevents their healthy individual sexual development. This explanation also serves as a good example of how the responsibility that comes with sex is assigned to girls as early as adolescents. Girls often express that they do not believe that boys want more sex than they do. However, it is a fact that boys do have more sex as it comes with fewer risks for them – both biologically and socially –, which also means fewer responsibilities.

### **Power relationships and rape**

Sexual violence is fundamentally about exercising power (see 2.2 *Porn industry and porn culture*). In connection with rape, an aspect of analysis that often resurfaces is what the victims have in common. In most cases, it is that they are subordinated and vulnerable to someone above them who is in a position of power. Sexual abuse against children is also committed by adult men in 90-96% of the cases (NANE Women's Rights Association, 2016; NSVRC, 2012). In such cases, consent on the part of the child theoretically should not even be mentioned due to the obvious difference in power. However, in rape culture, holding children responsible does happen, for instance, by considering it a mitigating circumstance if the child found the touch physically pleasurable.

One of the most absurd paradoxes of rape culture is that even though rape is the norm, lots of people imagine the perpetrators exclusively as dark figures on the margins of society. In 80% of rape cases committed against children and women, the perpetrator is someone they know, a family member or a partner, and it often happens in the home of the victim or someplace familiar to them (Horváth, 2012, p. 13).

Sexual violence committed by men often has young boys or adult males as victims. However, it is even more difficult to find descriptive data about such cases, as masculine culture expects men not to talk about the violence they experience.

Children also grow up being a part of the system built on power imbalances. In fact, they occupy one of the lowest ranks on the power ladder since they are vulnerable to adults' relationships, decisions, and cultural influences. They are expected to carry over the ingrained power relations. This is how boys rise above their girl peers as early as in their childhood. Exiling less "boy-like" boys from the group is also a consequence of this. In addition, violence spreads downwards on the power ladder, with the roles being intertwined. In one sense, little boys and teenage boys are vulnerable target groups of violence against children, while on the other hand, they can be the perpetrators of the violence committed against girls.

## **The difference between consent and mutual enthusiasm**

The concept of consent, with which most programs aimed at preventing sexual violence try to eliminate sexual abuse, maintains the gender roles approved by rape culture. This kind of approach gives girls a choice only to the extent that they can say yes or no, and they can choose whether they get subordinated to the partner's needs or not. However, it does not say anything about their own needs, thus contributing to maintaining the male-centric culture surrounding sex. Moreover, it depicts committing sexual violence in many cases as if it stemmed from a misunderstanding in communication. For instance, the girl did not say no loudly enough or with enough conviction that she did not want what her partner wished to do to her. Recognising that giving consent is a precondition of equality-based sexual relationships is of crucial importance in a world where women's sexual independence is restricted at a fundamental level. However, a social agreement that truly keeps equality in view would allow us to talk about mutual and equal attraction and move the conversation beyond attraction that is based on acceptance and consent.

## **Criticism of rape culture in sex education**

In order for girls to explore, get to know, and shape their own sexual desires, a different approach is needed regarding sexuality. We must also employ other practices both in sex and in the conversations about sex. On the one hand, the subject of sex should be centred on girls' sexuality and sexual pleasure. Girls, as well as boys, must be taught what the clitoris is, and what sexual pleasures the female body is capable of experiencing. On the other hand, they must learn to reject the expectation according to which girls must endure violent and painful sex so that boys will continue to want to have sex with them. Boys have to be taught that their penis is not the concern of sex as a topic and that their sexual behaviour depends on what decisions they themselves make. Furthermore, they have to learn that they have no right to pressurise their partners.

**It is important to talk about power with children and to explore power relations in society, both between the sexes and in their personal relationships. This is also important to ensure that they can identify victims of abuse, even if that victim happens to be they themselves. Because of our culture and the inequalities surrounding us, they will constantly be faced with power imbalances in their relationships – even if they are same-sex relationships. The most we can do in sex education is provide them with tools so that they can recognise it. These tools also help them in actively standing up against inequalities.**

Girls must be prepared that they might be potential victims. However, it must not be done in a way that puts the blame on them. Instead, we have to reassure them that it is unfair and they must not be compelled to endure it under any circumstances. It must be pointed out for boys that what they see in porn is violence and that the majority of male society supports violence, which is unacceptable. They must be encouraged to go against oft-received wisdom and hold their male peers accountable if they are violent with girls or pressurise them.

The goal of sex education is to support equality-based sex, the cornerstone of which is reassuring girls, as well as questioning and diminishing macho expectations and behaviours. Institutions must not only reject rape culture in sex education classes but in practice as well. It is important for schools to have a working and detailed strategy and protocol for cases of sexual intimidation, harassment, and violence.

## Bibliography

Breiding, M. J., Chen, J. and Walters, M. L. (2013). *National Intimate Partner and Sexual Violence Survey (NISVS): 2010 findings on victimization by sexual orientation*. Atlanta, GA: Centers for Disease Control and Prevention, National Center for Injury Prevention and Control.

European Union. (2016). *Special Eurobarometer 449 - Gender-based violence*. Accessed: 9 March 2019, source: <http://ec.europa.eu/COMMFrontOffice/PublicOpinion>

García-Moreno, C., Pallitto, C., Devries, K., Stöckl, H., Watts, C. and Abrahams, N. (2013). *Global and regional estimates of violence against women: prevalence and health effects of intimate partner violence and non-partner sexual violence*. Accessed: 9 March 2019, source:

[https://apps.who.int/iris/bitstream/handle/10665/85239/9789241564625\\_eng.pdf?sequence=1](https://apps.who.int/iris/bitstream/handle/10665/85239/9789241564625_eng.pdf?sequence=1)

Horváth, É. (2012). *Szexuális erőszak - Információk áldozatoknak, túlélőknek és segítőknek*. [Sexual violence - Information for victims, survivors, and helpers.] Accessed: 9 March 2019, source: <http://nokjoga.hu/sites/default/files/filefield/szexualis-eroszak-informaciok-aldozatoknak-tuleloknek-es-segitoiknek.pdf>

Johnsson-Latham, G. (2007). *Patriarchal violence: An attack on human security* (Trans. Á. Recski). Accessed: 9 March 2019, source: <http://mek.oszk.hu/14100/14115/14115.pdf>

NANE Women's Rights Association. (2016). *Gyerekek elleni szexuális visszaélés - Tények, megelőzés, támogatás*. [Sexual abuse of children - Facts, prevention, help.] Accessed: 9 March 2019, source: [http://nane.hu/wp-content/uploads/2016/03/0311\\_muszaj\\_kiadvany\\_web.pdf](http://nane.hu/wp-content/uploads/2016/03/0311_muszaj_kiadvany_web.pdf)

NSVRC. (2012). *Statistics about sexual violence*. Accessed: 9 March 2019, source: National Sexual Violence Resource Center website:

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

[https://www.nsvrc.org/sites/default/files/publications\\_nsvrc\\_factsheet\\_media-packet\\_statistics-about-sexual-violence\\_0.pdf](https://www.nsvrc.org/sites/default/files/publications_nsvrc_factsheet_media-packet_statistics-about-sexual-violence_0.pdf)

WHO. (2003). *Guidelines for medico-legal care for victims of sexual violence*. Accessed: 9

March 2019, source: <http://whqlibdoc.who.int/publications/2004/924154628X.pdf>

## 2.4 Prostitution

### Introduction

We have dedicated a separate chapter to prostitution because we find it crucial that both children and adults be fully aware of the reality in which the victims of prostitution have to live. This is important as there are widespread misconceptions that portray the situation of those living in prostitution in a positive light. In addition, the mere fact that prostitution exists affects the entire culture surrounding sex. In this chapter, we examine the ways in which this influence appears.

### The presence of prostitution in everyday language and thinking

You may ask the question of why it is important to address the issue of prostitution within the framework of sex education. In general, prostitution seems distant from our everyday lives, which could have two reasons. One of the reasons is that prostitution is a taboo topic: when young children first ask what the word *whore* means, parents explain only in a murmured voice that “those women who stand on the side of the road in a bra.” The other reason is that the concept is nevertheless so ingrained in our everyday language that we do not even notice it. Moreover, the fact that prostitution exists seems so natural that we do not think to question it.

Based on our experiences of teaching sex education classes, the topic of prostitution comes up with every age group with one of two principal meanings. One of these meanings is defined as a person, usually a woman, who offers sexual services in exchange for money. The other is a stereotype applied to women, which refers to someone who is immoral and lewd. In classrooms, girls are often called *whores* when they start having a sex life, or if they offend a boy.

**Therefore, it is undeniable that the mere existence of prostitution affects us all, even if we are not in direct contact with it. It affects our idea of sexuality, the role girls and boys have in sex, as well as the relationship between them. In porn and prostitution, women are sexual objects that men can use whenever they want to satisfy their own needs. These two industries send the message that the job of women is to satisfy men’s sexual needs while men have the right to expect that there will always be a woman ready for them – if nothing else, for money. This message reaches even those who never come into direct contact with prostitution. The existence of prostitution normalises the harmful misconception that it is not a prerequisite of sex for both parties to want it because desire can be substituted with money. Moreover, prostitution affects the image children and**

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers’ manual*

**young people have of sex from several aspects, which we elaborate on in the following parts.**

### **People involved in prostitution and their reality**

Prostitution serves the purpose that men always have a woman ready to satisfy their sexual needs. In our society, it is completely acceptable that if a man wants to have sex, he has the right to use someone for this – even if that means he has to pay. Questioning the role of men is completely missing from public discourse. The focus is mostly on why women “choose” prostitution and whether it can be a legal “profession.” It is very rarely asked why men use prostitution and whether their decision can be legitimate.

There are two common answers to the first question: these women either do not have a partner, or if they do, he cannot satisfy them sexually. Such explanations usually take it for granted that men are entitled to have sex and the way they get access to it is not subject to moral evaluation.

Consequently, men who use prostitutes remain invisible in social discourse about the industry, and the stigmatisation targets prostituted women. “Why is she selling her body?”; “It was her decision, she must love sex.”; “She was too lazy to study.” – these are some of the things we hear in everyday discussions about prostitution. In order to understand why the existence of prostitution affects our sexuality negatively, as well as how it reproduces the inequalities between men and women in our entire society, we need to shift the focus of the conversation to the role men play in it.

The reason for the existence of prostitution as an industry and a social phenomenon is the existence and behaviour of its buyers. Prostitution exists in order to satisfy the needs of those who buy it, who are almost exclusively men (Ekman, 2013, p. 5). In order to explore this phenomenon, new questions must be raised. Why is it natural that men are entitled to have sex whenever they want to, even if no one wants to have sex with them? Whose interests does the existence of prostitution serve? What does it say about sexuality and men’s attitude towards women that men worldwide spend 180 billion dollars annually on using prostitutes (Havocscope, 2015)? What do buyers expect from prostitutes and how do they treat them? Is it acceptable that the number of men who want to have sex with a woman who does not want to have sex with them is so high?

Buyers are not people stuck on the margins of society but completely ordinary men with normal jobs and relationships. Therefore, the popular belief that men who use prostituted women do so because they would otherwise not have access to sex is false. On the contrary, research shows that in many cases, men who use prostitutes have more sex partners than the average (Farley and Bindel, 2009, p. 9). It is not uncommon, either, that the buyer has a long-time partner or wife, and most likely children as well. In France, for example, 41% of those using prostitutes are married, while this percentage in the United States is around 70-90% (Havocscope, 2015).

Another shared characteristic of men who use prostitutes is that they have more power financially and socially than prostitute women. Through their financially superior position, buyers ensure that prostituted people cannot express their own needs or say no during intercourse. Intercourse that only one person wants, forcing their will on the other, is called rape. What this means in reality is that men who use prostitutes can commit rape in exchange for money without any consequences. The stories of many buyers express that they derive pleasure exactly from the fact that prostitutes have to give up the right to decide during sex. Moreover, they have to pretend for the money that they enjoy being raped (Janson, 2013).

Thus, prostitution is about sex that only one of the parties wants and the other does not – one of them has money while the other needs money, thus becoming vulnerable and easily exploitable. Recruiters, pimps, and human traffickers fill prostitution as an industry with women living in poverty who are put at the mercy of men with money. Prostitution builds on the economic and power inequalities between men and women. As long as there are women living in extreme poverty and hopelessness, and there are men willing to pay in order to exercise power, there will always be women who can be forced into prostitution – either by violence or by the lack of better job and life opportunities.

It is usually girls and women who are the most oppressed and subjected to the worst economic inequalities and racism who end up being forced into prostitution. In Hungary, the most vulnerable groups are girls raised in state institutions, as well as young Roma girls and women living in extreme poverty (Fondation Scelles, 2016, p. 52). Pimps market Hungarian prostitutes either on the streets or with the help of online advertisements, within the country somewhere, while others are lured to Western European countries with false promises or are taken abroad against their will (Makki, 2017). In these countries, Hungarian girls and women usually end up in the group of prostitutes who live under the worst circumstances (Dés, 2013).

It is important to start having discussions about prostitution early on because it heavily affects children and young people. Besides the indirect effects, it often happens that an adolescent boy's first sexual intercourse is with a prostituted woman because boys are made to feel ashamed by their peers or family for not having had sex. Using vulnerable women is an important characteristic of being macho and encouraging boys to do so can serve as an initiation ceremony to manhood. Moreover, the category of young boys with prostitutes is also popular in porn. According to research from 2009, men who use prostitutes start as early as at 16 years old (Farley and Bindel, 2009, p. 10). Nowadays, due to the spread of smartphone applications, the starting age is presumably even lower.

Strip clubs are considered to be everyday places of entertainment while they are also popular locations for initiation parties. This industry is similar to that of prostitution: men pay women so that they can use them to satisfy their own sexual needs. Puncs.hu (Hungarian website similar to sugardaddymeet.com) and similar websites listed as “dating sites” sell prostitution as an attractive way of earning money to young, middle- or working-class girls who cannot provide for themselves just yet. These sites provide a completely acceptable platform for rich older men (*sugar daddies*) to hire young women with the aim of satisfying their own sexual and social needs (Fondation Scelles, 2016, p. 24).

In order to decrease the probability of boys becoming buyers, as well as of girls becoming easy prey for pimps, it is especially important to openly discuss the reality of prostitution and the wider sex industry and to teach boys and girls to take a critical stance towards these phenomena. Doing so also involves exploring with children the reality of those living in prostitution since this is one of the most important tools used to sensitise them. Children and young people barely hear anything about the living conditions of prostitutes – usually only misconceptions reach them. They often think that the life of prostitutes is not that different from our lives or even that they live under luxurious circumstances. Therefore, from a pedagogical point of view, it is a crucial moment when they learn about the suffering and poverty that most prostitutes live in.

It is very difficult to estimate how many people live day-to-day having been forced into prostitution as there are no reliable records and the black market thrives. One study estimated that in 2012, about 40-42 million people lived in prostitution, about 80% of whom were women and girls under 18 (Fondation Scelles, 2012). The average age of entering prostitution is 12 years (Dés, 2017). Trends of the past few years show that more and more young people become victims of the industry (Fondation Scelles, 2016). Among others, the reasons for ending up in the prostitution trade, and the factors that hinder quitting it, are the following: childhood sexual

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

abuse committed by a relative, bad financial circumstances, pimps' coercion, a hopeless vision of the future, and lack of opportunities to make a living (Farley and Bindel, 2009, p. 4). For those living in prostitution, being subjected to constant physical abuse on the part of buyers, as well as pimps, is an everyday occurrence (Raymond, 2004). Women often contract very dangerous sexually transmitted diseases because lots of buyers refuse to wear a condom at all (Raymond, 2004). Men who use prostitutes regularly try out the violent acts seen in porn (see 2.2 *Porn industry and porn culture*) on prostituted women and girls (Farley and Bindel, 2009, pp. 21-22.). Pimps take most of the money away from prostitutes and they often also rape and abuse them (Raymond, 2004). Those profiting from the prostitution trade make money by exploiting and abusing women. They hand control over to buyers, who, in reality, are men who commit sexual violence in a form that is socially accepted.

It is important to also name prostitution as an industry. Besides pimps and other parties directly involved with the industry, states can also profit from it, especially if using prostitutes and prostitution are legal or decriminalised in the country. In Germany, for instance, where brothels are legal as well, 18 billion dollars flow into public finance every year from exploiting prostituted women (Havocscope, 2015).

### **The social impact of prostitution**

The existence of prostitution affects not only the lives of women who are forced into it and men who are buyers, but it influences society as a whole. Thus, abolishing it is in our collective interest. Prostitution treats women as sexual objects that can be purchased, upholding and deepening the inequalities between men and women. It enables and normalises sex not being an experience based on mutual attraction and connection. Instead, it portrays it as a service, a commodity, or a source of instant satisfaction. Moreover, prostitution forms a category for women in the collective consciousness, according to which the sole purpose of some women is to be used by men in order to satisfy their own sexual needs, without the presence of any emotion, and to use them to let off their aggression and live out their violent fantasies. When a woman behaves in a way that is different from what is expected, especially if she does so in connection with men and/or sex, a common reaction is to call her a “whore” and, as a punishment, to add her to the category of women who are only good for being used and abused.

Even schoolchildren are familiar with this category, along with the related attitudes and behaviours and everything that comes with them. Girls might also be called whores in schools. They are punished if they (also) have sex outside of a relationship, if they reject a boy, or if they change their mind about whether they want to be with a boy or not. As a result of this, they are put in the category of women who are only good for being used and abused. Girls are humiliated if they make choices about sex while boys are rewarded for the same thing. This kind of unequal treatment appears in classroom communities. Naturally, it also influences young people's sexual relationships.

### **The Swedish model**

In different countries, different approaches and laws apply to prostitution. In Hungary, it is legal, but there are regulations about where you can “practice such activities.” Prostitutes can register themselves as private entrepreneurs. Therefore, Hungarian laws concentrate on people living in prostitution and punish them, without any mention of the buyers, just like in many other countries. In addition, the tolerance zones determined by laws essentially do not

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

even exist. So, women forced into prostitution can expect constant harassment and fines from the police (Dés, 2016).<sup>13</sup>

As opposed to this, the so-called Swedish model in public policy punishes the purchasing of sex in order to push back prostitution, without punishing prostitutes themselves. In addition, they are offered exit programmes. Apart from Sweden, this model has been introduced in Norway, Iceland, Northern Ireland, France, and Israel by 2019. This model does not blame the victim, nor does it push the responsibility onto the victims of prostitution. Instead, it makes perpetrators (buyers) responsible. It has a greater likelihood of decreasing – and eventually perhaps even eliminating – the sexual exploitation of women and children. The Swedish model goes against the idea that men have a right to buy sex. It is important to take on this approach in sex education classes, too.

### **Criticism of prostitution in sex education**

In Hungary, there are laws in force that allow using prostitutes. Therefore, within the framework of sex education, our aim is to evoke empathy in boys towards the women exploited by prostitution. The goal is for them to take a critical stance towards messages sent by the dominant culture about how men have a right to take advantage of women sexually. It is of paramount importance to talk with children about the fact that having sex with someone whose own and their children's housing and livelihood depend on whether they are sexually available to someone under all circumstances means abusing their vulnerable position. Therefore, in prostitution, we cannot talk about women truly having the option to decide, and even less so about it being what they desire.

It is also worthwhile talking with children about the everyday life of people forced into prostitution, maybe taking the topic of porn as a parallel. Porn is basically prostitution caught on film, which can then be sold to even more people. During our time working with children, we saw that they are very susceptible and sensitive to information concerning the livelihoods of prostituted women. As soon as they realise the suffering and abuse that women forced into prostitution must endure, they will be able to feel sympathy towards them, and their attitude will also change.

It is important for children to have tools that help them navigate the information and attitudes surrounding prostitution. Such tools also help them recognise how prostitution that objectifies women influences their own idea of sex. This knowledge is important when choosing a partner as well: their attitude towards prostitution is very telling about their attitude towards sex and women. Children need to be aware and have adequate words with which they can describe violence and power, as this is the only way they themselves can recognise oppression.

The question of whether it can be traumatising for children to hear about prostitution might arise. Is it not better to keep quiet about it? Prostitution is not a hidden part of the social order that could be avoided. It has a huge role in forming our society, as well as the culture surrounding sex. It is very likely that children have already met or will in the future personally encounter prostitution in some shape or form.

In our experience, prostitution is a familiar concept to children coming from the upper social class since, just like strip clubs, it is a part of the activities their parents and environment deem acceptable as a way of entertainment. For children coming from lower layers of society, the topic may hit home because the victims of prostitution come from an environment or a

---

<sup>13</sup> Even though there are laws about the sexual abuse of minors, within the context of prostitution, men using minor girls are generally not punished. In fact, it does happen that the girl is fined instead (Dés, 2017).  
*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

family similar to theirs, or they are adolescent girls like themselves (Dés, 2017). It is important to be aware of how much personal experience and information children participating in the workshops may have about prostitution, based on their social position.

Children may mention the viewpoint according to which prostitution is also a type of occupation, with rules and regulations applied to them as they are to any other job. When this argument is brought up, it is worth sharing some details about the reality of prostitution. Point out how prostitution in reality provides the opportunity to commit violence without any punishment and that there should not be a line of work dedicated to this. Moreover, you should ask questions about whether we can really call it a job if someone must give up all their freedom and endure any form of violence in exchange for money. In addition, discuss how this “job” will never give them the chance to enter any other field of occupation.

On the topic of prostitution, it is also very important to use the appropriate subjects while avoiding the use of passive structures as much as possible. Talk about the situation and living circumstances of those living in prostitution. In the discussion, also talk about buyers and pimps who are in fact responsible for the existence of sex trafficking and who consider it their right to use women sexually or to make a profit from using them.

## Bibliography

Dés, F. (2013). *Kurvak közt az utolsók - Jelentés Amszterdamból*. [*Last among whores - A report from Amsterdam*.] Accessed: 9 March 2019, source:

**<https://magyarnarancs.hu/szex/kurvak-kozt-az-utolsok-jelentes-az-amszterdami-piros-lampas-negyedbol-87182>**

Dés, F. (2016). Nincs olyan, hogy szabadon választott prostitúció. [There is no such thing as prostitution by choice.] *Kettős Mércse*. Accessed: 9 March 2019, source:

**<https://merce.hu/2016/05/11/nincs-olyan-hogy-szabadon-valasztott-prostitutio/>**

Dés, F. (2017). *A gyermekprostitúció nem a prostitúcióba kényszerített gyerekek, hanem a társadalom felelőssége*. [*Child prostitution is not the responsibility of children forced into prostitution but of society*.] Accessed: 9 March 2019, source:

**<https://kettosmerce.blog.hu/2017/08/29/a-gyermekprostitutio-nem-a-prostitutio-ba-a-kenyszeritett-gyerekek-hanem-a-tarsadalom-felelossege>**

Ekman, K. E. (2013). *Being and being bought - Prostitution, surrogacy and the split self*.

North Melbourne: Spinifex Press.

Farley, M. and Butler, E. (2012). *Prostitution and trafficking - quick facts*. Accessed: 9

March 2019, source: Prostitution Research and Education website:

<http://www.prostitutionresearch.com/Prostitution%20Quick%20Facts%202012-21-12.pdf>

Fondation Scelles. (2012). *Sexual exploitation - Prostitution and organized crime*. Paris:

Economica.

Fondation Scelles. (2016). *Prostitution - Execution, Persecution, Repression*. Paris:

Economica.

Janson, L. (2013). *Our great hobby: an analysis of online networks for buyers of sex in*

*Illinois*. Accessed: 9 March 2019, source: Chicago Alliance Against Sexual Exploitation

website: <https://humantraffickinghotline.org/resources/our-great-hobby-analysis-online-networks-buyers-sex-illinois>

Makki, M.-R. (2017). Európa bordélyháza. [The brothel of Europe.] *Hetek Közéleti Hetilap*.

Accessed: 9 March 2019, source:

[http://www.hetek.hu/hatter/201706/europa\\_bordelyhaza](http://www.hetek.hu/hatter/201706/europa_bordelyhaza)

*Prostitution: prices and statistics of the global sex trade*. (2015). Accessed: 9 March 2019,

source: <https://www.havocscope.com/prostitution-book/>

Raymond, J. G. (2004). Prostitution on demand: legalizing the buyers as sexual consumers.

*Violence Against Women*, 10(10), 1156–1186.

## 2.5 Contraception

### Introduction

Even though most schools do dedicate time to discussing the methods and devices of contraception, there is not much talk about the roles that consciousness, biological self-awareness, and taking a critical approach all play in choosing the right method. Therefore, going into detail about the various methods and devices of contraception is not one of the aims of this manual. Instead, our focus is on the ethical questions that surround contraception, as

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

well as the information children need to have in order to truly be able to use protection consciously.

### **The fundamental questions of contraception**

The topic of contraception is especially influenced by the male-centric culture surrounding sex, as well as male-female power dynamics, not to mention the biological fact that only girls can get pregnant and boys cannot. As a result, girls are in a vulnerable position, which our culture continues to reinforce. Thus, the male-centric culture surrounding sex serves men's interests. The same can be said about the pharmaceutical industry, which spends much more money on developing contraceptives for women, ultimately sending the message that contraception is exclusively their responsibility.

An important part of sex education classes is to draw attention to the side effects each method of contraception has on girls' bodies, how most methods put the entire responsibility of contraception on girls, and why it is an important part of a relationship to talk about contraception. However, sex education can only partially contribute to safe and regular contraception and thus to avoiding unwanted pregnancies and sexually transmitted diseases. The availability and price of the products are considerable factors in determining why young people do not always use contraception. In addition to sex education classes, contraceptive devices should also be more easily accessible.

### **The responsibility the different sexes have in contraception**

Since contraception does appear in biology books, it is reasonable to expect that the topic might not be treated as a taboo. However, the reality is that in general, either girls take birth control pills, which places the responsibility of contraception entirely on their shoulders, young people use condoms without an understanding of the correct way of using them, or they do not use protection at all.

Naturally, contraception is a very important topic among teenagers. Most girls are terrified of getting pregnant and receiving the stigmatisation that comes with teenage pregnancies. It is at this time when girls must face the fact that since the responsibility of using protection lies entirely on their shoulders, they alone will be branded irresponsible by their peers and adults if they end up getting pregnant. At the same time, lots of girls do not have sufficient information about what they can do if they happen to get pregnant. Those who do have sufficient information also know that these options are limited. Abortion not only requires parental consent, it also costs money; thus, it is girls who must bear serious financial responsibilities, too. This example clearly illustrates how deeply adolescents, especially girls, are affected by the paradox that while boys are entitled to have sex, society and culture punishes girls for their sexuality by placing the responsibility of contraception and possible abortion onto their shoulders.

Adolescents have the right to start their sex life in a relationship based on equality. Therefore, the most important message of the discussions about contraception should be that boys and girls have to share the responsibility equally. Since this line of sex education goes against the dominant culture surrounding sex, the role boys have must especially be emphasised while the knowledge they have regarding contraception should be more detailed. The risk of getting pregnant affects girls more severely from several aspects: they will be the ones to miss school should they need an abortion, while becoming a mother in their teens will endanger their future livelihood. They will have to endure blame and stigmatisation and bear the responsibility

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

that comes with their decision. Girls are also the ones affected if parents prohibit abortion or make abortion obligatory. In sex education classes, we draw attention to all these aspects and balance out the moral responsibility placed on girls.

### **The effects of medicalisation and alienation on conscious contraception**

One of the defining characteristics of our time is the medicalisation of the human body. What this means is that when it comes to how our body works and changes, the signals it sends, as well as our emotions and their physical manifestations, we exclusively look for medical explanations. These explanations offer treatment and medication even for the most natural processes.

Medicalisation has several adverse effects. On the one hand, regularly pumping chemicals and medicines into our bodies may have both short-term and long-term negative side effects, while on the other hand, this also prevents us from understanding our bodily functions without a medical framework. Thus, having autonomy over our bodies more or less disappears. Being familiar with our bodies is also assigned to doctors as a task. Doctors are considered to be reliable in interpreting the changes that go on in our bodies instead of those who are the ones experiencing said changes. This robs people of the chance to make their own decisions in relation to their bodies. If they do choose to decide, they are often humiliated for it.

The phenomenon of the body being separated from the person and appearing alien to it is called alienation. This happens when culture depicts completely natural bodily functions as unnatural, maybe even sickly. For instance, advertisements for intimate hygiene gels send the message that women's vaginas are dirty, even though vaginal discharge is a completely natural process.<sup>14</sup> Similarly, girls with a healthy weight may be deemed overweight by medical professionals due to the dominant image of beauty – which idolises slim figures – that is currently in place. We can also talk about alienation in cases whereby people consider certain bodily functions to be disgusting – e.g. sweating or menstruation –, or, when they look at their body parts as if they were objects to be altered (e.g. enlarging their penis or breasts, liposuction, hair removal; see 2.6 *The beauty myth*).

In sex education classes, it is the medicalisation of the female body that mainly comes up. Children learn misconceptions, e.g. that menstruation, pregnancy, menopause, and sexuality are bodily functions that require medical treatment and check-ups, even if there is no problem that would make medical intervention necessary. The same thing happens when girls are sent to the gynaecologist after having engaged in sexual intercourse for the first time, “just to make sure everything is okay.” The immediate reaction to zits that come with being an adolescent is often to prescribe hormonal birth control pills. Medicalisation and alienation prevent girls and women from making well-founded, conscious, and autonomous decisions about contraception. This leads them to consider menstruation to be something alien that needs to be hidden.

Naturally, the medicalisation of sexuality affects boys as well. The most frequently asked question when it comes to teenage boys is whether it is unhealthy to masturbate more than once a day. Therefore, their insecurity is instantly placed within a medical framework. The attention is not directed at what they want but exclusively at whether their penis could be negatively affected.

---

<sup>14</sup> Intimate hygiene gels disrupt the vagina's natural bacterial flora, which increases the likelihood of getting infections (Crann, Cunningham, Albert, Money and O'Doherty, 2018). Additionally, these products often contain chemicals that may irritate the skin.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

Men's erection is also a topic that is medicalised. Performance-enhancing drugs can not only have dangerous side effects, but they also send the message to boys that performance, which is determined by their erection, is the only important thing in sex, and sex is exclusively about penetration. The misconception that it is both damaging and painful for boys and men if they do not have the chance to climax when they have an erection is also a form of medicalisation. It is a medical explanation that justifies men's entitlement. On the one hand, this explanation deceives boys who may be afraid that if they do not climax, their penis might suffer. On the other hand, it also helps put pressure on their sexual partners who, in order not to harm boys' health, must satisfy them.

## **Abortion**

A part of women's autonomy is the right to decide about their pregnancy. Terminating a pregnancy is a constant topic in politics, as well as an everyday moral question, about which everybody has an opinion. In Hungary, guilt-inducing campaigns regularly take place, although most Hungarians are in support of abortion being an option (Bíró-Nagy and Laki, 2018, p. 83).

Learning about abortion must be a part of sex education. Sufficient information must be provided about the procedure, while guilt-inducing narratives must be counteracted, as they affect teenagers as well. It is important to reassure girls that even though from a legal stance, parental consent is necessary in order to have an abortion, they do have control over their own bodies, and no one else has the right to make decisions for them.

Campaigns and brochures regularly misinform girls, or downright try to scare them away by telling them that abortion leads to infertility. Research proves that to be incorrect. Abortion performed professionally, in the first 12 weeks of the pregnancy, does not increase the likelihood of infertility at all (Rédei and Szabó, 2013). Naturally, similarly to any other medical procedure, terminating a pregnancy may lead to complications, the result of which can be infertility. A safer option than surgery is the abortion pill. However, at the time of writing the manual, this pill cannot be marketed in Hungary.

An argument that often comes up to deter girls and women from choosing abortion is that it causes serious psychological trauma. However, not even avoiding presumed trauma can be a reason to persuade women to carry out their pregnancy and raise the child-to-be-born. In reality, restricting abortion is about controlling women, and prohibiting abortion can lead to forced pregnancies. Such campaigns built on inciting fear and guilt often count on prolonging the time girls and women take to think about the issue, thus ensuring that they miss the deadline. According to current regulations, abortion can be performed in the first 12 weeks of the pregnancy. However, in the case of under-18s, the limit is 18 weeks.

We consider it crucial for women to have the right to an abortion, and the procedure of terminating pregnancies should be truly accessible to them. However, it cannot be dismissed that surgical abortion is both physically and mentally exhausting. Not only because a real surgical operation takes place that is onerous on a person's body, but also because it is a procedure that is done through the vagina, which is an especially important organ. Therefore, it is true that abortion may affect future sexual experiences, as well as giving birth.

It would be crucial to allow access to abortion pills as they could help decrease the number of surgeries, and as a result, the consequences of them could decrease as well. It also frequently occurs that women who went through abortion do not get an opportunity for rehabilitation after surgery. In addition, they often must keep quiet about their abortion, which could contribute to developing long-term mental problems.

## About the availability of contraceptive devices

Contraceptive devices are expensive as they are very profitable products. The majority of them – the pill, the vaginal ring, or the injection – can only be purchased with a medical prescription. According to a 2015 survey, one-third of 16-25-year-olds have never used any contraceptive device. Only 1 in 10 parents finance their child's contraception, and every 10th young person has used emergency contraception before, which is also only available with a medical prescription (Rónyai, 2016). There are several reasons behind these results: contraception is a taboo topic, sex education is inadequate, and lots of young people deal with financial difficulties.

The unavailability of contraceptive devices afflicts those living in extreme poverty the most, who are thus robbed of proper care, as well as the chance of having a conscious sex life and being conscious about planning their family.

## Criticism on hormonal contraception

Using birth control pills is a harmful method from several aspects, which not only prevents conception but completely shuts down girls' menstruation cycles. It has lots of unpleasant and dangerous side effects on girls' bodies, which are listed on patient information leaflets. The pill can lead to depression and decreased libido. It can also increase the danger of thrombosis,<sup>15</sup> while in effect, its purpose is to ensure that girls are always ready for sex. The pill erases conversations between sexual partners about the topic of contraception. It therefore effectively creates a bigger divide between the sexes than any other contraceptive method, as it does not require cooperation.

It has very damaging effects when teenage girls are prescribed the pill even for zits or menstrual pain. The opportunity to consciously think about contraception, taking their physical and mental well-being into account, is taken from these girls at a very young age, maybe even before they start having an active sex life. Another consequence may be that they do not expect their partners to take an active role in contraception.

## The significance of contraception in sex education

There are two contraceptive methods we find important to highlight for young people: condoms and natural birth control. The latter presupposes being familiar with and conscious about girls' menstruation cycles. Lots of girls do not really know their bodies, so, they live under the impression that they can get pregnant any time. One important goal of sex education is for both boys and girls to learn how girls' cycles work, without any taboos, and for girls to learn to pay attention to and understand their bodies' signals. For this purpose, we recommend the book entitled *Természetes fogamzásszabályozás* [Natural birth control] to every professional (Szil and Norberg, 2001).

Natural birth control is a contraceptive method based on the combination of tracking vaginal discharge, body temperature, and the position of the cervix. It is also recognised by the World Health Organisation (WHO). However, it should not be confused with the so-called

---

<sup>15</sup> These side effects are also listed in the patient information leaflets of contraceptives. The description of the pill *Meliane* can be accessed here:

[https://www.hazipatika.com/gyogyszerkereso/termek/meliane\\_0020\\_mg\\_0075\\_mg\\_bevo\\_nt\\_tabletta/6709](https://www.hazipatika.com/gyogyszerkereso/termek/meliane_0020_mg_0075_mg_bevo_nt_tabletta/6709)

calendar method or the pull-out method. In the case of teenagers, who do not have long-term relationships and do not lead especially regular lifestyles and sex lives, natural birth control is not primarily about preventing unwanted pregnancies but about getting to know themselves. Self-examination brings girls closer to their bodies. With its help, they can fight the alienation which is detailed above. Girls can decide that when they are ovulating, boys cannot penetrate them. Emphasising this is also useful so that penetrative sex is not at the centre of their sex life. It is important for boys to be familiar with the details of girls' menstruation cycles as well, as lack of knowledge in itself prevents their responsible participation in contraception.

**We highly recommend emphasising the use of condoms not only because they are the only safe way of preventing sexually transmitted diseases, but also because we are aware that among adult men – naturally, among adolescents, too –, there is huge resistance against condoms. Presumably one common reason for teenage pregnancies is sex using the pull-out method, as lots of people do not know that the pre-ejaculate fluid also contains sperm.**

The main argument against condoms is usually that “it takes away the spontaneity from sex, thus killing romance.” The myth of spontaneity, i.e. that “you can have sex any time,” is the fundamental message of both porn and romantic movies. It completely goes against the idea that sex needs to be safe. In porn, they almost never use condoms, which also influences boys in not wanting to wear them. Nevertheless, condoms are the only device that prevents unwanted pregnancies as well as sexually transmitted diseases, while placing the same amount of responsibility on both parties. It is also the only contraceptive method that requires sexual partners to have a conversation about it. It must be emphasised for girls that they cannot expect a considerate, equality-based treatment from a boy who is not willing to wear a condom. Sex with him is not only to be avoided but also potentially dangerous. For teenagers, using condoms establishes the foundations of being conscious in sex: for boys, it helps take responsibilities while for girls, it helps draw boundaries. Using condoms could likely be made more popular if they were available for free in schools.

## **Bibliography**

Bíró-Nagy, A. and Laki, G. (2018). *Szociáldemokrata értékek Magyarországon*. [Social-democratic values in Hungary]. Accessed: 9 March 2019, source:

**<http://library.fes.de/pdf-files/bueros/budapest/14495.pdf>**

Crann, S. E., Cunningham, S., Albert, A., Money, D. M. and O'Doherty, K. C. (2018).

Vaginal health and hygiene practices and product use in Canada: a national cross-sectional survey. *BMC Women's Health*, 18(1), 52.

Rédai, D. and Szabó, G. (2013). *Finom manipuláció, kedves félreinformálás*. [Subtle manipulation, gentle misinformation.] Accessed: 9 March 2019, source:

**[http://abortusz.info/doc/abortusz\\_tanacsadas\\_kutatas\\_tanulmany.pdf](http://abortusz.info/doc/abortusz_tanacsadas_kutatas_tanulmany.pdf)**

Rónyai, J. (2016). Riasztó statisztika: „Hiba, hogy nem mondjuk el a gyerekeinknek, hogyan kéne jól szexelni.” [Alarming statistics: “It is a mistake that we don’t tell our children how to have good sex.”] *24.hu*. Accessed: 9 March 2019, source: <http://24.hu/élet-stilus/2016/09/26/riaszto-statisztika-hiba-hogy-nem-mondjuk-el-a-gyerekeinknek-hogyan-kene-jol-szexelni/>

Szil, P. and Norberg, B. (2001). *Természetes fogamzásszabályozás*. [Natural birth control.] Budapest: Oliver Games Kft.

## 2.6 The beauty myth

### Introduction

In the last chapter of the manual, we examine the role contemporary beauty ideals play in the image girls and boys have of themselves, as well as how these ideals influence their idea of sex. Elements of beauty trends, as well as ways of achieving the perfect body image are also strongly connected to the topics detailed in the previous chapters. Social media, the advertising industry, and the porn industry all send messages to young people that cause them to view their bodies from an external observer’s perspective, often in a negative light.

### The presence of the beauty myth in schools

At the time of puberty or even before, physical development and maturity come into the centre of teenagers’ attention. Boys want to be a part of adult men’s circles as fast and as smoothly as possible, while girls want to become desirable women as soon as they can. Here, it is important to reemphasise the difference between the two roles in society: while boys are concerned with their own physical development, the goal of girls is to win boys’ approval.

The pressure of demonstrating their gender through their appearance is placed very early on children’s shoulders: who is not womanly enough is not a girl, and who is not manly enough is not a boy. The biggest platforms of the expectations stemming from gender roles are the beauty industry and the beauty myth that it dictates.

Striving to be perfect is a huge weight on young people’s shoulders in and of itself. When girls’ bodies start to change, the time and money they spend on their appearance significantly increases. The feedback they get from the world, which becomes more and more important to them, also often focuses on their appearance. At the same time, the competition starts at school for the role of the “perfect woman” and “perfect man.” Apart from fighting to become perfect, girls also have to fight for feedback from boys, which can lead to conflicts between girls and even to exclusions. Boys sexualise and rank girls among themselves, and due to their judgement, girls also start to apply expectations of a similar nature towards each other.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers’ manual*

**In the competition to be accepted, anorexia, bulimia, and constant dieting rear their ugly heads very early on in a girl's development (Carey, 2013; Wolf, 1999). Overestimating the value of beauty, as well as the pressures stemming from this primarily have negative effects on girls. However, they place more and more pressure on boys, too, who have to measure up to the image of a hypermasculine and strong man.** For teachers who want to support children, this cultural circumstance is one of the hardest to counteract, as it is present in numerous aspects of life and has a lifelong influence on almost everyone.

### **The definition of the beauty myth**

In our current culture, which revolves around the beauty myth, the price girls have to pay for the right to live as women is beauty, while beauty also counts as the most important aspect of their personality (Wolf, 1999). Therefore, girls are taught to strive for beauty.

As a result of this, girls constantly view themselves through the eyes of an external observer. The importance of their appearance is overestimated, and it overrides all of their other personal attributes. Such a restricted set of values frames the way they experience physical pleasure, intimacy, and sexuality. It generates constant fear in girls, who are always wondering whether their partner will want to have sex with them and whether “they look good enough” during sexual intercourse. They are afraid that their partner will leave them if they do not meet these expectations regarding their appearance.

Girls who do not conform to the beauty ideals may have to endure punishment or exclusion from their peers, subjecting them to constant humiliation and serial ridicule. Girls who are closer to these ideals are subject to more intense sexual harassment by boys, who often treat them as sexual objects. Thus, girls are subject to constant harassment and/or contempt because of their appearance, no matter what.

Due to the media's influence, a similar expectation of fulfilling the role of the ideal man increasingly appears towards boys as well: they must be strong, muscular, and tall. This causes a compulsion to perform and be accepted, often causing anxiety and shame in them. As a result of this, boys also often view their body through the eyes of an external observer and get alienated from it in the process of becoming an adult.

It is an important difference, however, that while women appear as sexual objects, men are portrayed as sexual actors in the media. Although the expectations are also high towards boys, appearance is not the most important value they have according to the dominant culture surrounding beauty and sex. However, the same cannot be said for girls. There are numerous examples on the screen and in life as well that a woman who meets the expectations of beauty ideals ends up with a smart and funny man who is not particularly attractive in the conventional sense. However, we rarely see a physically very attractive man choosing a woman who is deemed unattractive by the dominant culture.

### **Beauty and advertising industries**

The inequalities between men and women are rarely opposed by society. In fact, numerous industries make profit exactly from portraying women's bodies as objects that can and should be freely altered. The fashion, movie, music, and porn industries profit off of constantly maintaining a divide between natural and ideal bodies, encouraging women and a smaller proportion of men to change their own bodies. Companies sell the products of the

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

beauty industry, for example mascara – which is one of the most expensive products in the world in terms of quantity-price ratio (Wolf, 1999) –, by convincing consumers that their eyelashes are not long enough but only average, which makes their gaze insignificant. Therefore, women will want to make their eyelashes and their gaze unique.<sup>16</sup>

Due to the advertising industry, girls' self-esteem and boys' attitude towards girls are heavily influenced by how we are constantly surrounded by images that suggest that women are desirable only if they are passive and offer themselves up for men to use sexually. The image of women lying in a contorted position, imitating being sexually available sends the message that this is the natural and desirable position in sex, and choosing any other position, gaze, or underwear might disturb this idealised image. Nowadays, girls growing up almost never see images of women that have not been doctored in one way or another, and they do not learn how to differentiate between an edited picture – which depicts perfect skin from which the natural patches have been removed, or body parts that have been altered – and an image of a body which has not been manipulated.

### **The beauty myth on social media and phone applications**

Smart phones, Facebook, Instagram, Snapchat, Tinder, and a social life based on selfies expose young people to consider appearances to be the most valuable thing to appear on their screens, to a degree that has not been seen up until now. Such devices and applications place instant beautifying filters on pictures, displaying the eyes as bigger, the skin without any spots, or the face with makeup on. Thus, they place young people's constantly evolving self-image into a virtual reality which is impossible to live up to. The game applications where girls can put makeup on pictures that they made of their own face are now popular already among girls in nursery school. Companies developing applications create trends that target children, and they add newer and newer functions to their apps, making profit off of this.

For many girls, creating vlogging channels and Instagram pages about clothes and makeup that are centred around beauty, as well as the popularity and fame they hope to gain through these platforms are the only and most important ways they receive feedback. Instagram, which is the biggest virtual platform for everyday picture-taking and -sharing, brought celebrity role models even closer to children. Famous models and actresses share so-called “everyday” pictures of themselves which, in reality, have been carefully set up, edited, and altered multiple times. Through these pictures, the message they send is that a “real” or successful woman has perfect hair, skin, and makeup in everyday life as well. Such posts also often include some kind of beauty tip which further strengthens the ties between constant sharing, being on our phones, self-assessing, and striving for perfection. Many teenagers want to recreate this on their own Instagram accounts, where an increasing number of set-up photos can be found of teenage girls posing while wearing strong makeup and sexy clothes. This puts girls into an even more vulnerable position for sexual harassment and sexual bullying. Unknown adult men can come into contact with these girls without any trouble and the content is readily available for other teenagers as well. As a result of this, the number of girls driven to suicide by online sexual harassment and bullying is ever-increasing.

---

<sup>16</sup> The “female gaze” is a constant topic in the art of painting, plastic arts, as well as cinematography, which feeds off of the myth that being a woman is mystical. A true female gaze can bring men to Western cultures' grand moral dilemmas (e.g. falling into sin, giving in to what the body desires, the act of conquering).  
*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

## **Anorexia and body image issues**

The myth of slimness as the most important criterium of beauty places immense pressure on girls. Every girl is expected to be slim. Therefore, many of them are on a diet, take weight loss pills, or exercise in a self-torturing way, which results in a lot of them developing anorexia. Many girls respond to pressures coming from the outside world with anorexia, or other eating and body image disorders as early as at the start of puberty. During this time, girls' bodies go through change. A layer of fat appears around their hips, which has the function of ensuring security for the development of their internal genitalia and making space for the womb (Szil and Norberg, 2001). Girls' social groups or families often do not have this knowledge. Therefore, instead of explaining to girls that their bodies are going through important changes, they encourage them to go on a diet because they are anxious about whether the girls will be accepted. This can lead to unforeseeable physiological consequences for the metabolism of an organism currently undergoing change. Moreover, it may cause permanent damage in girls' image of themselves.

In order to achieve the ideals seen in advertisements, girls often start to starve themselves or make themselves vomit. It is not uncommon that girls encounter content on the internet (blogs, articles, pictures, or videos) that in effect advertise anorexia, keeping the serious physiological damages that inevitably accompany starvation a secret. **Glorifying food-related self-control, which is the basis of numerous, seemingly innocent diets, is in reality one of the roads leading to anorexia. It generates a duality in teenagers: they are concerned with their bodies because they are ashamed of it, so, instead of taking care of it, they punish their bodies.**

The self-centred culture of social media that constantly documents our bodies sends the message that every slim girl is a model and this is the only way they can be famous, make money, and receive positive feedback – in extreme cases, this is the only way they can earn the love of others. However, it is not a part of public discourse that young girls who participate in beauty contests and advertisements are subjected to serious abuse because of their weight and appearance, or that prostitution-focused human trafficking is often in the background of such contests.

Lack of nourishment or unhealthy eating habits not only cause physical discomfort, they also decrease the ability to concentrate, and they block the development of the nervous system. Thus, apart from numerous extremely negative influences, they can also result in long-term drawbacks for the intellectual development of children. The effects of anorexia are no different from what child starvation or malnourishment cause, which, in this form, are urgent social issues in Hungary, too. Even though no society should allow children's access to healthy, complete, and regular nourishment to be unequal, eating disorders are to this day considered chosen "teen illnesses" in collective consciousness, and the blame is often put on teenagers for developing these issues. Since children rarely get support and they are much more likely to get the response that they only want to draw others' attention to them with their eating disorders, the majority of these problems remain uncovered until they can be barely, or only with great difficulty, reversed. Therefore, it is crucial to talk about the body image of girls and boys in sex education classes.

## **The effects of porn culture on beauty ideals**

In a culture framed by porn, girls have to choose between being desirable or invisible. The minimum age from which adult women are expected to wear hypersexualised clothing gets lower and lower. In clothing departments, it is not uncommon that padded bras, girl-sized

thongs, and low-cut t-shirts with sexual invitations are offered for girls before the age of puberty.

Nowadays, porn culture has become an integral part of pop culture. Therefore, the impulses that affect teenagers from video clips and movies often align with the ideals of porn. This is how slim and voluptuous figures could simultaneously become sexual fetishes. Some girls want to be slim while others want to be more voluptuous. Their image of what beautiful and healthy breasts look like also comes from porn culture. Girls are often afraid as early as teenagers that their breasts will sag. At the same time, boys compare the size of their penis and the shape of their testicles to the images seen in porn. In teenagers' minds, deviating from the body image idealised by porn equals the image of a sick, unhealthy, and defective body. Therefore, they may deem everything that differs from what they see in films to be abnormal.

### **Beauty ideals and health**

Porn films have numerous tools to eroticise the abuse of power imbalance. Women's pubic hair is completely removed so that they clearly look younger than the men – in fact, so that they look like a child. This also ensures that the camera shots recording the penetration display the genitalia in a better quality and in more detail. As a result of this, boys, social media, and the cosmetics industry – which communicates between the beauty industry and individuals – all put pressure on girls to follow this custom of hair removal. Since one of the functions of pubic hair is to protect the vagina from various infections, protect the labia from friction, and help preserve the pH-value of the female genitalia, hair removal in itself can lead to illnesses. In addition, wax, epilators, and razors that are usually used for hair removal may further increase the risk of infections (Truesdale et al., 2017).

Girls, who are subjected to constant sexualisation, see the development of their breasts as a crisis, since they suddenly have to face the fact that their bodies are under scrutiny at all times. Boys and adult men start to treat girls' developing breasts as a sexual invitation. Lots of girls unconsciously take on a posture that hides their breasts so that they are not subjected to constant remarks of sexualisation. This often leads to scoliosis. It also happens that girls press down and bandage their breasts, or they start wearing loose clothes for the same reason.

### **Criticism on the beauty myth in sex education**

Culture often portrays girls as if they were genetically vain and narcissistic. Let us simply think about stereotypical ideas, such as girls liking diamonds, shopping, money, and mirrors. These strengthen the idea in boys and girls that intelligence and beauty can be placed on opposite poles of a straight line, where women occupy the role of the "fairer sex" as soon as they are born. Thus, they are on the opposite side of intelligence. At the same time, this misconception normalises women spending significantly more money and time on meeting men's needs. The myth of a woman who "would rather have beauty than brains" has the function of making sure women are fulfilled by the compliments coming from their environment and that they spend the majority of their lives critically scrutinising themselves.

One common reaction to this is the acknowledgment that everybody can be beautiful, sexy, and desirable, which is not a satisfying enough response to teenagers' questions about beauty. In reality, an attitude according to which everybody must be beautiful does not question the enhanced attention on beauty that our culture dictates. This kind of attitude might be more lenient towards those who are outcast because of traditional beauty ideals, but beauty remains the primary human value – i.e. it continues to put pressure on the self-image of teenagers (and

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

adults). The increasing trend of erotic photo shoots made of overweight women, which send the message that they, too, can be sexy and provoke an erection, illustrates this well. The basis of such messages is still that the fundamental value of a girl stems from her ability to awaken sexual desire. Moreover, celebrating being overweight can be dangerous in and of itself, as it ignores the reasons behind it, which can be a lack of healthy eating habits, a traumatised past, or overeating as a reaction to psychological suffering. It is likewise not a healthy attitude to place the same pressures regarding appearance on boys.

**Appearances, which lead to constant comparison and cruel competition, damage young people's relationships and prevent them from forming supportive communities which would be the only remedy to the alienating effects of anxiety caused by beauty ideals.**

**Therefore, our primary suggestion is to recognise cultural influences and support the development of solidarity among teenagers, as this is the best method that does not leave them completely helpless in facing cultural pressures.** It is important to dedicate extra time to work with girls, as they are more vulnerable to the harmful effects of the beauty myth.

Possible tools to do this are:

- Analysing the messages and effects of advertisements together.
- Exploring the cultural origins of beauty and sexiness; questioning their role in relationships.
- Recognising who the financial beneficiaries are of the customs connected to beauty. For instance, is it really necessary to have two or three foundations with different functions, scented pads, or fashionable tampons?
- Helping girls to connect with each other and find comfort in the shared suffering caused by the beauty myth as a way of dissolving personal shame.
- Listing qualities that are important to consider when looking for a relationship other than appearance.
- Talking about anorexia before puberty.

## **Bibliography**

Carey, T. (2013). *Where has my little girl gone? How to protect your daughter from growing up too soon* (Trans. J. Kiss). Cluj-Napoca: Koinónia.

Szil, P. and Norberg, B. (2001). *Természetes fogamzásszabályozás*. [Natural birth control.] Budapest: Oliver Games Kft.

Truesdale, M. D., Osterberg, E. C., Gaither et al. (2017). Prevalence of pubic hair grooming-related injuries and identification of high-risk individuals in the United States. *JAMA Dermatology*, 153(11), 1114–1121.

Wolf, N. (1999). *The Beauty Myth* (Trans. N. Follárdt). Debrecen: Csokonai.

### 3.1 Women in society

**Topic of the workshop** Women's oppression in various areas of life; power inequalities between women and men.

**Age group:** 13+.

**Size of the group:** 30 people (min. 15 – max. 36; when assembling the tools and assigning the small groups, we count with 30 participants).

**Duration:** 90 minutes.

**Number of tasks:** 4 interconnected tasks.

**Arranging the room:** Chairs arranged in a big circle (see 1.2 *Introduction*).

**Tools:** glue (5 pieces), scissors (5 pcs.), crayons, marker pens, or coloured pencils (at least 15 pcs.), paper sized A/3 (6 pcs.).

- **From the Appendix:** 5 sets of 3.1.2 *Details about the situation of women in society – cards* printed.

**Theoretical background material of the workshop:** 1.2 *Introduction*, 2.1 *Gender – gender roles*, 2.3 *Rape culture*, 2.4 *Prostitution*.

**Aim of the workshop:**

#### Knowledge

- Children explore the role of women in dominant culture and how this role connected to the influences affecting teenage boys and girls.
- Children learn details about the oppression of women.
- Children recognise that the oppression of women affects their sexuality as well – i.e. girls become subordinated to boys –, and they realise that they should be conscious of this in their relationships.

#### Skills

- Children learn to recognise the power relations between women and men as well as between children and adults.
- Children understand the meaning and importance of power relations and can give examples of its characteristics and possible consequences.

#### Attitude

- Children recognise that using women in porn and prostitution is an abuse of power and that the perpetrators are the ones responsible for this.

#### 3.1.1 Power relations – Introductory task

**Duration:** 20 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** 1 piece of paper sized A/3, 1 piece of marker pen.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

**Aim of the task:** This task introduces the concepts of power inequalities and power relations. It provides context for the tasks to follow. Participants analyse power relations. Tasks 2, 3, and 4, which focus on power inequalities between women and men, will build on this task.

**Description of the task:** Participants analyse various power relations. With the help of examples of opposite pairs (see below), they explore what the concepts of power inequality and power relations entail. Participants determine what factors drive power inequalities in our society.

**Instructions for the workshop leader:**

Write down the following opposite pairs on a piece of paper sized A/3, then place it in the middle of the circle so that everybody can see it well.

- ★ Perpetrator-victim
- ★ Child-adult
- ★ Rich-poor

**Lead a discussion with the help of the following guiding questions:**

- What is the relationship like between the two opposing sides?
  - If the participants do not bring it up themselves, ask them to characterise each side and describe these sides based on their options and differences. Ask them to start with the child-adult pair, maybe even bringing up examples based on their own experiences. Some guiding questions:
    - “What do you think the differences are between you and your parents?”
    - “Has it ever occurred that you felt like you needed the help or presence of an adult?”
    - “Do you have the same opportunities as adults do?”
    - Ask them to analyse the other two opposite pairs based on this and try to come up with characteristics that all three share. It is important to say that there are power relations at play between the two sides of the opposites. At the end of the discussion, emphasise that the topics of today’s workshop are power relations and inequalities.
- What does it mean to say that there is power inequality between the two sides? What factors determine power inequalities (e.g. financial situation)?
  - Together with the participants, analyse the opposites one by one, paying special attention to the child-adult and perpetrator-victim relationships. They will presumably find it easier to name the power inequalities between children and adults. Also be sure to indicate that power inequality in and of itself is not necessarily harmful. Point out that in the case of the perpetrator-victim coupling, we cannot only talk about power inequality but also about abuse of power. Ask the participants to name examples of situations where there is a perpetrator and a victim, and to name the source of the power inequality, too (e.g. in the case of a robber and a victim, leveraging or use of weapons can be mentioned).
- Which side of the opposite pairs can make decisions?

- How do others view the two sides of the opposite pairs? Whose opinion counts for more? In the case of the victim-perpetrator coupling, what factors influence who other people believe more?
  - Here, make sure to include what power inequalities may influence people in who they believe in victim-perpetrator relationships.
- If there is power inequality in a relationship, whose task is it to ensure that no abuse of power occurs?

### 3.1.2 Power inequality between women and men in various areas of life.

**Duration:** 30-35 minutes.

**Form:** 5 small groups of 6 form separate circles in different parts of the room, far from each other.

**Tools:** 5 sets of cards printed out from the Appendix (3.1.2 *Details about the situation of women in society – cards*) (30 pcs. total), papers sized A/3 to make posters (as many pieces as there are groups, in the case of 30 people, you need 5), glue, scissors, coloured marker pens, and old magazines, if possible.

**Aim of the task:** During this task, participants learn some details about the oppression of women, as well as their social position, which will help them map the power inequalities between women and men. In this task, the small groups each prepare a poster about the situation of women based on the cards they receive. The posters will be used in tasks 3 and 4 as well.

**Description of the task:** Each member of the small groups will get a card with a piece of information on it about the situation of women. With the help of questions, they have discussions about the cards in small groups, then they prepare a poster with their answers.

**The product of the task:** Posters entitled *The situation of women in society*.

#### **Instructions for the workshop leader:**

Divide the participants into 5 groups of 6. Ask the small groups to find a place in different parts of the room, away from each other, then give each group a set of cards (a total of 6 cards per group), a tub of glue, a pair of scissors, a piece of paper sized A/3, and some coloured pencils, marker pens, or crayons. Let the groups work on their own, but walk around the room, and if they get stuck, help them.

#### **Instructions for the small groups:**

Read the texts written on the cards. Talk about the cards based on the following aspects:

- What do the sentences found on the cards mean? What do these details reveal about the situation of women in our society?
- What do these details reveal about the relationship between women and men? Does power inequality appear? If yes, what factors lead to it?
- What do these details reveal about sex? What do they reveal about violence?
- Who is responsible in the cases where women are the victims?

Make a poster on which you answer these questions. Use the cards themselves as well. You can also draw and glue pictures onto the posters. The title of the poster: *The situation of women in society*.

### **3.1.3 Discussion about the power relations between women and men**

**Duration:** 15-20 minutes, 2 minutes per poster (10 minutes total), then 7-10 minutes of discussion with the entire group.

**Form:** The entire group sits together in a circle, with the small groups of task 3.1.2 sitting next to each other.

**Tools:** The posters made during task 3.1.2.

**Aim of the task:** Discussing with the whole group the questions discussed in small groups in the previous task as well as the posters they prepared. During this task, participants work on their presentation and argumentative skills. Sharing personal experiences with power inequalities between women and men is also an aim of this task.

**Description of the task:** The small groups of task 3.1.2 each present their poster to the other groups, then the entire group discusses the posters with the help of questions.

#### **Instructions for the workshop leader:**

Have the small groups re-join the big circle and ask them to present their poster to the others. Time it, giving 2 minutes maximum to each group.

#### **Lead a discussion with the help of the following guiding questions:**

- Which card did you find the most surprising?
- Do you see examples of these details in your own life?
- Which details affect you and your peers the most?

#### **During the discussion, make sure the following is said:**

- There is inequality between women and men to the advantage of men, which presents itself in every aspect of life: in relationships, sex life, families where the man is the head of the household and/or breadwinner, as well as the workplace because of the lack of equal pay. You can ask them to bring examples or you can mention some yourself.
- These differences are accepted, i.e. they count as the norm. Therefore, many people do not even realise the inequality and how unjust it is.

#### **Challenges, arising problems, and possible solutions:**

- It is possible that there will be participants who disagree and will try to bring up counterarguments. This is mainly characteristic of children coming from especially male-centric families. The following are just some examples of this: “in our family, my mother earns more,” “my mother has more power in the household than my father,” or “my mother hurts my father, too.” Never say that the child’s example is bad. Try to respond in general, with the response aimed at the entire group: “Yes, it does happen that some women earn more than men, but this is not so in most cases. Moreover, in the

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers’ manual*

same position, men usually earn more than their female colleagues.” It is also a good idea to ask whether it can really be considered power if someone has to deal with household matters on their own, or if rather it means much more extra work.

### 3.1.4 Closure

**Duration:** 15 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** The posters made during task 3.1.2 are displayed on the walls of the room in a circle, on the tables, or on the ground.

**Aim of the task:** Concluding the workshop, answering any remaining questions, gathering ideas together about the possible changes that could be made to alter women’s situation.

**Description of the task:** The participants walk around and have a look at the posters once more. Then, they re-join the circle and conclude the workshop with the help of questions.

#### **Instructions for the workshop leader:**

Ask the participants to look at the posters once more. Ask them to stand up and walk around. Then, have them re-join the circle and conclude the workshop with the help of the following questions.

- How are you feeling now?
- What would you like to talk about more?
- What do you think should change in women’s situation? How could these changes be realised? What can you do to realise this in your own relationships?

## 3.2 Men in society

**Topic of the workshop:** Societal expectations towards men, manly behaviour and its effects on women.

**Age group:** 13+, exclusively for boys

**Number of participants:** 15 people (min. 5 – max. 25; when assembling the tools and assigning the small groups, we counted with 15 participants).

**Duration:** 90 minutes.

**Number of tasks:** 6 interconnected tasks.

**Arranging the room:** Chairs arranged in a big circle (see 1.2 *Introduction*).

**Tools:** A piece of paper sized A/2 (1 pc.), scraps of paper sized 5x4 centimetres (15 pcs.), marker pen (1 pc.), ballpoint pens (15 pcs.).

- **From the Appendix:** The 3.1.2 *Details about the situation of women in society – cards* from the Appendix and card 3.1.2.6 printed out (1 pc.).

**Theoretical background material of the workshop:** 1.2 *Introduction*, 2.1 *Gender – gender roles*, 2.2 *Porn industry and porn culture*, 2.3 *Rape culture*.

## **Aim of the workshop:**

### **Knowledge**

- Children explore society's expectations towards them about learning to be a man and conforming to the role of men.
- Children recognise that machoness, i.e. "men's manly behaviour" expected by society, damages their personality and relationships as well as being harmful towards girls and women.

### **Skills**

- Children can name types of behaviour and emotions that they avoided or had to suppress because of the prohibitions of male culture.

### **Attitude**

- Children take a critical stance toward machoness. They do not consider it to be the kind of behaviour to strive for or that should be glorified.

## **3.2.1 Expectations towards men – Introductory task**

**Duration:** 20 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** 1 piece of paper sized A/2, 1 pc. marker pen

**Aim of the task:** This task introduces the concepts of machoness as well as gender role-based expectations. The aim is for participants to collect as many examples as they can about our society and culture's expectations towards men in all areas of life.

**Description of the task:** The participants compile a list explaining what the phrase *Be a man!* means.

**The product of the task:** *Be a man! – A list of societal expectations towards men.*

### **Instructions for the workshop leader:**

Write *Be a man!* in the centre of the paper. Ask the participants what they think this phrase means. Ask them to bring examples that illustrate it. Place the keywords that come up onto the piece of paper so that there is space next to them for the scraps of paper sized 5x4 centimetres, as they will be added to the notes in a later task. Write down on the paper what the participants say.

If they find it hard to bring examples on their own, you should mention some: e.g. "If you are a man, you should be strong, muscular, and you should have money." Ask about the rules that come with being a man: e.g. "Have you ever heard that manliness is connected to certain physical characteristics, such as being muscular?"; "Have you ever heard that men do not cry?".

### **During the discussion, make sure the following is said:**

- Make sure the word 'performance' comes up and discuss what this means for men. In what areas of life do men have to perform? Emphasise that in the case of men, our culture considers performance to be the most important indicator, while any other characteristic is secondary.

- What characterises the relationship between men and the workplace? (E.g. managers are mostly men, and men earn more in the same position than women do.)
- What is a man's role in a romantic relationship according to societal expectations? What is a "real man" like? (E.g. A man's job is to earn money and protect his partner.)
- What characterises the sex life of a "real man" according to societal expectations? (E.g. he has sexual relations with lots of women and he has a lot of sex.)
- What is a man's image like in porn? (E.g. men's sexuality is defined by their performance, so they are expected to have a big penis and a muscular body. They must be able to have sex for a long time, they must always want sex, and their behaviour must be aggressive and overpowering.)
- What does physical strength mean for men and why is it an expectation? What expectations do sports have for men?
- Tell them that this list is about machoness, i.e. what a "manly man" is like. You will question this ideal together in the following tasks.

### 3.2.2 Bad experiences with the expectations of manliness

**Duration:** 15-20 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** The list made during task 3.2.1, a marker pen.

**Aim of the task:** The aim of the task is for participants to recognise the presence of the expectations they collected in the previous task in their own lives, to share personal experiences with each other, and to express that the expectations towards men are often oppressive and overwhelming. This lays the foundation for participants to later question the importance of striving to be manly in the traditional sense.

**Description of the task:** Participants share their own bad experiences in connection with the expectations featured on the list in task 3.1.2.

**Instructions for the workshop leader:**

Ask the participants to list the expectations from the "Be a man!" list with which they had bad experiences. Circle the expectation that was mentioned and ask what bad experience is connected to it. However, you should not make it compulsory to share personal experiences. Ask the other participants whether the situation is familiar to them. If yes, encourage them to bring some examples. Circle all the expectations on the list in connection with which the participants share a personal story.

**Lead a discussion with the help of the following guiding questions:**

- In connection with which expectation have you had bad experiences?
- What caused the experience to be bad?
- In what environment and who created these expectations for you?
- Is there an expectation featured on the list that is uncomfortable to meet?
- Have you had the chance to express that the expectation stirs up bad feelings in you? If the answer is no, why not?
- Is there any expectation on the list that you strongly oppose?

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

**During the discussion, make sure the following is said:**

- Tell participants that boys are taught from a young age to meet society's expectations towards men. If they cannot or do not want to meet these expectations, they often receive punishment. Reassure them in that these expectations are often harmful and that they do not have to meet them.

**3.2.3 What emotions are men allowed to feel and how?**

**Duration:** 15 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** The list prepared in task 3.2.1, marker pens (15 pcs.), scraps of paper sized 5x4 centimetres (15 pcs.), ballpoint pens (15 pcs.).

**Aim of the task:** During the task, it becomes clear for the participants that the expectations towards men also affect what emotions they are allowed to feel and how they can feel them. The participants explore how raising them to be macho controls their emotions.

**Description of the task:** In sections 1-4 of the task, participants collect various emotions. They write them down on the scraps of paper, then discuss them considering different aspects. At the end of the task, participants place the scraps of paper onto the list they made during task 3.2.1, next to the expectations.

**Instructions for the workshop leader:**

1. Ask the participants to list some emotions. Write the emotions down one by one on the scraps of paper (you can also give the pieces of paper to the participants so that they can write the emotions down). Put the finished scraps of paper down on the floor.
2. Ask the participants which emotions featured on the scraps of paper men are not allowed to express. Arrange the emotions into two columns based on their responses. In one column, put the emotions they can allow themselves to feel while in the other, put the ones that, for the most part, they are not allowed to feel.
3. Ask them whether there are emotions that boys are only allowed to feel towards girls (e.g. love or attraction) and ones that they are only allowed to feel towards boys (e.g. towards their best friends) in order to be considered manly. Rearrange the emotions into two new columns based on their responses.
4. Ask them whether there are differences between the emotions featured on the scraps of paper based on the kinds of relationship they are allowed to experience them in. Is there an emotion they are only allowed to express in a romantic relationship? Or one that can only be shown towards buddies? Ask them about their own experiences. If they find it difficult to find words, bring specific examples and ask them if they have experienced anything similar e.g. it is easier and more acceptable to experience and express sadness in a romantic relationship than in friendships with boys.

Ask the participants to assign the emotions to the expectations featured on the list compiled in task 3.2.1. E.g. put *sadness* next to *Don't cry!* Put both the emotions that (macho) culture encourages to be experienced and those it prohibits onto the list. Dedicate separate time to

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

discussing emotions which could not be included on the list as they are not connected to either of the expectations.

### **3.2.4 Boy-like behaviour and relationships**

**Duration:** 10 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** The list made during task 3.2.1, a marker pen.

**Aim of the task:** Participants recognise that the expectations towards men often encourage behaviour that is offensive to others and prevents establishing sound relationships. Another topic discussed during this task is that boys and men often support each other in their offensive and damaging behaviour. Therefore, they also participate in communicating cultural expectations.

**Description of the task:** Participants choose the expectations from the list compiled in task 3.2.1 that encourage offensive, damaging, and inappropriate behaviour towards others. They discuss these with the help of guiding questions.

#### **Instructions for the workshop leader:**

1. Ask the participants to select the expectations from the list that they think encourage unacceptable behavioural patterns towards others (e.g. aggression, violence), or that have no positive influence on their relationships. If no behavioural patterns that are easily recognisable and clearly bad, such as violence, made it to the list, ask them if there are expectations featured on it that could be seen as damaging, e.g. could it hurt their relationships if they always want to be strong, if they cannot be sensitive, or if they always have to be upbeat? You can bring some examples or ask them whether they have ever experienced that a friendship got stronger when they showed their sadness.
2. Next, ask them to give examples of behavioural patterns that are important in a good friendship, romantic relationship, or family ties, but our culture does not support men in adopting them. The list of expectations made during task 3.2.1 also illustrates this.

#### **Lead a discussion with the help of the following guiding questions:**

- Have you been in a situation where you wanted to be kind but were afraid of others laughing at you or mocking you?
- Can you give examples of when a boy or man was humiliated or punished for not behaving manly enough?
- What behavioural patterns do communities of boys encourage towards girls? Have you been in a situation where you were encouraged to behave in an inappropriate way towards girls?

#### **During the discussion, make sure the following is said:**

If a boy expresses his love, sadness, or pain, he is often punished by being called *girly* or *gay*. Tell participants that this kind of differentiation also suggests that girls are worth less than boys

since it sends the message that girly behaviour is to be looked down on and only reserved for girls. Be sure to also mention that this kind of differentiation prevents girls and boys from forming friendships.

### **3.2.5 Boy-like behaviour and girls**

**Duration:** 20 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** Card 3.1.2.6 (1 pc.) printed from the Appendix's 3.1.2 *Details about the situation of women in society – cards*, which has the following caption: The first sexual experience of every third girl is violent or forced.

**Aim of the task:** In this task, participants recognise that the manly sexual behaviour society expects is oppressive and violent towards girls.

**Description of the task:** Participants discuss manly sexual behaviour and its effects with the help of card 3.1.2.6 as well as guiding questions.

#### **Instructions for the workshop leader:**

1. Read out what the card says and put it in the centre of the circle.

#### **Lead a discussion with the help of the following guiding questions:**

- What do you think it means that “The first sexual experience of every third girl is violent or forced?” What does it mean that it is violent or forced? What does this say about boys’ behaviour?
  - How does this sentence make you feel?
  - What connections do you see between the piece of information featured on the card and the manly role explored at the beginning of the workshop?
  - Have you heard of a similar situation? Have you seen it at parties, in movies, or even on the street that men or boys were forceful with women or girls?
  - Bring more examples of what men’s typical attitude is toward women. Be sure to mention here that men often view women as sexual objects. The expectation that lies behind this is that men are expected to have sex with as many women as possible. In this regard, women are notches, whose most important attribute is their appearance, and they are there to satisfy men.
  - What can you do in order to change this statistic?
2. Ask them to rephrase the sentence so that it is not about girls but about boys instead. There are various options, e.g. “Lots of boys use force to get a girl to sleep with them for the first time.” Discuss with the participants what they can do to change this situation.

#### **During the discussion, make sure the following is said:**

Be sure to bring up that one of the most effective things that can be done is if boys call out those who behave inappropriately with girls. If they see that a male friend or acquaintance does not behave appropriately with girls or talks about them as if they were sexual objects, they should caution him that this kind of behaviour is unacceptable. Also talk about how this is a

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

difficult task as it necessitates going against strong expectations. It will get easier if more and more boys do it and they support each other in doing so.

### 3.2.6 Closure

**Duration:** 10 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** None.

**Aim of the task:** Concluding the workshop, answering any remaining questions, sharing feelings regarding the workshop.

**Description of the task:** Participants conclude the workshop with the help of guiding questions.

#### **Instructions for the workshop leader:**

Conclude the workshop with the help of the following questions. Depending on the size of the group and how much time is left, you can go around so that everyone can answer, or you can let only those respond who want to.

- How did you feel during the workshop? Which task was the most difficult, and which one did you like the most?
- How are you feeling now?
- Is there still a thought or question that you would like to share before we conclude the workshop?

## **Workshop itinerary**

### **3.3 The effects of porn culture on sex**

**Topic of the workshop:** The difference between the sexual acts shown in porn and equality-based sex. The circumstances women in porn undergo during shoots.

**Age group:** 15+.

**Size of the group:** 15 people (min. 5 – max. 15; when assembling the tools and assigning the small groups, we count with 15 participants).

**Duration:** 90 minutes.

**Number of tasks:** 4 interconnected tasks, but task 3.3.4 can be left out.

**Arranging the room:** Chairs arranged in a big circle (see 1.2 *Introduction*).

**Tools:** marker pen (1 pc.), ballpoint pen (15 pcs.), piece of paper sized A/2, red, yellow, and green cardboard sheets sized 7x5 centimetres (20 pieces in each colour), scraps of paper sized 5x4 centimetres (15 pcs.).

- **From the Appendix:** 3.3.2 *Sex traffic lights – cards*, 3.3.3 *Porn and equality-based sex – cards*, 3.3.4 *Facts about the circumstances of women in porn – cards*.

**Theoretical background material of the workshop:** 1.2 *Introduction*, 2.2 *Porn industry and porn culture*, 2.3 *Rape culture*.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

## **Aim of the workshop:**

### **Knowledge**

- Children should define what violence means in sex, what it means to be a perpetrator and a victim, what the relationship is like between them, and they should recognise who is responsible for the violence present in porn.
- Children know about the exploitative workings of the porn industry, as well as about the violence committed during porn production.
- Children learn about how the porn industry portrays eroticised rape.
- Boys become aware that consuming porn negatively affects their sexuality. It can make them violent and have a negative influence on their expectations. They realise that in porn, they are watching violent acts. They recognise that violence is what leads to their arousal, to which they respond by masturbating.
- Girls recognise that the sexual expectations directed towards them are unfounded.

### **Skills**

- Children can distinguish between violence and equality-based sex.

### **Attitude**

- Children think of victims of porn with empathy.
- Children are aware that perpetrators are responsible for the violence, not victims. Therefore, they do not blame the victims.
- Children regard porn with criticism. They question the behavioural patterns and gender roles communicated through porn.
- Children question their own porn consumption.

## **3.3.1 What is sex? – Introductory task**

**Duration:** 15 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** A piece of paper sized A/2 (1 pc.), a marker pen (1 pc.).

**Aim of the task:** This task is aimed at participants developing a unified vocabulary for talking about sex and the culture surrounding sex. Another goal of this task is to remove the restrictions and taboo from expressions connected to sex, as this is the foundation that allows conversations in later tasks to take place in a relaxed atmosphere. This task helps explore what words participants are familiar with and how much they know about porn.

**Description of the task:** Participants collect words through free association that are connected to the word *sex*. Words that are connected to swearing or considered a taboo can also make it onto the list.

### **Instructions for the workshop leader:**

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

Write down the word *sex* at the top of a piece of paper sized A/2 and ask the participants to say any word connected to it that comes to their mind. Write down each word that is mentioned. If a personal name is mentioned do not ever write that down.

**During the discussion, make sure the following is said:**

- Emphasise that any word can be said and that nothing is embarrassing or to be ashamed of. They can make free associations.
- Ask if they all understand every word, and if not, explain those words to them.
- If the process halts because children are afraid to say words, offer them a few options based on which they can make associations.
- Be sure the names of genitalia and contraceptive devices are on the list. You can even start the conversation here, especially if the participants are reluctant to say words on their own.

**Challenges, arising problems, and possible solutions:**

- This task often starts accompanied by snickering and whispers. The first few words are difficult to come up with, but afterwards, participants usually get more comfortable. It helps a lot if you say a few words with a completely straight face (e.g. *penis, vagina, semen*), and if you receive their words with a serious but definitely not strict expression. Whenever you write a word down, say it out loud as well, thus reassuring them that they can use these words freely.
- Participants often mention vulgar words (e.g. *dick*). You should take these seriously as well and write them down. The more easily and freely they can say these words, the more fluent the conversation will be.
- It often occurs that participants shout a classmate's name instead of words. You should never write these down or ask what they meant and why they said it.
- It is also possible that lots of things will be mentioned from porn, even actual titles or acts seen in porn. Make note of these as well, except if they start naming actors appearing in the films – in such cases, you should change the topic after a few names are mentioned to prevent the task turning into a competition of who can name the most porn stars.
- It is also possible that they bring up an expression from porn you are not familiar with. If this happens, you are free to ask the participants to explain the expression for you. You do not need to act as if you know everything. Most likely the participants themselves have varying degrees of knowledge regarding these words and acts.

### **3.3.2 What is allowed in sex? – The sex traffic lights**

**Duration:** 30 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** Cards printed from the Appendix (3.3.2 *Sex traffic lights – cards*), red, yellow and green cardboard sheets sized 7x5 centimetres (20 pcs in each colour).

**Aim of the task:** In this task, participants recognise that many sexual acts now considered ordinary have become widespread because of porn, and that these are often violent, humiliating, and painful for the other person. Participants also acknowledge that they themselves do not always notice when a sex scene is violent, or if they do, they tend to relativise it and undermine its significance.

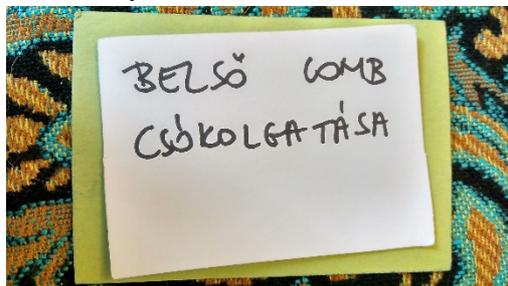
**Description of the task:** Participants organise the cards according to different categories based on whether the sexual act described on them is acceptable in equality-based sexual relations. Then, they discuss these with the help of guiding questions.

### **Instructions for the workshop leader:**

1. Place the red, yellow, and green pieces of cardboard sheets on the floor as if you were making a traffic light out of paper. This is the *sex traffic light*. (Start with the red cards, placing 5 cards in one line, and when you run out of red ones, continue with the yellow, and then the green ones. This way, you get 5 columns and 12 lines of cards (4 lines of red cards, 4 lines of yellow cards, 4 lines of green cards).
2. Deal all the cards printed from the appendix to the participants (this way, one participant will have more than one card).
3. Ask them to place the cards onto the sex traffic light based on the following instructions. Do not lead them with your own opinions (e.g. “I think kissing is always acceptable, so you can put that into the green zone.”). In the first round, participants put down their cards based on what they think.

### **Instructions for the participants:**

- A *sex traffic light* operates similarly to a regular traffic light.
- Place the card in the green zone if you think the act featured on it is absolutely acceptable in all sexual situations, as long as both parties want it. (E.g. “If you think it is always acceptable to stroke each other during sex, then put this in the green zone.”)
- Place the card in the yellow zone if you think the act featured on it is not acceptable in all sexual situations because it requires preparation, is especially time-consuming, or because people are not always up for it.
- Place the card in the red zone if you think the act featured on it is not allowed under any circumstances.



### **Instructions for the workshop leader:**

After all the cards are placed on the *sex traffic light*, start a conversation with the following guiding questions during which the cards can be relocated to different-coloured zones.

- Are there any words on the cards you do not understand?
- Are there any cards you would put somewhere else? Why? Where would you put them?  
If a participant wants to relocate a card, they should explain why. After the group listened to the reasons, they will vote whether the card should be relocated.  
You can jump in and argue, too, or ask questions with which you can help the children really think about which cards to place where. You can also be the one suggesting the relocation of the cards.  
For instance, the “Talking during sex” card is often placed in the yellow zone. Ask why it was placed there. According to the participants’ opinion, is it important to communicate during sex and express what one wants and whether they are enjoying it, to say if they do not want something, or if they want something in a different way? After a short discussion, have the participants vote about relocating the card to the green zone.
- Based on what criteria were the cards placed in the red zone? Are there any cards that are not in that zone but that you would put there if all acts that are violent, humiliating, painful, or dangerous to the other person belonged there? Which cards are these?  
Based on our experiences, a lot more cards make it to the green and yellow zones in the first round than to the red zone.
- What are the acts that only satisfy the needs of one person but that are still acceptable in equality-based sex because they are not hurtful or painful for the other person and it feels good to give pleasure through them? Which are the ones that are not acceptable?  
For the former question, a good example could be the “stimulating the clitoris with a tongue” card. This is not necessarily physically pleasurable for the person performing it, but this is one of the ways women can have an orgasm. An example of a dangerous or painful act could be the “deep throat” which is often placed in the green or yellow zones.

### **Challenges, arising problems, and possible solutions:**

#### **Sexual fetishism – fetish**

Our experience with this task is that violent acts regularly make it to the green zone, which is the category of acceptable acts. Participants usually reason by saying that “if someone likes being choked, why should it not be allowed?” and “If it’s a fetish, it’s okay. If you have consented to it, it’s okay,” are also common responses. In such cases, swap the roles of perpetrator and victim, making the perpetrator the subject, and then ask: “Is it acceptable if someone enjoys choking their partner during sex?” or “Is it acceptable if someone wants to be violent towards their partner during sex?”

#### **Naked pictures**

It regularly comes up that participants consider sending naked photos and videos to a person they trust a lot to be a safe practice of expressing their love. It is important to draw children’s attention to how once something is on the internet, it will stay there forever, and that companies that operate the various messaging applications are also collecting these photos. Naked pictures and videos give enormous power to the other person, who can do whatever they want with the

photos after a breakup, or even years later. Be sure to emphasise that no matter how much they love someone they should never trust anyone with naked photos.

You should also point out that pornographic content that is made of people under 18 is considered child pornography, and that possessing or propagating such materials is a crime (CrC 204. §<sup>17</sup>).

### **Having sex while drunk**

Participants often say that “if you are both drunk (and maybe in a relationship), then why shouldn’t you have sex while drunk?” It should be emphasised here that people under the influence of alcohol are far less likely to decide or express what they do and do not want, and that it is easy to exploit someone’s drunken state. You should also emphasise that they themselves cannot be certain that they are able to take responsibility for what they do while drunk.

### **Age difference**

When it comes to relationships where there is a significant age difference, arguments in support of it often use words like *maturity* and *love*. Here, you should point out that age difference also comes with power inequality, which could lead to the abuse of power. Be sure to emphasise that it is not acceptable under any circumstances if a teacher or another figure of authority makes sexual advances towards them.

### **Heterosexual anal sex and deep throat**

In most groups, anal sex is regarded as a completely ordinary act that is a legitimate expectation. At the same time, girls often express that they have fears and ask about pain. Point out that anal sex has become so widespread because of porn. Emphasise that it is not a legitimate expectation for them to allow and even want to be anally penetrated. It can be dangerous, too, since the anus is not naturally lubricated and does not widen easily. If they do want to try it, they should use a lubricant, do it slowly, carefully, and with a hand instead of a penis. The body part that comes into contact with the anus should be washed immediately afterwards so that it does not get to the mouth or the vagina straight away. Also point out that while men have a prostate which, when stimulated, can lead to orgasm, girls do not, so it is very rare that anal penetration is pleasurable for them, as opposed to what they see in porn. Deep throat also became widespread because of porn. Deep throat can be extremely dangerous as the penis goes so far down the woman’s throat that she cannot breathe anymore and starts to gag.

### **Ejaculating onto the chest or face**

Be sure to emphasise that this also became widespread due to the influence of porn, and that its aim is to visibly humiliate women.

### **The clitoris**

It is important to emphasise the role of the clitoris as participants are often not aware of what an essential part it plays in women’s orgasm. Make it clear that it is completely natural that most girls can only climax from pleasuring the clitoris and not from penetration.

---

<sup>17</sup>CrC. 204. §. Child pornography (Child pornography, 2012)

<https://net.jogtar.hu/jogszabaly?docid=A1200100.TV>

Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual

### 3.3.3 Comparing sex seen in porn with equality-based sex

**Duration:** 25 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** Cards printed from the Appendix (3.3.3 *Porn and equality-based sex – cards*).

**Aim of the task:** During this task, participants define what sex shown in porn is like and what equality-based sex is like. This task introduces the term “sexualising violence.”

**Description of the task:** Participants get the 3.3.3 *Porn and equality-based sex – cards* which they divide into two columns. The characteristics describing sex in porn should go in one column, while the ones describing equality-based sex should go in the other column.

#### **Instructions for the workshop leader:**

1. Deal the 3.3.3 *Porn and equality-based sex – cards* printed from the Appendix to the participants. Ask them to divide the cards into two columns. The characteristics describing sex in porn should go in one column, while the ones describing equality-based sex should go in the other column.
2. When they finish, ask them to find the opposing pairs in the two columns (e.g. “Sex is independent of love.” – “Sex is an expression of love.”).

#### **Lead a discussion with the help of the following guiding questions:**

- Were there any cards that were difficult to assign to one of the columns? If yes, why?
- Do you agree that these are characteristics of sex shown in porn? Would you add anything else?
- Do you agree that these are characteristics of equality-based sex? Would you add anything else?
- How does it become evident that porn has a negative effect on sexuality?  
Talk about how porn eradicates intimacy. Those who get aroused by the violence shown in porn will find it difficult or even impossible to experience true intimacy with their partner.
- How does porn define and showcase sexual arousal?  
It should be expressed here that porn displays violence, controlling behaviour, and humiliating the other person as sexually arousing, i.e. it sexualises these acts.
- What is attractive about equality-based sex?  
Talk about the role of tenderness and how in equality-based sex, it is not even an option for something to happen that the other person does not want, is painful, or can be dangerous.
- Think back to the acts featured on the *sex traffic light*. Are there any cards that you would place somewhere else after this task because you think they are not in line with the framework of equality-based sex?

### 3.3.4 The real circumstances of women in porn

*(This task can be left out.)*

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

**Duration:** 10 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** Cards printed from the Appendix 3.3.4 *Facts about the circumstances of women in porn – cards*.

**Aim of the task:** This task is aimed at sensitising participants towards women who appear in porn with the help of data about their everyday life. Participants are usually only familiar with marketing materials about the life of porn stars that are propagated by the porn industry (e.g. “They earn a lot.”; “They do it so they can celebrate their sexuality.”).

**Description of the task:** Participants receive the 3.3.4 *Facts about the circumstances of women in porn – cards*, and they discuss these with the help of guiding questions.

**Instructions for the workshop leader:**

Read out each text featured on the cards one by one.

1. People who appear in porn never have any right over the photos and videos they participate in, as those are the property of the porn industry. The rights to distribute them also belong to the owners. Actors have no income from recordings other than a one-time paycheck.
2. In porn, actors are forced to perform even those types of sexual acts about which they had expressly stated before that they do not want to do.
3. Actors in porn contract various sexually transmitted diseases during shoots.
4. Porn actors constantly face the threat that if their future employers find the pornographic images and videos in which they appear, they will then be let go because of these materials.

**Lead a discussion with the help of the following guiding questions:**

- What is the exact term for forcing someone into a sexual act in which they do not want to participate?
- What is the point of deliberately forcing porn actors to do acts about which they expressly stated right away that they did not want to do?
- What data do you find the most surprising?
- What data do you find the most outrageous?

**During the discussion, make sure the following is said:**

- Most actors are not familiar with all this information at the time of their first shoot. The porn industry targets very young girls. Extremely efficient propaganda makes people believe that porn is easy money for girls and that they can choose who to have sex with and what acts to perform.
- The producer and director’s goal is to break the spirit of the girls as early as the first shoot. One of the tools used for this is forcing them to perform sexual acts that they expressly said they did not want to.
- Porn actors often shoot for several hours a day. The violence that is part of the shoots can cause serious physical injuries to women.

- The porn industry uses women for an average of three months. However, the recordings stay on the internet forever.

### 3.3.5 Closure

**Duration:** 10 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** Scraps of paper (15 pcs.), ballpoint pens (15 pcs.).

**Aim of the task:** Concluding the workshop, answering any remaining questions, and summarising the most important messages.

**Description of the task:** Participants write down on a piece of paper one or two of the workshop's most important messages that affected them. Whoever feels like it can share it with the group, too.

#### **Instructions for the workshop leader:**

1. Ask the participants whether they have any remaining questions regarding the tasks.
2. Give each participant a piece of paper and a ballpoint pen. Ask them to write down one or two messages that will stay with them after the workshop. Tell them it is not compulsory to share these but ask if there is anyone who would like to do so. Do not discuss the messages at this point, only list them if there are more people who would like to share. Participants can keep their piece of paper.

## 3.4 BDSM – Misconceptions about sadism in sex

**Topic of the workshop:** BDSM, violence, and porn.

**Age group:** 15+.

**Size of the group:** 15 people (min. 5 – max. 25; when assembling the tools and assigning the small groups, we count with 15 participants).

**Duration:** 90 minutes.

**Number of tasks:** 5 interconnected tasks.

**Arranging the room:** Chairs organised in a big circle (see 1.2 *Introduction*).

**Tools:** Paper sized A/4 (2 pcs.), paper sized A/3 (1 pc.), paper sized A/2 (1 pc.), ballpoint pen (1 pc.).

**From the Appendix:** 3.3.2 *Sex traffic lights – cards*, 3.4.3 *Forms of violence – list* (10 pcs.) printed out.

**Theoretical background material of the workshop:** 1.2 *Introduction*, 2.1 *Gender – gender roles*, 2.2 *Porn industry and porn culture*, 2.3 *Rape culture*, as well as workshop itinerary 3.3 *The effects of porn culture on sex*.

**Important!** Only hold this workshop for a group that has already taken part in the 3.3 *Porn industry and porn culture* workshop.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

We find a workshop about BDSM<sup>18</sup> important as it is increasingly becoming a part of general culture, promoted by popular video clips<sup>19</sup> and bestsellers such as the well-known *Fifty Shades of Grey*<sup>20</sup> series. The topic comes up in almost every workshop, and it is the children participating who bring it up. Very often, they ask whether it is okay to be sadistic with someone who likes to be hurt.

The word *fetish* originating from sexual fetishism<sup>21</sup> is entirely present in children's thinking, and they use it as a sort of excuse in any kind of situation. The following sentence, for example, can be heard often: "Their fetish is to be suffocated, so in that case, it is acceptable." As a response, approach this from the flip side, which will most likely make children think. Ask back whether they think it is acceptable if someone's "fetish" is to suffocate others.

Be sure to draw attention to the fact that desire is influenced by culture – for instance, through porn –, and that BDSM eroticises violence (i.e. it showcases it as sexually stimulating). As a result, violence becomes acceptable in sex. Our aim is for children to be able to recognise violence and to thus contribute to preventing it. It is not easy to go against the cultural effects of BDSM, as the porn industry presents it under the disguise of love and sensuality. Therefore, it is important for children to have tools to recognise and differentiate between truly loving behaviour and violence.

### **Aim of the workshop:**

#### **Knowledge**

- Children become conscious that porn and the culture surrounding sex eroticise violence.
- Children become conscious that they have a right to non-violent sex.
- Children recognise that porn and BDSM rewrite the definitions of sexuality and love, making them compatible with violence.

#### **Skills**

- Children are able to recognise power relations, can identify those in positions of power, and take a stand against the abuse of power being acceptable.
- Children can distinguish loving sexual behaviour from violent and oppressive sexual behaviour.

#### **Attitude**

- Children learn to be critical of sexual practices. They recognise that sex is not a private matter and that culture and their sex life mutually influence one another.
- Children question the rationale behind eroticised violence in equality-based sexual relations and have a critical stance towards the so-called fetishes.

---

<sup>18</sup> English acronym: *bondage, discipline, domination, submission, sadism, and masochism*. See 2.2 *Porn industry and porn culture*.

<sup>19</sup> E.g. Rihanna – *S&M*, Christina Aguilera – *Not myself tonight*, Lady Gaga – *Bad romance*.

<sup>20</sup> E. L. James: *Fifty Shades of Grey*, Budapest: Libri (2016).

<sup>21</sup> Sexual fetishism: sexual desire for a body part or an object touching that body part. In a wider sense, any model of behaviour, relationship, or situation that causes sexual arousal.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

### 3.4.1 The definition of power – Introductory task

**Duration:** 15 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** Paper sized A/2 (1 pc.) marker pen (1 pc.).

**Aim of the task:** Participants explore what power means in our society. Participants recognise that power inequalities can be used correctly but they also create opportunities for abusing them.

**Description of the task:** First, participants collect factors that assign power to someone. Then, they gather examples of using power in a positive way. Lastly, they gather examples of the abuse of power.

#### **Instructions for the workshop leader:**

Write the word *power* at the top of the piece of paper. Below it, divide the paper into three columns of equal size.

1. Ask participants to list some factors that grant someone power. Write these in the first column.
2. Ask participants to give examples of how power can be used in a positive way. Write these in the second column.
3. Ask participants to give examples of the abuse of power. Write these in the third column.

### 3.4.2 The tools of BDSM and violence

**Duration:** 15-20 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** Piece of paper sized A/3, marker pen.

**Aim of the task:** Pointing out that the tools used in BDSM are fundamentally violent and that these objects are employed in situations where there are unequal positions of power. Participants recognise that BDSM portrays violence and the abuse of power in a way that appears sexually desirable.

**Description of the task:** Participants talk about the original use and context of BDSM's fundamental tools.

#### **Instructions for the workshop leader:**

Write down the words *handcuffs*, *whip*, *mask*, *rope* on a piece of paper. Tell participants that these belong to the fundamental equipment of BDSM, and that in this task, you will discuss their original use.

It is possible that participants will not know the expression BDSM. – Explain to them what this acronym means.

#### **Lead a discussion with the help of the following guiding questions:**

- What was the original use of these tools? Where are they used? (e.g. the police use handcuffs to constrain the movements of its wearer, rendering them easy to control.)
- Who uses this tool against whom? What is the relationship like between them? (e.g. whips are used to punish slaves and children. Slave owners or the head of the house used this tool to exercise power.)

**During the discussion, make sure the following is said:**

- The aim of these items is restricting freedom, exercising control, and punishing. They are tools utilised by warfare, torturing, fighting against crime, and terrorism. In BDSM, these objects are also used for restricting freedom, exercising control, or punishing, with the difference that sexual desire and pleasure get attached to the activities as well as to dominant and submissive roles. BDSM portrays violence and the abuse of power in a way that appears sexually desirable, thus contributing to the normalisation of violence and oppression.

### 3.4.3 Eroticising BDSM and violence

**Duration:** 15-20 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** 10 copies of the 3.4.3 *Forms of violence – list* printed out from the Appendix.

**Aim of the task:** Participants recognise that BDSM portrays violence and the abuse of power in a way that appears sexually desirable, thus sending the message that violence is acceptable if both people consent to it. Participants recognise that BDSM alters the definition of love, making violence acceptable in love, as well as in affectionate (sexual) relationships.

**Description of the task:** Participants form expressions by connecting various forms of violence with the qualifier *erotic*. Afterwards, participants discuss how BDSM eroticises violence connected to sexuality, thus normalising it.

**Instructions for the workshop leader:**

1. Give participants the 3.4.3 *Forms of violence – list*. There should be one list per three participants so that everybody can see it well. Ask them if there are any words they do not understand.
2. Ask the participants to look through the list and imagine adding the word *erotic* before every item on the list (e.g. erotic threatening).

**Lead a discussion with the help of the following guiding questions:**

- How do these expressions sound without the qualifier *erotic*? What emotions are connected to them and in what situations do they occur?
- When you imagined adding the word *erotic* to the items did you end up with expressions that you have heard before?
- What changed when you added the qualifier *erotic* at the beginning? Did the expression become more acceptable? Why?
- Is it really different and acceptable to cause pain if it happens during sex?

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

- If sex is an expression of love, how does BDSM, in which violence is portrayed as sexy, affect the definition of love?

**During the discussion, make sure the following is said:**

- BDSM presents the whole scale of violence as if it can be sexually desirable and that it is normal and acceptable for someone to want to exert power over others, or for someone to want to submit to the dominance of others. According to the ideology of BDSM, violent sexual behaviour is not to be avoided but very much to be followed.
- BDSM explains committing violence and exercising power by saying that there are two equal parties participating in sex, who consented to sadistic sex, and that they can quit the situation whenever they feel they do not want to continue. However, people do not get the idea that they want to have violent sex out of the blue. In our culture, violence is constantly present, and the porn industry invests a lot of money in portraying violent sex in a desirable light.
- BDSM also affects the definition of love. It practically makes overt violence and causing pain compatible with love.

### **3.4.4 BDSM – Is sadism acceptable in sex?**

**Duration:** 20 minutes (collecting arguments for 5 minutes, debate for 5 minutes, discussion for 10 minutes).

**Form:** The entire group sits in a big circle, then they continue the work in two small groups. At the end, the original big circle is restored, in the centre of which two chairs are set up facing one another.

**Tools:** Piece of paper sized A/4 (2 pcs.), ballpoint pen (2 pcs.).

**Aim of the task:** The aim of the task is for participants to collect as many pro and con arguments as they can. In this task, the focus is on sadism and the person causing pain. During the debate simulation, children get the opportunity to recognise the messages our culture sends about the acceptability of sadistic sex. They can gain experience in how to counter these arguments.

**Description of the task:** Participants argue for or against the justification of sadistic sex in a debate simulation.

**Instructions for the workshop leader:**

Form two groups with the participants. One group will argue for the justification of living out sadistic desires in sex (group “A”) while the other will argue against it (group “B”). Tell them that this task is not about taking a side according to their own beliefs but about arguing for the side they were assigned. Be sure to assign the groups randomly, not based on the participants’ own opinions. Acknowledge that it is difficult to argue for something that you do not agree with. However, it does give you the opportunity to think about the other side’s counterarguments. The groups have 5 minutes to collect arguments on a piece of paper.

**Instructions for group A**

- Collect arguments for it being justifiable to live out sadistic desires in sex. (e.g. “If this is the only way they can get sexual satisfaction, then it can be justified.”)
- After collecting arguments, choose three representatives from the group.
- The debate will have three rounds. In the first round, one person from each group will argue. They each have 60 seconds maximum to list their arguments. The debaters cannot be interrupted. In the second round, one person argues from each group again. The same rules apply. In the second round, debaters can reflect on the arguments heard in the first round. The third round is the last one. The rules are the same as in the first two rounds. However, this time, debaters must round up the debate even if they do not reach an agreement.

### **Instructions for group B:**

- Collect arguments for it never being justifiable to live out sadistic desires in sex (e.g. “Since sex is an expression of love, it can never cause pain to the other person”; “The abuse of power is not compatible with equality-based sex”; “Someone who wants to cause someone else pain is not trustworthy”).
- After collecting arguments, choose three representatives from the group.
- The debate will have three rounds. In the first round, one person from each group will argue. They each have 60 seconds maximum to list their arguments. The debaters cannot be interrupted. In the second round, one person argues from each group again. The same rules apply. In the second round, debaters can reflect on the arguments heard in the first round. The third round is the last one. The rules are the same as in the first two rounds. However, this time, debaters must round up the debate even if they do not reach an agreement.

### **Instructions for the workshop leader:**

After the time for collecting arguments is up ask participants to re-join the big circle. Put two chairs facing one another in the centre of the group. This is where the first two debaters will sit.

### **Present the debate with the following words:**

In today’s debate, the question we are attempting to answer is whether it is justifiable to live out sadistic desires in sex. We invited the representatives of both sides to the debate. Will they be able to reach an agreement? The rules of the debate are the following. First, the representative of group A will get the chance to argue for their viewpoint. Then, the representative of group B will list their arguments. I will signal to the debaters when they reach the last 5 seconds so that they can round up their speech.

Time the debate and do not let the debaters go over the one-minute limit. After the first round is over ask the debaters of the second round to claim their seats. Lead this round the same way as the one before, then the third one as well, with the sole difference that in round two, they

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

should reflect on the arguments of the first round, and in round three, they should round up the debate.

After the debate is over, ask participants to step out of their role and join the discussion with their own opinions.

**Lead a discussion with the help of the following guiding questions:**

- Which side was easier to argue for? Why?
- For which side did you have arguments from before?
- Was it difficult to argue for a side that you disagreed with?
- After the debate, what do you think: is it justifiable to live out sadistic desires in sex?
- Which argument do you find the most convincing? Which one would you use in an argument outside of a workshop?

**During the discussion, make sure the following is said:**

- Sex is not a private matter because the media and porn industry are working hard on changing sexuality and making needs violent in order to increase their revenue. Violence is not a private matter, therefore, neither is violent sex. BDSM has a campaign of increasing volume, which infiltrates the lives of even those who do not watch porn, through erotic books and video clips.
- In BDSM, violence is justified in theory because both partners consent to it. However, power inequalities and the message of the porn industry, according to which violence must be enjoyed, make complete reciprocity and true consent practically impossible, which can easily provide an opportunity for the abuse of power. In theory, positions of power can be swapped in BDSM, and it can happen that women end up in the dominant role. However, no role play is able to eradicate the real power inequalities. In addition, consent cannot be considered true consent in a culture surrounding sex where women learn that they must endure violent and painful sex; in fact, they must find pleasure in it so that men find them desirable. In such a culture, sexuality that is non-violent, affectionate, and based on reciprocity is often out of reach, and lots of people do not have any experience with it.

**Challenges, arising problems, and possible solutions:**

- It is possible that there are participants in the group who vehemently defend the idea that if someone likes to be hurt during sex, then violent behaviour is acceptable. It may even be a girl who is adamant about this idea. In such cases, it is likely that she has experienced violent sex, and she may share what her boyfriend usually does to her. Nevertheless, you should never use the participant's own personal experiences as an example. Try to respond to the entire group in general, and make sure your responses are in support of non-violent sexuality.

### 3.4.5 Closure

**Duration:** 10 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** 3.3.2 *Sex traffic lights – cards* printed out from the Appendix.

**Aim of the task:** Participants take on the approach that violence is still violence even if it is portrayed as sexually desirable. Participants recognise that violent sex is not compatible with affectionate and equality-based sexual behaviour.

**Description of the task:** Participants choose the non-violent sexual acts from the ones featured on the 3.3.2 *Sex traffic lights – cards*.

**Instructions for the workshop leader:**

Give the participants the 3.3.2 *Sex traffic lights – cards*. Everybody should get a few. Ask the participants to choose the cards on which non-violent sexual acts are featured and put them in the centre of the circle. Once they are done ask them to inspect the cards.

**Conclude the workshop with the help of the following questions:**

- Is there a type of non-violent sexual behaviour that is not featured here but you would add to the list?
- Do you have any remaining questions regarding the workshop?

## 3.5 Rape and sexual abuse

**Topic of the workshop:** Rape culture, rape, sexual abuse, and gender roles.

**Age group:** 14+.

**Size of the group:** 30 people (min. 15 – max. 36; when assembling the tools and assigning the small groups, we count with 30 participants).

**Duration:** 80 minutes.

**Number of tasks:** 4 interconnected tasks.

**Arranging the room:** Chairs organised in a big circle (see 1.2 *Introduction*).

**Tools:** Paper sized A/3 (6 pcs.), marker pen (4 pcs.), paper sized A/2 (1 pc.).

- **From the Appendix:** 3.5.2 *Facts about rape – cards*, 3.5.3 *Sexual situations – statements*, 3.5.4 *Rape culture – cards*.

**Theoretical background material of the workshop:** 1.2 *Introduction*, 2.1 *Gender – gender roles*, 2.3 *Rape culture*, 2.4 *Prostitution*.

**Aim of the workshop:**

**Knowledge**

- Children define what rape is and they receive information about the frequency of rape being committed, along with other rape-related aspects.
- Children are aware that rape is a form of violence committed by men against women and children.

## **Skills**

- Children are able to identify victim blaming in the messages our culture communicates about rape.
- Children recognise the factors in a sexual situation that may provide an opportunity for the abuse of power.

## **Attitude**

- Children start a discussion about rape, sexual abuse, and equality-based sex. In their arguments, they identify power relations and the abuse of power.
- Children assign the responsibility of committing rape to the perpetrator.
- Children start a discussion about the responsibility of the perpetrator. They question the sexual behaviour of their peers.

### **3.5.1 Rape in public opinion – Introductory task**

**Duration:** 20 minutes (part 1 of the task takes 7 minutes, part 2 takes 4 minutes, while part 3 takes 10 minutes).

**Form:** Participants sit in two small groups, then form a big circle again.

**Tools:** Paper sized A/3 (2 pcs.), marker pen (2 pcs.), paper sized A/2 (1 pc.).

**Aim of the task:** Participants collect the messages which they have heard communicated about rape. The aim is to assess their previous knowledge about the topic. Based on the compiled list, participants will analyse what public opinion says about rape, perpetrators, and victims.

**Description of the task:** On a piece of paper, participants collect what information and messages they have already heard about rape. They then analyse these with the help of questions.

**The product of the task:** List of messages communicated about rape.

#### **Instructions for the workshop leader:**

1. Form two small groups. Give each group a piece of paper sized A/3 and a marker pen.

#### **Instructions for the small groups:**

- Collect what you know about rape. What have you heard about it on TV, in the news, and what did you learn about it on the internet? What is said about rape in folk wisdom, proverbs, and jokes? Write down keywords or entire examples on the paper. You have 7 minutes to compile the list.
- Choose two people from the group who will present the list to the other group.

#### **Instructions for the workshop leader:**

2. When the time is up, first ask the representatives of the first then the second group to present their list to the other group in 1-2 minutes.
3. Put the two lists in a place where they are clearly visible, then divide the piece of paper sized A/2 into two columns.

- Ask participants to name the examples from the small groups' lists that are lenient and exculpatory towards rape (e.g. the ones that say that rape is the victim's fault or the ones in which rape is portrayed as something the perpetrator had no way of preventing). Write these in the first column of the paper sized A/2.
- Ask participants to name the examples that condemn rape (e.g. that name the perpetrator as the one responsible for it). Write these in the second column.

**Lead a discussion with the help of the following guiding questions:**

- Which approach to rape do you think is more prevalent in our culture, the one that is lenient or the one that condemns it?
- Who are these messages about rape aimed at, boys or girls? Who do the examples you listed target?

**During the discussion, make sure the following is said:**

- Propagating messages and approaches that put the responsibility of rape onto the victim or that primarily expect women to prevent rape is called victim blaming. Victim blaming acquits perpetrators of the violence and expects those who are not responsible for the violence to prevent it.

### 3.5.2 Facts about rape

**Duration:** 25 minutes (part 1 of the task takes 7 minutes, part 2 takes 8 minutes, while part 3 takes 10 minutes).

**Form:** The entire group sits in a big circle, then they continue the work in two small groups, eventually forming a big circle again.

**Tools:** Paper sized A/3 (4 pcs.), marker pen (4 pcs.), 3.5.2 *Facts about rape – cards* from the appendix, and the *List of messages communicated about rape* prepared in task 3.5.1.

**Aim of the task:** Participants learn information and facts about rape, connected to which there are misconceptions circulating in our society. Participants recognise that lots of women become victims of rape and lots of men commit rape or sexual abuse. Participants do not explain committing violence with biological characteristics but with learnt behavioural patterns.

**Description of the task:** Participants analyse a piece of information or fact about rape in small groups. Then, they discuss the arising questions in a big group.

**Instructions for the workshop leader:**

1. Form 4 small groups with the participants. Give each group one of the 3.5.2 *Facts about rape – cards* as well as a piece of paper sized A/3 and a marker pen.

**Instructions for the small groups:**

- Read the text written on the card, then write some notes about it based on the following questions. Choose a representative from the group who will present the list to the other groups once the task is done.

- - What does your card say about sex? What does it say about rape?
  - What does your card say about the perpetrator and the victim of rape?
  - Were you already familiar with the information and fact featured on the card? What does it make you feel?

**Instructions for the workshop leader:**

2. After their time is up, ask participants to re-join the big circle. The representatives of the small groups should present their card and the compiled list to the others in 1-2 minutes, then place them in the centre of the circle.

**Lead a discussion with the help of the following guiding questions:**

- Which card held new information for you?
- Which card did you find the most surprising?
- How would you define what rape is?
- Which of the messages on the list compiled in task 3.5.1 may contribute to rape being committed as frequently as the information on the cards says?
- Which of the messages on the list compiled in task 3.5.1 assign the responsibility of committing violence to the perpetrator?
- Which of the messages on the list compiled in task 3.5.1 may contribute to men committing fewer accounts of rape? Can you think of similar messages?

**During the discussion, make sure the following is said:**

- Mainly women and children are the victims of rape, while in most cases, the perpetrators are men.
- Rape has numerous forms. Society often only considers it rape if it is committed by a stranger in a public space while holding the victim at gunpoint. However, women are often not believed even in such cases, and they have to explain why they did not resist. Every instance of sexual advance or touching that the other person did not want counts as rape. Each case in which the victim has no way of resisting due to power inequalities also counts as rape. All sexual acts in which an adult approaches a minor, as well as all sexual acts that take place in a dependent relationship (e.g. employer-employee, teacher-student, buyer-prostitute), belong to this category.
- Rape has numerous definitions. It is important to note that it can only be considered equality- and reciprocity-based sexual activity if both parties participate in it with full enthusiasm, i.e. any instance where one person has to persuade the other belongs on the spectrum of rape and counts as sexual abuse.
- Rape culture makes the victim responsible for the rape. Rape culture assigns women the role of satisfying men in sex even if he is violent, does not take her needs into consideration, or wants to have sex when the woman has no interest in it.

- Perpetrators of rape do not commit violence for biological reasons, i.e. men are not genetically more prone to violence and they do not want sex more than women. These are learnt behavioural patterns and expectations that can be changed.

### 3.5.3 What counts as sexual abuse?

**Duration:** 25 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** 3.5.3 *Sexual situations – statements* from the appendix.

**Aim of the task:** The aim of the task is for the participants to gain experience in analysing sexual situations based on power inequalities and for them to learn to identify whether suspicion of sexual abuse may arise in the given situation. The aim of the task is for participants to learn core values that help them recognise sexual abuse or the factors that contribute to it. It is not the aim of the task for participants to make exact judgements about any given situation.

**Description of the task:** Participants analyse specific sexual situations with the help of a spatial spectrum.

**Instructions for the workshop leader:**

Ask the group to stand on one side of the room. Tell them that you are going to read out statements that describe sexual situations. Their task is to determine whether what happened was sexual abuse in that given situation. Imagine that there is a line between the two walls of the room. One wall signals one endpoint of the line, representing the viewpoint that “what happened was clearly sexual abuse,” while the other wall signals the other endpoint, representing the viewpoint that “it was definitely not sexual abuse.” After the statement is read out, they should stand on the side of the wall that represents their opinion. If they think it is absolutely clear that what happened was abuse, they should stand very close to the wall that represents that viewpoint. If they only suspect that it may have been abuse, they should stand some distance away from the wall.

Choose 6 or 7 statements from appendix 3.5.4 *Sexual situations* based on the timeframe and the knowledge of the group and read them out one by one. After each statement, leave some time for everybody to find their place on the line. Lead a short discussion with a few participants after every statement based on the following questions:

- How did you decide where to stand?
- What factors are present in this sexual situation that gave you reason to suspect abuse?
- What further information would you need to be sure that there was definitely no abuse taking place?

**During the discussion, make sure the following is said:**

- In every sexual situation where one person is unable to decide – is drunk, groggy, or asleep –, there is a significant likelihood that abuse is taking place. Someone who is unable to make decisions – e.g. about how to get home – also cannot decide whether they want to have sex or how they want to have sex.

- In every situation where a kind of convincing technique – e.g. pleading, resentment, emotional blackmail – is needed for intercourse to happen, sexual abuse takes place. In equality-based sex, both people participate enthusiastically throughout the entire process of sexual activity.
- However, in sexual situations where the guy suddenly penetrates his partner without warning or getting consent from them – be it vaginal penetration or even shifting from vaginal penetration to anal or oral penetration – sexual abuse takes place. Sudden penetration can often be painful or even hold the risk of infection. Moreover, because of the physical position, the guy often gains dominance, restraining their partner. This vulnerable position is further enhanced by the sudden nature of the situation.
- It is always considered sexual abuse when the guy interferes with contraception (e.g. removes the condom, or hides the girl’s birth control pills). **It happens with increasing frequency that boys are unwilling to have sex while wearing a condom or that they remove it during sex without the knowledge of the girl.**

### 3.5.4 Closure

**Duration:** 5 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** 3.5.4 *Rape culture* – cards printed out from the appendix.

**Aim of the task:** Participants reflect on the idea that according to rape culture, it is girls’ (potential victims’) responsibility to avoid rape. In the meantime, they are taught to accept everything from boys. Participants recognise that violence can only be prevented if the perpetrator does not commit it.

**Description of the task:** Participants collect ideas together about what messages boys should be taught in order for girls not to be potential victims in sex, as well as what messages girls really should be taught in order to be in a less vulnerable position.

**Instructions for the workshop leader:**

Read out to the group what the card says, then put it in the centre of the circle.

**Conclude the workshop with the help of the following questions:**

- What does the sentence on the card mean? How does it appear in girls’ lives? Give examples.
- What do you think after today’s workshop about the messages that girls really need to be taught so that they are not as vulnerable to sexual abuse? (E.g. “A girl’s value does not depend on whether a boy wants to have sex with her,” and “A boy who is violent with her does not love her, nor will he regard her as his equal.”) What do boys need to be taught in order for girls to be able to participate in sex as equal partners?

### 3.6 Gender roles and equality-based sex

**Topic of the workshop:** The expectations set by gender roles and the inequalities in sex that stem from these roles.

**Age group:** 13+.

**Size of the group:** 30 people (min. 15 – max. 36; when assembling the tools and assigning the small groups, we count with 30 participants).

**Duration:** 70 minutes.

**Number of tasks:** 4 interconnected tasks.

**Arranging the room:** Chairs organised in a big circle (see 1.2 *Introduction*).

**Tools:** Scraps of paper sized 5x4 centimetres (30 pcs.), ballpoint pen (30 pcs.), paper sized A/3 (1 pc.), two cardboard cut-outs (ca. 1m tall and 30cm wide, with one in the shape of a girl and the other in the shape of a boy).

- **From the Appendix:** 3.6.3 *Gender roles and sex – statements* printed out on separate sheets.

**Theoretical background material of the workshop:** 1.2 *Introduction*, 2.1 *Gender – gender roles*, 2.3 *Rape culture*, 2.2 *Porn industry and porn culture*.

**Aim of the workshop:**

#### Knowledge

- Children are aware that there are male and female gender roles which result from boys and girls being raised differently. Different treatment results in different patterns of behaviour.
- Children recognise that gender roles are restricting for both sexes and that they make girls subordinated to boys.
- Children recognise that for girls, differences that stem from gender roles also lead to disadvantageous inequalities in sex. Girls' sexuality is built on satisfying boys.
- Children identify the pressures affecting them because of their gender, as well as where the expectations are coming from.

#### Skills

- Children are able to recognise the differences that stem from gender roles in specific sexual situations.
- Children draw up guidelines that reject the traditional expectations connected to gender roles and the inequalities that stem from said roles. They strive for equality-based sex life.

#### Attitude

- Children question the expectations, advantages (boys), and disadvantages (girls) that stem from gender roles.

### 3.6.1 Gender roles in everyday life – Introductory task

**Duration:** 7 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** Scraps of paper sized 5x4 centimetres (30 pcs.), ballpoint pen (30 pcs.).

**Aim of the task:** Participants prepare for the workshop by recalling their own experiences with gender roles. In this task, they are made aware that society sets expectations for children based on the categories of being *boyish* or *girly*. They also view themselves according to whether they meet these expectations.

**Description of the task:** Participants recall experiences of when a certain type of behaviour was expected of them based on their gender. They then write down examples of when they felt bad for not behaving according to their gender.

**Instructions for the workshop leader:**

Give each participant a scrap of paper and a pen.

**Instructions for the participants:**

- The scrap of paper is for your personal use, so you do not have to show it to anybody. When you are done you can put it away.
- Write down an example of when you were instructed to or prohibited from behaving a certain way because that was what was deemed appropriate for a girl or a boy.
- Write down an example of when you felt bad for not behaving enough like a girl or a boy.

### 3.6.2 Expected patterns of behaviour set by gender roles

**Duration:** 32 minutes (part 1 of the task takes 7 minutes, part 2 takes 15 minutes, while part 3 takes 10 minutes).

**Form:** The entire group sits in a big circle.

**Tools:** Paper sized A/3 (1 pc.), two cardboard cut-outs (ca. 1m tall and 30cm wide, with one in the shape of a girl and the other in the shape of a boy).

**Aim of the task:** Participants become aware that our culture sets completely different expectations for boys and girls. They identify how gender roles create a hierarchical relationship between them. As a result of this, boys learn patterns of behaviour that place them above girls, while the patterns of behaviour that girls learn teach them to accept this subordinated position.

**Description of the task:** Participants name the sources and factors that set expectations for them based on whether they are a boy or a girl. Participants then collect what expectations our culture sets for boys and what it sets for girls.

**The product of the task:** Cardboard cut-outs of a boy and a girl.

**Instructions for the workshop leader:**

1. Ask participants to list the factors that influence them in what type of boys or girls they should become (e.g. advertisements, clothes and toys sold to boys and girls, parents' expectations). Write these down on the paper sized A/3.

2. Form two groups with the participants. Give the cardboard cut-out of the girl to one group and the cardboard cut-out of the boy to the other group.

**Instructions for the participants:**

- Give a name to the cut-out and write it down.
- Collect what characteristics this boy/girl cut-out would have if they met all the expectations listed in the first part of the task (e.g. the boy is strong while the girl is kind). Write down both physical and mental characteristics that make them sexually attractive to the other gender, as well as sexual patterns of behaviour.
- Choose a representative from the group who will present your cut-out to the other group.

**Instructions for the workshop leader:**

When their time is up (15 minutes) ask participants to re-join the big circle. Ask the two representatives to present their cut-out to the other group.

**Lead a discussion with the help of the following guiding questions:**

- Compare the boy and the girl. Look for characteristics that complement or contradict one another (e.g. strong-gentle).
- How are boys and girls influenced by external expectations? Is it difficult to deviate from these? What happens if you deviate from them (e.g. humiliation)?
- Is it possible to meet every expectation? Are there expectations on the cut-outs that contradict one another?
- What is the relationship like between the two cut-outs according to the complementary expectations (e.g. strong-gentle)? Is one in a dominant position over the other? Who is in the dominant position?
- What are the traits that boys are taught to acquire in order to be able to dominate girls? Which are the ones that are taught to girls in order to accept this?
- Can you think of sources that convey these expectations? Which source is the most effective in communicating these expectations and characteristics? Why?

**During the discussion, make sure the following is said:**

- The expectations connected to gender roles are coercive and harmful to both genders. Both boys and girls can be subject to a lot of humiliation and punishment if they happen to behave in a way that does not comply with expectations. Gender roles create a hierarchical relationship between girls and boys. In this hierarchy, girls are in a subordinated position while boys gain advantages.
- Girls are punished more severely by our culture if they do not comply with the expectations of their gender, e.g. if a girl refuses to shave she does not meet the expectations set by the dominant beauty myth and therefore risks being branded as unkempt and manly leading to people avoiding her company.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

- The sexual expectations set for boys are also harmful as they prevent them from experiencing a true connection with their partner. However, girls are subject to more suffering because of these expectations, as they are the ones who become the victims of the violent behaviours promoted by porn.
- Due to rapid industry-led technological advances, porn and the media gain more and more ground in our everyday lives. We are constantly surrounded by advertisements. Children’s first encounter with violent video games and porn happens earlier and earlier. As a result of this, their desensitisation towards violence starts at a very early stage in the development of their personality.

### 3.6.3 Gender roles and sex

**Duration:** 17 minutes (part 1 of the task takes 7 minutes, while part 2 takes 10 minutes).

**Form:** The entire group sits in a big circle.

**Tools:** Print out the three statements from 3.6.3 *Gender roles and sex* from the appendix on separate sheets and place them in three different parts of the room.

**Aim of the task:** In this task, participants examine what inequalities appear between boys and girls in sex due to the stark difference in the expectations regarding their gender. They understand that the differences prevent boys and girls from forming equal and intimate relationships while also putting girls in harm’s way.

**Description of the task:** Participants analyse three very common sexual expectations in small groups. Then, they discuss in a big circle the role boys and girls have in sex.

#### Instructions for the workshop leader:

1. Pin the three statements of appendix 3.6.3 in three different parts of the room. Ask participants to walk around and take up a position at the piece of paper that they find the most outrageous. There should be 10 participants maximum at each piece of paper. If the group is full they should choose another one. Thus, three small groups are formed.

#### Instructions for the small groups:

- Discuss the statements based on the following criteria:
    - What expectations do they set for girls? What expectations do they set for boys?
    - What do the statements say about girls’ sexual needs? What they say about boys’ sexual needs? What do they say about the sexual relationship between girls and boys?
    - Whose needs are more important according to the statement, boys’ or girls’?
2. After the time dedicated for the work in small groups is up, ask participants to re-join the big circle.

#### Lead a discussion with the help of the following guiding questions:

- Ask the first group to read out their statement.
  - What do conjugal obligations really mean?
  - Does sex as an obligation appear in other types of relationships?
  - Is this expectation true for one-night stands? For instance, a lot of boys argue that if a girl agrees to petting and arouses the boy, he will then have a right to climax, i.e. the girl owes it to the boy to satisfy him even if she does not want to.
  - Do you think a couple can have an equality-based sex life if sex is an obligation in their relationship?
- Ask the second group to read out their statement.
  - Have you seen examples around you where a boy may get praised if he sleeps with a girl? What about examples of when a girl sleeps with a boy and she is humiliated for it? Or instances when she is humiliated by having rumours spread about her that claim she has sex with a lot of boys?
  - How does it affect boys' sexuality and the way they view girls if they are expected to sleep with as many girls as they can?
  - How does it affect girls' sexuality when they are seen by boys as sexual objects?
- Ask the third group to read out their statement.
  - What does it say about boys?
  - According to the statement, what is the most important thing for a girl's first sexual experience?
  - What messages do you think should be communicated to boys and girls about their first sexual experience?

**During the discussion, make sure the following is said:**

- In Hungary, marital rape has been a punishable act since 1997. Therefore, in theory, the concept of *conjugal obligations* is considered to be rape. However, in practice, there are few examples of violent husbands receiving punishment for it.
- Performance is the most important value to boys' reputations. Therefore, sex also becomes about performance for them. According to macho ideas, girls exist for boys to satisfy their own sexual needs. This idea claims that it is normal to rate girls based on their sexual competence. Among men, those who have sex with a lot of women are in a privileged position.
- The pressure to protect one's virginity is mainly placed on girls. They will learn as pre-teens at the latest that their virginity is a precious gift that must be protected. Then, they will award it to a boy who will regard it as a great honour. This message not only affects girls who grow up in a religious family or community, but it is a part of our everyday culture. There are plenty of misconceptions and harmful messages connected to virginity: "The first time is a significant influence on a girl's later sex life" or "You should only lose your virginity to someone who is worthy". According to this approach, virginity is an object that can be lost and that boys can gain. Naturally, it is important to talk about one's first sexual experience in advance. However, girls must be prepared to be able to recognise and put into words when and with whom they want it to happen.

It is important for both boys and girls to know that the first sexual experience does not necessarily have to be painful. If the girl is able to relax and the boy penetrates slowly, while both pay attention to the reactions of the girl's body, the hymen is able to stretch, and it does not tear.

### 3.6.4 Closure

**Duration:** 5-7 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** Cardboard cut-outs of a girl and a boy prepared in task 3.6.2.

**Aim of the task:** Participants reflect on the expectations that stem from gender roles which they find harmful and want to change.

**Description of the task:** Participants choose the expectations collected in task 3.6.2 that they would get rid of or change.

**Instructions for the workshop leader:**

Place the cardboard cut-outs prepared in task 3.6.2 in the centre of the circle. Ask the group to list the expectations that stem from gender roles which they would get rid of or change. The aim of the task is to list and summarise, not to discuss each response in detail.

## 3.7 Stigmas and misconceptions about contraception and abortion

**Topic of the workshop:** Facts and misconceptions that come up in connection with contraception and abortion.

**Age group:** 14+.

**Size of the group:** 15 people (min. 5 – max. 20; when assembling the tools and assigning the small groups, we count with 15 participants). Boys and girls take part separately during this workshop.

**Duration:** 60 minutes.

**Number of tasks:** 4 interconnected tasks.

**Arranging the room:** Chairs organised in a big circle (see 1.2 *Introduction*).

**Tools:** Scraps of paper sized 5x4 centimetres (45 pcs.), ballpoint pen (15 pcs.), a video-playing device, paper sized A/5 (15 pcs.), paper sized A/2, marker pen (15-20 pcs.), paper sized A/3 (3 pcs.).

- **From the Appendix:** Short film entitled *Abortion* (PATENT, 2019).

**Theoretical background material of the workshop:** 1.2 *Introduction*, 2.1 *Gender – gender roles*, 2.3 *Rape culture*, 2.5 *Contraception*.

**Aim of the workshop:**

**Knowledge**

- Children ask questions about the gender roles connected to contraception. They recognise that regarding this topic it is just as important for boys to take responsibility and participate as it is for girls.
- Children are aware of the difficulties and obstacles that are out of their control regarding contraception. They recognise the responsibilities they have to take on regarding the issue.

### Skills

- Children learn to identify where their fears concerning pregnancy and contraception come from. They connect their feelings to the influences that affect them.

### Attitude

- Boys recognise that the possibility of getting pregnant puts girls in a vulnerable position. They understand their responsibility in using protection.
- Boys understand the importance of learning how girls' menstrual cycle works.
- Girls do not accept if a boy does not want to use a condom. It must be emphasised for girls that they cannot expect considerate and equality-based treatment from a boy who is not willing to wear a condom. Sex with him is not only to be avoided but also potentially dangerous. Using condoms establishes the foundation of teenagers being responsible about sex: for boys, it helps take responsibilities while for girls, it helps draw boundaries (see 2.5 *Contraception*).
- Children take a critical stance towards sources and information about contraception and abortion.
- Children have a critical view of misconceptions about abortion and contraception.

### 3.7.1 Free association about the word *abortion* – Introductory task

**Duration:** 10 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** Scraps of paper sized 5x4 centimetres (45 pcs.), ballpoint pen (15 pcs.).

**Aim of the task:** The workshop leader assesses participants' attitude towards abortion, deciding what to put more emphasis on in the following tasks (e.g. fear, guilt).

**Description of the task:** Based on free association, participants write down the first three words they think of when hearing the word *abortion*. Together with the workshop leader, they assign these words into two columns according to whether they are negative or positive.

#### Instructions for the workshop leader:

1. Give each participant three scraps of paper and a pen. Ask them to write down on separate pieces of paper the first three words they think of when they hear the word *abortion*. Emphasise that there are no right or wrong answers.
2. Once every participant is done, ask them to put the scraps of paper in the centre of the circle. Read out the words to the participants.
3. Ask participants to assign the words into two columns according to whether they are negative or positive (information about abortion can also be neutral – you should set

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

these words aside). Compile two groups from the words based on participants' categorisation.

### 3.7.2 Misconceptions and facts about abortion

**Duration:** 17 minutes (a video for 5:30 minutes and a discussion for 10 minutes).

**Form:** The entire group sits in a big circle.

**Tools:** A computer and a projector for the screening, the video of the short film entitled *Abortion* (PATENT, 2019), paper sized A/5 (15 pcs.), ballpoint pen (15 pcs.), the words collected in task 3.7.1.

**Aim of the task:** Participants recognise that women's right to an abortion is a constant topic in politics. Numerous anti-abortion campaigns spread misconceptions in order to scare women away from having an abortion. Participants learn some basic information about what the abortion procedure is like in Hungary.

**Description of the task:** Participants watch the video entitled *Abortion*.<sup>22</sup> They analyse it with the help of questions.

**Instructions for the workshop leader:**

- Tell participants that you will now watch the video entitled *Abortion*. Tell them to take notes on the information they hear about abortion.

**After the screening, lead a discussion with the help of the following guiding questions:**

- Was everything clear in the film?
- What information did they learn about abortion?
- What emotions did the film evoke? How are they connected to the feelings written down in task 3.7.1?
- What does the following sentence from the film mean: "The fact that only girls can get pregnant puts them in a vulnerable position?" What difficulties do pregnancy and raising a child come with in the current social order?

### 3.7.3 The challenges of contraception and unwanted pregnancies

**Duration:** 20 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** Paper sized A/2 (1 pc.), marker pen (1 pc.).

**Aim of the task:** Participants put into words their fears and insecurities regarding contraception and unwanted pregnancies. They identify where these come from (parents, society, etc.). It is important for participants to recognise that these fears are not unfounded and are a result of external circumstances. Nevertheless, there is a solution for them. Participants recognise that contraception and abortion are shrouded in misconceptions that influence their feelings and ways of thinking. Participants recognise the importance of being able to talk openly about

---

<sup>22</sup> You can access this through the *kapcsolodjbe.hu* website or on our YouTube channel:

<https://www.youtube.com/watch?v=fpEogYURfsQ>. The video is in Hungarian language.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

contraception and the difficulties that come with it, as well as to talk openly about unwanted pregnancies. This is important so that children are not vulnerable to guilt-inducing anti-abortion campaigns and so that contraception is not only considered to be girls' responsibility.

**Description of the task:** Participants list their fears regarding contraception, abortion, and carrying out an unwanted pregnancy. The group then discusses these fears.

**Instructions for the workshop leader:**

Divide the piece of paper sized A/2 into three columns. The first column should be named *Contraception*, the second *Abortion*, and the third *Carrying out an unwanted pregnancy*.

- Ask participants to share their fears and questions regarding contraception, abortion, and carrying out an unwanted pregnancy.

**Some examples:**

**Contraception**

- being dependent on parents' support; financial circumstances; prescriptions being obligatory; lack of knowledge; side effects; 72-hour pill; boys' reluctance about wearing a condom; violence; physical self-awareness; humiliation; misconceptions; taboo topic; girls having more responsibilities;

**Abortion**

- guilt caused by guilt trips; expensive; fear of surgery; consequences of surgical intervention; murder?; compulsory abortion counselling; abortion pill not being accessible; do parents have a say?; does the boy have a say?; rules; laws; vulnerability;

**Carrying out an unwanted pregnancy**

- dropping out of school; being dependent on parents; uneven distribution of responsibilities; physical burden; adoption?; future goals; future family.

**During the discussion, make sure the following is said:**

**Contraception**

- It is a misconception that women can get pregnant in any phase of their menstrual cycle or that women's orgasm can lead to exceptional ovulation, thus increasing the likelihood of getting pregnant. Women can only get pregnant while ovulating. This process can be tracked and recognised by paying careful attention to the body and knowing oneself very well. Girls' orgasm has nothing to do with their fertility.
- Hormonal birth control does not prevent insemination but completely stops women's menstrual cycle. It is an unhealthy and disproportionate intervention to how the body works, and it has numerous side effects (see 2.5 *Contraception*).
- Boys often try to avoid wearing a condom, using the excuse that it "kills spontaneity." What they really mean by spontaneity is the lack of taking responsibility and communication. This is one of the most harmful messages propagated by the porn culture. Sexual intercourse may have consequences – such as pregnancy and sexually transmitted diseases – that are not worth risking, not even in the name of so-called spontaneity. Sex often requires preparation and planning in order to be safe. However, that does not mean pleasure is completely missing from it. In fact, it often makes intercourse even more intimate. Another argument against wearing a condom is that it

is uncomfortable for boys. There is a huge variety of condoms on the market. So, everybody can find one that they do not find uncomfortable. It being uncomfortable can never be a reason to skip using protection.

- The pull-out method is not a safe form of protection. It neither protects individuals from sexually transmitted diseases nor from pregnancy. The pre-ejaculate fluid also contains sperm. Therefore, it is not only an orgasm accompanied by ejaculation that can get a girl pregnant.

### **Abortion:**

- Abortion procedures performed professionally or terminating pregnancies with abortion pills do not increase the chances of becoming sterile.
- In Hungary, abortion can be performed in the first 12 weeks of the pregnancy. In the case of under-18s, the limit is 18 weeks.
- If the question of whether abortion is murder arises, you can say that there is no unanimous agreement about the exact moment from when a foetus is considered to be a person. Women's right to autonomy is impaired by the viewpoint that it is more important to keep a foetus alive than the fact that a woman does not want to have the child. This approach places the foetus above the life of said woman.
- Women's reaction to abortion primarily depends on the quality of the care they receive after it. A lot of women feel guilty after having an abortion because they had been subjected to numerous guilt-inducing messages about it over the years. Professionals often treat them in a guilt-inducing manner even during abortion counselling and the procedure itself. Terminating a pregnancy as a moral question is constantly present in public discourse. Naturally, this affects how women view their own abortion and how they feel about it. Women's right to abortion is a part of their right to autonomy, which is a fundamental human right. It would be important for women to receive support during the abortion procedure. If they need it, they should also receive emotional support. However, most women do not suffer from long-term psychological damages caused by abortion.
- For boys, it must be emphasised that they have no right to talk girls into or out of having an abortion. It is important for them to realise that they will have a role in offering girls support if they need it in the case of an unwanted pregnancy.

### **Carrying out a pregnancy:**

- It is worth talking about how pregnancy is a much more severe strain on the body than abortion is. Both pregnancy and raising children put women in a vulnerable position. This is increasingly true when they are adolescents, as they are dependent on their parents from both a financial and a legal point of view. You can also talk about how difficult adoption can be, as in such cases, the mother has to give up a child she already gave birth to.

### **Challenges, arising problems, and possible solutions:**

Discussions about abortion are made more difficult by the fact that abortion appears as a divisive moral dilemma in public discourse. In addition, the guilt trips and intimidation of anti-abortion campaigns are very aggressive. The stigma that accompanies abortion prevents having open discussions about it. Campaigns that consider abortion to be a fundamental human right must wage constant war with anti-abortion messages that often call terminating a pregnancy murder. Children often appropriate this way of thinking. It also happens that even though they do not consider abortion to be murder, they do see the decision as a very complicated moral dilemma. Girls should be prepared that abortion can, in fact, be uncomfortable, primarily because of professionals who often humiliate women during abortion counselling, and they try to make them feel guilty. However, this is not a good reason for girls to carry out an unwanted pregnancy. The solution for this is to offer them proper support.

### 3.7.4 Closure

**Duration:** 20 minutes (making posters for 10 minutes, discussion for 10 minutes).

**Form:** Small groups of 5.

**Tools:** Paper sized A/3 (3 pcs.), marker pen (15-20 pcs.).

**Aim of the task:** Participants are able to voice what makes using proper contraception difficult for them. Through this, they can become more conscious about being safe. They may not be successful in convincing schools to offer condoms for free, but the task can help them turn to their parents or other trustworthy adults and ask for money from them for contraceptive devices.

**Description of the task:** Participants prepare posters about the factors that make contraception more difficult.

**Instructions for the workshop leader:**

Assign participants into small groups of 5. Give each group a piece of paper sized A/3 and some marker pens.

**Instructions for the participants:**

- Prepare an awareness-raising poster for schools and the government as part of a campaign targeting contraceptive device-producing companies. The poster should express what changes are needed regarding the issue of contraception in order to ensure that adolescents feel like having a responsible sex life is within their reach, e.g. “Condoms should be offered for free in schools,” and “Boys should also be familiar with how girls’ menstrual cycles work.”

The workshop should end with the groups presenting their finished poster to the others.

## 3.8 The effects of the beauty myth on girls

**Topic of the workshop:** The role of the beauty industry, the porn industry, and social media related to the beauty myth, as well as slimness, anorexia, and the oppression of women.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

**Age group:** 16+, exclusively for girls.

**Size of the group:** 15 people (min. 5 – max. 20; when assembling the tools and assigning the small groups, we count with 15 participants).

**Duration:** 80 minutes.

**Number of tasks:** 4 interconnected tasks.

**Arranging the room:** Chairs organised in a big circle (see 1.2 *Introduction*).

**Tools:** Scraps of paper sized 5x4 centimetres (15 pcs.), ballpoint pen (15 pcs.), paper sized A/3 (5 pcs.), marker pen (4 pcs.), paper sized A/2 (1 pc.).

- **From the Appendix:** 3.8.2 *Industries built on the beauty myth – texts*.

**Theoretical background material of the workshop:** 1.2 *Introduction*, 2.1 *Gender – gender roles*, 2.2 *Porn industry and porn culture*, 2.6 *Beauty myth*.

**Aim of the workshop:**

**Knowledge**

- Girls know what anorexia is and they recognise the harmful effects the myth of slimness has on their lives.
- Girls are aware that one of the main goals of the beauty industry is to keep women competing against one another because of their appearance. Girls recognise that one of the most important tactics the beauty industry has to increase revenue is to present beauty as the most important aspect of a woman's personality.

**Skills**

- Girls recognise and identify who and what puts pressure on them regarding their appearance.
- Girls recognise the beauty industry's harmful messages as well as the objectification that comes with it. They identify these as ways of oppressing women.

**Attitude**

- Girls take a critical stance towards the statements and products of the beauty industry. They reject the beauty industry's main message, according to which the most important aspect of a woman's personality is beauty.
- Girls deem the effects of the beauty industry harmful. They condemn its goal to divide girls and encourage them to compete with one another.
- Girls stand up to the beauty myth built around slimness as it is damaging. They recognise that eating disorders that stem from this myth must be fought.
- Girls regard one another with empathy. They recognise that it is not one another they have to compete with. Instead, they must unite against the constant pressures of the beauty myth.

### **3.8.1 The presence of beauty in everyday life – Introductory task**

**Duration:** 15 minutes.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

**Form:** The entire group sits in a big circle.

**Tools:** Scraps of paper sized 5x4 centimetres (15 pcs.), ballpoint pen (15 pcs.).

**Aim of the task:** The aim of the task is for participants to be aware of the circumstances under which they think about their appearance and to be able to identify where the expectations regarding their beauty come from.

**Description of the task:** Participants write down the areas of life where beauty is important, then they discuss these with the help of guiding questions.

**Instructions for the workshop leader:**

Give each participant a piece of paper and a pen. Ask them to write down those areas of life which they think beauty is important. They should write down every example they can think of. During the group discussion, they do not have to share what they wrote down.

**Lead a discussion with the help of the following guiding questions:**

- What kind of circumstances did you write down on the scraps of paper?
- In what areas of life is it an important requirement to be beautiful? Are there any areas where beauty is not important at all?
- How often and in what sort of situations do you think about whether you are beautiful enough, or what you could do to be more beautiful?
- Have you ever found the expectations regarding your appearance to be overwhelming?
- What is the reason you think about beauty so often? Where do the expectations about girls' and women's beauty come from?

### **3.8.2 Industries built on the beauty myth**

**Duration:** 40 minutes (the part of the task in small groups takes 15 minutes, while the part in the big group takes 25 minutes).

**Form:** Small groups of 4 or 5.

**Tools:** 3.8.2 *Industries built on the beauty myth – texts* from the appendix, paper sized A/3 (4 pcs.), marker pen (4 pcs.).

**Aim of the task:** In this task participants learn about the industries that are the most dependent on the beauty myth. These are the beauty industry, the porn industry, and the entertainment business, i.e. social media and the virtual world. Participants recognise that these industries create bigger revenue by setting more and more and also increasingly unreachable expectations for women regarding their appearance. Participants identify the effects of both the beauty myth and the industries built on it.

**Description of the task:** Participants read a text in small groups about the industries built on the beauty myth. First, they analyse their own text in small groups. They then summarise what they read for the big group. They discuss the topics with the help of guiding questions.

**Instructions for the workshop leader:**

Divide the participants into four groups of 4 or 5. Give each group a piece of paper sized A/3 and a marker pen. Tell them that you will now talk about the industries built on the beauty myth. Together you will define what the beauty myth is. Give each group a card from the 3.8.2

*Industries built on the beauty myth* – texts from the appendix. Ask them to analyse the texts according to the aspects mentioned in the instructions. Tell them to prepare notes on the piece of paper sized A/3. Walk around among the groups and ask whether the text is clear for everybody.

**Instructions for the participants:**

- What does the term *beauty ideal* mean? What is the beauty ideal like according to your text?
- How would you define the beauty myth based on your text?
- What industry is mentioned in your text? Where do they get their revenue from? What tools do they use to reach young people and to communicate their expectations regarding appearance?
- Do the expectations regarding beauty and appearance that are listed in the text seem familiar to you?
- What do the expectations listed in the text make you feel?

After the time dedicated to working in small groups is up (15 minutes) ask participants to re-join the big circle. With the help of their notes, the small groups now summarise what they read for the other groups. **After all the groups gave their summary, lead a discussion with the help of the following guiding questions:**

- What is the most important aspect of women's personality according to the beauty myth?
- What is the current beauty ideal like for women?
- How do the products of the beauty myth and of the industries built on it affect you? How often do you think about beauty? How much time do you spend on beautification? How much money do you spend on cosmetics, clothes, hair removal, the hairdresser, etc.? How important is appearance for you?
- How does the beauty myth affect your relationship with boys? What role does appearance play in dating? What about relationships? What about sex?
- How does the beauty myth affect the way you view yourself? Have you ever noticed that you often regard yourself from an outsider's perspective?
- How does the beauty myth affect your relationship with other girls? Do you have experiences of competing against one another? Does it ever happen that you feel jealous of another girl because of her appearance?
- How does the beauty myth affect boys' attitude towards girls?

**During the discussion, make sure the following is said:**

- Male-centric society is constantly at work to ensure that girls are endlessly competing against one another. It drives a wedge between girls and thus ensures that their relationship with boys will always be the most important one for them.
- The beauty industry exploits and further increases this competition. The goal of the ideal set by the beauty industry is to encourage girls and women to consume its

products. The more unattainable goals the beauty industry sets for women, the more revenue they will get.

- Applications developed for smartphones serve the purpose of girls being able to take photos of themselves that seem sexy and flawless. These photos make them even more insecure and encourage them to buy more and more products and fashionable items offered by the beauty industry. At the same time, this satisfies men's needs, since these sexy, often porn-like photos are available for free on platforms such as Instagram.
- The beauty industry further increases the inequalities between men and women, as it sets far bigger expectations for women than it does for men. Therefore, women spend much more time, energy, and money on their appearance, which creates an even bigger financial divide between the sexes.
- The myth built around slimness has damaging effects even on those women who do not suffer from an eating disorder. Women spend a significant amount of their mental energy on comparing themselves to one another in their heads and thinking about diets and cosmetics. We cannot even imagine what women would be able to do if the time, energy, and money they spend on their appearance suddenly freed up.
- The industries mentioned above objectify women, i.e. they only recognise their appearance to be valuable and they portray it as something that should be altered and shaped. They treat women's bodies as if they were made out of mouldable plastic that can be painted, to which parts can be added in some places while they can be removed in others. The beauty myth regards the physical and mental well-being of women to be unimportant.
- It is practically impossible to avoid and ignore the messages communicated by the beauty myth. However, by becoming more aware of it, its effects can be decreased, and a lot can be done to put an end to women competing against one another.

### **Challenges, arising problems, and possible solutions:**

The beauty myth is one of the most difficult topics, in part because girls have been taught from a young age that they must be beautiful, i.e. that beauty is valuable. It is also difficult because, though pressures can be somewhat decreased by developing awareness, it is likely that not even moving to a desert island would be enough to ensure that girls really do not have to pay attention to their appearance. In addition, beauty is often interwoven with values such as wealth, power, and attraction. Girls internalise the well-written marketing slogans of our culture. One of the most frequently used arguments in support of the beauty industry's products is the misconception that beauty empowers girls. If someone brings this up, ask them to list what provides tangible power in today's world. Ask them whether these can be achieved purely by being beautiful. It may be true that beauty helps someone land a rich husband, but it does not give a woman power over a man. So, she will likely be in a vulnerable position.

The other reason why the beauty myth is such a difficult topic is that rejecting its expectations does not offer any lasting alternatives: girls only have the option of being beautiful (sexually desirable) or invisible (see 2.6 *Beauty myth*). Girls must be encouraged to find other values and support one another in standing up to the crippling expectations of the beauty myth. They

should not become invisible, at least not to one another, if they choose not to share sexy pictures of themselves.

### **3.8.3 The difference between material and human beauty**

**Duration:** 15 minutes.

**Form:** The entire group sits in a big circle.

**Tools:** Paper sized A/2 (1 pc.).

**Aim of the task:** Participants recognise the mechanisms of objectification, i.e. how the beauty industry regards their body parts as objects. Participants distinguish objectifying beauty ideals from people's personal charm. They recognise that the former is influenced by the beauty industry while the latter originates from people's behaviour. Participants become aware that the beauty industry expects girls to undergo painful operations that are harmful to their health.

**Description of the task:** Participants list the characteristics that make an object beautiful. They then identify characteristics that contribute to a person's charm but that do not stem from their appearance. Afterwards, they talk about objectification with the help of guiding questions.

**Instructions for the workshop leader:**

Divide the piece of paper sized A/2 into two columns. Ask participants to list what makes an object beautiful (e.g. its colour complements the other objects around it). Write these down in the first column. Then ask them to list characteristics that can make a person attractive but that do not come exclusively from their appearance (e.g. someone's gestures might be attractive when talking about a topic they are really interested in).

**Lead a discussion with the help of the following guiding questions:**

- What are the characteristics that the beauty industry applies to humans but that originally refer to objects?
- What are the characteristics that make a person attractive, yet the beauty myth completely ignores them?
- List some examples of when we treat certain body parts as objects to be altered, ignoring the fact that this approach may come with unhealthy and painful operations (e.g. hair removal changes women's legs and it is painful).

### **3.8.4 Closure**

**Duration:** 10 minutes.

**Form:** Small groups of 4 or 5.

**Tools:** Paper sized A/3 (1 pc.), marker pen (1 pc.).

**Aim of the task:** The aim of the task is for participants to recognise that they must consciously stand up to the pressures of the beauty myth. To do this, a supportive environment is needed. During the task, they experience what it is like to create a supportive environment.

**Description of the task:** Participants collect supportive activities on a piece of paper that can contribute to decreasing the pressures of the beauty myth.

**Instructions for the workshop leader:**

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

Ask participants to name five activities that would help them support one another in asking questions about the beauty myth. Write these down on the piece of paper sized A/3. This is the end of the workshop.

## **Appendix**

### **3.1.2 Details about women in society – cards**

#### **3.1.2.1**

Ah, I get it now. So, if I do not sleep with you, I am a prude whore, if I take birth control pills, I am a slut, if I get pregnant, I am an idiot, and if I choose abortion, I am the devil himself. Hurray!

#### **3.1.2.2**

The most popular porn scenes

are violent 88.2% of the time,  
in 70% of them, the person committing violence is a man,  
in 94% of them, the victim of the violence is a woman.  
(Bridges, Wosnitzer, Scharrer, Sun, and Liberman, 2010).

#### **3.1.2.3**

In 2016, men's average hourly wage in the EU was 16% higher than women's (Palen and Ronkowski, 2018).

#### **3.1.2.4**

In Hungary, at least one woman is killed every week by her husband or ex-husband, boyfriend or ex-boyfriend (NANE Association and PATENT Association, 2019).

#### **3.1.2.5**

80% of prostitutes are women aged 13-25 (Fondation Scelles, 2012).

#### **3.1.2.6**

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

The first sexual experience of every third girl is violent or forced (NANE Association and PATENT Association, 2019).

### **3.3.2 Sex traffic lights – cards**

STIMULATING THE CLITORIS WITH A PENIS

KISSING THE INNER THIGH

CARASSING THE NAKED BODY

CARASSING THE BUTT

GROPING

69

TALKING DURING SEX

HOLDING HANDS

KISSING THE NAVEL

KISSING

MASTURBATING TOGETHER

STIMULATING THE CLITORIS WITH A TONGUE

ORALLY SATISFYING THE PENIS

ORAL SEX DURING MENSTRUATION

SEX DURING MENSTRUATION

LICKING THE NIPPLES

SEX WITHOUT A CONDOM

SEX WITH A STRANGER

SEX WHILE DRUNK

SEX BECAUSE OF A BET

THREESOME

ANAL SEX

HAIR-PULLING

BITING THE PENIS

SEX WITH SOMEONE WHO IS GROGGY

CLIMAXING ONTO THE BREASTS

CALLING SOMEONE A WHORE

CLIMAXING IN THE MOUTH

GIVING A BLOWJOB IN A KNEELING POSITION

SPANKING THE BUTT

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

CLIMAXING ONTO THE FACE  
 FORCING THE HEAD TO REMAIN ON THE PENIS  
 SLAPPING  
 DEEP THROAT  
 SUFFOCATING  
 BONDAGE  
 TWISTING THE HANDS  
 PINNING SOMEONE DOWN  
 SEX WITH SOMEONE OLDER (5-YEAR AGE GAP)  
 SEX WITH SOMEONE OLDER (10-YEAR AGE GAP)  
 DOGGY STYLE  
 RECORDING SEX ON CAMERA  
 SENDING NUDE PHOTOS  
 STIMULATING THE PENIS UNTIL EJACULATION  
 SEX IN PUBLIC  
 SEX IN THE SHOWER  
 COWGIRL POSITION  
 GIVING A HICKEY  
 ROUGH SEX  
 CARASSING THE PENIS  
 CARASSING THE HIP

### 3.3.3 Porn and equality-based sex – cards

Sex is about using someone.	Sex is about caring for someone.
Sex is done with someone's body.	In sex, pleasure is shared.
Sex is a performance where one can show off.	Sex is an intimate experience between two people.
Sex is a commodity.	Sex is an experience that must be treasured.
In sex, you watch others have sex.	Sex is a real connection.
Sex is independent of love.	Sex is an expression of love.
In sex, you can hurt someone.	Sex represents caring.
Sex keeps others at an emotional distance.	Sex is about being emotionally close to others.
Sex can happen at any time.	Specific circumstances are required for sex.
Sex can be reckless.	Sex is always safe.
In sex, you can humiliate someone.	Sex is always respectful.
In sex, you can be irresponsible.	Sex requires taking responsibility.
Sex is immoral.	Sex requires morals and values.
Sex does not involve open communication.	Sex requires open communication.
Deception is a part of sex.	In sex, you are honest with one another.

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

The basis of sex is to act as a visual stimulus.	Sex involves all of one's sensory organs.
Sex does not have moral restrictions.	Sex has moral restrictions.
There are things in sex that must be kept a secret.	Sex is about self-expression and self-acceptance.
There may be things in sex that do not correspond to your set of values.	Sex mirrors your set of values.
Sex causes a sense of shame.	Sex increases self-confidence.
Sex is about satisfying an immediate stimulus (desire).	Sex offers lasting satisfaction.

### 3.3.4 Facts about the circumstances of women in porn – cards

People who appear in porn never have any right over the photos and videos they participate in, as those are the property of the porn industry. The rights to distribute them also belong to the owners. Actors have no income from recordings other than a one-time paycheck.

In porn, actors are forced to perform even those types of sexual acts about which they had expressly stated before that they do not want to do.

Actors in porn contract various sexually transmitted diseases during shoots.

Porn actors constantly face the threat that if their future employers find the pornographic images and videos in which they appear, they will then be let go because of these materials.

### 3.4.3 Forms of violence – list

- Abusing vulnerability
- Threatening
- Intimidating
- Disciplining
- Inflicting pain
- Forcing someone into submission
- Punishing
- Torturing
- Being cruel
- Dominating
- Controlling

- Humiliating
- Blackmailing

### **3.5.2 Facts about rape – cards**

1. The social backgrounds of men who commit sexual violence may be very diverse: they can be rich or poor, have degrees or be uneducated, be religious or non-religious (García-Moreno et. al, 2013).
2. Over 80% of incidents involving violent sexual intercourse are partially or fully planned in advance, and in a significant percentage of the cases, it happens in or close to the victim's home. The victim typically knows the perpetrator (Horváth, 2012).
3. Sex is never obligatory, in any kind of relationship. Simply because someone is in a relationship does not mean that one has the right to expect their partner to be sexually available for them whenever they see fit.
4. The first sexual experience of every third girl is violent or forced (NANE Association and PATENT Association, n.d.).

### 3.5.3 Sexual situations – statements

- One person was very drunk, swayed, and did not resist.
- Both people were very drunk.
- One person broke up with their partner just a few hours before and they were very distraught.
- One person made a move on the other while they were asleep.
- One person asked the other to stop while having sex, but the other thought they themselves were so close to reaching climax that they would not stop until then.
- Both people wanted to have sex, but one of them expressed that they were very afraid of penetration.
- Originally, they just wanted to sleep in the same bed, but in the end, they had sex.
- The guy pulled the condom off mid-sex.
- They had sex while on a school trip with other people sleeping in the same room.
- One person said they wanted a relationship, but after sex, they changed their mind.
- It was the first sexual experience for one of the people.
- One person froze during sex and became passive, yet the other continued.
- One person begged so much to the other to have sex that the other got tired of it and eventually agreed.
- One person was into it during foreplay but did not want penetration, yet the other convinced them to go further.
- The day after they had sexual intercourse one person avoided the other and did not talk to them or look at them.
- One person blackmailed the other to have sex.
- The guy switched from vaginal penetration to anal penetration without any questions.
- They had sex on the first date. Before that, they only talked via chat.
- One person was in a relationship with someone else.
- One person held the other down.
- The guy climaxed onto the girl's face at the end.
- One person recorded the intercourse on video.
- The guy called his girlfriend out for promising they would have sex that day.

### **3.6.3 Gender roles and sex – statements**

- Conjugal obligations: a compulsory part of marriage is having a sex life. Women owe it to their husbands to have sex. A wife cannot let her husband know if she happens to find his approach vexatious, or if she is not in the mood for sex.
- Boys are congratulated for having had sex with a lot of girls. On the other hand, girls are humiliated if they have sexual relations with multiple boys.
- Virginity is a precious gift with which girls award the boy they first have sex with. Therefore, it is worth waiting for a boy who truly deserves such a gift.

### **3.8.2 Industries built on the beauty myth – texts**

#### **The beauty and advertising industries**

Numerous industries make profit exactly from portraying women's bodies as objects that can and should be freely altered. The fashion, movie, music, and porn industries profit off of constantly maintaining a divide between natural and ideal bodies, encouraging women and a smaller proportion of men to change their own bodies. For example, mascara, which is one of the most expensive products in the world in terms of quantity-price ratio, is made marketable by companies through convincing consumers that their eyelashes are not long enough but only average, which makes their gaze insignificant. Mascara is sold on the basis that consumers have been successfully convinced that it provides the means for women to make both their eyelashes and gaze unique.

#### **The beauty myth on social media and phone applications**

Smart phones, Facebook, Instagram, Snapchat, Tinder, and a social life based on selfies expose young people to consider appearances to be the most valuable thing to appear on their screens, to a degree that has not been seen up until now. Such devices and applications place instant beautifying filters on pictures, displaying the eyes as bigger, the skin without any spots, or the face with makeup on. The game applications where girls can put makeup on pictures that they made of their own face are now already popular among girls in nursery school.

Instagram, which is the biggest virtual platform for everyday picture-taking and -sharing, brought celebrity role models even closer to children. Famous models and actresses share so-called "everyday" pictures of themselves which, in reality, have been carefully set up, edited, and altered multiple times. Through these pictures, the message they send is that a "real" or successful woman has perfect hair, skin, and makeup in everyday life as well.

#### **Anorexia and body image issues**

The myth of slimness as the most important criterium of beauty places immense pressure on girls. Every girl is expected to be slim. Therefore, many of them are on a diet, take weight loss pills, or exercise in a self-torturing way, which results in a lot of them developing anorexia. Many girls respond to pressures coming from the outside world with anorexia, or other eating and body image disorders as early as at the start of puberty. During this time, girls' bodies go through change. A layer of fat appears around their hips, which has the function of ensuring security for the development of their internal genitalia and making space for the

womb. Dieting and eating disorders during adolescence can lead to unforeseeable physiological consequences. Moreover, it may cause permanent damage in girls' image of themselves.

### **The effects of porn culture on beauty ideals**

In a culture framed by porn, girls have to choose between being desirable or invisible. Nowadays, porn culture has become an integral part of pop culture. Therefore, the impulses that affect teenagers from video clips and movies often align with the ideals of porn. This is how slim and voluptuous figures could simultaneously become sexual fetishes. Some girls want to be slim while others want to be more voluptuous. Girls are often afraid as early as during their teenage years that their breasts will sag. At the same time, boys compare the size of their penis and the shape of their testicles to the images seen in porn.

In porn, women's pubic hair is completely removed so that they clearly look younger than the men. This also ensures that the camera shots recording the penetration display the genitalia in a better quality and in more detail. As a result of this, boys, social media, and the cosmetics industry all put pressure on girls to follow this custom of hair removal.

### **Further resources**

Bonino, L., Szil, P., and Kuszing, G. (2006). *Everyday Male Chauvinism. Intimate Partner Violence Which Is Not Called Violence* (Trans. Cserhádi, É. and Hajdu, B.). Accessed: 9 March 2019, source: [https://www.stop-ferfioszak.hu/sites/default/files/dokumentumok/everyday\\_male\\_chauvinism\\_pdf\\_4675\\_3.pdf](https://www.stop-ferfioszak.hu/sites/default/files/dokumentumok/everyday_male_chauvinism_pdf_4675_3.pdf)

Köberlein, L. and Tóth, G. (2010). *Heartbeat. Relationships without violence. Preventing violence in teenage relationships: An educational manual for schools and other youth settings* (Trans. Szigeti, V.). Accessed: 9 March 2019, source: [http://nane.hu/wp-content/uploads/2016/03/Manual\\_heartbeat\\_relationships\\_without\\_violence.pdf](http://nane.hu/wp-content/uploads/2016/03/Manual_heartbeat_relationships_without_violence.pdf)

Köberlein, L., Tóth, G., and Saringen, P. (2016). *Beszélg velem! Gyerekek és fiatalok a párkapcsolati erőszak ellen* [Talk to me! Children and young people against intimate partner violence] (2nd ed.). Budapest: NANE Women's Rights Association.

L. Ritók, N. (n. d.). A nyomor széle. [The edge of misery.] Accessed 9 March 2019, source: The edge of misery website: <https://nyomorszeleblog.hvg.hu>

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

Medina Martins, M., Pauncz, A., Tóth, G., Hiiemäe, R., Harwin, N. and Cosgrove, S. (2009). *The Power to Change – How to set up and run support groups for victims and survivors of domestic violence*. Accessed: 9 March 2019, source:

**[http://nane.hu/wp-content/uploads/2016/03/NANE\\_ThePowerToChange\\_2008.pdf](http://nane.hu/wp-content/uploads/2016/03/NANE_ThePowerToChange_2008.pdf)**

Mihalkó, V., Szabó, M., and Haidegger, M. (2015). *Modernkori rabszolgaság – Képzési kézikönyv*. [Modern-time slavery – Workshop manual.] Accessed: 9 March 2019, source:

<http://mek.oszk.hu/15300/15356/15356.pdf>

Miller, A. (2014). *Am Anfang war Erziehung* [For Your Own Good] (3rd ed., Trans. Fischer, E.). Budapest: Pont Kiadó.

Miller, A. (2016). *Das Drama des begabten Kindes* [The Drama of the Gifted Child] (2nd ed.; Trans. Pető, K.). Budapest: Osiris Kiadó.

NANE Women's Rights Association. (2011). *Állj mellette! – "Back up the children" – A traumatizált gyermekek támogatásának alapjai*. ["Back up the children" – The foundations of supporting traumatised children.] Accessed: 9 March 2019, source: [http://nane.hu/wp-content/uploads/2016/03/ALLJ\\_MELLETTÉ\\_WEBRE.pdf](http://nane.hu/wp-content/uploads/2016/03/ALLJ_MELLETTÉ_WEBRE.pdf)

NANE Women's Rights Association. (n. d.). *Statisztikai adatok a nők elleni erőszakról*. [Statistics about violence against women.] Accessed: 9 March 2019, source: Websites of the NANE Women's Rights Association and the PATENT Association, [https://nokjoga.hu/alapinformaciok/statisztikak#footnote1\\_ygu22ea](https://nokjoga.hu/alapinformaciok/statisztikak#footnote1_ygu22ea)

Nofzinger, M. (1992). *A Cooperative Method of Natural Birth Control*. Tennessee: Book Publishing Company

Szil, P. (2001). *Természetes fogamzásszabályozás: Figyelni a jelekre* [Natural birth control: Paying attention to the signs]. (Szilágyi S.) Accessed: 9 March 2019, source: [http://magyarnarancs.hu/belpol/termeszetes\\_fogamzasszabalyozas\\_figyelni\\_a\\_jelekre\\_szil\\_p\\_eter\\_pszichoterapeuta-63690](http://magyarnarancs.hu/belpol/termeszetes_fogamzasszabalyozas_figyelni_a_jelekre_szil_p_eter_pszichoterapeuta-63690)

*Turn Me On – Sexual education for equality-based sexual relationships – Teachers' manual*

Tiltsuk be a prostitúciót? Kajsa Ekis Ekman: Igen, mert a prostitúció a nők megalázása. [Should prostitution be banned? Kajsa Ekis Ekman: Yes, as prostitution is about humiliating women.] (n. d.). Accessed: 9 March 2019, source: Férfiak a férfierőszak ellen website [Men against male violence website], <http://www.stop-ferfieroszak.hu/tiltsuk-be-a-prostituciot-kajsa-ekis-ekman-igen-mert-a-prostitucio-a-nok-megalazasa>

UN. (2018). *Facts and figures: Ending violence against women*. Accessed: 9 March 2019, source: UN WOMEN website, <http://www.unwomen.org/en/what-we-do/ending-violence-against-women/facts-and-figures>

Wirth, J. and Winkler, Z. (2015). *Nők elleni erőszak az adatok tükrében. FRA népesség-bűnügyi statisztikák*. [Violence against women in the light of data. *FRA population-crime statistics*.] Accessed: 9 March 2019, source: The NANE Women's Rights Association website, <http://nokjoga.hu/sites/default/files/filefield/nane-fra-nepesseg-enyubs-final-2014-w-w-2015jun19.pdf>

## Acknowledgements

We worked on the *Turn Me On* manual for a year. However, we could not fully comprehend how big the project would get, not even when we got to the end of it. The project had countless supporters, without whom this manual could not have been put together.

We would like to express our gratitude to Noá Nógrádi who was the first to give us her opinions on the various texts that comprise this manual. We could count on her professional insights all through the project. We would also like to thank Anna Vidák who read through a number of our texts. Special thanks must go to the schools that welcomed us with enthusiasm and provided us with the opportunity to gain all the experiences we share in this manual. We would also like to thank our youth volunteer group for creating the educational materials aimed at young people and for taking part in the one-year-long training, during which they tried out many of the tasks from the workshop itineraries.

We continue to be indebted to Éva Cserháti, who worked her magic and created a book out of our texts while also being our cheerleader till the very last minute. Many thanks go to Enikő Karádi-Héder, too, who helped us make a decision when we got stuck on certain words, as well as for her help when we were working on what we thought would be the finishing touches.

We are especially and greatly thankful to Anna Wynn, who translated this book to English and to the proofreader John Arthur Isherwood-Mote, both of whom dealt with the text with vigilance and exceptional dedication. We are grateful that Anna and Arthur made it possible for us to share this book with a wider audience and that we could share this overarching journey with them.

We would like to thank Márton Bedő for making the materials of the *Turn Me On* manual so colourful and eye-catching, and Laura Bedő for dedicating so much of her time to making short films for young people and for always finding the most fitting Disney scenes. Our appreciation must also be extended to Melinda Sólyom for always waiting patiently for us to contact her. A debt is owed to Péter Szil who was always there for us whenever we needed supervision and who helped us create a language that helps victims. Thank you to Gábor Kuszing, too, who helped us solve numerous dilemmas during the project. We want to thank Adrienn Pühr who organised several school workshops for us and who connected us to many schools.

Special thanks go to Antonia Burrows who always let us use the KözkinCs Community Library, which served as the location for some of the workshops we held.

We continue to be indebted to everybody who listened to us vent more than once, as it was emotionally deeply exhausting to face the damages of the porn industry time and time again and to research the topic of violence against women. We want to thank John Arthur Isherwood-Mote who read the documents and watched the presentations about the porn industry with us and who helped us emotionally process the materials.

We would also like to thank all the participants who came to the first teacher training of the *Turn Me On project* and were excited for the manual at that stage already.

## Table of contents

1.1 Foreword .....	3
The aim and fundamental principles of the <i>Turn Me On project</i> .....	3
Trigger warning, i.e. can we discuss violence with children?.....	4
The aim of the manual is: .....	4
1.2 Introduction.....	5
Using the manual and workshop ground rules.....	5
The significance of sitting in a circle .....	5
The ceremony at the beginning of the workshop and confidentiality .....	5
About bullying in school .....	6
The importance of self-awareness in sex education .....	7
The tone and language of the workshops.....	8
1.3 Misconceptions about the pedagogy of abstinence.....	9
The methods and effects of teaching abstinence.....	10
Prohibition and porn .....	10
Abstinence and virginity.....	11
Abstinence and homosexuality.....	11
Abstinence and masturbation .....	12
Bibliography .....	13
2.1 Gender roles - gender .....	13
Introduction .....	13
Gender roles in school.....	14
Children’s image of themselves.....	15
Body image and the beauty industry .....	16
Gender roles in sex and relationships .....	17
Contraception.....	19
Gender roles and rape.....	19
Criticism of gender roles in sex education workshops.....	20
Bibliography .....	21
2.2 Porn industry and porn culture .....	21
Introduction .....	21
The presence of porn in schools .....	22
How the porn industry works .....	22
What does porn portray and how are porn films made?.....	23
The message porn sends about sex.....	25
BDSM .....	25
The effect of porn on sexuality and violence.....	25
Porn culture.....	26
The effects of porn on online communities.....	26
Criticism of porn as a part of sex education .....	27
Details about the porn industry.....	28
Bibliography .....	28
2.3 Rape culture .....	30

Introduction .....	30
The role of women and men in rape culture .....	30
The role of male and female socialisation in rape culture .....	31
About the biological explanation provided regarding violence .....	32
Power relationships and rape.....	32
The difference between consent and mutual enthusiasm .....	33
Criticism of rape culture in sex education.....	33
Bibliography .....	34
2.4 Prostitution.....	35
Introduction .....	35
The presence of prostitution in everyday language and thinking .....	35
People involved in prostitution and their reality .....	36
The social impact of prostitution .....	38
The Swedish model.....	38
Criticism of prostitution in sex education .....	39
Bibliography .....	40
2.5 Contraception .....	41
Introduction .....	41
The fundamental questions of contraception.....	42
The responsibility the different sexes have in contraception .....	42
The effects of medicalisation and alienation on conscious contraception .....	43
Abortion .....	44
About the availability of contraceptive devices .....	45
Criticism on hormonal contraception .....	45
The significance of contraception in sex education.....	45
Bibliography .....	46
2.6 The beauty myth .....	47
Introduction .....	47
The presence of the beauty myth in schools.....	47
The definition of the beauty myth.....	48
Beauty and advertising industries .....	48
The beauty myth on social media and phone applications .....	49
Anorexia and body image issues .....	50
The effects of porn culture on beauty ideals.....	50
Beauty ideals and health .....	51
Criticism on the beauty myth in sex education .....	51
Bibliography .....	52
3.1 Women in society .....	53
3.1.1 Power relations – Introductory task .....	53
3.1.2 Power inequality between women and men in various areas of life. ....	55
3.1.3 Discussion about the power relations between women and men .....	56
3.1.4 Closure .....	57
3.2 Men in society .....	57
3.2.1 Expectations towards men – Introductory task .....	58

3.2.2 Bad experiences with the expectations of manliness.....	59
3.2.3 What emotions are men allowed to feel and how?.....	60
3.2.4 Boy-like behaviour and relationships.....	61
3.2.5 Boy-like behaviour and girls.....	62
3.2.6 Closure.....	63
Workshop itinerary.....	63
3.3 The effects of porn culture on sex.....	63
3.3.1 What is sex? – Introductory task.....	64
3.3.2 What is allowed in sex? – The sex traffic lights.....	65
3.3.3 Comparing sex seen in porn with equality-based sex.....	69
3.3.4 The real circumstances of women in porn.....	69
3.3.5 Closure.....	71
3.4 BDSM – Misconceptions about sadism in sex.....	71
3.4.1 The definition of power – Introductory task.....	73
3.4.2 The tools of BDSM and violence.....	73
3.4.3 Eroticising BDSM and violence.....	74
3.4.4 BDSM – Is sadism acceptable in sex?.....	75
3.4.5 Closure.....	78
3.5 Rape and sexual abuse.....	78
3.5.1 Rape in public opinion – Introductory task.....	79
3.5.2 Facts about rape.....	80
3.5.3 What counts as sexual abuse?.....	82
3.5.4 Closure.....	83
3.6 Gender roles and equality-based sex.....	84
3.6.1 Gender roles in everyday life – Introductory task.....	85
3.6.2 Expected patterns of behaviour set by gender roles.....	85
3.6.3 Gender roles and sex.....	87
3.6.4 Closure.....	89
3.7 Stigmas and misconceptions about contraception and abortion.....	89
3.7.1 Free association about the word <i>abortion</i> – Introductory task.....	90
3.7.2 Misconceptions and facts about abortion.....	91
3.7.3 The challenges of contraception and unwanted pregnancies.....	91
3.7.4 Closure.....	94
3.8 The effects of the beauty myth on girls.....	94
3.8.1 The presence of beauty in everyday life – Introductory task.....	95
3.8.2 Industries built on the beauty myth.....	96
3.8.3 The difference between material and human beauty.....	99
3.8.4 Closure.....	99
Appendix.....	100
3.1.2 Details about women in society – cards.....	100
3.3.2 Sex traffic lights – cards.....	101
3.3.3 Porn and equality-based sex – cards.....	102
3.3.4 Facts about the circumstances of women in porn – cards.....	103

3.4.3 Forms of violence – list.....	103
3.5.2 Facts about rape – cards .....	104
3.5.3 Sexual situations – statements .....	105
3.6.3 Gender roles and sex – statements.....	106
3.8.2 Industries built on the beauty myth – texts .....	106
Further resources.....	107
Acknowledgements .....	110