The Journey Towards Global Implementation of Holistic Sexuality Education:

A Comparative Case Study of Sexuality Education Guidelines from
UNESCO (Global), WHO (Europe), and SIECUS (USA)

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List of Abbreviations

AIDS - Acquired Immunodeficiency Syndrome
BZgA - Federal Centre for Health Education
CCS - Comparative Case Study
CEFM - Child Early and Forced Marriage
CSE - Comprehensive Sexuality Education
DNA - Deoxyribonucleic acid
EU - European Union
FGM/C - Female Genital Mutilation/Cutting
HIV - Human Immunodeficiency Virus
ICE - International and Comparative Education
IPPF - International Planned Parenthood Federation
LGBTQIA+ - Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual, Plus (More)
MDG - Millennium Development Goals
NGO - Non-Governmental Organizations
NGTF - National Guidelines Task Force
POC - People of Color
PrEP - Pre-Exposure Prophylaxis
SDG - Sustainable Development Goals
SHES - School Health Education Study
SIECUS - Sexuality Information and Education Council of the United States
SRH - Sexual and Reproductive Health
STD - Sexually Transmitted Disease (now outdated)
STI - Sexually Transmitted Infection
UN - United Nations
UNAIDS - Joint United Nations Program on HIV and AIDS
UNCRC - United Nations Convention on the Rights of the Child
UNESCO - United Nations Educational, Scientific, and Cultural Organization
UNFPA - United Nations Population Fund
UNICEF - United Nations Children's Fund
UN Women - United Nations Entity for Gender Equality and the Empowerment of Women
UK - United Kingdom
USA - United States of America
WHO - World Health Organization

Abstract

Sexuality education is a fundamental children's right, women's right and overall human right that has not been successfully implemented in primary, secondary, or higher education throughout the globe. Sexuality education promotes children, adolescents, and teenagers safety exploring their sexuality and developing their attitudes, values, and skills. A literature review was conducted that indicates there is a gap of knowledge between sexual ethics in relation to comprehensive sexuality education and holistic sexuality education. The purpose of this study is to gain understanding of comprehensive sexuality education and holistic sexuality education by comparing vertically, horizontally, and traversally three guidelines on three levels, global, regional, and national. Critical and feminist theory are frameworks in qualitative research methods implemented in the thesis to thematically analyze secondary data throughout *UNESCO International Technical Guidance on sexuality education*, *WHO Standards for Sexuality Education in Europe*, and *SIECUS's Guidelines for CSE in USA*. The results found that from an intersectional feminist perspective, learning about consent and setting boundaries is essential for the promotion of holistic sexuality education thats overcomes the limitations of comprehensive sexuality education and empowers youth to explore their sexuality further. Therefore, using sexual ethics as a foundation for holistic sexuality education with an overarching goal of global implementation can challenge existing social structures and power imbalances. The advocacy and awareness of holistic sexuality education is crucial in order for youth to access their children's rights and human rights. This thesis advocates for sexual ethics and intimate citizenship as main pillars of sexuality and holistic sexuality education through consent and respecting boundaries.

Key Words: sexuality, sexuality education, holistic sexuality education, comprehensive sexuality education, sexual ethics, consent, intimate citizenship, intersectionality, feminist theory, critical theory

*It is equally critical for all young people to understand consent and
how to avoid pressuring others into unwanted situations or actions.*

(UNESCO, 2018a, p.92)

1. Introduction

Access to sexuality education is a fundamental human right and consequently a child's right and women's right (UNESCO, 2018a). While incomplete sexuality education is better than not having any, it is a person's human right to be able to receive knowledge about sexuality education throughout their lifetime. Violations of opportunities for gaining knowledge about sexuality education are happening throughout the globe and have been this way for decades. From a critical and feminist perspective, sexual ethics is a fundamental component within sexuality education and essential to consider when examining guidelines on comprehensive sexuality education (CSE) and holistic sexuality education. Research on sexuality education is crucial in order to create understanding about the different types of sexuality education within formal, informal, and non formal education. Sexuality education should be taught through different avenues such as informal, non-formal, and formal education. Over the globe, different guidelines have been created to assist in creating curricula and examining previous curricula to expand knowledge for youth. Researching differences and similarities within guidelines can be used to examine how various parts of each can be used to sustain and expand sexuality education that is location independent. The three guidelines that have been chosen for the comparative study within international and comparative educational sciences on global, regional and national levels are:

- *United Nations Educational, Scientific, and Cultural Organization* (*UNESCO) International Technical Guidanc*e *on sexuality education*
- *World Health Organization (WHO) Standards for Sexuality Education in Europe*
- *Sexual Information and Education Council of the United States (SIECUS) Guidelines for CSE in USA*

*UNESCO International Technical Guidanc*e *on sexuality education* was created as global guidelines to combat the inaccessibility of Comprehensive Sexuality Education (CSE) from a world view. Taking from these original guidelines the *WHO Standards for Sexuality Education in Europe* written by Winkelmann et al. (2010) was created for the 53 countries in Europe that has furthered CSE into holistic sexuality education. The WHO focuses on the human right to explore one's sexuality from birth and create one's own values, attitudes, and make individual choices within sexual ethics and morality. In comparison, SIECUS's *Guidelines for CSE in USA* was created to be adaptable to different political climates in the USA, for example to find a middle ground that is not promoting abstinence but teaching abstinence is a choice. Therefore, it was of interest to take the *UNESCO International Technical Guidanc*e *on sexuality education* as a global guidebook, to compare it to the *WHO Standards for Sexuality Education in Europe* as a regional guidebook , and SIECUS's *Guidelines for CSE in USA* as a national guidebook.

Research can also be a useful tool to examine a countries curricula, the success rate of completion of sexuality education and how that permeates into society once into adulthood (Goldman, 2013)**.** There has been research that confirms sexuality education is a development process and accessing sexuality education has shown to benefit society through the correction of gender imbalances, social norms, and dismantling power dynamics (Goldman, 2013).

Within sexuality education, the promotion of using sexual ethics as a framework can be used to critically discuss power imbalances and societal structures. Sexual ethics is a philosophical tool that helps determine consensual behavior and interactions (Stuetel, 2009). Stuetel (2009, p.18) argues that consent is necessary for *sexual contact* to be morally permissible and that systematic "ethical reflection" needs to be promoted within education.

1.2. Personal Motivation

I was not taught sexuality education growing up in the San Francisco Bay Area, California. I learned what I know about sexuality through peers, but the majority of what I learned was through my boyfriends as a teenager. While this can be a slippery slope, most of my boyfriends were kind and consensual as we explored our sexuality together especially since I did not feel that as a girl I was encouraged to explore it on my own.

After college while traveling and living in different countries, in my experience, consent became a highly contested word with a lot of meaning behind it in one country and the same word meaning almost nothing in another. There are many words like this that have completely different definitions between countries and even regions which interested me to start research about consent. The reason I chose these specific guidelines is because of my situatedness as half American, half Portuguese which means I have a unique cultural perspective of the USA and Europe.

This thesis attempts to put emphasis on intersectionality, based on the author's situatedness as a white, cis-female, queer, able-bodied, person though recognizes there are many intersections and oppressions they will not face but attempt to discuss. This thesis incorporates intersectionality by using references from researchers around the world with different intersections, privileges, and oppressions. Subsequently, I am concurrently earning a Master's degree in Gender Studies with a specialization on Intersectionality and Change, therefore I am able to discuss theories learned in their other studies into this thesis. I encourage feminist self-reflexivity which aims to critique a person's situatedness and research method by acknowledging that their circumstances (social, cultural, political, economical) affect their research (Lazar, 2007).

1.3. Sexuality and Sexuality Education

Sexuality encompasses all facets of a person's life such as social, physical, spiritual to influence their gender expression, behavior, ethical and moral values, and ideas about intimacy, romance, and sex (Goldman, 2013)**.** Goldman & Collier-Harris (2017**)** continues with sexuality influences

a person's thoughts, desires, and morals. Even though understanding a person's sexuality is one of the most important parts of life, most people do not explore their own sexuality (Goldman, 2013). Sexuality education is used as a tool to end cultural traditions that are inhumane such as, "gender-based and familial violence, rape, child marriage (CEFM), female genital mutilation (FGM/C), infibulation, and honor punishments"(Goldman, 2013, p.461). Implementing sexuality education in formal education is a way to reach a portion of the population in order to change societal norms violate human rights. Goldman & Collier-Harris (2017) state that education from a democratic citizenship framework is a moral and ethical issue. If a government institution does not implement sexuality education, they are imposing on people's human rights of knowledge about their bodies and access to a healthy sexual life and personal relationships.

Sexuality education benefits a person's confidence and social skills which in turn helps their relationships with others in order to contribute to society (Goldman & Collier-Harris, 2017). Sexuality education aids in child development and knowledge of child rights, well-being, and how to protect themselves as they mature into adulthood (Goldman, 2013). The definition of sexuality education differs between countries and guidelines depending on context. Within sexuality education, there are many different subsections such as friendships, romantic relationships, sexual relationships and experiences, and most importantly understanding the relationship with one's self (Goldman, 2013). International Planned Parenthood Foundation's (IPPF) (2006b) *Declaration on Sexual Rights* states:

> *Comprehensive sexuality education seeks to equip young people with the knowledge, skills, attitudes and values they need to determine and enjoy their sexuality - physically and emotionally, individually and in relationships. It views "sexuality" holistically and within the context of emotional and social development. It recognizes that information alone is not enough, young people need to be given the opportunity to acquire essential life skills and develop positive attitudes and values*

The IPPF's statement show the desire to empower youth to develop their own sexuality from different avenues. CSE is focused on the development of a person as well as the relationships around them. CSE is seen as a holistic educational practice that aids in developing social awareness and emotional intelligence. Information needs to be delivered based on context and youth's situatedness. Learning skills such as how to critically think and decision make are essential for the protection of one's self and setting boundaries to keep themselves safe. Also, access and opportunities based on an equitable platform is a human right that young people must attain.

1.4. Aims and Research Questions

The aim of the study is to contribute knowledge about how human rights and sexual ethics influence the perceptions of comprehensive and holistic sexuality education. To create new knowledge critical and feminist theories are used to act as a comparison guide from lessons learned within UNESCO's *International Technical Guidance* (global level), WHO *Standards for*

Sexuality Education in Europe (regional level), and SIECUS *Guidelines for CSE* in USA (national level). This thesis examines the ambiguity of comprehensive sexuality education guidelines (SIECUS and UNESCO) and addresses the limited understanding of holistic sexuality education (WHO) in comparison. This thesis critically examines the differences and similarities of three guidelines through vertical, horizontal, and transversal comparisons from an intersectional feminist perspective.

The research questions are as follows:

• How do the different guidelines connect to providing sexuality education from an intersectional perspective?
• How do the three guidelines reflect on feminism in regard to sexism, combating sexism, and toxic masculinity?
• Comparatively, what is the stance on consent within sexuality education in the three guidelines?
• How is youth empowerment and advocacy described in the three guidelines?
• In what ways could the three guidelines be read in a political context?

The study will be conducted within educational sciences and since it includes educational, international and comparative perspectives within the research it strongly connects to the trans/interdisciplinary research field of International and Comparative Education.

1.5. Significance to International and Comparative Education (ICE)

This thesis focuses on the underdeveloped research of sexual ethics within sexuality education which are directly relevant to the field of ICE. Sexuality education can contribute to ICE by comparing different guidelines with ranges of size and scope at which new knowledge can be produced. Overall, to be able to reach a global consensus on the implementation of sexuality education. Comparing vertically, horizontally, and transversally between global (UNESCO), regional (Europe), and national (USA) levels can contribute to ICE because of the multidimensional aspects of knowledge production. UNESCO promotes national governments within the UN to create human rights based CSE curriculums within formal and informal education which strengthen this thesis relevance to ICE. The inaccessibility and violation of human rights, especially amongst women and children, is directly related to research within ICE (Bray et al., 2007b). This can be further linked to educational imbalances which demonstrates inequity of education, and resources. This research is directly relevant to the global implementation of sexuality education which contributes to 3 out of the 16 UN's Sustainable Development Goals (SDG) of 2030. The 3 SDG's that this thesis contributes to are; #3 good health and well-being, #4 quality education, and #10 reduced inequalities. SDG's are related to ICE because of the importance of the international understanding of women's rights and child's rights in relation to human rights to reduce inequalities between intersections such as gender, race, socio-econonomic status, and (dis)ability.

Studies determine that, "well-designed psychosocial and behavioral interventions" (p.29) that are the most effective in one place can be replicated and transferred to another place even with different socio-economic statuses (Gardner et al., 2015; as cited in UNESCO, 2018a) Therefore, this research is relevant to ICE because there has been data collected on the positive effects of sexuality education on a national level that can be evaluated to implement into another country. While higher income countries have more resources to educate their citizens about sexuality, other countries can learn to adopt a version that is affordable but still benefit children in that country. Using informal and non-formal education could be a strategic outlet for low income countries because there are youth health services that focus on children, who are not or cannot be in school.

The discussion about consent as a major factor in sexuality education and how that has been demonstrated in the guidelines is important to notice for the evolution of intersectionality. Consent as a main facet of sexuality education that can be examined on a regional and national scale to combat sexism and promote feminism. Critical theory is widely used in ICE to problematize educational systems. Therefore, feminist theory has been introduced in this study as being a strong theoretical framework in addition to critical theory for the problematization of inequity among genders in relation to access of sexuality education.

By comparing guidelines on various scales, this thesis contributes to the discussion of which parts of society have flourished and which parts of society are trying to overcome obstacles. An important part of ICE is to look at other countries and curriculums critically in order to decide what can benefit other societies and what information does not apply. What happens when global guidelines are created and the adoption of pieces are taken to be implemented to countries of similar or different societal norms? Questions about creating a global guideline to break down into smaller pieces for other countries to implement can be beneficial to compare and contrast how regions have interpreted CSE and holistic sexuality education differently. The comparison of three guidelines will be discussed throughout the thesis.

1.6. Organization of Thesis

First, I wrote the introduction, personal motivation, definition of sexuality and sexuality education in regard to CSE, holistic sexuality education, sexual health, psychosexual development, sexual rights, and intimate citizenship. Then, I explain the aims and research questions. Afterwards, I argued how this thesis is relevant to ICE and present background of the three guidelines, previous research and a literature review I had done in the Master's program to to find any gaps in literature and research. Then, I will present the theoretical frameworks, critical theory and feminist theory, used to examine the guidelines. Afterwards, the research method will be discussed including strategy, design, selection of materials, and the process of analysis. A comparative case study (CCS) was chosen for reflexive thematic analysis to explain codes and themes created. Quality criteria and ethical considerations will be discussed for how this research was conducted including the limitations and delimitations. Next, the results will be examined to demonstrate a comparison between three guidelines in various aspects such as the

frameworks used within organizations, definition of sexuality, definition of sexuality education, structure of guidelines and key concepts, principles and values, purpose, goals, and similarities and differences. Then, an analysis will be given to answer research questions through thematic analysis from a critical and feminist perspective. Themes will be presented in comparison within the three guidelines on topics such as intersectionality, feminism, sexism, sexism, consent, advocacy, empowering youth to access rights, and political views of sexuality education. A discussion will be presented in relation to the previous research and theoretical framework woven into results and analysis. Lastly, further research and pedagogical implications will be proposed in the field of sexuality education in regard to ICE which will be followed by the conclusion.

2. Background

Three organizations and their guidelines on global, regional and national levels will be introduced and explained how each of the guidelines came to fruition. These three guidelines were chosen to be able to compare vertically, horizontally, and transversally.

2.1. SIECUS's Guidelines for CSE

The third edition of the guidelines for CSE targets children kindergarten through 12th grade (age 5-18) was created by the National Guidelines Task Force who are experts in child development, health and wellness, and education (NGTF) by the SIECUS (Sexuality Information and Education Council of the United States) which was updated in 2004. These guidelines were updated three times to evaluate existing curricula and the original members of the NGTF were people from the Planned Parenthood Federation of America, March of Dimes Birth Defects Foundation, National School Boards Association, SIECUS, Independent Sexuality Education Consultants, Centers for Disease Control and Prevention, New Jersey Medical School, American School Health Association, National Education Association, American Medical Association, and Indiana and New York Universities. The third edition review panel included professors of health and nutritional science, training directors from the Center for Health Training, the director of Training and Education for Family Life Education and the Vice President of Education and Training from Planned Parenthood.

Sexuality education in the USA stemmed from the HIV/AIDS epidemic in the late 1980s as a way to educate youth on teenage pregnancy and STI's (SIECUS, 2004). Even a few states mandated education about STI's specifically concerning HIV/AIDS. During this time period, there was tension about educating youth on abstinence only programs, and if masturbation and abortion should be discussed in formal education and if so, at what age (SIECUS, 2004). This led to a study in 1989 that showed teachers made up their own curricula with no sexuality education model and in turn had very little education themselves on the subject (SIECUS, 2004). Because of the lack of education, it was the students who suffered by losing access to child rights and to knowledge about how to become sexually responsible (SIECUS, 2004). In 1990, SIECUS created a task force from national organizations to promote healthy sexuality from teachers,

developers, and trainers to discuss a framework for concepts and messages given to youth (SIECUS, 2004). In 1991, the guidelines for CSE was released, which was the first national model ever created and also translated into Spanish. These guidelines were then used as a model for countries like Brazil, India, Iceland, Nigeria, and Russia (SIECUS, 2004). Previous research was conducted on the framework of sexual ethics as a platform for examining CSE and holistic sexuality education.

2.2. WHO Standards for Sexuality Education

The WHO Regional Office for Europe called for the development for standards of sexuality education across Europe by BZgA (Winkelmann et al., 2010). 19 experts from 9 Western European countries were called to make these standards for diverse backgrounds. Government organizations, NGO's, international organizations, and academia collaborated for 1.5 years at 4 workshops to create these standards. These standards were made to be used as a guideline for holistic sexuality education, help development of curriculums, and advocate for holistic sexuality education in countries it has not been implemented in yet.

Sexuality education began in Western Europe when the birth control pill was readily available as well as the legalization of abortions in the 1970's-80's (Winkelmann et al.,2010). Therefore, in the 1970s, there was a "sexual revolution" which advocated for women rights and the separation of sexuality and reproduction (Winkelmann et al., 2010, p.11). During the "sexual revolution" discussing sexuality became less taboo and brought sexuality to the public eye (Winkelmann et al., 2010, p.11). The emergence of the Human Immunodeficiency Virus (HIV)/Acquired Immunodeficiency Syndrome (AIDS) epidemic started an outspoken conversation about prevention of STI's and safer sex. The conversation concerning sexual abuse became more of a public spectacle from the publicity of sexual abuse scandals involving children (Winkelmann et al., 2010).

There are European countries that have already implemented holistic sexuality education for decades such as Sweden, The Netherlands, Germany, Austria, Switzerland, and Denmark. These countries have been used as a benchmark to replicate pieces of their educational practices to be able to implement them into other European countries (Winkelmann et al., 2010). The UK, France, Ireland, Portugal, and Spain implemented sexuality education at the start of the new millennia irrespective of some of their strong religious dispositions (Winkelmann et al., 2010). After the fall of communism, which only prepared people for marriage and family, Central and Eastern Europe developed their own sexuality education much later than in Western Europe (Winkelmann et al., 2010). Though, the Czech Republic and Estonia have modernized their sexuality education, other parts of Eastern Europe have regressed because of fundamentalism and conservatism (Winkelmann et al., 2010).

2.3. UNESCO International Technical Guidance on sexuality education

The University of Oxford Center for Evidence-Based Intervention was commissioned by UNESCO in 2016 to revise the guidance which Advocates for Youth, the non-governmental organization (NGO), helped to create the new edition (UNESCO, 2018a). The Comprehensive Sexuality Education Advisory Group was created who's members are professionals and experts around the world from fields like education, health and wellness, development, human rights and gender equality (UNESCO, 2018a). The new edition focuses on how the global guidance can be implemented on a country level and therefore making global into local (glocal). Because of online surveys conducted on the first guidance, youth voices have also been taking into account for the revised version (UNESCO, 2018a). There were many people who worked on the original and revised version of the guidance which includes independent consultants, Advocates for Youth, Comprehensive Sexuality Education Advisory Group, Joint United Nations Program on HIV and AIDS (UNAIDS), Federal Centre for Health Education (BZgA), WHO, United Nations Children's Fund (UNICEF), United Nations Population Fund (UNFPA). The revised version of the guidance was created to update and add more knowledge into CSE because more evidence has collected of the success of implementation of sexuality education across different countries (UNESCO, 2018a). Gender equality and health education has been seen as a way to protect youth and developing their sexuality on the basis of sexually transmitted infections (STI's), gender based violence (GBV), and pregnancy. UNESCO has worked with UN Women to update the guidance with more significance on gender based equality than the last version (UNESCO, 2018a).

The SDG's have created a "new global development framework" that the expansion of sexuality education can benefit from (UNESCO, 2018, p.13). The WHO (2017b, as cited in UNESCO, 2018a, p.14) states that, "CSE has been recognized as an important component of adolescent health interventions," and therefore has caught international attention of the severity of this problem. Therefore, urgency has been created to implement sexuality education into national curricula throughout the globe.

3. Literature Review

A literature review was conducted on the basis of sexuality education and sexual ethics as a foundation for this thesis. Two rounds of literature review were conducted for this thesis. The first was conducted within the Specialized Literature course (PEA468) in the Masters program in Education with an International and Comparative specialization, and the second was conducted within the framework of this thesis. Both literature reviews used the EBSCO's advanced search tool for peer-reviewed articles. Key terms that were searched, in order from first to last, were; sexuality, sexuality education, sex education, consent education, sexual ethics, and sexual justice. Then, the articles were sorted based on educational settings such as pre-school, kindergarten, primary school, secondary school, and higher education was sorted to focus on pre-school through primary school. 500 titles and abstracts were found, and were narrowed down depending on the key terms; sexuality education, sexual ethics, and valid consent within the age range of pre-school through primary education. 50 articles were selected, including additional articles sourced from reference lists from articles which focuses on the same key terms. Concentrating

on 20 articles which focuses on contexts with the USA, Europe and Australia. Bryman recognizes that within a Master's thesis it is not possible to have such an exhaustive list of sources but to focus on main contributors of each field (Bryman, 2016). The main findings are stated below with a focus on the themes that were created from literature about sexuality education, specifically regarding guidelines and implementation. There was not enough information found on the implementation of sexuality education on a global, regional, or national context for this thesis. This is why the emphasis of the Specialized Literature course paper, focusing on lack of implementation and ambiguities of the concept, shifted for this thesis. This thesis acts as a comparison guide on horizontal, vertical, and transversal levels instead of exploring implementation strategies. This thesis also explores the limited understanding of holistic sexuality education.

After the first literature review, using ERIC, sexual ethics was searched again as a key term to more fully delve into the concept, focusing on the creators of the field to be utilized as a foundation for this thesis. The result provided the insight that there is no extensive research within the field on sexual ethics in comparison to sexuality education. Even then, sexuality education is a relatively new field to be studied within academia and is largely location dependent. Therefore, another search in ERIC found the SIECUS guidelines in USA, using the key term of national sexuality education guidelines. From the first literature review, UNESCO and the WHO guidelines were found. In order to make an additional comparison USA was chosen instead of UK or Australia because of the similar scales of Europe's 53 countries and USA's 50 states. This comparison only focuses on states with in an American context and on countries in a European context and does not include territories neither. As far as the researcher knows there has not been any comparison conducted of three sexuality education guidelines, neither on horizontal, vertical, or transversal levels or on global, regional, and national levels. Therefore, this research contributes to closing the gaps in research of CSE and holistic sexuality education.

3.1. Sexual Ethics

Research has been conducted about sexual ethics as a framework and foundation for sexuality education. Researchers have only just begun examining how sexual ethics can fit into formal education (Albury et al., 2011). Therefore, sexual ethics has been under explored and examined as a framework to adopt sexuality education into national curricula around the world (Collier-Harris & Goldman, 2017). Sexual ethics is still considered controversial because of the sensitivity it requires from teachers (Broadbear, 2005). Sexual ethics requires valid consent, competence, voluntariness, and free from coercion (Stuetel, 2009). Consent is necessary and a precondition to set up a moral framework for having sexual relations, "liberal sexual ethics gives consent a very special, almost magical role" (Kleinig, 2001; Wertheimer, 2003, as cited in Stuetel, 2009). Consent is claimed as a magical role because there are many factors that have to be present to have consent. Without both parties giving consent, sexual relations between them is morally impermissible. To obtain consent is demonstrating a sexually ethical act. From a critical perspective, bringing a social and emotional awareness to giving and receiving consent can aid in

the exploration of learning how to be sexually ethical. It has been proven that involuntary sex, with one or more people is not giving consent which is detrimental to a person's mental health and well being (Stuetel, 2009). This thesis argues that sexual ethics is a framework for sexuality education that focuses on the need for consent to respect boundaries. Sexual ethics puts child rights, women's rights, and human rights to the forefront of accessibility of sexuality education within a feminist perspective.

Sexual ethics question's how personal development, situatedness, and context effect standards of behavior. There are feminist perspectives that support the concept that sexual ethics is increasingly important for the safety of women (Lamb & Randazzo, 2016). Women disproportionately have to deal with "harassment, acquaintance rape and *regrettable sex*" that is a consequence of lack of education of sexual ethics (AAUW, 2001; as cited in Lamb & Randazzo, 2016). A woman's mental and physical health is disproportionately affected by lack of sexual ethics education provided (Lamb & Randazzo, 2016). Rich (2005; Lamb, 1996 as cited in Lamb & Randazzo, 2016) argues that girls are taught to try to prevent their own rapes to escape being called a victim. Being called a victim is looked down upon heavily in American society. Though through feminist perspectives, prevention can be seen as taking full agency for a situation. While girls should not have to live their lives thinking about preventing unwanted sexual advances, that is how society currently operates. By girls taking their agency for what happens in their sexual life, victimization is avoided through critical thinking and decision-making skills (Lamb & Randazzo, 2016).

The term virtue ethics coined by Steutel & Spiecker (2004) describes that in order to be an ethical human being a person needs to cultivate specific character traits. These character traits can be described as a person's morals. Heyes (2018) explains virtue ethics by stating that moral reasoning needs to be at the center of sexuality education in relation to emotion, sexual, and romantic matters. Heyes (2018) argues that there has to be a moral framework for the implementation of sexuality education. Heyes (2018) uses the liberal approach to create a discussion about this philosophical framework focusing on mutual consent.

Teaching morals with universal ethics is one of biggest obstacles within the sphere of sexuality education curricula. Virtue ethics should be used as a framework for teaching strategies that promote morals from a universal ethics point of view (Heyes, 2018). Heyes (2018) promotes teaching youth in the classroom about sexual ethics and their rights with the goal of ingraining a universalist approach within students. Sexual ethics has been examined to be a continuum teaching strategy as a structure for sexuality education (Broadbear, 2005). Critical thinking skills need to be applied for an in depth look at the "ethical dimensions of sexual behavior" (Broadbear, 2005, p.18). Sexual ethics can be used to counteract the societal narrative that men have desires that excuse them for sexual abuse and sexual assault. Sexual ethics places this societally accepted misconception at the heart of the promoting consent and respecting boundaries as a requirement for sexual relations. There is an ethical and moral component in creating active consent about engaging with people not only sexually but also romantically and platonically. To prevent sexual violence, research has shown that using an ethical framework by

focusing on consent can be a way to curb unhealthy relationships (Carmody & Willis, 2006; Carmody & Carrington, 2000 as cited in Powell, 2017)

Virtue ethics encompasses philosophies of democratic citizenship and social justice. Justice is the foundation for liberal democracy within social and political frameworks (Steutel & Spiecker, 2004). Civic virtues discuss what is in line for the requirements of sexuality education by the government. Students learning about global citizenship from a democratic point of view also relates to sexual ethics and how to treat others with respect. Sexual ethics in education has been propelled by dismantling traditional sexual norms which have been substituted for overly sexually explicit media in some parts of the world. Because of this change in social norms and the HIV/AIDS epidemic, sexual ethics has only started to become a topic that is seen within sexuality education. Sexual ethics is the framework in which consent can operate. Therefore, sexual ethics and consent needs to be the foundation for sexuality education.

There are other virtues such as respect and right of sexual self-determination (Steutel & Spiecker, 2004). Sexuality education should promote an ethical standpoint of respecting people's *self-determination*, the right to sexual freedom, and not having sexual freedom taken away (Heyes, 2018). Sexual freedom is a right and if that freedom is taken away, consent is no longer possible (Broadbear, 2005). Stuetel (2009) elaborates that every person has the right to sexual freedom and *sexual self-determination* based on human rights (Stuetel, 2009). By using sexual ethics as a framework the narrative of consent through verbal communication can be exemplified through all facets of life and not only within the realm of sexuality education (Willis et al.,, 2019).

Lamb & Randazzo (2016) study ethics curriculum effectiveness which focuses on moral change that encompasses the attitudes of sex, the bystander effect, and rape. There are moral education programs that track a students reasoning for moral behavior. Moral education is tied to democratic education with an emphasis on social justice of the responsibility for the treatment of others (Lamb & Randazzo, 2016). Moral reasoning effects moral behavior and sexual ethics helps build character while teaching students to adopt critical thinking skills for reasoning about universal values (Lamb & Randazzo, 2016). Teaching about universal values within the social justice paradigm is crucial instead of teaching that personal values are subjective (Lamb & Randazzo, 2016). Moral education also tries to advocate to change societal norms by using morality to solve complex issues (Lamb & Randazzo, 2016).

Spiecker argues that sexuality education is moral education because there are unavoidable obligations while interacting with someone through any type of relationship (Spiecker, 1992 as cited in Heyes, 2018). Relationships are morally implicated and Lamb further elaborates that in USA, CSE is problematic for its subjective (not universal) sexual moral principles (Lamb, 2013 as cited in Heyes, 2018). Values are inseparable with morals and ethics. Sexuality education should teach respect of mutual consent and therefore understanding moral obligations of care when engaging with another person (Heyes, 2018). The pedagogical practice is to mold children's ethical and moral viewpoint to universalism (Heyes, 2018). Furthering sexual ethics

research, a literature review was conducted which aids in the research of this thesis about sexuality education.

3.2. Sexuality Education

There was a Global Youth Forum in 2012 from the International Conference on Population and Development where youth demanded to receive CSE formally and non-formally on a national level through their governments. CSE fulfills three of the SDG's as stated in the *UNESCO's International Technical Guidance* (Goldman & Collier-Harris, 2017). The Guidance offers facets of sexuality education that aims to improve adolescents perspectives of sexuality and prepare them for adulthood (Bearinger et al, 2007; as cited in Goldman & Collier-Harris, 2012). UNESCO's Guidance focuses on scientifically accurate, culturally unbiased information about sexuality education which they claim that can be adapted to any country's curriculum. This guideline can be used to strengthen existing curricula of sexuality education or make a new sexuality education curriculum using the guidelines as a starting point. The Guidance gives key concepts to be taught to children, adolescents, and teenagers, which debunk common myths and barriers for implementation into national curricula (Goldman, 2013). The Guidance is free to access online and the implementation is voluntary and not mandated. UNESCO cannot demand implementation of these guidelines in formal education in national curriculum (UNESCO, 2009; as cited in Goldman & Collier-Harris, 2012).

Goldman & Collier-Harris are two of the prominent sexuality education researchers from Queensland, Australia who have produced many in-depth articles about the Guidance as well as the barriers of implementation of sexuality education in Australia. Goldman & Collier Harris (2017) compare Australia to Sweden, which has had optional sexuality education since 1930s and compulsory national curricula of sexuality education since the 1950s. Sweden was the first country to roll out a large scale national curriculum that has been studied to show life long learning in fields such as cognition, knowledge creation, and communication between friends (Collier-Harris & Goldman, 2017). Furthermore, other researchers in the field include Brouskeli & Sapountzis (2017), De Melker (2015), McLeod (2019), Stevens & Martell (2017), Richmond & Peterson (2019).

3.2.1. Barriers of Implementation

Barriers of implementation have been examined through a global perspective. Goldman & Collier-Harris (2012) found many problems with how sexuality education is implemented in various national contexts. A mandatory national curriculum and professional teacher training needs to be implemented in order to avoid an incomplete curriculum (Blake, 2008, Goldman, 2010a; as cited in Goldman & Collier-Harris, 2012). Based on Goldman & Collier Harris's (2012) work, implementation of sexuality education has been a struggle across national contexts in formal education. Sexuality education is, "complex to construct and difficult to deliver," because there are many barriers for implementation on a national level (Goldman & Collier-Harris, 2012, p.447). Lack of teacher professionalism and training is a hinderance for

implementing sexuality education where either specific sexuality education teachers or sexologists need to be hired or current teachers require training. Educating teachers and parents is a main barrier for the implementation of sexuality education on a national scale (Goldman, 2013). Implementing sexuality education within a curriculum has proven difficult because of the teachers that need to be trained (Broadbear, 2005). Culturally, the responsibility of sexuality education is given to the parents to teach their children in a non-formal sense. Research has proven that parents are not an adequate nor frequent enough source of education because at the most basic level, they are not trained professionals (Goldman & Collier-Harris, 2017).

Formal education is used to socialize children from a young age and to protect them and their boundaries (Goldman, 2013). United Nations Convention on the Rights of the Child (UNCRC) states that, "Equality, dignity, respect, tolerance, participation, citizenship, and freedom of thought are mandatory education, health, protection, and justice for children" which means that knowledge about sexuality education is not a privilege but a right (UNCRC, 1990; as cited in Goldman, 2013, p.463). Governments are violating children's rights when they are not adopting sexuality education into national curricula therefore taking opportunities away from the youth (McDonald & Mullins, 2002 et al; as cited in Goldman, 2008).

A barrier of implementation is the ideology that media can teach adolescents accurately about sexuality education. Adolescents can learn incorrect or inappropriate information from social media which can harm their well-being. Through digital social media, the sexualization of teenagers is expedited especially in regard to their socio-economic status (Dahl, 2004; Goldman, 2008; Goldman & Collier-Harris, 2012). Sexual autonomy is also disproportionately influenced by socio-economic status (Powell 2007). Research shows that low socio-economic conditions enhance exploitation in specific locations and affect access to sexual health resources (Powell, 2007). Through the commodification of sex, youth has been influenced through behavior and apparel (Goldman, 2008). By not having access to sexuality education through information about personal autonomy, teenagers are more likely to be victims to trauma, exploitation, abuse, and suicide (Goldman & Collier-Harris, 2012). Therefore, the inaccessibility of sexuality education can also result in delayed implementation.

Formal education has been argued to be the best framework to transfer information of holistic sexuality education because of the non-bias scientific information it gives to students in an age appropriate time concerning respect, reproductive health, and safety (Lloyd, 2010; as cited in Goldman & Collier-Harris, 2012). Teenagers are most likely to receive information about sexuality education by their peers and social or digital media such as pornography (Goldman & Collier-Harris, 2017).Pornography as a digital media is the most used way of accessing sexuality education in the USA, which is detrimental to youth because there is a lack of consent and verbal negotiations. Therefore, pornography creates an unrealistic and imbalanced narrative about sexual experiences (Willis, Jozkowski, & Read, 2019). Mass produced pornography is generally sexist through how women are portrayed when performing sexual acts (Dines, 2010; Wolak, 2007; as cited in Lamb & Randazzo, 2016). A reason that is argued that sexuality education needs to be implemented before higher education is because roughly 30% of Americans

complete a bachelors degree and therefore 70% of the population does not have access to sexuality education (Lamb & Randazzo, 2016). Because there is not a federal sexuality education policy it is up to each state to create their own sexuality education mandates which vary greatly from state to state. Barriers of implementation mean that there is a higher likelihood of delayed implementation as well.

3.2.2. Delayed Implementation

The effects of delayed implementation in sexuality education are detrimental to young people's wellbeing. In many countries, incomplete sexuality education is given when an adolescent has already reached puberty and therefore is not prepared for the emotional and physical changes of puberty. UNESCO's CSE is focused on starting sexuality education at age 5 therefore in primary school, though in the WHO Standards for Sexuality Education in Europe the guidelines believe that sexuality education starts at birth (Goldman, 2013). Studies have found that 5 year old children have the ability to understand sexual concepts and vocabulary pertaining to themselves and their peers (Goldman, 2013). If children cannot receive schooling, such as formal education, they are more likely to have inaccurate biological vocabulary (Goldman, 2013). Knowledge about sexuality education is a child's right and while adolescents are maturing more quickly due to social media, adolescents need to be taught scientifically correct, unbiased sexuality education to learn critical thinking and decision making skills (Goldman, 2013). If adolescents are knowledgable about abuse and exploitation they are less likely to suffer from it than those who are not (Goldman, 2013).

Sexuality education aims to be proactive by providing students with the necessary tools for them to deal with developmental changes before they happen on their way to adulthood.Educating children on a set timeframe for developmental stages can guarantee that knowledge is learned before a child experiences puberty. The puberty can start biologically early as the age of 8 which is when sexual responsibility starts (Goldman, 2012). In low income countries, puberty negatively impacts girls school attendance because of lack of resources such as gendered toilets and sanitary napkins. Therefore, girls drop out of school when puberty starts five times more than boys do (Lloyd, 2010; Goldman & Collier-Harris, 2012).

Scientifically accurate information is key for educating adolescence about sexual activity, STI's and pregnancy (Goldman, 2013). Sexuality education is necessary in teaching adolescents about romantic relationships about socialization, communication, mental and emotional health, and conflict resolution skills (Goldman & Collier-Harris, 2012). Gender roles perpetuate domestic violence and therefore education about how friendships and relationships are equitable is essential for dismantling problematic social structures (Goldman & Collier-Harris, 2012). Key factors of decision making are due to the negotiation between risk and reward as well as thinking of consequences reflectively before acting (Goldman & Collier-Harris, 2012).

4. Theoretical Frameworks

4.1. Critical Theory

Critical theory was produced by the Frankfurt School of thought by researchers who created an ideology of a society without inequality (Giroux, 1982: as cited in Lincoln, 2017). Social life can be analyzed from a historical perspective (Budd, 2008). Being an advocate or activist are important practices to transform society and change societal norms that perpetuate oppression (Giroux, 1982; as cited in Lincoln, 2017). Critical theory aims to change how people think about the future and to critically examine what needs to change now. By studying people's situatedness, researchers can attempt to understand what are the optimal outcomes are (Budd, 2008). Using previous research as a starting point to challenge findings, researchers choose critical theory to problematize current societal structures and attempt to transform them (Lincoln, 2017).

While using the critical theory paradigm, the ethics of a researcher is intertwined with advocacy. Critical theorist base their standpoint on history to focus on community and the interconnectedness of social actors and their experiences (Lather, 2007; as cited in Lincoln, 2017). The researcher examines the constructed reality within the text to bring out key factors and themes to shed light on (Bryman, 2012). Knowledge is situated and made from a historical perspective with the importance of stopping the cycle of sustaining power (Lincoln, 2017). Knowledge that is created is used to examine the oppressed with a goal of equity where the research acts as another voice for people who have not been heard in order to listen to their silenced voices (Fay, 1987; as cited in Lincoln 2017). A goal for critical theorists is to create a better future through changing educational and societal structures (Bernal, 2002; as cited in Lincoln, 2017). Through the social justice and human right framework, the researcher aims to contribute in knowledge production to aid in change (Creswell, 2007; as cited in Lincoln 2017). Advocacy tales are a product of the critical theory framework to focus on the socio-economic demographics from a social justice perspective (Bryman, 2012).

Within a critical theorist framework, the guidelines of sexuality education are examined for how power dynamics play a part in the accessibility to human rights. From a critical perspective, the researcher advocates for children and women to be able to have the opportunity to learn skills in non-formal, informal, and formal educational sectors. Critical theory examines the relationships between actors that are on unequal footing based on their oppressions and intersections in order to strive for equity. Critical theory attempts to disrupt the current social structure to transform opportunities in society that benefit the oppressed. The current status of implementation of sexuality education is that only some high income countries (located in Europe) are taught a complete version of sexuality education, while the majority of countries are left with an inadequate or non existent version within non-formal, informal, or formal education. Therefore, inequities and barriers for the inability to access sexuality education are violations of human rights that need to be seen as a priority for change.

While analyzing the three guidelines, critical theory has been chosen because of the problematization of interpretations of CSE in relation to holistic sexuality education. Critical

theory is focused on advocacy and change which is why it is an appropriate theory to use within the promotion of sexuality education. Critical theory is connected to social justice and human rights which are the basis of the guidelines on varying levels. The comparison between past, present, and creating a different future are aspects of critical theory to dismantle power dynamics that shows different facets of sexuality education through these three guidelines.

From a critical perspective, holistic sexuality education must come from a human rights perspective which also encompasses child rights and women's rights. While being aware of the researchers intersections and privilege, the most vulnerable people are the people who need access to sexuality education the most. Vulnerable people are disproportionately affected by violations of human rights such as accessing education and knowledge. Advocacy is a necessary ingredient for the vulnerable people to better their situation. At the same time, advocacy becomes harder the more oppressed someone is.

4.1.1. Ontology & Epistemology

The ontological perspective of critical theory in qualitative research is from historical realism, therefore reality is shaped by social, economical, ethical, and political values that have been present throughout human history (Lincoln, 2017). While attempting to find and learn new knowledge, critical theorist focus on the universal struggle for power (Schwandt, p.190, 2007; as cited in Lincoln, 2017). Therefore, this power struggle perpetuates oppression by the privileged based on their intersections like race, sexual orientation, (dis)abilities, gender, and socio-economic status, to name a few (Lincoln et al., 2017). These power dynamics can be counteracted by focusing on a human rights approach which states that everyone is entitled to their rights regardless of their oppressions.

The struggle for power can be interpreted through the aims to implement holistic sexuality education in a global context. There are many stakeholders and social actors that create curricula as well as make sure it is implemented in formal, informal and non-formal education. From an intersectional perspective, focusing on the *bottom up* approach, colonization, neo-colonization and globalization play a role in the historical aspects of implementing sexuality education. While countries have different standards and social norms, holistic sexuality education can be applied to either informal, non-formal and/or formal education depending on each countries educational needs and abilities.

The epistemological perspective in qualitative research between researcher and subject is a transactional experience (Lincoln, 2017). Critical theorists deny subject to object research and cultivates subject to subject interactions that are free from power dynamics (Budd, 2008). The researcher looks for shared values with the subject to create a sense of sympathy (Lincoln, 2017). Critical theorists strive to connect the researchers subjective reality with knowledge creation (Lincoln, 2017).

4.2. Feminist Theory

Feminist theory closely ties to critical theory because of the desire to create freedom of oppression and deconstruct power dynamics. Human rights are tied to feminist theory because not all people can access their rights due to their oppressions. Women's rights are created in a patriarchal society which focuses more on equality than equity (Ferguson, 2012; as cited in Zembylas et al., 2018). Traditions and gendered stereotypes disproportionately affect women while they are forced to obey them in many cultures (Zembylas et al., 2018). In contrast, men are free to pick and choose how they live their life culturally under far less pressure than women (Zembylas et al., 2018). Starting at adolescence, people need to create their own interpretations of culture, society, and traditions through the framework of feminist theory to change the reality for women. Within feminist theory, women should not be ordered to change to fit in the patriarchy but create space for women to exist in society today. Using equity as a framework of deconstructing oppression and power dynamics is the way feminist theory aims to change the structure of society (Freeman 2015; as cited in Zembylas et al., 2018).

Intersectionality as a concept that inhibits critical and feminist theory by situating itsself in the research (Haraway et al., as cited in Davis, 2014). Feminist research uses an active voice that is more personal than other research in different paradigms such as positivism. Intersectionality is used as "a critical methodology and a creative writing strategy" in this thesis (Davis, 2014, p.27). Intersectionality promotes different ways of critically thinking from a social justice and human rights perspective (Arao & Clemens, 2013). Creating self-awareness through critical thinking can aid in the understanding of others and their situatedness to dismantle power imbalances in society.

Crenshaw coined the term intersectionality from her experiences with double oppression as a Black woman (Crenshaw, 1989). Though there were other scholars discussing the term *oppression interlocking* already*,* Crenshaw created a new field of research based on the oppression she faced in relation to race and gender. Intersectionality maintains the narrative of unequal power dynamics from feminist theory about inequality and therefore, oppression (Anthias 2005; as cited in Levine-Rasky, 2011). Crenshaw (1989) uses this metaphor to describe intersectionality coming to fruition from discrimination:

> *Like traffic through an intersection, may flow in one direction, and it may flow in another. If an accident happens in an intersection, it can be caused by cars traveling from any number of direction, and sometimes, from all of them.* (p.149)

Crenshaw (1989) creates a discussion about *Black feminist criticism* to discuss the interplay between intersections and therefore gender and race must be examined in the same sphere and not separately. Brah & Phoenix (2004) call this type of critical tool as using *multiple axes of differentiation* in comparison to *a singular axis.* Through intersectionality, the experience of a Black woman is explored by two dimensions since focusing on only one oppression can lead to *gendered racism* (Jean-Marie et al., 2009). *Gendered racism* can stem from *gender blindness* which negates the differences and power dynamics by thinking all genders are treated equally in

society. *Gender blindness* silences the oppressed (women) while generalizing the privileged (patriarchy).

Generally, discrimination is based off of one facet and does not take into account intersections that affect people in both categories (Crenshaw, 1989). Power dynamics like domination and exploitation effect a person's identity because some of the facets of a person change over time such as age and (dis)ability (Brah & Phoenix, 2004). White men in society are not seen as privileged because this status has been normalized, even though people in this category largely benefit throughout their life for the outward appearance of masculinity and *whiteness* (Christensen et al., 2014).

Brah & Phoenix (2004) describe the term *social positioning* as the individual having a *lens* through which they interpret and interact with reality. Details about an individual that were not understood as connected before are now have now been found to be linked as a web of all their intersections (Adib, 2003). Every individual possesses a unique combination of privileges and oppressions based on their race, gender, (dis)ability, socio-economic status, age, nationality, ethnicity, educational status, sexual orientation, etc. Intersections are the basis of which of these attributes intersect within a person in relation to their reality and the events that impact them. Creating awareness within people, who possess privilege about other people who have oppressions and multiple oppressions, is used as a tool to address racism and sexism within patriarchal society. Intersections influence, "interactions, opportunities, consciousness" within and between people which cannot be isolated from one another (Brah & Phoenix, 2004, p.80). Gaining new insight based on a persons situatedness and context helps empower people and dismantle power dynamics (Collins, 1990). Attempting to shift dynamics changes the reorganization of society to place the priority on addressing issues of multiply burdened people rather than privileged people. Afterwards, starting to focus on people who have intersections between privilege and oppression which can transform the narrative of restructuring society based on changing power dynamics and striving for equity.

Situating oneself is essential for feminist research to look through the lens of many intersections (Davis, 2014). Each researcher has a collection of intersections that are particular to them that impacts the research they conducted (Butler, 1989 as cited in Davis, 2014). "Situating knowledge" is necessary for the researcher to claim their lens so they can realize their privileges in order to critically think of how the subjects intersections affect their situation (Haraway 1991, p. 88). Then, researchers can compare knowledge based on their situatedness and how their intersections, as well as how they view others, impact their research. Seeking understanding about other people's perspectives, gives the researcher the chance to learn new knowledge with an open mind and critically think about others situatedness.

Intersectionality discusses intersections such as gender, race, and socio-economic status that impact access to and information of sexuality education. The relationship between these intersections create a conversation around the oppressions that perpetuate the inaccessibility to sexuality education, from a formal education perspective but also a non-formal and informal

perspective. Also, the social problem of tradition, culture, and religion hindering access to sexuality education can be solved through education from an intersectional feminist perspective. Using feminism as a platform to examine access to rights or claim violations against women's rights is crucial for advocacy of intersectionality and therefore equity.

5. Research Methodology

When using critical theory, the research methodology that follows supports "social transformation and revolution" (Merriam, 1991, as cited in Lincoln, 2011). Critical theory often uses dialogic which focuses on analyzing words in order to gain understanding of communicative significance (Bryman, 2016). Therefore, qualitative research is made with the following main pillars as the universal structure such as theory, ontology, epistemology, situatedness of the researcher and practicalities (Bryman, 2016). The epistemological viewpoint aims to understand why the research is needed and how the researcher interprets reality for change (Bryman, 2016). How the research is conducted is interpretive which places the weight on the researcher and their interpretation of power vs empowerment through societal structures. Knowledge production is needed to change existing struggles for power and control from a historical perspective (Lincoln, 2011). Power imbalances were created in history and therefore need to be changed for the future based on social justice and human rights. What is gained from learning is societally constructed from the researchers perspective which cannot be created from existing reality (Kilgore, 2001 as cited in Lincoln, 2011). The ontological perspective of critical theory questions what exists and the influences that could contribute to power dynamics in order to seek new knowledge (Lincoln, 2011). Accompanying critical theory, this research uses feminist theory and intersectionality to discuss the relationship of power dynamics in the accessibility and creation of guidelines in sexuality education. The struggle to reach equity among intersections is the root of this thesis to contribute new knowledge through advocacy.

5.1. Research Strategy and Design

The research strategy of this paper is qualitative and therefore qualitative research focuses on words and their meanings in relation to the context. Within the context or *situatedness*, details aid in the learning of society and social behavior (Bryman, 2016). Through codes, themes, and subthemes, language creates a focal point on sexuality education in the three guidelines (UNESCO, WHO, SIECUS). Qualitative researchers interpret meaning based on their own personal values and within the context of the values they find within the text (Bryman, 2016). Qualitative research offers in depth insight of the texts being analyzed which creates a specific narrative between text and context. Therefore, creating this link between text and context could change the landscape of global implementation of sexuality education. Qualitative research strategy best answers the aim, research questions and theories used in this thesis.

This thesis uses a comparative case study (CCS) design from guidelines: UNESCO, WHO, and SIECUS (Bryman, 2016). These three guidelines are separate case studies that will be evaluated

individually and then compared between one another for similarities and differences. This can also be considered a critical case because the researcher answering research questions by using a comparative element when finding codes, themes, and subthemes (Bryman, 2016). Bryman (2016; p.101) states that comparative research is, "frequently an extension of a case study design," which explains looking for similarities and differences within a context to better understand the subject matter. Comparative case study is best suited for this thesis because of the comparisons made between global, regional, and national levels.

CCS uses a *heuristic* approach meaning the process of discovering and therefore problem solving (Bartlett & Vavrus, 2017). Finding and tracing the *phenomenon of interest,* in this case, sexual ethics uses theoretical constructs along different scales and levels while conducting and analyzing research (Bartlett & Vavrus, 2017). The phenomenon examines guidelines and then attempts to answer questions like why is this unexpected? Why does this phenomenon matter and to whom is this intended for (Bartlett & Vavrus, 2017)?

Bartlett and Vavrus (2017, p.5) argue for, "macro, meso, and micro dimensions" of case study research, for a new comparative approach. "Culture, context, space, place, and comparison," are the focus of this *conceptual shift* within social science (Bartlett & Vavrus 2017, p.5). These types of adjectives are creating a place of situatedness of the researcher, but also within the research, asking what are the intersections at play? Using comparison as a conceptual tool is about comparing knowledge from one specific case to another even if they do not have the same exact characteristics (Bartlett & Vavrus, 2017). Bartlett and Vavrus (2017) explain CCS as:

> *The horizontal axis compares how similar policies or phenomena unfold in distinct locations that are socially produced (Massey, 2005) and complexly connected (Tsing, 2005, p.6). The vertical axis insists on simultaneous attention to and across scales. The transversal comparison historically situates the processes or relation ions under consideration*
>
> <div align="right">(Bartlett & Vavrus 2017, p.14).</div>

Schweisfurth (2014; as cited in Bartlett & Vavrus, 2017) explains that intranational comparison and examination has been neglected compared to other research over time. Analysis should be relevant to the certain dimensions of what is being researched in a specific sense (Schweisfurth, 2014; as cited in Bartlett & Vavrus, 2017). CCS also calls for a form of *unbounding* in relation to *scale* within a vertical comparison (Bartlett & Vavrus, 2017). This type of comparison takes into account people and organizations as a smaller unit of analysis instead of only nation states or institutions (Bartlett & Vavrus, 2017). Therefore, this way humanizes the unit of analysis and understands that people evolve and change over time within research that before has been attributed as relatively stagnant which stems from a positivist theoretical framework. To understand connections between people, their culture, and the environment is crucial in order to analyze the full picture and not only separate units (Bartlett & Vavrus, 2017). The focus on the connection of places, spaces, and time, together is a new way of analysis that examines the links between connections and the relationships that form within them (Bartlett & Vavrus, 2017).

Even though countries can have various social and political problems, similar guidelines can be used for educational challenges because attempting to solve problems from various viewpoints can be strategic (Bartlett & Vavrus, 2017). Bartlett & Vavrus (2017) discuss how intersectionality can be used to frame the idea of social responsibility which can be also linked to human rights and social justice. Different groupings and levels are created and made for specific reasons of examining power dynamics within critical and feminist theory (Bartlett & Vavrus, 2017). There is the ideology of the "irreducibility of human experience" that the researcher analyzes from a micro scale (Willis & Trondman, 2000, p.394 ; as cited in Bartlett & Vavrus, 2017). Connections are made and examined by different attributes which evolve through the connections to power and the goal to empower (Bartlett & Vavrus, 2017).

A process approach from *process orientation* (Maxwell, 2013; as cited in Bartlett & Vavrus, 2017) looks at the world from interactions, events, places, and the people that connect between these barriers to explain cause and effect. A place that is bound historically, politically, economically and culturally is woven between social actors, connections, community in relation to each other. Context is made from within, not from pre-dispositioned barriers (Bartlett & Vavrus, 2017). Context is not only about location but should be conceptualized and relational to a place (Bartlett & Vavrus, 2017). This leads to an emergent design because of the ideas and theories of research that is based off of opposed to a specific predetermined design (Becker, 2009; as cited in Bartlett & Vavrus, 2017) A process oriented comparison focuses on the openness to follow interests and leads to embracing the unexpected even though it may not follow the original plan (Bartlett & Vavrus, 2017). These comparisons focus on how to frame phenomena to be transformed by social and political actors (Bartlett & Vavrus, 2017). CCS is used to dismantle what is taken for granted, especially from a historical perspective to interpret data (Bartlett & Vavrus, 2017).

CCS connects well to critical and feminist theory because of the focus on power dynamics and advocacy for freedom of oppression through a historical lens (Bartlett & Vavrus, 2017). CCS is guided by feminist theory which, "aims to critique inequality and change society; it studies the cultural production of structures, processes, and practices of power, exploitation, and agency," (Bartlett & Vavrus, 2017, p.11). The social phenomena of how culture is created is a web of connections which changes based on social, political, or economic standpoints. CCS focuses more about the process of being and therefore, viewing these factors as evolving instead of static. CCS looks at culture as ever-changing and contesting power dynamics in relation to people and nations on various levels (Bartlett & Vavrus, 2017).

It is important to focus on language used within the texts as this takes on a persona that effects the context of a phenomena (Bartlett & Vavrus, 2017). While context usually separates people from a place, CCS offers a different approach to see how social actors experience and interact with their environment (Bartlett and Vavrus, 2017). Geertz (1996, p.262; as cited in Bartlett & Vavrus, 2017) claims that, "No one lives in a world in general. Everyone, even the exiled, the drifting, the diaspora, or the perpetually moving, lives in some confined and limited stretch of it -

'the world around here'." Stemming off of Geertz's idea, the world is made of various contexts by people inhabiting different intersections, which is constantly evolving and transforming. When examining context, it is crucial to look for opportunities to analyze movement in order to steer progress into changing trajectories.

Khakis (2010; as cited in Bartlett & Vavrus, 2017) discusses avoiding *methodological nationalism* because policies do not belong to an educational system, they are implemented or created from one place to another. While the SEICUS has a situatedness for the guidelines in the USA even then there are 50 different regions in the USA , with different social, political, and economical climates which is difficult to address in one comprehensive guideline. UNESCO guidelines are not created for one nation but multiple nations that are quite diverse in culture, tradition, and religion. The WHO created their guidelines for Europe which is more similar in regard to culture, tradition, and religion, than the rest of the world but still has many differences which are obstacles for multi-national implementation.

Using inductive research in comparison to deductive research can be claimed as high authenticity as the research guides the researcher (Bartlett & Vavrus, 2017). "Decision rules" can be made by the researcher as to why a choice was made such as choosing UNESCO, WHO, and SIECUS guidelines specifically (Heath & Street 2008, p.56 as cited in Bartlett & Vavrus, 2017). There may not be pre-determined boundaries if the phenomena overtakes many facets of society and it is up to the researcher to create their own boundaries (Merriam, 1998 as cited in Bartlett & Vavrus, 2017). Boundaries can be about time, social group, location, evidence collected, and method of data collection (Yin, 2011; as cited in Bartlett & Vavrus, 2017). Bartlett & Vavrus (2017, p.10) argue that, "boundaries are not found," but created by people and the researcher can change the scope of the research if it's too rigid because research requires flexibility. The boundaries created for this research are three organizations, UNESCO, WHO, and SEICUS specifically, looking at intersectionality and the power dynamics from a sexual ethics standpoint associated to sexuality education to question social justice in relation to women rights, child rights, and human rights. Other boundaries that were created was choosing to use guidelines instead of policies because policies are made on a national level as opposed to an international level. Creating themes from the data were also focused on intersectionality, human rights, social justice, feminism, sexism, consent and how to advocate for change and dismantle power relations.

To limit the scope of the study, the specific aspects of the comparisons will be discussed below. A triangular comparison of vertical and horizontal aspects are compared by UNESCO at the top of the triangle, and then SIECUS and WHO at the two base corners of the triangle. There are two vertical comparisons, one horizontal comparison and an underlying transversal comparison that connects all three comparisons. The first vertical comparison in this study is a triangle consists of a global perspective (UNESCO) at the top, to a regional (WHO) and national (SIECUS) perspectives at the bottom. In terms of vertical comparison, global views will be compared to regional and national views of sexuality education which differ, meaning CSE from UNESCO versus CSE from SIECUS and holistic sexuality education from WHO. The second vertical

comparison focuses on how CSE looks different on a global (UNESCO) and national context (SIECUS). UNESCO's CSE is vertically compared to WHO's holistic sexuality education to gain understanding how the concept has further developed. The horizontal comparison in this study is between regional (WHO) and national (SIECUS) contexts, because of the similarities that can be found from Europe encompassing many countries and the USA encompassing many states. The population and demographic vary from country to country in Europe, like they do between states in the USA. In terms of the horizontal comparison, between the WHO and SIECUS guidelines will be discussed in similar context and situatedness, e.g socio-economic status and demographics.

The transversal comparison is made from a historical context of colonialism, neo-colonialism, and globalization. The legacy of colonization is perpetuated by globalization which can be interpreted as furthering neo-colonialism (Papastephanou, 2005). The inequalities of access to sexuality education is because of the lasting impact of colonization and its legacy. Globalization further increases disparities between high and low income countries due to the nature and structure of lasting impact of colonization and the continuing of neo-colonialism (Papastephanou, 2005). High income countries continue to benefit from and become wealthier due to power structures manifested from globalization (Papastephanou, 2005). UNESCO creates a global guideline to address the inequities that low income countries face, which are disproportionately affected by globalization, colonialism, and neo-colonialism. Historical perspectives of each level (global, regional, and national) are used to compare the context and situatedness of where the guidelines originate from and to which level of demographics each guideline focuses on.

5.2. Selection of Materials

The selection of materials chosen was from the literature review conducted on sexuality education from the Specialized Literature class in the program of International and Comparative Education. During the program, the researcher focused on researching and writing on human rights including child rights and women's rights and social justice. An internet search in ERIC was conducted for a literature review which found the UNESCO guideline that relates to the implementation of sexuality education on a macro scale. This foundation would be used to in order to find gaps in research as well as questions for further research in the field. Based on the literature review, there was a lot of research from Goldman and Collier-Harris about the struggles for implementation on sexuality education in Queensland, Australia. Goldman wrote in a peer review journal about *UNESCO International Technical Guidance* on sexuality education.

After reading the UNESCO outdated Guidance from 2009, the researcher read the most recent Guidance which had added a few sections and ideologies. Then, a similar PDF online of a guideline on sexuality education in Europe, USA, UK, and Victoria, Australia were found. Then, Europe was chosen as a smaller scale, multi-national guideline but having the possibility to be more focused, than UNESCO since the countries are located near each other which implies similarities. Therefore, the researcher narrowed it down to WHO Guidelines which fulfilled the

criteria of a meso level from a multi-national European perspective. Then, the SIECUS guidelines which was the micro level from a national perspective for vertical, horizontal, and traversal comparison. Lastly, the USA was chosen because of the researchers extensive knowledge about the culture and educational system especially in regard to examining power dynamics within critical and feminist theory. Therefore, the USA is a national comparison that completes the horizontal and vertical axis point for comparison and is divided amongst the political, social, and cultural climates of the country. The USA has a narrative of conservatives weighing down progressives on a state level and it was of interest to see how these guidelines compared to Europe's. Historical backgrounds of each guideline were taken into consideration for the transversal comparison.Cross cultural comparisons were intended to acknowledge influences in order to create a narrative of how important sexuality education is on a national level and also on a societal level. Lastly, the researcher decided to compare the entire document instead of a few sections because of time and word count allowances to be able to understand the full picture of the key concepts that each of the 3 guidelines have portrayed.

5.3. Process of Analysis

Reflexive thematic analysis was conducted for this thesis which examines topics from UNESCO, WHO, and SIECUS guidelines about comprehensive and holistic sexuality education.

The 6 steps conducted for this study from Braun and Clarke (2006) were:

1. Rereading and understanding data
2. Finding initial codes
3. Creating themes
4. Reviewing themes
5. Defining themes
6. Writing the report

First (step 1), the researcher read UNESCO and started to create codes and highlight, then did the same with WHO and SIECUS. When the researcher read through the SIECUS guidelines, many more codes were created as there were a lot of distinct tones that were not focused on while reading the guidelines from UNESCO and WHO (step 2). From there, the researcher reread HWO and UNESCO to code according to how it was done in the SIECUS guidelines to create themes across all 3 guidelines using the codes that were collected. Then, the researcher reread the three guidelines many times trying to find codes from each of them using a different colored pen each time. The researcher utilized inductive coding because a codebook was not used and ideas started from the topics of consent with a basis on sexual ethics. The researcher had collected all the codes and created themes and subthemes from codes (step 3), that were found in all three guidelines. All three guidelines are much different than each other, therefore a theme was not coded with equal weight. Afterwards, the researcher reedited the themes many times (step 4) and combined some subthemes with major themes (step 5) that were not found in all three guidelines. Then, new subthemes were found within the major themes that were found in all three guidelines

after redefining themes for the last time. The researcher finalized writing the report with results and analysis after all subthemes and themes were redefined (step 6).

5.3.1. Reflexive Thematic Analysis

Reflexive thematic analysis is a qualitative approach that focuses on the researcher's subjective outlook which can be paired with critical and feminist theory. Critical and feminist theory create frameworks for what types of themes can be created in relation to power dynamics, intersectionality, oppression, feminism, advocacy (Braun et al., 2019). The themes are "conceptualized as meaning-based patterns, evident in explicit (semantic) or conceptual (latent) ways, and as the *output* of coding" (Braun et al., 2019, p. 848). Based on this definition, a conceptual framework for interpreting data was implemented to generate themes from codes not only from words and phrases but subject content throughout the three guidelines. Creating codes to make themes by reading text multiple times in detail is essential for using thematic analysis on textual data (Braun & Clarke, 2006). Interpreting phenomena within the text comes from developing themes within the codes and looking for patterns (Braun & Clarke, 2006).

Reflexive thematic analysis has been used to make codes by reading the text looking for patterns and repetitions to create overall themes and subthemes. Codes have been created from the texts to show repetitions and patterns and then made into overarching themes (Cohen, 2018). Coding is the focus of processing data by breaking it down to smaller more important pieces of information (Cohen, 2018). Coding is used to condense data because the three guidelines make up 350 pages and therefore when picking codes is important to focus on words and their implications (Cohen, 2018). Coding uses tags from repetitions and patterns that create themes based on one or more codes. By examining the data from different angles, main themes can be picked apart to create subthemes. If there is less data found for a main theme, it is a subtheme which is still important to consider within the text (Bryman, 2012).

Reflexive thematic analysis is used to reflect about the subjective reality and also dissect the researchers perceived reality (Braun & Clarke, 2019). Concepts are created from data that are perception based because of the situatedness of the researcher and their societally constructed lens (Smith, 2008 as cited in Cohen, 2018). There is responsibility on the researcher to put the data into a context in order to be able to answer the research questions (Vaismoradi, 2013). The researcher chose thematic analysis because of the flexibility it gives to create a narrative through interpretation. Therefore, it is essential for the researcher to use their creativity when making a storyline (Vaismoradi, 2013). Therefore, because there are no rigid rules to making a theme, the researcher needs to use a methodology that is congruent with the aims and research questions (Braun & Clark, 2006). Every theme needs a detailed analysis to create a story about the data that is being examined and to make an argument to fulfill the research questions (Braun & Clark, 2019). Raw data from the three guidelines has been reviewed and themes have been made from codes for comparison.

The researcher coded from an intersectional feminist perspective focusing on privilege, oppression and power dynamics through sexual ethics. This perspective was also used to examine sexism and toxic masculinity. Power struggle and control were found in contrast to empowering vulnerable individuals learning about their own sexuality and sexuality education. A critical theorist perspective was used to create themes (see chapter 7: Analysis) based on power dynamics and how this affects the relationship between giving, receiving, and accessing knowledge. Feminist theory was used specifically for the themes with empowering feminist messages in relation to sexism and toxic masculinity. An intersectional approach to sexuality education through the medium of sexual ethics was investigated. These themes were created from a stance of advocacy, change, equity, and transforming the future to change the inaccessibility to sexuality education and violating human rights.

5.4. Quality Criteria

This thesis uses feminist and critical theoretical frameworks to set the foundation for research conducted. Feminist research is not focused on universal validity, but is about voicing power imbalances within the patriarchy, creating new narratives, and changing old societal norms and structures that actively oppress people. This thesis shows why looking at sexuality education through a feminist perspective can aid in children and women accessing their rights to knowledge.

Dependability, transferability, confirmability, and credibility are the main facets pertaining to quality criteria implemented in qualitative research (Bryman, 2012). While in quantitative research methods validity is examined, qualitative research methods discuss, "honesty, depth, authenticity, richness, trustworthiness, dependability, credibility" (Winter, 2000 et al., as cited in Cohen, 2018, p15). The trustworthiness of UNESCO is strong since it was created to apply to every UN country and WHO was developed for all 53 European countries. The trustworthiness of the USA's guidelines are lower because of different situatedness and context within each state which make them harder to generalize especially from a global standpoint. Generalization strengthens through pattern creation because of repeating phenomenas. Credibility from the *constructed reality* of the researcher within the text is shown through themes created and analyzed (Guba and Lincoln, 1989; as cited in Coe, 2021).

5.5. Ethical Considerations

This thesis is written with a universalist view of ethics and therefore the authenticity of analysis is contextual and the researcher's subjectivity and perspective is prioritized (Bryman, 2012). The researcher used online sources to gain information of guidelines via PDF that were publicly available and therefore no consent was needed in regard to privacy. Furthermore, confidentiality and storing personal data is not an issue in this thesis. Lastly, the researcher interprets the data and do not change or fabricate any data. By choosing critical and feminist theory, the researchers stance on implementation of sexuality education does not claim to be neutral but seeks to problematize current societal structures by advocating for change.

5.6. Limitations and Delimitations

While conducting a thematic analysis through a critical lens utilizing feminist theory on three guidelines certain limitations and delimitations apply. The main limitation of this paper is that sexuality education is still a contested subject within non-formal, informal, and formal education and the implementation of sexuality education has not reached many countries world wide. Therefore, there is not much research other than in a few countries in Northern Europe on the success of implementation sexuality education that can be used to promote implementation in other countries. The UN's SDG's were not completed in 2015 and are therefore the three goals relevant to sexuality education has been pushed back to 2030. Therefore, the implementation of sexuality education needs to be prioritized for these goals to be achieved by 2030. There is not a specific number of how many countries have nationally implemented CSE or holistic sexuality education though it is definitely the minority of countries.

Practical limitations are that only English documents were used for this thesis, though the UNESCO and WHO guidelines have the ability to be translated into other languages. Winkelmann et al. (2010) is the author of the WHO guidelines along with 2 other authors which questions the political essence of the text. This is a limitation because the other two guidelines are authored by NGO's (UNESCO and SIECUS). The influence of the connotations that the political text has had on the implementation of sexuality education is unknown. This study does not cover nor aim to cover power and influence these publications had in the respective to contexts.

Lastly, the textual analysis conducted is limited based on the knowledge of the researcher in regard to the text. The guidelines are not a curriculum but a means to create one as such each curriculum can look different based on location. Interpretation of the guidelines can also vary widely as well as the choosing which aspects of the guideline to apply.

6. Results

The researcher analyzed each guideline separately and then compared the results in the UNESCO *International Technical Guidanc*e *on sexuality education*, the WHO *Standards for Sexuality Education in Europe* and SIECUS's *Guidelines for CSE in USA*. The content of the guidelines was examined to enable further analysis. Each component was broken down into subsections within this chapter to further showcase corresponding parts within each document. The data sample for UNESCO and SIECUS was twice as large as the data sample for WHO. Holistic sexuality education remains the focus of comparison as means of progression and all three guidelines use gendered language.

The researcher has found 9 subsections correlating across the three guidelines:

- Structure of Guidelines and Key concepts

- Frameworks used within Organizations
- Purpose
- Definition of Sexuality
- Definition of Sexuality Education
- Principles and Values
- Goals
- Similarities
- Differences

These topics are explored below and will be referred to throughout the text as UNESCO, WHO and SIECUS.

6.1. Structure of Guidelines and Key Concepts

The structure of guidelines and key concepts show what are the main topics of each guideline and how they are organized.

6.1.1. SIECUS

The SIECUS focuses on six key concepts that concern youth's relationships and growth of oneself physically, emotionally, socially, and intellectually (SIECUS, 2004). The SIECUS guideline was created from the School Health Education Study (SHES) in the 1960s that structured knowledge related to health and then used concepts and subconcepts in a hierarchy from K-12 (SIECUS, 2004). Concepts and subconcepts were formulated from a health perspective and then differentiated based on age appropriateness. The NGTF was predicated on t he notion that life behaviors of a sexually healthy person stem from learning about sexuality education (SIECUS, 2004). Then, the SIECUS outlines the necessary skills to achieve this goal based on topics, key concepts, life behaviors, developmental messages, goals, values, and principles. The history, goals, values, and principles were presented in the first section. The second section contains the six key concepts that are the main focus of SIECUS: "human development, relationships, personal skills, sexual behavior, sexual health, and society and culture" (SIECUS, 2004, p.16). SIECUS separates age groups into 5-8, 9-12, 12-15, and 15-18 years old. The third section demonstrates how to use the guidelines for existing and new curricula. The last section is for additional resources about topics and issues referenced in the earlier sections.

6.1.2. WHO

The WHO focuses on seven facets of sexuality education that are used as a framework which include youth *participation*, *interactive* delivery, *continuous & context- oriented* education, *multisectorial* setting, gender *inclusivity* and *cooperation* with all supporters (Winkelmann et al., 2010, p.29-30). One part of this document focuses on the philosophy of sexuality education including the background and purpose of holistic sexuality education. Definitions, concepts,

rationale, principles, target groups and delivery are also explained. The second part focuses on the matrix showing key concepts and topics at age-appropriate times to implement into curricula. Additionally the second part illustrates how the messages are conveyed. Namely, the topics are broken down into information about the issue, skills necessary to navigate that issue, and attitudes towards the issue. Age groups in WHO are broken down into 0-4, 4-6, 6-9, 9-12, 12-15, and 15 and up year olds which are taught the following key concepts: "the human body and human development, fertility and reproduction, sexuality, emotions, relationships and lifestyles, sexuality health and wellbeing, sexuality and rights, and social and cultural determinants of sexuality (values/norms)" (Winkelmann et al., 2010).

6.1.3. UNESCO

The UNESCO highlights seven sections in the guidance, the first four chapters describe the reasons behind why the CSE was created based on scientific evidence and then the 5th chapter defines key concepts sectioned by age group (UNESCO, 2018a). The eight key concepts in the Guidance are, "Relationships, Values, Rights, Culture and Sexuality, Understanding Gender, Violence and Staying Safe, Skills for Health and Wellbeing, The Human Body and Development, Sexuality and Sexual Behavior, and Sexual and Reproductive Health" (UNESCO, 2018a, p.35). Knowledge, attitudes, and skills are the learning objectives of each concept. Age groups are from 5-8, 9-12, 12-15, and 15-18+. The last two sections are about creating support and how to deliver CSE programs (UNESCO, 2018a). These concepts are meant to be taught in relation to each other. Topics in each concept are overlapping and therefore use the *spiral-curriculum* approach.

The eight key concepts are human rights based meaning that they encompass child and women's rights and therefore combat discrimination and oppression. Knowledge equality among children, adolescents, and teenagers is crucial to teach them about their rights and therefore boundaries to protect themselves as well as others. Youth advocating for themselves and others that have their rights violated is an important part of maintaining that human rights are accessible for all. Understanding their rights enhances their safety pertaining to sexuality and increases sexual responsibility therefore lessening the likelihood of sexual abuse and coercion. Supporting healthy choices means enhancing decision making and critical thinking skills and therefore communication and negotiation between peers. Educating youth on how to be assertive instead of passive, passive aggressive, or aggressive can be used to create boundaries between strangers, acquaintances, friends, family, and in romantic or sexual relationships.

6.2. Frameworks used within Organizations

For the purpose of this thesis, it is of value to gain understanding of the frameworks which guide the ideology of each organization in order to better illustrate why and how these guidelines were created.

6.2.1. SIECUS

The SIECUS promotes CSE over holistic sexuality education. The SEICUS guidelines for CSE states that, "Sexuality education is a lifelong process of acquiring information and forming attitudes, beliefs, and values about such important topics as identity, relationships, and intimacy" (SIECUS, 2004). Everyone has a right in, "Exploring their feelings, values, and attitudes; and developing communication, decision-making, and critical-thinking skills," (SIECUS, 2004, p.13). Every child at every stage of life should have access to sexuality education in CSE.

Most USA states mandate that at least some of these topics covered in the guidelines are discussed within sexuality education (SIECUS, 2004). Research shows that sexuality education delays intercourse, reduces frequency, sexual partners, and increases condom use (SIECUS, 2004). The guidelines were created as a tool to help educators and schools implement sexuality education courses into their curriculum and evaluate already made curriculums (SIECUS, 2004).

These guidelines were created to counteract the *abstinence only* sexuality education that was presented throughout the 2000's in the USA (SIECUS, 2004). *Abstinence only* was created with the ideology that this was the only way to protect oneself from STI's and pregnancies (SIECUS, 2004). *Abstinence only* programs do not educate adolescents or teenagers on anything other than abstinence which impacts their sexual safely and risk awareness skills negatively (SIECUS, 2004). In addition, *abstinence only* programs do not focus on appropriate sexual behavior such as verbal communication in regard to consent. Therefore, because of the problems with *abstinence only* programs, CSE was created to present abstinence as an option along with safer sex practices. It should be noted that though despite their flaws, there are still *abstinence only* programs being used in the USA today.

6.2.2. WHO

The WHO European Region is composed of 53 countries. Though many Western European countries have national guidelines or standards for sexuality education, there has not been an officially recommended standard for Europe in general or the EU specifically (Winkelmann et al, 2010). Therefore, these holistic sexuality education standards were created to fill the gaps for the entire region. Sexuality education affects a child's personality through development of attitudes, skills, and values (Winkelmann et al., 2010). Learning sexuality education can enhance the "quality of life, health and well-being" of children which is why it should be a part of education for youth in general (Winkelmann et al., 2010, p.5). Classes of holistic sexuality education should allow the students to be comfortable and feel safe to be vulnerable. Europes's rates of HIV transmission and STI's have been rising along with teenage pregnancies, and sexual violence has been a concern in regard to sexual rights (Winkelmann et al., 2010). Therefore, there is a need to combat negative stigmas about sexuality education such as shame attached to sexuality and misconceptions about information to do with sexuality and children, adolescence, and teenagers (Winkelmann et al., 2010).

6.2.3. UNESCO

UNESCO promotes that the Guidance should be implemented into a country's national curricula in its complete form by educators into different facets of society through non-formal, informal, and formal education that is: "human rights based, supportive of healthy choices by developing required life skills, culturally appropriate and relevant, transformative, based on gender equality, comprehensive, curriculum based, incremental, and age appropriate" (UNESCO, 2018a, p.2).

The *International Technical Guidance on Sexuality Education* is *an evidence informed approach,* which has been revised in 2018 from the original created in 2009 (UNESCO, 2018a, p.2). Between the time of revision, there has been a step forward into creating a more *socially inclusive world* in which everyone has equal access to education, even people who are multiply burdened (UNESCO, 2018a). The three SDG's that sexuality education fulfills claim that "quality education, good health, and well-being, gender equality and human rights are intrinsically intertwined," and therefore this Guidance helps achieve the UN's goals (UNESCO, 2018a, p.4).

> *UNESCO, as a United Nations' specialized agency for education is entrusted to lead and coordinate the Education 2030 Agenda, which is part of the global movement to eradicate poverty through 17 Sustainable Development Goals by 2030. Education, essential to achieve all these goals, has its own dedicated Goal 4, which aims to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all." The Education 2030 Framework for Action provides guidance for the implementation of this ambitious goal and commitments.*
>
> (UNESCO, 2018a, p.2)

Learning new knowledge, skills, values, and attitudes in order to have a healthy sexual life in regard to sex, relationships and reproduction are the main objectives of this guidance (UNESCO, 2018a). Sexual and Reproductive Health (SRH) encompasses the need for education in the topics of *puberty, pregnancy, access to modern contraception, unsafe abortions, GBV, HIV & AIDS,* and *STI's* (UNESCO, 2018a) When society fails to educate youth on these topics it leads to exploitation, manipulation, and negatively affecting their thought and actions around sexuality (UNESCO, 2018a). UNESCO (2018a) argues that positioning sexuality education within human rights and gender equality has the effect of spurring national governments to create curricula that will include sexuality education and present it in a positive light. The overall mission is to create an inclusive equitable society creating a narrative that, "Sexuality is a natural part of human development" based within human rights (UNESCO, 2018a, p.1).

> *Education is UNESCO's top priority because it is a basic human right and the foundation on which to build peace and drive sustainable development. UNESCO is the United Nations' specialized agency for education and the Education Sector provides global and regional leadership in education, strengthens national education systems and responds to contemporary global challenges through education with a special focus on gender equality and Africa.*
>
> (UNESCO, 2018a, p.2)

Many children do not have access to knowledge which could empower them to able to critically think about the relationship they have with themselves and others (UNESCO, 2018a). Cultural traditions can curb open discussions about sexuality because of laws and social norms that perpetuate the inability to talk openly and honestly about sexuality, gender equality, romantic and sexual relationships and family planning. By critically "examining social norms, cultural values, and traditional beliefs, " people within communities can be empowered to learn about self-reflective practices such as questioning how factors like social norms benefit them (UNESCO, 2018a, p.1). It is crucial to address how sexuality impacts a person's life including discussions that are sensitive within certain parts of society (UNESCO, 2018a). Research has produced data that supports the contention that it is easier to transmit sexual ethics by framing the discussion of sensitive topics around sexuality from a human rights and gender equality perspective (UNESCO, 2018a). The media portrays inaccurate forms of sexual behavior that are often not consensual and therefore it is even more important in society that youth is taught sexuality education in formal, informal, and non-formal education (UNESCO, 2018a). UNESCO promotes having well trained teachers that can reach a large amount of youth in formal and informal education. Informal education is especially important because children out of school are more likely to obtain incorrect information and be victim to exploitation.

6.3. Purpose

The following section demonstrates the purpose of creating a guideline and why it is important to promote sexuality education in society.

6.3.1. SIECUS

SIECUS's purpose in writing their guideline to influence life behaviors. Life behaviors are facets of knowledge that promote a persons wellbeing. Life behaviors includes: *learning to appreciate one's body, find reproduction material, human development, sexual development, respect for all genders, gender identities and sexual orientations* (SIECUS, 2004). Also, learning skills such as: *how to express oneself in romantic or sexual ways, how to develop and sustain meaningful relationships, avoid abusive relationships, learn about choices for family planning, how to choose own values and behavior, showing responsibility by good decision-making and critical thinking skills, and how to communicate effectively* (SIECUS, 2004). Learning about healthy and unhealthy sexual behaviors, engaging in relationships that are consensual and honest, and getting regular testing done are also behaviors that are necessary to teach children within sexuality education (SIECUS, 2004). SIECUS discusses how to prevent sexual abuse, an unintended pregnancy, contracting a STI, and other preventative ways to maintain a healthy sexual persona (SIECUS, 2004).

6.3.2. WHO

The main purposes for which WHO to produced the guideline document are advocacy, development, and renewing curriculums (Winkelmann et al., 2010). WHO focuses on a child's healthy development by showing children the type of situations they can handle and which values and attitudes to adopt. Encouraging the introduction or expansion of sexuality education to policy-makers and stakeholders can help development of holistic education through every country in Europe. Language barriers and national journals have impacted the carry over standards from one country to another within Europe which is why these standards were created for international use.

6.3.3. UNESCO

The reason UNESCO created the Guidance was to help knowledge production in sexuality education in school and out of school (UNESCO, 2018a). Professionals, principles, teachers, and curriculum creators youth workers and NGO's can use this guideline. The Guidance is useful in designing curriculums or evaluating the delivery of sexuality education within formal and informal education. The guideline was created so it can mold "beliefs, values, attitudes, and skills" which affect a person's sexuality in a local context (UNESCO, 2018a, p.12). The school environment is critical for using CSE because it creates a safer space for students to learn (UNESCO, 2018a). Teaching is not only about the curriculum but the environment it is used in to teach students about sexuality.

"Quality, acceptability, and ownership" are the three main pillars of the Guidance due to it being created by different types of professionals from all around the world (UNESCO, 2018a, p.13). The guideline is an international document who's authors accepted the reality that it has to be altered for different countries on a national basis. There are many reasons the guidelines was made such as: *creating an understanding on why CSE is important and necessary within formal education, using factual data to help create a curriculum and overall policies, helping teachers provide accurate content to students, using the community to help educate about CSE, raising awareness of gender equality and violations of human rights acts such as FGM/C and CEFM* (UNESCO, 2018a). The Universal Declaration on Human Rights, the Convention of Rights of the Child, the International Covenant on Economic, Social, and Cultural Rights, the Convention on the Elimination of All Forms of Discrimination against Women, and the Convention on the Rights of Persons with Disabilities were used to create the guidelines all of which for advocate for sexuality education as a means of protecting human rights (UNESCO, 2018a).

6.4. Definition of Sexuality

The three guidelines define sexuality in various ways that show how each of them view the exploration of one's self.

6.4.1. SIECUS

SIECUS (2004) defines sexuality as being healthy for everyone, and there are many dimensions of sexuality and expression. In regard to diversity, everyone in society needs to respect other people's values and the way they choose to express their sexuality (SIECUS, 2004). Adolescents have sexual responsibility over their choices and actions even before they reach sexual maturity. While being sexual poses risks, there are more and less risky sexual activities pertaining to STI's and pregnancy and it is their right to access information about health and well-being services (SIECUS, 2004).

6.4.2. WHO

The WHO defines sexuality as "a central aspect of being human throughout life and encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction" (Winkelmann et al., 2010, p.17). There are "biological, psychological, social, economic, political, ethical, legal, historical, religious, and spiritual factors" that are intertwined together to create one's sexuality (Winkelmann et al., 2010, p.17). Sexuality is influenced and influences many aspects of life and connections to others and oneself. Sexual health is an important aspect to sexuality which is a positive approach to having consensual sexual experiences.

6.4.3. UNESCO

UNESCO's definition of sexuality has various meanings based on context and situatedness, though this definition has been created for a general outlook, "*Sexuality* may thus be understood as a core dimension of being human which includes: the understanding of, and relationship to, the human body; emotional attachment and love; sex; gender; gender identity; sexual orientation; sexual intimacy; pleasure and reproduction" (UNESCO, 2018a, p.17). Sexuality is complex and includes "biological, social, psychological, spiritual, religious, political, legal, historic, ethical and cultural dimensions that evolve over a lifespan," (Pan American Health Organization/World Health Organization, 2000; WHO, 2006a as cited in UNESCO, 2018a). Sexuality in the terms of CSE includes social relationships and the differences between different types of relationships for example how privacy is interpreted or expected (UNESCO, 2018a). Overall, "sexuality is a social construct*"* at which culture, traditions, and location play a role on what sexuality looks like for an individual (UNESCO, 2018a, p.17). Sexuality has power dynamics based on the autonomy over one's body and the boundaries that keep one safe and protected. Gender roles and norms play a big part in how sexuality is interpreted differently for various genders based on location and how using a feminist perspective helps aid in equality. Expectations about sexuality are culturally dependent and therefore it is up to the individual person to decide how to go about their life in a way that aligns with their values. Lastly, sexuality changes along with a person as they mature through life in physical, mental, and emotional ways and sexuality education can help one cope with these changes (UNESCO, 2018a).

6.5. Definition of Sexuality Education

The definitions of sexuality education indicate whether each guideline prefers CSE or holistic sexuality education which then dictates their attitudes towards the content.

6.5.1. SIECUS

Within the SIECUS document there is a clear definition of CSE. There is not a holistic sexuality education definition.

SIECUS's definition of CSE is:

> *The SIECUS believes that all people have the right to comprehensive sexuality education that addresses the socio-cultural, biological, psychological, and spiritual dimensions of sexuality by providing information; exploring feelings, values, and attitudes; and developing communication, decision-making, and critical thinking skills. CSE sexuality education complements and augments the sexuality education children receive from their families, religious and community groups, and health care professionals.*
>
> *(SIECUS, 2004, p.13)*

CSE promotes sexuality education with sections based on controversial topics such as abstinence and abortion. CSE follows a traditional framework on sexuality education in which families play a major role in the delivery of sexuality education. Therefore, in SIECUS's version of CSE the family unit is the primary means of sexuality education non-formally followed by modes of informal and formal education.

6.5.2. WHO

WHO has definitions for both CSE and holistic sexuality education which is shown below. The WHO definition of CSE is:

> *Programmes which include abstinence as an option, but also pay attention to contraception and safe self practices. These programs are often referred to "comprehensive sexuality education," as compared with "abstinence only".*
>
> (Winkelmann et al., 2010, p.15)

The WHO looks at CSE as one step past "abstinence only" education where as holistic sexuality education that includes comprehensive sexuality education uses a "wider perspective of personal and sexual growth and development" (Winkelmann et al., 2010, p.15). CSE was made as a reaction to "abstinence only" education where it was proven that "abstinence only programs" had "no positive effects on sexual behavior" while CSE does (Winkelmann et al., 2010, p.15).

The WHO definition of holistic sexuality education:

Holistic education gives children and young people unbiased, scientifically correct information on all aspects of sexuality and, at the same time, helps them to develop the skills to act upon this information. Thus it contributes to the development of respective, open-minded attitudes and helps to build equitable societies

(Winkelmann et al, 2010, p.5).

Holistic sexuality education is not based in fear or shame but celebrates maturing into sexual and romantic relationships as a coming of age. Everyone has the right should experience these types of feelings. Using a holistic approach to sexuality education means that, "young people develop essential skills to enable them to self-determine their sexuality and their relationships at the various developmental stages" (Winkelmann et al., 2010, p.5). Therefore, youth have the right to explore their sexuality and relationships as a part of growing up with responsibility for themselves and others in mind. Holistic sexuality education is the most promoted by sexual health experts in Europe (Winkelmann et al., 2010). While there are many motivators for promoting holistic sexuality education the main one is that, "young people should be supported, strengthened and enabled to handle sexuality in responsible, safe and satisfactory ways, instead of focusing primarily on individual issues or threats" (Winkelmann et al., 2010, p. 12). Holistic sexuality education does not focus on only disease prevention but encompasses a non-judgmental approach (Winkelmann et al., 2010). Key components of holistic sexuality education are sexual health, psychosexual development, sexual ethics, and intimate citizenship.

Sexual Health

Sexual health relates to sexuality through emotional, physical, mental, and psychological states (Winkelmann et al., 2010). Sexual health is not only focused on prevention of infections or diseases (Winkelmann et al., 2010). The approach to sexual health must be positive and respectful in regard to having "pleasurable and safe sexual experiences, free of coercion, discrimination, and violence" (Winkelmann et al., 2010, p.17). Most importantly, to maintain sexual health, the sexual rights of everyone involved has to be respected (Winkelmann et al., 2010, p.17). Sexual rights are therefore a prerequisite for sexual health. If an individual cannot attain their sexual rights then inevitably their sexual health will suffer the consequences (Winkelmann et al., 2010).

Pleasure is a central aspect of sexual health which also encompasses emotional and mental aspects (Winkelmann et al., 2010). The importance of sexual health is one of the five WHO Global Reproductive Health Strategies that was created in the World Health Assembly in 2004 (Winkelmann et al., 2010). The World Association for Sexual Health also created a declaration on sexual health in 2008 that holistic sexuality education encompasses (Winkelmann et al., 2010). Within sexual health, psychosexual development is important to consider when discussing holistic sexuality education.

Psychosexual Development

Psychosexual development is linked to sexual health within holistic sexuality education because children are born as sexual beings and only later in life they naturally explore their own sexuality. From the research at Sensoa (Belgium) and Rutgers Nisso Group (the Netherlands) these organizations promote that sexuality development starts in the womb and as a child grows there are a few core experiences children will acknowledge such as; hunger and thirst, safety, feelings of being acknowledged, observing relationships with others, loving and caring for their body, and acceptance of their gender expression (Winkelmann et al., 2010). The development of children's sexuality happens at various stages of age (Winkelmann et al., 2010). Sexual development is based on biology, psychology, and and social norms how children identify what behavior is acceptable and with who (Winkelmann et al., 2010). Development topics should be explained before the child reaches that development level in order to prepare them for psychological and physical changes (Winkelmann et al., 2010). It is crucial for a child to adopt their own perspective about sexuality and that their parents do not force their perspective upon them (Winkelmann et al., 2010) Through development, an individuals personality can be affected by their views of their own sexuality, development, self-esteem, and demonstration of relationships made and upheld (Winkelmann et al., 2010). Expectations about decisions an individual makes are heavily tied to outside factors, more than necessary, instead of factors such as values and attitudes. Memories and experiences from the past set a framework for understanding feelings and behavior while also assessing others behaviors. The development of skills learned about an individuals sexual life is heavily based on their personal history and observations of relationships (Winkelmann et al., 2010).

There are various standpoints of sexuality education which allows an individual to make their own choices and use their decision-making and critical thinking skills to develop their own sexuality (Winkelmann et al., 2010). Within the first ten years, children will start as completely dependent on others to minimally independent (Winkelmann et al., 2010). A plentiful amount of observational research has been conducted that there are common sexual behaviors in children which are completely normal (Winkelmann et al., 2010). Children's curiosity about new knowledge will progress more quickly than it does of an adult in regard to development of sexuality (Winkelmann et al., 2010). When sexual development shifts during puberty, adolescents go "through a period of profound reflection" even if they have not lived experiences, their imagination is rapidly growing (Winkelmann et al., 2010, p.24). Adolescents also learn to be introspective and how increase their problem solving skills. While maintaining sexual health even within the psychosexual development framework, this is a prerequisite youth to access their sexual rights.

Sexual Rights

Sexual rights fall under the umbrella of human rights that have been recognized by local, national, and international laws, documents and declarations (Winkelmann et al., 2010). Sexual rights focuses on respect and consent in addition to access to sexuality education, sexual choices,

partners, and living a healthy sexual life (Winkelmann et al., 2010). The World Association of Sexual Health created a declaration stating that sexual health for all can be achieved through sexual rights and that this is a framework for equity (Winkelmann et al., 2010). Sexuality education is about "positive human potential and a source of satisfaction and pleasure" (p.20) which leads to the right to access sexual knowledge (Winkelmann et al., 2010). Intimate citizenship encompasses sexual knowledge and rights on moral and ethical grounds based on consent.

Intimate Citizenship

Intimate citizenship is a concept coined by Plummer (2005) from a sociological perspective to examine sexual rights in relation to consent. The focus of intimate citizenship is *moral negotiation* in terms of *a valid sexual morality* which encompasses "mutual consent by mature participants who are equal in status, rights and power" (Winkelmann et al., 2010, p.19). The understanding of consent in crucial to promote awareness of consequences within relationships and sexual relationships (Winkelmann et al., 2010). Intimate citizenship encompasses civil rights in relation to "sexual preferences, sexual orientations, differing versions of masculinity and femininity, various forms of relationships and various ways in which parents and children live together" (Winkelmann et al., 2010, p.19). Social equality is the basis for intimate citizenship to be able create personal autonomy and respect personal boundaries as well as the boundaries of others (Winkelmann et al., 2010). Human rights and sexual rights encompass intimate citizenship in regard to the fulfillment of respect for an individual's body and mind (Winkelmann et al., 2010). Therefore, through the entitlement of human and sexual rights, family and culture play a lesser role than the individuals choices about their actions, values, behaviors, and attitudes. Sexual rights need to be claimed, promoted and protected for everyone (Winkelmann et al., 2010). Sexuality education from formal, informal, and non-formal education is important to promote critical thinking and decision-making to protect the autonomy of an individual through consent (Winkelmann et al., 2010). Holistic sexuality education empowers and teaches individuals to "express their feelings, thoughts and actions in words and reflect upon them" (Winkelmann et al., 2010, p.19).

6.5.3. UNESCO

UNESCO has an extensive definition of CSE that is used as a global framework. There is not a definition of holistic education in UNESCO.

UNESCO's definition of CSE is:

> *CSE is a curriculum-based process of teaching and learning about cognitive, emotional, physical, and social aspects of sexuality. It aims to equip children and young people with knowledge, skills, attitudes and values that will empower them to: realize their health, well-being and dignity; develop respectful social and sexual relationships; consider how their choices affect their own well-being and that of others; and,*

understand and ensure the protection of their rights throughout their lives
(UNESCO, 2018a).

A more in depth definition is provided in the commitment that "CSE programs help develop skills that are closely linked to effective social and emotional learning, including self-awareness, self-management, social awareness, relationship skills and responsible decision-making" (UNESCO, 2018a, p.83). Social and emotional learning is a main focus of CSE because it is more likely to impact behaviors including empathy and sympathy. UNESCO claims that CSE prepares youth to navigate their sexuality safety and how to protect themselves from "HIV/ AIDS, STI's, unintended pregnancies, GBV and gender inequality," (2018a, p.1). There are many terms that are similar to CSE such as "prevention education, relationship and sexuality education, family - life education, HIV education, life-skills education, health life styles and basic life safety," (UNESCO, 2018a, p.1).

6.6. Principles and Values

Principles and values are elaborated on in the guidelines to show the framework in which they were written in. The guidelines also explore core aspects of sexuality education.

6.6.1. SIECUS

In the SIECUS guidelines there are five main principles which are a part of a CSE: having trained teachers, having an active community, relating to youth, and various teaching methods (SIECUS, 2004). Comprehensive health education should involve prevention of infections and gender equality. Sexuality education needs to be taught by professionals trained in sexuality, philosophy and methodology (SIECUS, 2004). Academic courses at university are recommended and continuing education and seminars can aid sexuality educators in formulating their curriculum (SIECUS, 2004). Intersectionality is promoted by the educational material reflecting the diversity of any given classroom. Teaching methods need to be interactive in order to be the most effective for children based on findings related to participation, interaction, and introspection. The guidelines are not a lesson plan they aid in programs, textbooks and already made curricula. In addition, the guidelines can assist programs that need to withhold information due to their local political climate.

SIECUS position is that values are situated in any given community and therefore are not universal (SIECUS, 2004). The personal values that are portrayed in the SIECUS are that everyone has the right to self worth, and children have the right to be loved and cared for (SIECUS, 2004). The guideline states that families are the primary educations that should communicate values to their children.

6.6.2. WHO

WHO's perception of holistic sexuality education consists of seven basic principles that correlates with a person's age and development level. Intersectionality is focused on in regard to gender, race, nationality, ethnicity and social status (Winkelmann et al., 2010). While CSE is defined within the document, it is not further explored due to the fact that the principles and values within the document favor holistic sexuality education. Holistic sexuality education is situated within human rights and therefore, children's rights and women's rights with an emphasis on an individuals well-being and health. Sexuality education begins at birth and works towards educating people to affect the progression of society overall, including on an individual and community level (Winkelmann et al., 2010). Sympathy and empathy are the main forces driving compassion which allows people to relate to each other despite their different intersections.

The WHO's five core rationales which are its values are the following: *sexuality is the foundation of being human, everyone has the right to knowledge, informal sexuality education does not meet the needs of society today, youth have access to many different sources of knowledge, and the need for sexual health promotion* (Winkelmann et al., 2010). Since every person is born as a sexual human being, sexuality education prepares youth to create healthy relationships via character development (Winkelmann et al., 2010). The UNCRC maintains that it is the government's responsibility that children receive the education they need in order to maintain their sexual rights which are part of their human rights. Accessing knowledge related to sexual rights is therefore learning about sexuality education. The World Association for Sexual Health states that sexual rights are universal just like human rights should be (Winkelmann et al., 2010). Unfortunately, parents and family members usually do not have the correct and adequate information to give their children when it pertains to sexuality education especially for contracting STIs and therefore sexuality education needs to be integrated in formal education in addition to information children are receiving at home. Adolescents reaching puberty are less likely to talk to parents about what they are going through and therefore it is important to have outside reliable resources for them to be able to access accurate knowledge (Winkelmann et al., 2010).

6.6.3. UNESCO

UNESCO does not contain a principles section. UNESCO's core values focus on cultural relevance which is the idea that it is important to respect different ways of interpreting how one should conduct their lives and critically thinking about the cultural structures and behaviors that could influence one's choices (UNESCO, 2018a). Transformation is crucial for developing empathetic and sympathetic societies that promote individuality, self-awareness, and responsibility. When an individual adopts positive values through learning about rights to sexuality and sexual health it empowers their decision-making. Gender equality is focused on combatting inequality and stereotypes by promoting better health and risk-assessment skills (UNESCO, 2018a). Gender norms are created within a society from many different influences and some of these may be inappropriate and need to be addressed to reach equity among the genders especially in regard to sexual or romantic relationships (UNESCO, 2018a). Evidence

based CSE should include topics such as reproductive health, anatomy, puberty, STI's, pregnancy, birth, and contraception to promote healthy relationships. CSE should be interwoven into a curriculum taught by educators with learning objectives and interactive learning in an age appropriate way. Sexuality education knowledge builds on itself as a child reaches adolescence, teenage years, and adulthood (UNESCO, 2018a). As children mature, the conversation about sexuality matures with them. Sexuality education aims to provide children with age appropriate information as they grow to prepare them for situations they are expected to face within themselves and others (UNESCO, 2018a).

6.7. Goals

Goals are created from the guidelines to create a narrative of what sexuality education hopes to achieve in society through the lens of transformation.

6.7.1. SIECUS

The SIECUS has a short representation of their goals. The goals of sexuality education is to use accurate information to create attitudes, values, and insights that relate to relationships and interpersonal skills (SIECUS, 2004). SIECUS (2004) promotes youth development of critical thinking and decision making skills all the way up until the beginning of adulthood.

6.7.2. WHO

WHO's sexuality education consists of achieving eleven outcomes as part of their goals, such as contributing to a more respectful way of life that appreciates and accepts people with all different sexuality preferences, lifestyles, values (Winkelmann et al., 2010). WHO recognizes that addressing societal norms around gender differences and educating youth on discrimination around these is important. Empowering youth to critically examine how to take accountability and responsibility for oneself and their peers can help them maintain their wellbeing (Winkelmann et al., 2010). The WHO promotes learning to communicate about oneself, emotionally and sexually, in regard to one's own sexuality within relationships. Also, creating (sexual) relationships where there is respect for each other's needs and boundaries based on equality opposes sexual abuse and GBV (Winkelmann et al., 2010). Youth benefit from learning how the human body functions as they development into adulthood. Also, learning how to express oneself in a healthy manner based on one's feelings and desires promotes one's positive self-esteem. The creation of a personal sexual persona can positively impact a persons self-confidence. Understanding the physical, social and emotional aspects of sexuality situated in different locations and cultures that pertain to expectations impact an individuals thinking of contraception, prevention and coercion. Therefore, it is important to cultivate overall life skills within relationships with oneself and others (Winkelmann et al., 2010). Knowledge about how to access counseling, medical services, and social services is fundamental in regard to the safety and protection of the individual.

6.7.3. UNESCO

UNESCO bases their goals on a human rights approach. This encompasses topics such as *inclusion, respecting equality, empathy, responsibility and reciprocity* which are at the center for the goals in the guideline (UNESCO, 2018a). Gender equality is a significant aspect of sexuality education that is focused on interaction based learning (UNESCO, 2018a). Increasing children's emotional intelligence, social awareness and therefore empowering them to cultivate empathy and sympathy are the main goals of the Guidance. Having one's rights respected and respecting peers rights is an important facet of sexuality education while exploring attitudes and values in a societal context (UNESCO, 2018a). Life skills such as decision making and critical thinking are another reason that the guidance was created for the youth to promote sexual and romantic relationships as a right and how to navigate these relationships appropriately (UNESCO, 2018a).Studies show that sexuality education increases factual based knowledge and in turn reduces misinformation, creates positive attitudes and values, and enhances communication skills (UNESCO, 2009b). Other research has shown that sexuality education delays sexual relations between peers, increases the use of contraception, reduces unprotected sexual relations and leads to fewer sexual partners (UNESCO, 2009b).

6.8. Similarities Between UNESCO's International Technical Guidance, WHO Standards for Sexuality Education (Europe), and SEICUS Guidelines for CSE (USA)

By reading the UNESCO, WHO, and SIECUS, commonalities were found and created into topics. The similarities in topics were found between all three guidelines are the following:

- Benefits of Implementing Sexuality Education
- Interactive Learning
- Multiple Stakeholders Needed to Create Curricula
- Absence of Problematizing Cultural Stigma

These topics were analyzed by comparison that have similar messages between guidelines.

6.8.1. Benefits of Implementation of Sexuality Education

SEICUS, UNESCO, and WHO's research findings support the concept that sexuality education delays intercourse, reduces frequency of sex, sexual partners, and increases condom use during sex (SIECUS, 2004, p.13). These concepts are important because the three guidelines are basing sexuality education on extensive scientific data and research. Though there have not been many longitudinal studies on the effects of sexuality education upon a culture or society, there have been many smaller studies that have shown over a short period of time that sexuality education has been fruitful for interactions between members of society especially in regard to gender imbalances. Studies in (Eastern) Europe and the USA found that teachers had very little education about sexuality education in the 1990s and 2000s and created their curricula without

guidance (SIECUS, 2004). Therefore, their curricula of sexuality education was not comprehensive which left gaps in knowledge for students.

6.8.2. Interactive Learning

Interactive learning is utilized within all three guidances in various forms such as: "interactive discussions, role-plays, demonstrations, individual and group research, group exercises, and homework assignments" (SIECUS, 2004, p.21). The guidelines state that learning by lecturing has been proven to be unsuccessful in comparison to kinesthetic, visual and auditorial learning. Children and adolescents learn by doing and interactive role playing scenarios help them learn about situations that might arise and therefore they can be mentally and emotionally prepared for having healthy sexual experiences. All three guidelines promote "respect and accept[ance of] diversity of values and beliefs" (p.20) exemplifying that people are made up of many different intersections and come from various backgrounds that can conflict with one another but that it is a moral imperative to establish harmony amongst people that have values and attitudes that are different from each other (SIECUS, 2004).

6.8.3. Multiple Stakeholders Needed to Create Curricula

The three guidelines agree that there are big differences between public societal norms and private life and promote learning about one's sexuality in the appropriate location and context. All three guidelines realize that multiple stakeholders are needed to create curricula for the implementation of sexuality education such as scientists, policy-makers, educators, youth, parents, community as a whole (Winkelmann et al., 2010). There are two types of supporters, on type is direct supporters look like parents, family, teachers, peer groups, social workers, counsellors, and youth, meaning everyone that is in direct connection to youth (Winkelmann et al., 2010). The other type of supporters are indirect supporters which are advocates, NGOS, policy makers, leaders within the community, scientists, legal teams, and institutions such as universities (Winkelmann et al., 2010). Religious and other cultural groups are debatable (direct or indirect) supporters based on their teachings within a certain situatedness. Cohesion between direct and indirect supporters and groups is encouraged to focus on the intersections of community members to address everyone's needs equally.Curricula need to be adapted to the children they are targeting with an intersectional perspective.

6.8.4. Absence of Problematizing Cultural Stigma

The three guidelines do not reference or address common cultural stigmas related to sexuality and sexual health. For example, the concept of virginity is an antiquated social construct including the notion of *breaking of the hymen* which is commonly held and can often harm individuals sexual self-determination. Nevertheless, because it is such a common misconception it should be mentioned in the collection of common sexual myths. Deconstructing these societal norms and educating youth on their fallibility in how they are affected by issues such as sexism and *slut shaming* would help counter power imbalances based on gender. WHO does mention a

hymen briefly but only in relation to FGM/C. These myths hold strong in the 30 most conservative countries especially that have a religious background (UNESCO, 2018a).

Another absence that was noticed was that there was no promotion of sexual relations with a partner, girlfriend, or boyfriend instead of acquaintance or stranger. Statistics show that one is more likely to be sexually abused by an acquaintance or friend (RAINN, n.d). Because of the trust and communication already established in a relationship, consent is more likely to be had between people in a relationship and therefore have a positive first experience. Choosing how people are romantic with each other and how that may or may not lead to sex is a point that was not mentioned in detail but can also help combat societal norms and move towards holistic sexuality education. The different feelings of romance, sex, and friendship were not specifically outlined except to say that there are differences which could be elaborated on. Agreements within relationships regardless of monogamy and awareness of alternative relationships should be mentioned as each culture has different expectations but the way one chooses to demonstrate their relationship is ultimately left to themselves. Lastly, promoting that monogamy is a choice and not a requirement is important for one to agree to the terms of their own relationship to dismantle social norms and power dynamics.

6.9. Differences Between UNESCO's International Technical Guidance, WHO Standards for Sexuality Education (Europe), and SEICUS Guidelines for CSE (USA)

While reading the UNESCO, WHO, and SIECUS, differences were found and created into topics and subtopics. Differences in topics were found between all three guidelines such as:

- Historical Context
- Variance of Coherency within Guidelines
- Philosophy of Sexuality Education and Ethical Standpoints in Guidelines
- Delivery of Sexuality Education
    - Teaching Manuel for Self Training
- Parental Responsibility for the Delivery of Sexuality Education
- Implementation Strategies
    - Barriers of Implementation of Sexuality Education
- Terminology of Consent
- Emphasis on Gender Equality
- Negative Framing of Sexual Behavior
- Culturally Based Views of Transactional Sex

These topics show comparisons that were found in the guidelines which portrayed opposing messages between one or two of the guidelines. Because of the differences of vertical and horizontal levels, the latter happened the majority of the time throughout the analysis of the three guidelines when compared together.

6.9.1 Historial Context

UNESCO does not have a historical section of their guidelines like the SIECUS and WHO guideline. The fact that SIECUS and WHO have historical contexts in their guidelines helps see the creation of sexuality education within an international and national context. Though in all contexts, the HIV/AIDs epidemic was one of the pivotal moments for the creation of sexuality education as far as prevention and safety are concerned. In Europe, sexuality education started before the HIV/AIDS epidemic while in the USA this was the onset of sexuality education that went beyond abstinence education/family planning.

6.9.2. Variance of Coherency within Guidelines

Another major difference across the guidelines is their coherency. The WHO standards consistently and coherently are positive, progressive and advocate change from an international feminist perspective. UNESCO in comparison to WHO and SIECUS is the most scientifically objective and therefore neutral toned. In contrast, the SIECUS guideline because it contains so many different tones, standpoints and ethical considerations. Therefore, creating a curriculum or classes based on SIECUS can be a challenge due to its inconsistencies. SIECUS contains a large number of both progressive and conservative statements which can lead to double standards in relation to sexism and toxic masculinity. WHO and UNESCO's standards are consistent in form, tone, and political position. As such, these two are easier to transfer to a lesson plan, while SIECUS's inconsistencies complicate that process.

6.9.3. Philosophy of Sexuality Education and Ethical Standpoints in Guidelines

The WHO guideline differs the most from UNESCO and SIECUS in its philosophy and ethics. The SIECUS and UNESCO guidelines (CSE) are more similar to each other than WHO is (holistic sexuality education). In particular, the WHO guideline views sexual ethics as a framework of human rights where as UNESCO and SIECUS are result "tangible-results-oriented (Winkelmann et al., 2010, p.15). WHO's mission is "personal-growth oriented" while SIECUS's and UNESCO's mission is problem solving and prevention focused (Winkelmann et al., 2010, p.15). Western Europe looks at sexuality education as an adolescent right and the pathway to sexual maturity whereas SIECUS looks at the journey from adolescence to adulthood as full of danger that needs to be avoided. Sexuality through adolescence is not "a problem and a threat, but [is seen] as a valuable source of personal enrichment" (Winkelmann et al., 2010, p.15). The contrast between SIECUS and WHO can be attributed to the cultural, historical, and political differences of Europe and the USA. UNESCO between SIECUS and WHO how socially progressive it is. Although both UNESCO and SIEUCS title their guidelines CSE, their goals, content, and tone are vastly different. Philosophy of sexuality education between the guidelines is linked to the ethical standpoints. SIECUS's ethical standpoint is based on the idea that values are community based rather than universal. On the contrary, UNESCO and WHO are founded on the notion of the universality of ethics.

6.9.4. Delivery of Sexuality Education

The means by which UNESCO and SIECUS guidelines deliver sexuality education is different than how WHO approaches that issue. UNESCO and SIECUS support that CSE should be delivered by well trained teachers while WHO allows for all kinds of educators to teach holistic sexuality education. The WHO guidelines believe that any sexuality education is better than no sexuality education. Therefore, in order to maximize the possibility of sexuality education reaching youth, WHO guidelines require significantly less expertise from educators in comparison to UNESCO and SIECUS. While SIECUS and UNESCO recommends all sexuality educators are trained by higher education, seminars, or continuing education classes, WHO promotes the delivery of sexuality education based on situatedness and tied to a specific individuals environment, history, and connections. There is not a *one size fits all* approach to the delivery of sexuality education (Winkelmann et al., 2010).

While the guidelines "are not meant to be read verbatim or incorporated into lesson plans word-for-word" there is a major problem with the wording and the concepts behind the messages that should be put into the curriculum SIECUS, which is the fact that it contains both conservative and progressive messages. (SIECUS, 2004, p.84). As such too much is left to interpretation by the educators placing even more importance on their communication, emotional intelligence and awareness skills.

All guidelines recognize that community involvement in creating social support networks means that all stakeholders can share opinions about the delivery and their expectations of sexuality education. Nevertheless, UNESCO and SIECUS differ from WHO in how they focus on the importance of contribution of various stakeholders. Namely, UNESCO and SIECUS focus on the stakeholders through informal and non-formal education first, as opposed to WHO which primarily focuses on delivery through formal education. UNESCO places a high value on the informality of sexuality education because it seeks to address the lack of access to resources low income countries face. IPPF (2016) states that:

> *In a world where 263 million children and young people between the ages of 6 and 15 are not attending school or have dropped out (UNESCO, 2016a), non-formal settings, such as community centers, sports clubs, scout clubs, faith-based organizations, vocational facilities, health institutions and online platforms, among others, play an essential role in education*
>
> (UNESCO, 2018a, p.15).

This is a strategy whose goal is for education to be dispersed through all facets of life rather than a reliance on formal education exclusively. WHO is more focused on formal education being the core means of sexuality education delivery because the enrollment rate of youth in formal education in Europe until the age of 18 is much higher than that of low income countries. The attendance rate of children in formal education in the USA and Europe is very high compared to attendance of children in formal education on a global scale. SIECUS prioritizes

informality of sexuality education because its authors believe that the majority of interpersonal skills transference should occur within the family. In opposition, WHO advocates strongly for the implementation of sexuality education in formal education as a facet of all different subjects. Specifically, sexuality education needs to be taught through different subjects in school such as biology, anthropology, sociology and health and wellness.

The UNESCO and WHO guidelines support stand alone curriculum guidance at a higher degree than SIECUS. A major reason that UNESCO and WHO support the stand alone curriculum is because when sexuality education is not taught separately from other subjects, vital information is more likely to be left out due to time constraints (UNESCO, 2018a). Another reason why UNESCO and WHO prefer a stand alone curriculum is because sexuality education is commonly seen as a secondary subject instead of being prioritized as a primary one.Tying in sexuality with civic education and democratic citizenship is a concept that the WHO promotes while part of holistic sexuality education that the SIECUS does not address equally. SIECUS advocates that teachers can choose to personalize the content for their students which can leave crucial and controversial topics that children have the right to know out of the curricula (UNESCO, 2018a). "The delivery of CSE is as important as the content" and "the duration and intensity of CSE is a critical factor in its effectiveness" which is important that multiple sessions (at least 1 of 50 minutes long) can be given to CSE to therefore achieve success of implementation and transference of knowledge (UNESCO, 2018a, p.94). Reducing the lengths of classes, participation, eliminating content, using a different theoretical approach, or using unqualified, untrained staff can hurt the effectiveness of CSE (UNESCO, 2018a).

6.9.4.1. Teacher Training

Teacher training is another facet of sexuality education in which WHO, UNESCO, and SIECUS differ. In the UNESCO guidelines, there is a teaching manual for self training while the WHO and SIECUS guidelines do not have such a manual. Attending teacher courses does not necessarily correlate with preparedness, and confidence (UNESCO, 2018a). Theoretical and practical training is necessary to facilitate sexuality education (UNESCO, 2018a). WHO states that ideally teachers would be trained in delivery of sexuality education though they do not need to be experts in the field (Winkelmann et al., 2010). WHO believes that sexuality education should be provided even when resources are not available for teachers to be trained or if they are in the middle of training. Conversely, UNESCO prefers that teachers are trained prior to teaching sexuality education. Preparing teachers to teach sexuality education is seen as a considerable challenge by UNESCO and SIECUS whereas WHO does not focus on preparing teachers for implementing sexuality education curricula. Training programs can vary by effectiveness levels and access to learning materials, issues that UNESCO refers to because it addresses the lack of resources in low income countries.

6.9.5. Parental Responsibility for the Delivery of Sexuality Education

Another difference between the guidelines is that the SIECUS's guideline for CSE in USA operates under the assumption that parents should be their child's primary educators especially in relation to sexuality education and that community organizations, schools, and faith-based institutions should come second. SIECUS (2004) supports the notion that parents are the foundation for children to be able to access sexuality education. SIECUS states that parents can withhold their children from school sexuality education but in holistic sexuality education, the WHO guidelines state that parents cannot take their children out of a sexuality education class because they disapprove of the content.

WHO argues that while parents should be the primary source of sexuality education in infancy, more professionals need to be involved at the onset of formal education to give *medical, pedagogical, social*, and *psychological* support to a child's development (Winkelmann et al., 2010). Children need to "be supported, strengthened and enabled to handle sexuality in responsible, safe, and satisfactory ways, instead of focusing primarily on individual issues or threats" (Winkelmann et al., 2010, p.12). This is a different narrative than the UNESCO and SIECUS guidelines who place most of the responsibility for the introduction of sexuality education on parents. Furthermore, WHO claims that parents cannot handle the responsibility of primary sexual educators past infancy because parents can be awkward, can cause children to feel uncomfortable, and not speak to their child frequently enough (Winkelmann et al., 2010). Therefore, time spent learning about sexuality education in formal education can be tracked better than in non-formal and informal education (Winkelmann et al., 2010). In opposition to WHO, SIECUS (2004) states that within families, parents should teach their children about sexuality and sexuality education first. SIECUS expects and supports the belief that the parents should educate their children and adolescents on sexuality education and does not touch on the fact that parents may lack the knowledge or willpower to educate them at home through and during appropriate stages of their development. Without formal training, the diversity of information that comes from parents is based on their intersections and situatedness, which is hard to measure because of the lack of cohesiveness of the sexuality education they are receiving at home. This lack of cohesiveness begs the question whether parental figures are capable of providing adequate information so that their children can develop emotionally, sexually, and psychologically. This is another example of why UNESCO and WHO advocate for receiving sexuality education from all facets of life including but not limited to parents but also community members, groups, and formal education if accessible.

While parents have an active role in educating their children about sexuality education, schools, teachers, and the government should compliment each other (UNESCO, 2018). Although UNESCO aims to sexuality education to exist on a global scale, it recognizes that a lot of countries are not willing or able to implement this change from CSE to holistic sexuality education. For holistic sexuality education to be internationally implemented, laws and policies need to be in place first to situate it in social justice, and therefore human rights. Community leaders can also aid in this space created for CSE as implemented into informal and non-formal education (UNESCO, 2018a). Within theological views, "respect for human dignity and wholeness" ethics can be used to implement CSE into schools where there are strong religious

and traditional ties (UNESCO, 2018a, p.87). Between science and religious teachings, there can be a balance for "what the lived reality is for local young people" in promoting that there is a place for both if they are respectful of each other (UNESCO, 2018a, p.88).

6.9.6. Implementation Strategies

In some countries, there are policies and strategies for the implementation of sexuality education. Although many countries have signed declarations that explicitly state their support for the implementation of sexuality education, few have shown significant progress in creating or renewing sexuality education curricula (UNESCO, 2018a). Details on how a country can implement CSE is laid out in much more detail in the UNESCO guideline in comparison to SIECUS. The recommendations of implementing holistic sexuality education in WHO is significantly less than the recommendations in UNESCO. These guidelines should be created in a more transferable way because it hinders the implementation of sexuality education in formal education because of the work, time, and resources that it takes to see these guidelines bloom into fruition in schools.

6.9.6.1. Barriers of Implementation of Sexuality Education

There is an entire section in UNESCO that focuses on the barriers of implementation. Meanwhile, SIECUS and WHO mention the barriers of implementation in far less detail. Case in point, UNESCO and WHO goes into more detail on how to address common social norms and problems in regard to the implementation of sexuality education especially in a formal setting versus SIECUS. SIECUS does not focus as much on intersectionality in sexuality education as UNESCO and WHO because SIECUS is tailored for the USA which enjoy far greater privileges than low and middle income countries. UNESCO and WHO are focused on the most vulnerable populations which have different barriers for implementation. The people that are the most at risk for inaccurate information have a different set of priorities in order to access education especially when formal education is not nearly as accessible as it is in Europe. WHO standards do not even mention FGM/C and CEFM which are important issues globally that can permeate into Europe due to immigration. SIECUS does mention CEFM but not FGM/C and with such a diverse immigrant population in the USA, SIECUS should teach about FGM/C as well since it inevitably does affect some of the people of immigrant status in the USA. WHO fails to mention the possibilities of unsafe abortions while UNESCO recognizes that unsafe abortions are a real threat to girls and women as far as safety and hygiene is concerned. UNESCO has many statistics about the rates of HIV and STI's on a global scale that WHO and SIECUS skip over that could be due to the fact that there are not as much centralized data sharing within countries in Europe and also the same with states in the USA.

6.9.7. Emphasis on Gender Equality

There is an entire Key concept in UNESCO that is called *Understanding Gender* which targets topics such as gender norms, equality, stereotypes, and GBV (UNESCO, 2018a). By the SDG's

gender equality is one of the most important goals to be met in 2030 and one can see that UNESCO is trying to put a lot of emphasis on creating a better future especially for women teaching through sexuality education. The *Understanding Gender* section focuses heavily on feminism, intersectionality, sexism and combatting sexism. SIECUS and WHO do not have entire sections dedicated to gender specifically in relation to social and cultural norms. A major reason why UNESCO promotes gender equality more than SIECUS and WHO is because on a on a global scale the gender equality gap is much less than it is in USA and Europe.

6.9.8. Terminology of Consent

UNESCO uses the terms sexual abuse, harassment, and rape but not sexual assault. SIECUS and WHO use the terms sexual abuse and sexual assault the most and rarely mention rape. In the UNESCO guideline there is an entire key concept titled *Consent, Privacy, and Bodily Integrity* which is the largest focus on consent observed than any other guideline (UNESCO, 2018a, p.56). This section analyzes and describes consent in depth in all facets of life and is a great overview about how important consent is in relationships. SIECUS and WHO refer to consent without using the concept frequently in relation to their negotiation and compromise sections while UNESCO makes another key concept titled *Communication, Refusal, and Negotiation Skills* (UNESCO, 2018a, p.61). The difference is crucial because the skills required for negotiation vs consent are different. Consent should not be negotiated, it is either a yes or a no answer. While verbal communication is key and refusal skills are needed to withdraw or not give consent, the focus of the term is crucial because of the gray areas it negates while in relation with another person.

6.9.9. Negative Framing of Sexual Behavior

SEICUS and UNESCO both use research to show that sexuality education delays intercourse, reduces frequency, sexual partners, and increases condom use (SIECUS, 2004, p.13). By framing abstinence (through sexual delays, reduced frequency and sexual partners) as the ideal result of sexual education by using terms such as "to avoid unwanted consequences of sexual behavior" SIECUS and UNESCO color sexual behavior as desire as problematic (SIECUS, 2004). In comparison, WHO does not frame sexual behavior as negative but natural. While preventative medicine and advice is helpful, focusing on the negative risks and prevention of unintended pregnancy and STI's can be seen as a negative voice and *problem oriented* (Winkelmann et al., 2010). Young people have curiosities about their sexuality and the criticism behind this can make them feel ashamed and therefore impact their behavior and psychological mindset.

6.9.10. Culturally Based Views of Transactional Sex

Transactional sex is discussed in UNESCO and WHO standards but is not mentioned in SIECUS because it is illegal in most of the USA. Though prostitution and sex work that happens in the USA can be illegal it would be beneficial to introduce these subjects to students there in order to

avoid coercion due to lack of knowledge, for example. Discussing transactional sex as it occurs jn sex work and describing any type of money or gifts that are traded for sex is important to discuss with teenagers 15 and above as they are coming into the age of consent and creating awareness for the power dynamics this holds can be of great benefit to them(Winkelmann et al., 2010).

7. Analysis

Themes that were created from the UNESCO's International Technical Guidance (Global), the WHO Standards for Sexuality Education (Europe), and the SIECUS Guidelines for CSE (USA) will be discussed between the three guidelines. Based on critical theory and furthering the paradigm of feminist theory, this analysis explores seven main themes and sixteen subthemes including:

- Intersectionality based Sexuality Education
  - Intersectional Viewpoint of Sexuality
  - Need of Gender Awareness
  - Unrealistic Beauty Standards
- The Feminist Paradigm for Sexuality Education
  - Gender Equality
  - Gender Roles
  - Feminism and Contraception
- Combatting Sexism
  - Power Dynamics, Double Standards, and Toxic masculinity
  - The Male Gaze and Mass Produced Pornography
- Empowering Youth to Discover their Sexuality Through Sexuality Education
  - Communicating Emotions
  - Young Love
- Advocacy of Sexuality Education as a Human Right
- Consent as a Concept
  - Communicating consent
  - Negotiation Counter Acts Consent
- Political Views of Sexuality Education
  - Progressive Views
    - Values
  - Conservative Views
    - Violation of Human Rights

These themes created from thematic analysis will be discussed in detail below.

7.1. Intersectionality Based Sexuality Education

Intersectionality, within the scope of sexuality education, deals with the intersections that oppress some people, but at the same time privilege others. Intersectionality is a core aspect of human rights and therefore, sexual ethics. By utilizing human rights definitions and concepts in an intersectional manner a foundation for equity can be built. In turn this framework powers advocacy for people who have a harder time accessing and exercising those human rights leading to empowerment and fairness of access to opportunity. Sexuality education places vulnerable social groups at the forefront, by using the *bottom up* instead of the *top down* approach. People who are multiply burdened are less likely to receive sexuality education and it is crucial to include them in the conversation instead of *othering* them. The theme based on intersectionality was created from code words such as diversity, gender responsive difference, differences equality, equity, equality, migrants, disabled, sexual minorities, inclusion, multiple gaps, culture, cultural location, prejudices, biases, discrimination, and socio-economic status. Many of the codes are from actual intersections such as race, gender, age, and disability. The term *intersectionality* was not used in any of the three guidelines but the codes showed the theme was present via a strong correlation of cumulation of messages.

In the start of the SIECUS guidelines for CSE it is stated that everyone has the right to CSE which, "addresses the socio-cultural, biological, psychological, and spiral dimensions of sexuality by providing information; exploring feelings, values, and attitudes and developing communication, decision-making, and critical thinking skills" (SIECUS, 2004, p.13). When describing the program and the age that it should be applied to, the guidelines state that the respect of values and diversity is important within the context of a cultural setting as a reason why sexuality education should continue to grow and build just as a child does (SIECUS, 2004). Youth regardless of intersections will benefit from CSE (SIECUS, 2004). Furthermore, the material should reflect the diversity of the classroom which shows that sexuality education needs to acknowledge people's situatedness and contextual location. When creating targeted curricula or classes, it is important to make sure that the specific implications of the topics covered are suitable relation to specific range of demographics that comprise a class, school or region (SIECUS, 2004).

It can be shown that the WHO promotes intersectionality in its literature by stating that, "Sexuality education is firmly based on gender equality, self-determination and the acceptance of diversity". We can see therefore that WHO places a focus on education as intersectional because of the inclusion of the words diversity and equality in its guideline (Winkelmann et al., 2010, p.26). The skills learned through holistic sexuality education empower youth to be able to recognize human rights violations such as GBV which can help promote intersectionality from a feminist perspective (Winkelmann et al., 2010). Respecting sexual diversity and differences of gender and expression is vital in regard to encouraging acceptance of a larger spectrum of identities and gender roles (Winkelmann et al., 2010). The development of an individual's critical attitudes within the human rights framework is essential so that they can recognize and access their human rights (Winkelmann et al., 2010,). Youth "living in a vulnerable context, such as migrants, sexual minorities, disabled people, and people with a limited education background" should be given priority in accessing sexuality education because they are already at a

disadvantage as far as accessing their human rights and opportunities is concerned. Sexuality education needs to be *context-oriented* because it is not taught in a vacuum and the relationship between an individual and the environment they inhabit can vastly change the type and content of the material they need . Essentially, there is not a one-size-fits-all approach that could work from an intersectional perspective.

Everyone deserves respect "regardless of their ethnicity, race, social, economic or immigration status, religion, disability, sexual orientation, gender identity or expression or sex characteristics" (UNESCO, 2018a, p.17). Therefore, the guidelines display a recognition of the intersections of privileges and oppressions that and individual or group might have and how that relates to power dynamics of access to opportunities, education, and knowledge. "CSE[relates] to broader aspects of relationships and vulnerability such as gender and power inequalities, socio-economic factors, race, HIV status, disability, sexual orientation and gender identity," which demonstrates intersectionality within feminist theory because of it explicitly outlines and recognizes power imbalances (UNESCO, 2018a, p.18) Some intersections are an obstacle for access to education which is important for educators to pay special attention to, and they can do so by teaching with moral dignity.

7.1.1. Intersectional Viewpoint of Sexuality

"The impact of family, cultural, media, and societal messages on one's thoughts feelings, values, and behaviors related to sexuality" (p.70) should be analyzed and utilized to "critically examine the world around them for biases based on gender, sexual orientation, culture, ethnicity, and race" (SIECUS, 2004, p.70). The awareness of how intersections play a part in an individual's values and attitudes is examined above as there are many different facets of one's personality and therefore behaviors. The Topic 5 Diversity section promotes intersectionality in the most detail. While people "think, act, look, and live differently" (p.74) communication can aid in understanding between people (SIECUS, 2004). These intersections can impact a person's values and behavior. Treating an individual differently based on their intersections is discriminatory and unfair. Discrimination is detrimental for all that are involved and it "limits society's ability to utilize the full potential of all its members" (SIECUS, 2004, p.75). An individual's intersections and situatedness is something to be celebrated in the future of a progressive society.

Sexuality is a *positive human potential* which can and should allow for gratification and pleasure (Winkelmann et al., 2010). Educating, encouraging and empowering self-determination when making informed decisions is a fundamental part of sexuality education (Winkelmann et al., 2010). "The right to know" about sexuality education is more important than the prevention (Winkelmann et al., 2010, p.20) Informal education cannot be the only way to receive sexuality information as it has been in the past because it limits people be becoming a barrier to their accessing of their rights to comprehensive knowledge. Children have the right to be supported and protected throughout sexual development and to be given knowledge and skills about how to enjoy their sexuality, their relationships, and be responsible for their sexual health as well as the person they are engaging in sexual behaviors with (Winkelmann et al., 2010). These messages

are used to show that the lack of recognition of children's rights to knowledge, self determination and critical thinking is a violation or their human rights, and that children's rights are often ignored or violated. While children's rights and adult rights look different, keeping in mind the age of consent in legal terms, many of the rights shared be children and adult are similar or identical but children's rights are treated as less important or ignored completely. Services that are funded appropriately and are made to address children need to back up the policies that are in place to protect children's rights n general and their access to sexuality education in particular (Winkelmann et al., 2010).

Starting from age 0-4 years old the WHO supports the concept and reality of diversity by stating that children need to be able to respect differences and aims to develop this attitude over the 0-4 timespan (Winkelmann et al., 2010). Cultivating awareness about different types of relationships from a young age is an important step in order to introduce intersectionality from the ground up and to start the conversation early about what children are seeing and experiencing in the world around them (Winkelmann et al., 2010). Some of these terms are vague as the do not describe or explain in detail what respect for other's "social rules" which makes it harder to effectively transfer these ideas to children (Winkelmann et al., 2010, p.39). While family members can have different values, it is important to learn how to live in harmony with people who are different from oneself (Winkelmann et al., 2010, p.41). Teaching children that there are differences amongst other children and these differences are to be accepted and celebrated confirms the notion that everyone is human and therefore should have access to human rights(Winkelmann et al., 2010).

During puberty from ages 9-12, adolescents are taught to accept the changes that they are experiencing which encompasses understanding their sexuality. By promoting understanding, children in this age group can have positive feelings in relation to their sexuality instead of shame, which is a common occurrence during puberty (Winkelmann et al., 2010, p.44). Not everyone experiences puberty in the same way or in relation to how they express their sexuality. Everyone has their own timeline for sexual development and sexuality education should allow and encourage the creation of a space for these differences. The only time that is right for an individual to take a step in their exploration of their sexuality, gender identity, sexual orientation and so forth, is when they feel it is right. This self determination and empowering it in youth is one of the main goals of the WHO guideline as well as furthering the idea that a person's sexual rights are an intrinsic part of human life and aging (Winkelmann et al., 2010). Sexuality education is in its essence is concerned with youth learning about itself so adolescents are encouraged to be patient with themselves (Winkelmann et al., 2010). These intersections and their recognition byWHO empowers youth to discover their sexuality, reflect that the space and time that adolescents mature can vary and that adolescents have the right of self determination, since only they know and can choose when the time is right for each step in their journey.

Within the 12-15 age bracket, children have the ability to make choices after critically thinking about the "consequences, advantages, and disadvantages of each possible choice" which illustrates to adolescents their right to be able to care for their own mental, emotional and

physical well-being (Winkelmann et al., 2010, p.46). Adolescents in this age bracket are taught that there can be a way to enjoy one's sexuality in a healthy and respectful way which they can choose to engage in which places the onus of the responsibility on the two individuals who are making these choices (Winkelmann et al., 2010, p.46). Being able to identify risky situations and then be able to handle them in an appropriate manner is an essential skill taught at this time in addition to developing problem solving skills. WHO guidelines place this within the child's rights framework as it bolster children's ability to make their own choices and critically think for themselves, which benefits their life as a whole(Winkelmann et al., 2010).

In the 15 and up bracket, the guidelines illustrate the variety of reasons why a person can choose to have sex or not and how relationships can affect these decisions but ultimately WHO focuses on empowering youth to have positive experiences by understanding sexuality in relation to pleasure (Winkelmann et al., 2010). Achieving the goal of helping youth pursue and maintain a well-balanced relationship is fundamental in sexual education. WHO guidelines aim to teach youth what it means to be well-balanced, both within oneself and with others (Winkelmann et al., 2010). SRH is a part of CSE that focuses on the means and methods of cultivating a relationship with oneself. How can one have healthy relationships with others if one does not know what a healthy relationship looks like with oneself? Positive approaches are more realistic and therefore effective for youth because learning tools in holistic education are based on real life scenarios and tangible life skills (Winkelmann et al., 2010). "Openness to different relationships and lifestyles" in relation to social and historical perspectives is a progressive outlook because it recognizes that there are many cultural influences on how a person can perceive a relationship, the expectations they may have in relation to them and how they conducts themselves in how they pursue a relationship as well as within it (Winkelmann et al., 2010, p.49).

Various cultures interpret boys' and girls' bodies as being vastly different even though scientific research has shows that they are not as different as societal norms would suggest (UNESCO, 2018a). Cultures understand and present sex, gender, and reproductive function differently as well as when the appropriate timing is for being sexual active is and every culture varies in how much religion plays a part in these issues (UNESCO, 2018a). While it is important to make one's own choices about the how and when to navigate their sexual identity and experiences, cultural norms may clash with the how or when of a person's sexuality journey or experience. How experimentation of one's sexuality occurs can look different for each person depending on the culture they inhabit. LGBTQIA+ youth experience a greater need for support systems within sexual education as this culture mismatch occurs most often with their intersections, as they are subjected to higher rates of GBV and therefore are more likely to have depression or anxiety (Baltag et al, 2017; as cited in UNESCO, 2018a).

7.1.2. Need of Gender Awareness

Topics created within sexual education need to focus on equity and in particular avoiding the pitfall of *gender blindness* (SIECUS, 2004). SIECUS (2004, p.16) takes the position that a core life behavior goal for individuals is for them to be able to "interact with all genders" in a positive

and inclusive way which shows the awareness of the intersections of multiple genders in relation to other characteristics one might possess. Furthermore, SIECUS (2004, p.16) uses the term "lifetime commitments" to show that marriage is a choice and does not invalidate one's relationship based on gender, sex, or financial status.

Illustrating the expectations in respect to the roles women and men have in regard to sexual arousal in addition to how they may vary is a part of intersectionality because it stands in opposition to *gender blindness* (Winkelmann et al., 2010, p.46). The effects of gender have multiple layers that are not obvious to people who are unaware or uneducated about them due to lack of access to sexuality education. Addressing "unfairness, discrimination, and inequality" within relationships helps build a conversation around dismantling power dynamics in relation to them that can arise from societal structures when participants are not critically thinking about relationships with equity as a goal (Winkelmann et al., 2010, p.47.) Gender responsiveness focuses on equity and gender based needs within sexuality which encourages participation from all students (Winkelmann et al., 2010).

Stakeholders will use this guide to encourage and support that youth have a right to education and health towards gender equality, especially on a national level (UNESCO, 2018a) By focusing on gender equality instead of gender blindness the platform of sexuality education uses the framework of human rights to advocate for intersectionality. *Gender-blind* programs have been proven to be less effective than gender-focused programs (UNESCO, 2018a). The act of observing, listening and acting with different actors in mind exhibits how education can benefit people in different situations with various intersections (UNESCO, 2018a).

7.1.3. Unrealistic Beauty Standards

SIECUS asserts that, "beautiful people come in all shapes, sizes, colors, and abilities" and points out that popular media promotes a rigid and unrealistic set of beauty standards that do not reflect most of the world's population (SIECUS, 2004, p.28). Especially when investigated from an intersectional standpoint, the fact that the media portrays white, thin, able bodied, cis gender women as the *most beautiful* can be recognized as a facet of neocolonialism. SIECUS supports the belief that properly crafted and instituted sexuality education can stop the perpetuation of these negative stereotypes and can foster change by encouraging the narrative that everyone looks different and that their difference is beautiful. These gendered stereotypes of beauty are wrapped in colonialism and are disseminated and reinforced through globalization and sexual ethics, through the framework of sexuality education aims to dismantle them. Celebrating differences instead of judging people for them promotes equity in treatment within various facets of life such as reducing discrimination socially or working against discrimination in the work place.

For children age 6-9 years old, creating awareness around the insecurities they experience about their bodies , that it is a natural occurrence in pre-puberty and acknowledging that bodies are different is the goal of sexual education (Winkelmann et al., 2010). From a feminist perspective,

the acceptance of different bodies empowers women to feel beautiful as they are and helps them reject social media's obsession with one type of body type as the ideal. The acceptance of different body types is a positive progression in sexual education and these are fundamental messages for young girls. These messages are also important for children in order for them to thwart the tendency to compare themselves and their bodies to the images they see on social media which can be detrimental to their mental health (Winkelmann et al., 2010).

Cultivating self-esteem and self-confidence can positively impact girls in puberty and beyond by instilling messages in them such as "all bodies are special and unique" (UNESCO, 2018a, p.68). The way a person feels about their body can permeate their health, image, and behavior. Because of unrealistic beauty standards, women can be pressured to change their appearance through means that can cause them harm such as diet pills or eating disorders which is a highly gendered problem. Society places an inappropriately high amount of significance and value on physical appearance which is largely determined by heredity rather than personal choice or effort. While adopting healthy lifestyle habits can have a positive impact on one's body, the obsession to change to fit a stereotype is distinctly harmful to women because they are usually genetically predisposed to a body or appearance that is vastly different to this narrow definition of beauty. "A person's physical appearance does not determine their worth as a human being" from a intersectional feminist perspective, this concept attempts to dismantle the *male gaze* because it sexist and it pressures women to look a certain way and these beauty standards are often unrealistic and therefore need to be challenged (UNESCO, 2018a). These unrealistic standards affect women's mental health disproportionately to men which is sexist and another reason why sexuality education attempts to change this learned ideology.

7.2. The Feminist Paradigm for Sexuality Education

Key words and phrases used for coding the theme related to feminism were consent, consensual, equity, gender equality, and respect. The concept and approach of open-mindedness was important to illustrate that there is terminology geared for change in the future and that issues do not have to be stagnant by being stuck in the past or present. The overall theme was built from an advocacy standpoint and connected to intersectionality because it rejects *gender-blindness*. Therefore, the theme focuses on how gender impacts the discussion about consent, sexual relationships and how sexism affects these two in relation to toxic masculinity. Therefore, cultivating awareness as well as using feminism to combat sexism in all parts of society, can help women gain access to and enjoy the benefits of their human rights in even the most conservative countries. While culture and tradition can negate the progress made in the West by feminist researchers, there are feminist researchers from low income countries that are advocating for the same access to human rights as their high income country counterparts but have to tolerate more pushback because they are dealing with cultures and traditions that are longest standing bastions of patriarchy. Promoting feminism is a crucial ways to combat sexism, GBV, and inequality within sexuality education because gender equity is one of the SDG's to change the social and political global climate.

7.2.1. Gender Equality

Challenging social and cultural values within patriarchal society on a micro, meso, and macro scale can be have a positive impact in the reduction of domestic violence. Sexuality education can achieve this by promoting nonviolence, understanding, sympathy and empathy within and between genders. Gender equality is mentioned as a key principle in the SIECUS guidelines which use intersectionality and feminist language and ideologies to inform and support the position that there more than two genders (male and female) and they explicitly advocate for respect and equality for all genders free from discrimination (SIECUS, 2004). The inequity that occurs when women are denied treatment for sexual health (such as STI testing and abortions) violates laws that are meant to protect discrimination. This issue needs to be addressed and changed via sexuality education (SIECUS, 2004). SIECUS (2004, p.17) explains that, "Engage [ing] in sexual relationships that are consensual, non-exploitative, honest, pleasurable, and protected," is a key life behavior which is representative of feminist ideologies concerning sexual relationships. Feminist ideology supports the notion that all sexual behavior has to be consensual and if it is not then that is automatically sexual coercion or violence.

The discussions on the topics of "body modification (female genital mutilation, circumcision, hymen and hymen repair, anorexia, bulimia, piercing, tattoos)" show the necessity of making people aware about social construct of virginity in relation to the hymen and how many of these issues are girl and women related (Winkelmann et al., 2010, p.46). Making women aware of these issues is crucial for them to be able to understand what parts of their body can be affected or targeted depending on where they are in the world. Being a supportive partner regardless of gender encapsulates how there is responsibility on both genders in determining the outcome of a relationship and society placing this responsibility squarely on women's shoulders is sexist and unfair (Winkelmann et al., 2010, p.49).

UNESCO guidelines explain that by implementing a conceptual framework of sexuality in human rights, CSE can express and support feminist values, "Sexuality is linked to power. The ultimate boundary of power is the possibility of controlling one's own body. CSE can address the relationship between sexuality, gender and power, and its political and social dimensions" (UNESCO, 2018a, p.17). Focusing on gender equality through various sections of society shows how there are many obstacles hampering and blocking women from owning their own bodies within the patriarchy. These issues are embedded in every culture through the support of unequal access to jobs, pay, and status. Overall, access to these opportunities is not equitable across genders but by starting these conversations at a young age, youth can change the societal trajectory towards a reality that will benefit all social actors. Another overall goal is for sexuality education to promote confidence and self-esteem (UNESCO, 2018). Promoting an individual's self-esteem is important because people who have low self-esteem struggle with the relationship with themselves as well as other people. The relationship with oneself is the focal point as a main foundation of CSE to understand and cultivate awareness about oneself which then can aid with sympathy and empathy to have awareness about others one engages with. Therefore, to nurture one's self-esteem at a young age can ingrain feminism into society.

7.2.2. Gender Roles

Gender roles stereotypes can hurt men in similar but also different ways than they hurt women. These stereotypes "can lead to problems for both men and women such as poor body image, low aspirations, low paying jobs, relationship conflict, stress-related illness, anxiety about sexual performance, sexual harassment, and date rape" (SIECUS, 2004, p.72). Stereotypes are societal constructs that force people to fit in boxes they usually do not want to be in, especially based on gender. The sexism portrayed within double standards such as families having different expectations for girls and boys perpetuates inequality among the genders because these cultural ideologies are unfair and need to be changed (SIECUS, 2004). Another example of double standards is that families have different expectations for men and women about their sexual relationship with each other which means that because the family is accepting of double standards that they continue to be reinforced rather than change (SIECUS, 2004).

Sexuality education that was problem-oriented and disseminated with formal education created a negative tone around the issues of unwanted pregnancy and STI's and therefore, these guidelines were created to address youth's curiosities, interests, and needs in a positive and accepting manner (Winkelmann et al., 2010). Holistic sexuality education actively aims to abolish approaching sexuality through the often narrow scope of societal stereotypes regarding gender roles. Having a behavioral impact on its intended audience is the ultimate goal of these guidelines in order for them no to be just effective, but realistic (Winkelmann et al., 2010). Sexuality education is supposed to be "relevant, effective, acceptable, and attractive to young people" regardless of gender (Winkelmann et al., 2010, p.10). Information about sexuality education should not be judgmental but empowering for children and adolescents and should be portrayed with a positive connotation (Winkelmann et al., 2010).

"Love, cooperation, gender equality, mutual caring and mutual respect are important for healthy family functioning and relationships" are codes within the text that reflect feminist values because equality and respect are two of the key aspects of cultivating awareness for changing gender imbalances (UNESCO, 2018a, p.39). Promoting equality in adolescents is important as they begin to look beyond their familial system and form expectations of how to treat other people (UNESCO, 2018a). Gender roles also impact how one is expected to parent though creating one's own opinions for what it means to be a good parent is a more equitable conversation (UNESCO, 2018a). Gender roles create expectations around behavior and values that need to be critically examined.

"Gender roles shape identity, desires, practices and behavior" which can negatively impact people who do not have the control in a power dynamic (UNESCO, 2018a, p.50). Masculinity and femininity are used as tools to combat gendered norms as everyone has masculine and feminine traits that are not bound necessarily to a persons' biological sex. Also, gender identity does not have to align with a persons' biological sex as gender identity is an essence of a person while biological sex is the body of a person down to the DNA. Challenging one's own thoughts

about gender identity in relation to gender biases is crucial for building acceptance and inclusivity to diversity through a feminist perspective.

Social norms affect decision making behavior sexually since it requires skills such as "inclusiveness, support, and respect for each other" (UNESCO, 2018a, p.58). These influences can also be affected by intersections and stereotypes. Strategies to challenge influences, such as peer pressure, can include developing emotional intelligence and social awareness. Communication is also affected by gender roles through the differences of verbal and non-verbal communication (UNESCO, 2018a).

7.2.3. Feminism and Contraception

Cultural aspects inhibit an individual from using contraception, which means individuals need to critically think about these aspects and how the impact and interact with desires, pregnancy, STI's and how to use preventative measures while having sexual relations (SIECUS, 2004). There are many ways to use contraception that can work for both the individuals engaging in sexual behaviors. "Whether a woman decides to terminate a pregnancy…" puts the focus on how it is a woman's choice to keep her baby which is against some cultural beliefs where the man has a large say over woman's bodies (SIECUS, 2004, p.60). Women have the choice to decide whether they want to have an abortion, have the baby adopted, or to raise the baby (SIECUS, 2004). These terms within SIECUS reflect feminist ideals and perspectives because it places the rights of women within the framework of human rights. While topic four is about abortion, many of the messages contained within it are feminist and therefore progressive. Abortion is legal in the USA as a constitutional right protected by the Supreme Court and is largely safe because it is done by medical professionals. Women cannot be forced to have an abortion because of their parents or partner's wishes meaning that all women have the choice on what to do with her fetus or baby in the USA(SIECUS, 2004). Despite this protected right to choose, access to abortion and abortion rights in general are being still being fought on even today in the USA (SIECUS, 2004). "Alternative fertilization's, surrogacy, and shared parenting arrangements" are different types of methods of having two partners with the same gender to have children (SIECUS, 2004). Relationships change when they enter navigate parenthood which is natural and normal (SIECUS, 2004). Some women decide to not become pregnant because of the risk to themselves or their child while consulting with health care professionals. Genetic disorders should be tested for and abortion may be necessary choice in order to avoid the potential for a baby to have a certain type of disorder (SIECUS, 2004).

SIECUS states that couples should jointly decide on what contraception methods they choose to employ, emphasizing that is not solely a woman's right to decide what is right for her body but that nevertheless, the man's opinion is secondary to hers (SIECUS, 2004). Societal norms place the responsibility and expectations of finding and using preventative measures and contraception on women much more than they do on men which is unfair when one considers that women are the ones who have to carry the child if the contraception method fails. Women should decide what type of contraception works for them and their bodies and let men they choose to

potentially engage in sexual behaviors with know what they have chosen. Then, the man can decide if that works for him or not. Empowering women to make choices about what they put in their bodies is a right that should not be influenced by others. If there is an incompatibility in contraception methods then the two should not engage with one another. There is a school of thought that the birth control pill revolutionized women's rights and access to the workplace by delaying pregnancy. Another position argues that the birth control pill also has many side effects, some of which can be life threatening, and can alter a person's emotions, state of mind, and body therefore making it a less viable choice for some women.

Sexual health can have a strong positive correlation to health risk prevention because there is now more information than ever on this topic and the taboo for talking about these subjects is receding at a steady pace. Therefore, sexuality education can help accomplish many of these development goals that impact youth worldwide for a better, safer future. Contraception is every person's responsibility which puts equal weight on men for thinking about their choices when it comes to prevention which are societally forgotten or accepted in many cultures (Winkelmann et al., 2010). Also, there are positive and negative relationships and how these feelings are affected by inequality which recognizes the existence of power dynamics and the attempts to dismantle them (Winkelmann et al., 2010). Choosing a partner based on personal choice rather than societal or familial pressures is an essential human right which the WHO promotes within feminist ideology of creating equity among genders (Winkelmann et al., 2010).

"Contraception is the responsibility of both sex partners" this statement, places using condoms and managing the means of preventing pregnancies and STI's which puts the accountability on both genders or partners as a pair and attempts to dismantle power dynamics from gender roles and societal norms (UNESCO, 2018a, p.74). If a girl becomes pregnant it is a violation of human rights to prevent her from accessing education and school. Sadly this happens in many parts of the world because when girls reach puberty or become pregnant their formal education ends (UNESCO, 2018a). Contraception can negatively affect women, for example in the case of the use of birth control pills which have many side effects that are not common knowledge in society and are not extensively researched (UNESCO, 2018a). Therefore, it is a woman's choice what she puts in her body and it is morally reprehensible for her to be pressured by her counterpart to avoid pregnancy in a way that can harm her.

7.3. Combatting Sexism

The theme of sexism and combating sexism arose from the implication of putting men on a pedestal while women were seen as less in society. Sexism has two facets, that men are better than women and that society has a rigid view of how men can express their gender identity such as not crying , not being vulnerable, or showing emotion. In a gendered perspective, sexism pits men against women, and toxic masculinity pits men against men although women can perpetuate this stereotype of men if they lack awareness. Gendered stereotypes are what upholds sexism. In the guidelines, sexism is examined through the differences between men and women and how they are portrayed in a positive or negative light. The Combating sexism theme was created as a

response to sexism because codes were found that actively refer to material or messages that aim to change the narrative of gendered stereotypes. Though most coding was found to be sexist, there was enough data to posit that an active stance to combat sexism was present, usually by feminist messages which is why it is a sub theme. Codes were made from terms such as behavior, others, boys vs girls, ethical implications such as double standards, toxic masculinity. Then, combating sexism closely ties to the application of the feminist perspective in sexuality education.

Toxic masculinity is another side of sexism that is rarely talked about within formal education. Toxic masculinity is inextricably tied to misogyny, homophobia, and transphobia (Kupers, 2005). Notions of manliness are can be constructed in a way that is emotionally unhealthy for men as it forces them to act in specific ways that are harmful to themselves and those around them, just like sexism forces and impacts how women should act, be and think (Kupers, 2005). While male to male judgment is at the heart of toxic masculinity, the societal construct that men have to be unemotional and not express their feelings poisons their self and their interactions in and of itself. This perspective is toxic because regardless of gender, people need to be able to feel comfortable expressing their emotions in a healthy manner (Kupers, 2005). The tools and skills that are needed to express emotions in a healthy way are not provided to men growing up and therefore they struggle to find ways to talk about sensitive subjects in a respectful way. Pent up emotions can lead to anger which then can result in GBV or domestic based violence which disproportionately affects girls and women. GBV is tied to men being taught that violence is an acceptable way to express emotion, as men are taught that being physically dominant is *manly* (Kupers, 2005). Being manly is considered the pinnacle of maturation which frames women as less and subservient to men so that men will *put them in their place* to reinforce their maleness. Learning about toxic masculinity is beneficial to all genders. Boys can be taught and encouraged to feel emotions and express them in a healthy way while girls can also acknowledge that men care to have their feelings heard and addressed. Gender constraints fall within the realm of toxic masculinity because as there are expectations for both genders, neither of these are helpful and promote equity, if anything they perpetuate power imbalances. By teaching all genders similar emotional, mental, and psychological skills, education can prepare youth to adequately handle their emotions and feelings in a productive and respectful way.

7.3.1. Power Dynamics, Double Standards and Toxic Masculinity

Behaviors that show "prejudice and bigotry" should be combated by rejecting stereotypes that are applied to people with various combinations of intersections (SIECUS, 2004, p.70). Sexist messages are defined by the messages of sexuality one is given in relation to their gender which reinforce the belief that gendered double standards within society should be accepted even when they are contradictory (SIECUS, 2004). Though girls and boys are different, they are more similar than what is customarily thought (SIECUS, 2004). Society has strong gender roles and proper behavior expectations which need to be critically examined from a feminist perspective (SIECUS, 2004). Equity of opportunities and laws to promote opportunities for women are gaining momentum in the USA to empower women of their choices and rights (SIECUS, 2004).

Sexually, both partners regardless of gender have the same rights and therefore responsibilities (SIECUS, 2004).

"Communication may be impaired by: not listening; yelling; blaming, criticizing, or name calling; making the other person feel guilty; giving negative nonverbal messages such as frowning or scowling and interrupting," while many of these behaviors are socially acceptable in the USA. Some of these behaviors are gendered and more likely to be acceptable when performed by their corresponding gender even they are morally and ethically wrong (SIECUS, 2004, p.46). This relates to toxic masculinity as well that some of these behaviors are considered normal (and in many cases expected and seems as desirable) in men even though they can range from being unhealthy to outright abusive.

Demolishing gender roles and stereotypes is crucial for the acceptance and empowerment of women in society especially from an intersectional standpoint. Empowering women's choices about owning and determining the responsibility of taking care of themselves first and then their partner is important for their safety. Respecting ones needs and boundaries in order to have a relationship without power dynamics can prevent sexual abuse and GBV (Winkelmann et al., 2010).

Toxic masculinity perpetuates sexism and power dynamics. The concept and consequences of toxic masculinity is not present or included in many sexuality education programs because "masculinity is generally not perceived as problematic, yet boys feel that their needs and questions about their sexuality are not being addressed" (UNESCO, 2014b as cited in UNESCO 2018a, p.22). Toxic masculinity can be addressed by applying a feminist framework because puberty is the start of unequal power relations between the genders. Homophobia and transphobia are conflated and exaggerated because expectations of what a man should be like are rooted in toxic masculinity, which defines masculinity as cis and straight (UNESCO, 2018a).

In the gender equality section of the guideline, UNESCO asks students to think about how they could make their home and community more fair between genders. UNESCO furthers that message by saying that inequality is wrong and a violation of human rights which shows feminist positioning because of the desire and placement for equity and fairness shown in the text (UNESCO, 2018a). Social norms shape how people see gender, so that bias and discrimination can arise when a person does not fit these norms (UNESCO, 2018a). Gendered power dynamics can be seen in all types of friendships, relationships, and society at large. UNESCO (2018a) promotes examining power dynamics with a critical eye and examining how these inequalities affect an individual and permeate all connections within society. The relationship one has with their families, friendships, and relationships are all affected by gender inequalities through social norms and stereotypes. Stereotypes and therefore expectations enhance these inequalities which "may lead to exploitation" and therefore sexuality education can help individuals learn to challenge how society is unfair to women and actively pursue change to their social structure (UNESCO, 2018a, p.51).

Power dynamics are more likely to promote gender inequality by "sexual coercion, abuse, and GBV" (UNESCO, 2018a, p.51). GBV includes "bullying, sexual harassment, psychological violence, domestic violence, rape, FGM.C, CEFM [and] homophobic violence" which are violations of human rights (UNESCO, 2018a, p.51). CEFM has negative health consequences which is a feminist standpoint because CEFM is disproportionately affecting girls when they are married off and expected to child rear from a very young age without being developmentally ready to have children (UNESCO, 2018a). Power dynamics are responsible for abuse despite victim blaming narratives. "Sexual abuse and GBV are crimes" that are encompassed by power and dominance, "not about one's inability to control one's sexual desire" which is a common sexist excuse that society has accepted for when men behave inappropriately or abuse women (UNESCO, 2018a, p.51). Rational decisions can be made about how to conduct oneself sexually and society allows men to abuse women without consequences reflecting the harm they cause, the extent of which varies depending on location (UNESCO, 2018a). Everyone is responsible for advocating for human rights because gender equality does not only affect women but men as well through toxic masculinity and those who do not fall under that gender binary even more so (UNESCO, 2018a, p.51). Gender non-conforming, transgender, or intersex people have a harder time accessing these rights.

7.3.2. The Male Gaze and Mass Produced Pornography

When describing body image, SIECUS states that how a person's body looks could change how people act towards them which promotes sexism because it is focused on how someone, especially a woman is perceived by the *male gaze* (SIECUS, 2004). This patriarchal viewpoint can be interpreted as *slut shaming* and disempowers women. Sexism tells women that they have to change the way they dress and behave for safety, protection and social acceptance. When people do not feel good about their bodies they can develop poor eating habits though SIECUS does not mention that this is much more prevalent in girls than boys and how it stems from toxic beauty culture around the expectation of perfection women must continuously strive for (SIECUS, 2004). By society constantly trying to squeeze women into the gender norm box, there are a lot of psychological, physical, and mental consequences on women's health that are still being researched while not being mentioned often enough. The media portrays unrealistic images of love, parenthood, and marriage which perpetuates stereotypes. The media portrays and reinforces negative stereotypes especially in reference to individuals from different intersections for example multiply burdened black women. Sexuality is often inaccurately portrayed and limited in its diversity in connection with varied gender identities and sexual orientations.

The WHO claims that some information especially in media and how that pertains to sexuality "is distorted, unbalanced, unrealistic and often degrading, particularly for women (Internet pornography)" which is a feminist standpoint because it is combating sexism when advocating for the rights of women to explore their sexuality (Winkelmann et al., 2010). Feminist theory claims the need for equity especially among the perception of sexuality in relation to women from other women and men. Sexuality education from (digital or social) media especially pornography can be an unrealistic sexist educational tool for youth and therefore give them a

distorted perception of reality that perpetuates sexism through the degradation and humiliation of women. Sexuality education when placed in formal education tries to reteach youth to unlearn what is seen in the media and critically examine how women are being portrayed (Winkelmann et al., 2010). Moreover, the *sexualization* of digital media negatively affects society and therefore sexuality education can be used as a way to counteract and unlearn what is online (Winkelmann et al., 2010).

Pornography encourages these gender inequalities by portraying men and especially women unrealistically (UNESCO, 2018a). Women are victim to "unrealistic expectations about sexual behavior, sexual response, and body appearance" and "unrealistic images about sexuality and sexual relationships" because of pornography can perpetuate gender stereotypes and promote non-consensual behaviors (UNESCO, 2018a, p.57, 62). Even in social media and other types of media the gender roles portrayed and propagated in them are inaccurate even involving romantic relationships where over-romantiziation and not having boundaries are often situated as positive behaviors.

Social media can impact sexuality education positively by greater access to content and material though there are also negative consequences from the interconnectedness of technology including misinformation and the perpetuation of gender stereotypes in violent pornography (Brown & L/Engle et al. 2009; as cited in UNESCO, 2018a). Mass produced pornography promotes sexism and enhances toxic masculinity in society by expressing what sexual acts should look like, which typically means they portray a lack of verbal consent and therefore use non-verbal cues. Youth learn through pornography that verbal consent is not needed and often shows power imbalances where men are in charge of women and women are helpless. These narratives in stereotypical pornography negatively impact boys and men by cultivating the male gaze. Educating adolescents on ways to give and receive consent can help them unlearn traits that they have seen in pornography and understand that pornography is not realistic. Mass produced pornography cannot be mirrored in reality as it is not how sex naturally occurs. The people who are having sex in porn are actors, and their interactions are scripted and reshot like any movie. Young people learn more negative behaviors from the internet and social media than positive. CSE teaches youth the narrative that is absent from pornography such as "emotional intimacy, negotiating consent and discussing modern contraception" (UNESCO, 2018a, p.85). These traits are especially important when discussing equality between genders in relation to safety and protection.

"Sexually explicit media and images can be sexually arousing and potentially harmful" UNESCO states that pornography can be potentially harmful which attempts to offset the social norm that porn is realistic and an appropriate means of learning about sex, especially regarding consent (directly and verbally) since it almost never exists in porn (UNESCO, 2018a). The differences between verbal and non-verbal communication can be seen to contradict each other because attempting to read signs based on body language is not a clear and explicit means to receive consent. Within pornography, contraception is never discussed on camera. UNESCO states that natural contraception is not as reliable as birth control.

7.4. Empowering Youth to Discover their Sexuality Through Sexuality Education

Positive messages through the empowerment of youth exploring their sexuality through sexuality education are coded for feelings of encouragement to explore one's sexuality and promotion of mind and body awareness. Some words that have been coded are empathy, sympathy, support, friendship, and community because positive messages are situated in society as a form of acceptance, curiosity, and exploration. Feeling good with oneself is important to encourage being open to learning about one's sexuality and others because it promotes confidence and self-esteem. Empowering youth to understand their own sexuality benefits them in a psychological, mental, and emotional way that can benefit them throughout their lifetime. Messages that promote being realistic and demonstrate how feelings can be felt are important to encourage youth to trust their instincts and intuition.

7.4.1. Communicating Emotions

The SIECUS promotes youth learning about their sexuality in regard to other people and the differences between friendships and romantic relationships. Teaching children about friendship at a young age is important because they will be accustomed to the same types of emotions such as sad, honesty, appreciation, and forgiveness. Learning how to understand and communicate these emotions prepare them for healthy romantic and sexual relationships as they mature (SIECUS, 2004). People over time can learn to communicate well with tools that are provided and some people have different communication styles. Friends can be different to oneself and each other, by using the internet to find community and support is important whether one talks to people of the same or different sexual orientation (SIECUS, 2004).

Teaching children early (age 0-4) to have a positive body image is an important message because of the negative stigmas and social norms that are prevalent as soon as a baby is born (Winkelmann et al., 2010). The positive message that there is nothing wrong with experiencing enjoyment when touching oneself is important to promote, even at a young age to avoid shame and fear as children become older (Winkelmann et al., 2010). Children need to have "the attitude that their own experience and expressions of their emotions is right" as a means of protecting and supporting children's rights and that each child is responsible and accountable for their own feelings (Winkelmann et al., 2010, p.38). Children are encouraged to recognize when they are feeling close to people and to cultivate trust in order to bond as part of relationships with family and adults as they are growing up while recognizing that people can make different choices and choose different lifestyles for themselves (Winkelmann et al., 2010). Awareness of a child's rights promotes their own self-confidence and promotes the message that they have autonomy of their bodies (in an age appropriate way) and that they take part in decision-making (Winkelmann et al., 2010).

"Sexuality is a healthy part of being human" empowers people to discover themselves and experiment (UNESCO, 2018a, p.70). Everyone deserves love and support. Humans should enjoy

their own bodies which could mean being close to other people. Sexual feelings are natural and should not be criticized or made people feel ashamed of (UNESCO, 2018a).UNESCO guidelines state that CSE tries to encourage youth to express their feelings in a way that reflects their values which empowers youth to explore their sexuality in a self-reflective way. Culture, tradition, and societal norms need to be critically discussed and examined for the individual to decide what values are right to them. Overall, it is the individual that makes the decision for their own life and not their parents, teachers, or community. One constructs their own knowledge and their interaction with their environment (Giroux, 1994; as cited in UNESCO, 2018a). Therefore, students who maintain the right to construct their own realities and information from personal experience learn best about themselves because it is from their personal situatedness and context (UNESCO, 2018a).

7.4.2. Young Love

There are many messages that empower youth in relation to love such as that loving someone takes risks and makes one feel vulnerable (SIECUS, 2004). These messages encourage the development of emotional intelligence and social awareness. People love friends and family differently and each loving relationship is unique (SIECUS, 2004). Therefore, the way that is appropriate to show love depends on the relationship with the person. If one has a healthy relationship with oneself then their relationship with other people benefit from that (SIECUS, 2004).Loving another person can spark joy as well as approaching dating in a manner that promotes curiosity and exploration. The SIECUS (2004) describes dating as romantic attraction and the impulse to want to spend free time together. These messages in SIECUS show realistic scenarios which empowers youth to not only explore their sexuality by themselves but what it looks like to do so with other people. Recognizing the difference and similarities between platonic and romantic relationships is an important message for youth to understand within sexuality education. A realistic approach is promoted in SIECUS that presents intimacy as not over romanticized or over sexualized in contrast to how it is commonly portrayed in media.

People can fall in love more than once in their lifetime and there are many terms to describe how people date and define their relationships (SIECUS, 2004). Dating is more successful when people are honest with each other and express openness which is a strong indicator that they posses emotional intelligence and social awareness. One person, regardless if they are a friend or romantic partner cannot meet all our needs, that is why there are multiple connections of varying levels that can fulfill a person's desires and emotional, romantic and platonic needs. Two people can live together without being married but still have a commitment to one another. A commitment has to be realistic, honest, and centered with acceptance of who each other is (SIECUS, 2004).

The WHO empowers youth to discover their sexuality through a healthy relationship with themselves and other people. Differentiating between friendship, companionship, and relationships in a healthy way and determining what dating looks like for an individual is a part of their human rights. Learning to understand emotions and values in order to communicate

expectations in a relationship is a positive message that can empower youth to navigate relationships in healthy ways (Winkelmann et al., 2010, p.46). These feelings are natural and normal, and WHO actively pursues educating youth to dismantle societal norms order to create one's own agreements about how two people should navigate their own relationship (Winkelmann et al., 2010).

Setting examples of emotions that children might feel such as "secret loves, first love (infatuations and *crushes*, unrequited love" can put the foundation for how to manage these feelings from a young age while still recognizing that they will happen and are natural (Winkelmann et al., 2010, p.40). Feeling in love is natural and everyone has the right to express their own emotions from experience teaches children to value their own feelings and become aware of them (Winkelmann et al., 2010). The WHO teaches youth that there are different feelings linked to friendship, love, and lust which are all valid feelings and everyone has the right to experience them without judgement (Winkelmann et al., 2010). Building awareness skills to communicate with empathy is an important skill for children to learn about relationships including the "acceptance of commitment, responsibility, and honesty as a basis for relationships (Winkelmann et al., 2010, p.43). These messages promote positive messages to empower youth to recognize and pursue equity within relationships that are ingrained in respect for each other. Recognizing and encouraging their rights of self-expression situated in sexual rights for children is an empowering message that teaches children that to express oneself in the way that is true to them is valid and acceptable and can lead them to having happier and more fulfilling lives (Winkelmann et al., 2010).

WHO states that "Friendships are based on trust, sharing, respect, empathy, and solidarity" which are positive messages that show and facilitate youth the importance of friendships and how to understand what it means to be a friend (UNESCO, 2018a, p.40). There are different kinds of love based on friendship, parents and romantic partners, which are expressed in various ways depending on the connection one has with a person (UNESCO, 2018a). A part of sexuality is feeling attracted to others on an emotional and/or physical level. There are many ways to feel pleasure, such as through physical contact. There are many ways that love can be expressed such as with intimacy in romantic relationships (UNESCO, 2018a). How love is expressed in these different types of connections varies and there are appropraite and inappropriate ways to express love (UNESCO, 2018a. Although the feeling that can accompany teseconnections can vary, having many different types of connections based on love is important for a person's wellbeing. With these different types of loves, there are also ways to manage emotions of each of them because learning how to express oneself is essential for maintaining healthy relationships and friendships (UNESCO, 2018a). Therefore, creating a narrative that friendships are necessary for development is a new way to put importance on social life. A key idea that UNESCO states is that friendship helps people feel good about themselves which shows that these connections are an uplifting source in people's lives. There needs to be more weight on creating awareness that these ideas of community make people happy (UNESCO, 2018a).

7.5. Advocacy of Sexuality Education as a Human Right

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Active voice is used to show how the guidelines promote advocacy and change. The codes that were used in the theme are challenge, deserves, defend, demonstrate, stand up, speak out equity, equality, human rights, and well-being, which illustrate that it is empowering to be assertive and bold. Advocacy also means critically examining how one is described and is heavily situated in critical and feminist theory. Change is made through active voices that refuse to be silenced. Fighting for change and the recognition of the struggle inherent in power imbalances throughout societal structures is how this theme was created. With a basis on responsibility and accountability for oneself, implementing an active voice can be used as a tool to make words be the mean to instigate action and change.

Advocacy claims in SIECUS were a minor theme because of the lack of empowering language and messages situated within human rights. SIECUS claims that everyone (including children) has the right to decide who they are allowed to be touched by which shows that this is embedded in children's rights and therefore human rights (SIECUS, 2004, p.67). The same principle is true for the terms of child sexual abuse, meaning that children should not be touched without health reasons (SIECUS, 2004). The child is never at fault if they are touched in a way that they should not be, even from a family member (SIECUS, 2004).

Within sexuality and rights, the attitudes given are positive and empowering such as the WHO promoting the right to feel safe and secure, have the ability to ask questions, and explore gender identities (Winkelmann et al., 2010). These types of straight forward phrases place advocacy as a motive force in human rights as a framework for sexuality education. The WHO uses the holistic approach which promotes having aspects brought by various teachers to sexuality education as a multidisciplinary subject (Winkelmann et al., 2010). The active voice is seen here through the term responsibility because there is accountability for creating and translating knowledge. Through the bottom-up process, it is crucial that teachers are "motivated, trained, and supported" (Winkelmann et al., 2010, p.14). Also complementing this process is that there is no "opting-out" clause where parents can take their children out of sexuality education for not agreeing with the subjects taught (Winkelmann et al., 2010, p.14). Parents cannot obstruct their child's rights for receiving sexuality education in a formal sense. Recognizing that children can make their own choices about their autonomy is important so that they gain risk awareness skills in relation to their health and well being from a young age. Advocating for children to gain and retain access their rights promotes sexuality within the human rights framework.

The SDG's state that "quality education, good health, and well-being, gender equality and human rights are intrinsically intertwined," which shows there is a need for advocacy because all these facets of society are connected and affect one another and therefore to achieve progress in one aspect is to achieve progress in all aspects (UNESCO, 2018a, p.4) Though there is scientific evidence that shows that a CSE curriculum is needed in most societies, not enough youth have access to sexuality education to prepare them to make decisions about their sexuality and relationships (UNESCO, 2018a). From a human rights approach cultivating the awareness of youth so that they pursue access to their rights and respect other's rights is an incredibly

important goal in the scope for CSE. Advocacy within a human rights framework is essential for making changes within sexuality education. The revised version of UNESCO guidelines takes into account the youth responses to online surveys it has conducted and therefore uses it's intended target audience and demographic in bolstering and enriching its research on how to tailor guidelines that address current issues and challenges.

7.6. Consent as a Concept

The codes that were used to create the theme of consent were consent, consensual, and the code words that were looked for is how to write the word consent without using consent such as *peer refusal* skills or negotiation skills. The theme of consent means that there is not a power dynamic when someone is asking to do something that person needs to ask beforehand. Being proactive instead of apologizing for an action that someone did not ask for is crucial to make both parties feel that they are actively engaging in something they both want to do free of coercion. Consent is an ideology that permeates past sexual relations and can be seen in all facets of society such as family, work, school, friendships, and romantic relationships. The act of creating awareness that asking for consent is mandatory is crucial in order to promote equity among genders but also overall equity of people who come with all types of intersections in different contexts. Sexual ethics, when used as a framework along side with human rights can promote the importance of consent in all interactions between people of various backgrounds. Culture and tradition play a large role in how different societies navigate consent and especially how there can be lack of emphasis of the term because of the historical narrative of power imbalances of gender. Throughout the guidelines there was much less focus on consent than originally expected and more content on negotiation and refusal skills.

7.6.1. Communicating Consent

SIECUS (2004) states that for consent to take place, communication has to happen during sexual behavior. This is one of the few times consent is mentioned in the SIECUS guidelines where they then discuss types of communication styles and that assertiveness is the best option for communicating honestly and openly. The SIECUS states that a person has the right to refuse any request for sexual behavior but the guideline chooses to omit the word consent and focus on refusal skills (SIECUS, 2004). Mindfulness about how to be assertive is important in regard to consent because this communication style can promote consent and make it easier for people to feel like they can withdraw their consent. People have the right to express themselves, disagree, and refuse advances. Boundaries set through consent can help individuals to make decisions and take actions based on their values rather than peer pressure. Being assertive can promote honesty, directness, expression of feelings, advocating for oneself and taking responsibility for one's needs (SIECUS, 2004).

The SIECUS (2004) relies on nonverbal communication such as smiling or touching instead of using the word consent and relying on verbal messages. Misinterpretations and misunderstandings are more likely to happen with nonverbal communication. While the SIECUS

(2004) states that verbal and nonverbal communication do not always align, this is an example why verbal communication needs to be prioritized because being assertive and direct can help promote and empower youth to explore their sexuality in positive ways. While discussing attributes to being assertive, such as "repeating, offering a compromise, and/or walking away" these negate a person understanding of one's consent because consent should not have to be repeated or compromised (SIECUS, 2004, p.47). The next section of negotiation should be consent instead. In a negotiation there is an interplay of back and forth where power dynamics can be established and created whereas when navigating consent two people are on the same level of giving and receiving consent which abolishes power dynamics.

WHO describes consent as respecting the boundaries of others to avoid unwanted experiences (Winkelmann et al., 2010). Another example of consent is developing intimate communication skills, although using the word consent would be more suitable as it creates an awareness of and encourages the conversation around intimate citizenship (Winkelmann et al., 2010) . Taking responsibility for one's actions in order to have safe and fun experiences is important so that both parties are enjoying themselves (Winkelmann et al., 2010). Teaching youth on how to employ empathy and sympathy in a friendship, relationship, and in a sexual context is important in order to raise awareness and understanding of boundaries and equity of pleasure. "Understanding… *acceptable sex* (mutually consensual, voluntary, equal, age-appropriate, context-appropriate and self-respecting)" as a part of sexuality illuminates the focus of the concept of consent which is that it is an agreement between two individuals (Winkelmann et al., 2010, p.42). Learning how to set boundaries is also a key skill so that the navigation around consent can be more honest and open (Winkelmann et al., 2010). Therefore, the ability to set boundaries shows a person taking responsibility for themselves by prioritizing their own needs and desires first before the other persons which can help combat the feelings of peer pressure (Winkelmann et al., 2010).

Respectful communication between partners shows that it is acceptable to have different opinions about a topic and being aware of how gender dictates decisions and ideologies about reproduction is important to critically reflect on (Winkelmann et al., 2010).

For UNESCO, it is a person's right to decide how they want to behave sexually and "actively communicate and recognize consent from their partners," therefore learning about consent in regard of "sexual decision-making" is a crucial skill to be able to protect one's rights and protect other's as well (UNESCO, 2018a, p.56). "Consent is critical for healthy, pleasurable and consensual sexual behavior with a partner" which negates how different genders bodies are treated differently in society which promotes double standards (UNESCO, 2018a, p.56). Understanding and deconstructing toxic masculinity is essential for men respecting women's boundaries and therefore consent because how society treats men and women based on their sexual behavior is not equitable. Factors such as listening for, acknowledging, or not acting are necessary for consent especially when under tje influence of such substances as drugs and alcohol. Power dynamics that arise from differences such as class, race or gender can impact consent.

In the analysis of how to deliver effective CSE programs section eight refers to addressing consent in relation to cultivating life skills. Consent is about protecting oneself as well as creating boundaries for oneself and respecting the boundaries of others. Consent is essential for creating relationships and friendships that promote sexual rights and sexual health. Consent protects vulnerable people because of their discrimination of access so that creating boundaries can protect them from power imbalances (UNESCO, 2018a). Boundaries empower individuals to be sexually active, reject or revoke consent at any time and feel comfortable doing so because of the skills they learned through sexuality education. Consent helps youth assess risks and choose to protect themselves by encouraging them to develop their confidence and self-esteem (UNESCO, 2018a).

7.6.2. Negotiation Counteracts Consent

The term negotiation "a way to compromise with others without using guilt, anger, or intimidation," does not put the focus on consent where it is not an exchange but someone advocating for their rights (SIECUS, 2004, p.48). Advocacy of consent and negotiation can be seen as opposite of each other because there are many things one should not negotiate for instead of placing boundaries within consent. Boundaries should not be compromised or negotiated. While negotiation is more appropriate for relationships, sexually there should be no coercion which can be the result of negotiation if it is pursued or applied aggressively. Negotiation that utilizes "ultimatums or threats is often less effective" but it is also nonconsensual, coercive and can be defined as abusive (SIECUS, 2004, p.48). SIECUS (2004) supports the concept that finding friends that are good listeners can be a resource or support if one is dealing with abuse.

Negotiation between two people in all aspects "requires certain skills including: careful observation of other people; use of open body language; good verbal communication; imagining oneself in other people's positions; identifying all the options in a situation; and reaching a mutual agreement (SIECUS, 2004, p.48)." These types of skills are important for women to feel that they are empowered to advocate for themselves. If there is a power imbalance the lower status or power individuals has a harder time being heard.

Sexuality education is comprised of "communication, negotiation, self-reflection, decision-making, and problem-solving" a message that could be strengthened if the word consent was used because it has become such a key term in sexuality education in regards to intimate citizenship (Winkelmann et al., 2010, p.31). In the skills section of the WHO guidelines, how individuals should navigate unwanted situations is outlined but the use of the term consent and boundaries is avoided(Winkelmann et al., 2010).

There are differences between effective and ineffective communication such as "active listening, expressing feelings, indicating understanding, having direct eye contact vs not listening, not expressing feeling, not showing understanding, looking or turning away" that are important to develop effective communications to understand boundaries and consent (UNESCO, 2018a, p.61). These contradictions can also be seen in negotiation and compromise vs boundaries and

consent. Being assertive, and creating boundaries can help navigate possible unwanted and unsafe sexual relations.

The most important skills in relation to navigating human interactions are the "ability to give and refuse consent" and the "ability to acknowledge someone else's consent or lack of consent" (UNESCO, 2018a, p.56). If everybody learned these skills then there would be a significant decline in GBV. For these skills to take place, effective communication needs to be learned to create and demonstrate boundaries and that are essential for having consensual sex (UNESCO, 2018a). Communicating "sexual needs and limits" with clear and concise terms is necessary for absolute clarity of negotiations when starting sexual relations (UNESCO, 2018a, p.72).

7.7. Political Views of Sexuality Education

Political views influence the material included within sexuality education which are location dependent.

7.7.1. Progressive Views

The term progressive stems from the political sphere and describes views that are open minded, non-judgmental, unique, critically created, and individualized without pressure to conform to societal norms.The code words that were flagged for progressive views were open-mindedness, respect, critical, critically think, questioning, examine, reflect. The theme was made from the context of today, looking to change tomorrow. Progressive views are inspired by what could (should) be instead of what is. These views are grounded in scientific data and facts with the framework of universal moral and ethical rights. While these messages are written in the guidelines now, the actions of society do not live up to them, social actors such as sexuality educators, policy makers, and stake holders, can work towards more accountability and responsibility to show follow through from words to actions. These views are only demonstrated in a small part of the world, where as the goal is to have them permeate the rest of the globe with special regards to the developing world which has been slower to make changes socially in regards to sexuality education. Progressive views promote an intersectional feminist future based on equity and fairness and access to opportunities focusing on the *bottom-up* approach.

7.7.1.1. Values

In a democratic society, its a person's right to have values regardless if they are different from others is protected by law which is a progressive framework that should be implemented in the USA as a model for other countries that inhibit many diverse people of many intersections (SIECUS, 2004, p.71). Because of the differences in the situatedness of people, communication skills that facilitate the negotiation of behaviors that are appropriate for both people involved is important (SIECUS, 2004). When one acts along the lines of their values they feel content with themselves and when they do not feelings of guilt can arise. There are consequences for not being in line with one's values either internally and/or externally (SIECUS, 2004). Though

everyone chooses their own values for themselves and should not put their own values on others. There are many ethical standpoints for how someone can have their own personal values and beliefs but also accept those of others that are different which is an important ingredient for peace (SIECUS, 2004). Relationships that have shared values can be a framework for a positive influence on each other.

Progressive messages include discussing feelings in informal, non-formal and formal education. Teaching children to "manage disappointment" is an important message to promote developing emotional intelligence and social awareness (Winkelmann et al., 2010, p.40). These skills are only recently being taught to children in primary school as part of developing the social side of their brain and not only academic. Though an individual might have certain feelings it is a choice whether to act upon them or not. Cultivating an awareness for *socially responsible behavior* is an important tool to learn from a young age that instills ethics and morals into children (Winkelmann et al., 2010). Adolescents have the right to make decisions about their own sexual experience based on their own values and morals that are not tied so heavily into their culture and traditions unless they choose otherwise (Winkelmann et al., 2010). Critically examining external influences such as culture and tradition is important in order for an individual to develop their own values and attitudes that will affect their behavior (Winkelmann et al., 2010).

UNESCO (2018a) believes that learning promotes personal growth through reflection in order to process what values and beliefs one wants to adopt and protect their autonomy. Values within communities, family, and friends, may differ from personal values which is why it is essential to understand that people with differences can live in harmony based on acceptance and respect (UNESCO, 2018a). Questioning how societal norms can affect sexual behaviors is important for adolescents to adopt their own individuality separated from societal norms.

If one has created their own values and attitudes for themselves, they can use that fundamental reasoning to choose how to act on sexual behaviors that are in line with their morals and ethics (UNESCO, 2018a). The emphasis upon values as a compass for sexual behavior is based within sexual ethics because if one creates strong ties to values it will lead to it aligning with their actions which leads people into conducting themselves in more appropraite ways (UNESCO, 2018a). These values do not necessarily have to align with parent values and as children become older and think more for themselves they can replace familial values with personal values. "Decision-making is a skill that can be learned and practiced" which empowers teenagers to explore their sexuality that involves making mistakes (UNESCO, 2018a). These mistakes does not define them but can be used as a learning tool for future interactions (UNESCO, 2018a).

7.7.2. Conservative Views

The term conservative is tied to political views which is the opposite of progressive in binary terms, while religious views can be tied to conservativeness, for this theme the political aspect center stage. Defining conservative views encompasses using traditional values of cultural norms which stems from being closed minded, judgmental, negative and resistant to change especially

from a moral or ethical point of view. Conservatism is largely subjective and opinion based. Absence of information is considered conservative while each level of child should receive some type of education, in some topics such as gender identity there is not a developmental message for children age 5-8 (SIECUS, 2004). The theme of conservativeness was created by codes from words and phrases such as obligations, traditions, responsibilities, societal norms, culture and "sexually healthy adults" which focuses on how sexual relations should be held for adulthood instead of adolescence (SIECUS, 2004, p.26). There is no mention about abortion in any of the sections but one from the SIECUS guidelines which make it easy to take it out of the curriculum for conservative states which is problematic. Obstructing access to human rights is a conservative message that from a critical and feminist perspective has many negative consequences to society.

Power dynamics in conservative views are not universal but authoritative, who decides that an action is right or wrong? In many cases, it is the government on a federal and/or state level. Conservative views are strongly situated in societal norms to be continued to be upheld as they are. How strong are the implications of how to conduct oneself to be in line with the social structure even if they don't measure up to one's personal values and attitudes about sexuality and information learned in sexuality education? For example, "Sexuality education can help young people understand their obligations and responsibilities to their families and society," from this one can see that the loyalty to family could be interpreted as more important for one to critically think about their own values and attitudes about sexuality, sexual relations, and sexuality education (SIECUS, 2004, p.19). Vagueness when speaking about issues such as puberty and using old traditional values in relation to sexuality such as the perspective of gender is binary would be flagged as conservative views. Inhibiting child rights for parental rights is another reason to code conservativeness. Overall, the universality of moral and ethical implications within conservative views is not clear and based on statements given below, the words and phrases can exemplify how conservative views can be an obstacle for the implementation of sexuality education.

7.7.2.1. Violation of Child Rights

In the USA, there is the obsession with the infantilization of children which takes away children's rights because societally it is seen that adults are the only ones that can make informed decisions as well as having complete control over their children's lives. Adults decide children's rights for them which can limit opportunities for children to obtain their rights (SIECUS, 2004). In the USA, children are not taught consent and that they have many choices. The parents traditionally are seen as in control which can be unhealthy depending on the adults values such as parents telling their child when they are *allowed* to date. Children "get messages early in their life about how they are supposed to act, date, and about different sexual behaviors" and therefore already making children aware about stereotypes and social norms at a young age (SIECUS, 2004, p.71). In all parts of society, there are societal norms and also taboos about sexuality. Cultural norms can be different than societal norms which can be confusing for youth to make priorities about values especially in line with their personal values (SIECUS, 2004, p.71).

Though having personal values that are different from cultural values is hard to maintain, this conservative view seen from a critical perspective puts emphasis on culture instead of personal well being (SIECUS, 2004). Teenagers especially have their rights violated as being underages and in some states they need parental (or a judge's) consent for an abortion (SIECUS, 2004). There are many more loopholes to deny teenagers abortions when they are under the age of 18 (SIECUS, 2004).

Children "are boys or girls and always will be" is conservative language because of the gender spectrum with non-binary, gender fluid and transgender people who might not fit in these binary boxes (Winkelmann et al., 2010, p.25). The discussions about when children and adolescents explore their sexual orientation preferences when determined as from 12-20 is a controversial standpoint because many people are aware of their sexual orientation at younger ages (Winkelmann et al., 2010). This standpoint could suggest that there are more nurture than nature factors about sexual orientation which can be argued from biological and psychological stand points. These issues impact child rights for their right for autonomy and decision-making.

If only parts of CSE are used then there can be gaps left in sexuality education. Professional teacher growth and therefore teacher competency and comfortability, can perpetuate progressive views. If teachers are professionally taught then there is a standard for teaching sexuality education which can benefit through society on a country wide level and have some countries model that are similar to one another in creating progressive views. UNESCO (2018a, p.18) states that excluding important issues from CSE makes "young people vulnerable and limits their agency in their own sexual practices and relationships." Taking away certain topics is a violation of human, child, and women's rights because youth have the right to access the full scope of sexuality education. Children and adolescents have the right to knowledge at which then they can autonomously adopt to their lives. It is up to the government to give each child the opportunity to learn about all the facets of sexuality education and not violate their human rights by deeming some of them inappropriate for society even in regard to cultural traditions.

8. Discussion

The analysis of the three guidelines have led to the results as described above. In the next section, these results will be discussed in the light of previous research and the theoretical framework. This discussion is organized in the following points:

- Research Summary
- Sexual Ethics as a foundation for the Guidelines and Global Implementation of Sexuality Education
- Transversal Comparison
- Communication Skills - Negotiation, Refusal and Consent
- Declarations in Support of Sexuality Education
- The Controversy Over Children in Sexuality Education
- Sexuality Education as a Vehicle for Change

- Holistic Sexuality Education as the Future

This discussion aids in the contribution of new knowledge in the field of ICE in regard to sexuality education.

8.1. Research Summary

After an extensive analysis of the three guidelines, the foundation of holistic sexuality education was found to be based on human rights, sexual ethics, and intimate citizenship. While CSE can be a starting point to sexuality education across the globe, holistic sexuality emphasizes certain key traits which CSE does not, such as gender blindness, consent, intersectionality, and feminism. Consent is a key aspect of sexuality education for students to learn the ability to create and respect boundaries which is an essential part of intimate citizenship. Virtue ethics and moral education are important for youth to learn in order to navigate their sexuality in a safe way (Lamb & Randazzo, 2016). Sexual ethics is a platform for the development of intimate citizenship within youth as a way to learn how to respect others and actively attempt to end power imbalances. Holistic sexuality education aims to impact society through social justice by combatting sexism, toxic masculinity, discrimination, and bias.

Holistic sexuality education advocates for human rights, women's rights, and children's rights which is in line with the SDG's to promote gender equity in the future. Goldman (2013) writes that sexuality education can put a stop to "gender-based and familial violence, rape, child marriage (CEFM), female genital mutilation (FGM/C), infibulation, and honor punishments" (p.461). Therefore, basing sexuality education in ethical and moral knowledge development is crucial for creating change and transforming conservative societies. Vulnerable people need sexuality education the most because they are the most likely to suffer from lack of access and resources that can thwart unwanted sexual outcomes. Education is not only a social issue, but a necessity for democratic citizenship since it requires the right to knowledge and education (Goldman & Collier-Harris, 2017). Sexuality education contributes to ICE because of the advancement of democratic citizenship which empowers those who attain it to critique globalization, colonialism, and neo-colonialism. The study of these three phenomenas illustrates that people with different intersections have varying abilities to access human rights from a critical and feminist perspective. Accessibility to implementation of quality sexuality education should be framed from an intersectional viewpoint that advocates for the right to knowledge (Goldman & Collier-Harris, 2012). This thesis aims to contribute to the acknowledgement of the importance of access to sexuality education as the basis for positive human potential. Future research can be conducted on the grounds of implementation of CSE in comparison to holistic sexuality education as well as how curricula being location dependent is directly relevant to ICE.

8.2. Sexual Ethics as a foundation for the Guidelines and Global Implementation of Holistic Sexuality Education

Sexual ethics and intimate citizenship, examined from a critical feminist perspective, are essential for laying the groundwork for the implementation of holistic sexuality education. Critical theory discusses the power dynamics created in society which impact a person based on their intersections. Whereas feminist theory focuses on gender inequality specifically and the means of changing the societal narrative so that women can dissolve the barriers that hamper their access to knowledge and education. The ontological perspective of critical theory arises from historical realism, which states that reality is shaped by social, economical, ethical, and political values that have been interwoven throughout time (Lincoln, 2017). Implementing sexual ethics takes critical thinking about socio-historical positioning and the web created through communities that impacts nations and regions. The philosophy of sexual ethics has not yet caught international attention but is in line with the theories and concepts that suit the global implementation of sexuality education best.

From an intersectional perspective, focusing on the *bottom up* approach, colonization, neo-colonization and globalization play a role in the historical aspects of implementing sexuality education. If sexual ethics and intimate citizenship were implemented into sexuality education, people would learn about consent and boundaries from a moral standpoint. Molding an individuals moral and ethical standpoint is crucial as a foundation for learning sexuality education. Therefore, sexual ethics should be used on a macro scale for implementation and on a micro scale for an individual's ideology.

Heyes (2018) advocates for applying sexual ethics into already existing CSE and holistic sexuality education programs to strengthen their pedagogical approaches. Within implementation of sexual ethics in sexuality education, the resolution of moral complexities is found from a moral and ethical universalist standpoint. Virtues are promoted by the ethical perspective that encourages people to learn and develop characteristics that are desirable which closely ties into the holistic approach to sexuality education. Virtues are universally accepted and necessary not only for personal responsibility but societal accountability. Heyes (2018) explains that consent is the focus of what is determined to be ethically justifiable because of the moral right it implies otherwise known as the liberal approach. The virtue approach is that people should always behave virtuously whether it is ethically justifiable or not. Holistic sexuality education promotes self-determination, through virtue ethics which is essential so that the global implementation of sexuality education can change power imbalances and societal structures for the better.

8.3. Transversal Comparison

UNESCO can be compared vertically because of the global aspect with SIECUS and WHO that inhabit a regional and national context. SIECUS and WHO can be compared horizontally because of many parts making a collective whole. Furthermore, similarities and differences will be made in relation to all three guidelines from global, regional, and national levels. A transversal comparison can be made between the three guidelines that have different historical contexts. The socio-cultural differences between UNESCO, WHO and SIECUS, are immense. UNESCO focuses on the global aspect of sexuality education in relation to colonialism, neo-colonialism,

and globalization. The WHO has a much different historical positioning due to being from Europe. Europe had power and control over low income countries throughout history which perpetuates privileges that many countries do not have such as being white and of the opportunities that come along within living in a higher income country. SIECUS has a historical positioning that is in between global and regional because it is made in the USA. There are strong links to colonialism, neo-colonialism, and globalization but also the USA is a higher income country that has had power and control historically. The USA is much more divided than Europe in relation to political climate as each country in Europe sways a different way that does not affect the neighboring country. Because USA has federal and state laws, federal laws affect state laws in the USA. State laws do not effect federal laws and therefore different states have more or less progressive laws. In comparison, European countries national laws do not effect other countries. While there are conservative waves in Europe especially in West vs East, the amount of influence is inherently less. Therefore, historical positioning in relation to globalization and the lasting affects of neo-colonialism can be argued to affect gender equity, sexism, intersectionality, and feminism which sexuality education can aid to combat within a sexual ethics framework.

8.4. Communication Skills - Negotiation, Refusal and Consent

UNESCO, WHO, and SIECUS discuss negotiation and refusal skills under the umbrella of communication skills but these skills are different from the skills required to navigate consent. A critical and feminist perspective is used to argue that consent needs to be situated within the realm of sexual ethics through the creation and respect of boundaries. Negotiation skills are about two people compromising and refusal skills teach youth how to say no. Therefore, refusal skills teach youth how to refuse consent or revoke consent. None of these skills teach youth how to create boundaries and grant consent. Negotiation and compromise are the opposite of consent. Consent is either an enthusiastic yes or a no. Consent has two choices and should not be negotiated or compromised. Therefore, teaching youth how to negotiate and refuse but not how to give consent and create boundaries is a glaring omission within all three sexuality education guidelines. UNESCO discusses consent as well as negotiation and refusal skills but the way they are grouped is counterproductive. Ideally, consent and refusal skills would be placed in one category while compromise and negation skills would be placed in another. Creating boundaries to protect oneself as well as respecting those boundaries is an important issue that is essential for a person's well being which is addressed in sexual ethics and intimate citizenship. Teaching youth all these skills can help them navigate all the relationships in their life, not only sexual ones.

8.5. Declarations in Support of Sexuality Education

The International Conference for Population and Development Program of Action, and the Beijing Platform for Action state that sexual and reproductive health needs to be supported through CSE as it promotes handling sexuality in a positive way (UNESCO, 2018a). The Human Rights Council, the Committee on the Rights of the Child and the Committee on Economic,

Social, and Cultural Rights second that message and express that it is a human right for individuals to access sexuality education (UNESCO, 2018a, p.38). Western Europe has had CSE for over 50 years, while Latin America and the Caribbean signed the Preventing through Education Ministerial Declaration in 2008 to promote CSE (UNESCO, 2018a). The goal of most of these declaration is to have health workers and educators come together to create CSE plans that are backed up by policy (UNESCO, 2018a). Eastern and Southern Africa, through the Eastern and Southern African Ministerial Commitment concluded that CSE needs to adopt a "culturally relevant approach that is focused on life skills and prevention of HIV/STI's (UNESCO, 2018a). The Asia-Pacific region has had HIV education for some time though they focused on promoting more aspects of CSE through the Asian and Pacific Population and Development Conference in 2013 (UNESCO, 2018a).

8.6. The Controversy over Children in Sexuality Education

Sexuality education aimed at pre-pubescent children has been historically frowned upon but UNESCO provides valuable insight into why such education is essential. "Children recognize and are aware of these relationships long before they act on their sexuality and therefore need the skills and knowledge to understand their bodies, relationships and feelings from an early age" and "CSE also provides children with the opportunity to develop confidence by learning about their emotions, self-management (hygiene, emotions, behavior), social awareness (empathy), relationship skills (positive relationships, dealing with conflicts) and responsible decision-making (constructive and ethical choices)" (UNESCO, 2018a, p.84). Therefore, by preparing children to identify social and familial structures via sexuality education, they can critically think about their relationships with themselves.

8.7. Sexuality Education as a Vehicle for Change

Research shows that sexuality education provided as a curriculum results in the following:

- *Delayed initiation of sexual intercourse*
- *Decreased frequency of sexual intercourse*
- *Degreased number of sexual partners*
- *Reduced risk taking*
- *Increased use of condoms*
- *Increased use of contraception*

(UNESCO, 2018a, p.28)

Various parts of sexuality education have proven to provide knowledge that is linked to changed actions, attitudes, behaviors, and risk assessment (UNESCO, 2018a). A "holistic strategy aiming to engage young people in learning about and shaping their sexual and reproductive future, encompassing multiple settings, including schools, the community, health services, and households/families" is taking a step forward to a more equitable future (UNESCO, 2018a, p.28). Education has been proven to not "increase sexual activity, sexual risk-taking behavior or

STI/HIV infection rates" which has been suggested in different political climates (UNESCO, 2018a, p.28). The WHO also advocates that education helps protect children and adolescents and keep them safe instead of increasing sexual risk-taking behavior. UNESCO is the leader in the discussion for ways to continue the global implementation of sexuality education. While this is in a global context, regional and national contexts need to adopt this type of implementation for sexuality education to be accessible for everyone as it is a human right.

8.8. Holistic Sexuality Education as the Future

The most important stage to start learning holistic sexuality education is throughout childhood and adolescence (Winkelmann et al., 2010, p.28). If sexuality education is started later, then individuals will learn what they have already experienced and the point is to prepare youth for what they will experience in the future and not their present or past (Winkelmann et al., 2010). Children and adolescents are the target ages to start sexuality education, although through peer education other demographics could learn as well. Sexuality changes throughout an individuals life but sexuality education should be situated in relation to the various social levels of accessibility that exist within society as a whole. Individuals with multiple oppressions such as migrants, sexual minorities, disabled people, and people of a low socio-economic status should be prioritized because their opportunities to learn about sexuality education are far less than those of people with singular oppressions or privilege (Winkelmann et al., 2010). Sharing and disseminating knowledge through participation is essential to keep youth engaged in learning about their sexual and reproductive health. To create strategies to connect to individuals with intersections, multiple experts in multidisciplinary fields such as scientists, policy-makers, and educators need to work together to create coherent curricula based on verifiable scientific data and current, rather than antiquated studies (Winkelmann et al., 2010).

Sexuality education is often seen as integrated into other subjects such as health, philosophy, religion, sports, social skills, biology, humanities (Winkelmann et al., 2010). Also, sexuality education can be a subject in itself which has been argued as being more effective than only having the subject incorporated and expressed as a subset of other subjects (Winkelmann et al., 2010). WHO advocates for *holistic coverage,* meaning covering sexuality education in all facets of life and therefore as a multidisciplinary subject (Winkelmann et al., 2010, p.14). Specialists can be brought into the school for sexuality education such as "NGOS, doctors, nurses, midwives, youth workers, or psychologists" (Winkelmann et al., 2010, p.14). WHO advocates for sexuality education to become mandatory within formal education as an explicit class or subject using a *bottom-up* structure where teachers are supported and trained (Winkelmann et al., 2010). Space, time and training are needed to set the stage for sexuality education to come to fruition in its most successful form. Overall, many European countries have made sexuality education mandatory (Winkelmann et al., 2010). Differences in centralized (Sweden) and decentralized (the Netherlands and Denmark) schools have been proven to work regardless of being implemented on a national or local context (Winkelmann et al., 2010).

Using a non-judgmental approach is required in order to combat fear-based sexuality education and to promote positive attitudes about sexuality, health, and wellbeing. Through holistic sexuality education, critically thought out choices can be produced through participation. Furthermore, by keeping intersectionality in mind youth in different situations and contexts can relate to and adopt knowledge into their own lives and relationships. Safety is a necessary factor for learning about sexuality and oneself and therefore creating an open-minded atmosphere as well confidentiality within the delivery of sexuality education is crucial. The need for adaptability of people and context to shift messages of sexuality education so that it remains relevant is an important facet of delivery (Winkelmann et al., 2010). Peer education has been proven to be successful in helping youth that has difficulties accessing formal education because of various intersections. Therefore, peer training is also essential to reach more vulnerable populations.

Curricula based on the personal experiences and demographics of youth need to be available so that the issues and challenges faced by youth can be addressed by sexuality education. Learning specific languages and requisite terminology in order to aid in an individuals communication skills about their sexuality is important in sexuality education, which can be achieved through discussions and dialogues between students with the help of facilitators (Winkelmann et al., 2010). "Communication, negotiation, self-reflection, decision-making, [critical thinking], and problem solving skills," are essential to learn in sexuality education (Winkelmann et al., 2010, p.31). Providing freedom for youth to discuss issues openly with educators and peers as well as teaching them how to critically think and cultivate their own values and attitudes is a main pillar of the framework necessary in sexuality education. While developing the curriculum for age appropriate topics aimed at each age group, many topics arise throughout the years that are similar but build upon each other as more details or facets are explored. Counseling services can help with youth experiences that need to be accessible as well as confidential and staff can act as a support system that individuals might not have at home.

9. Future Research

Sexual ethics can be used as a philosophical framework to implement sexuality education guidelines into a specific community or national context and there are still many challenges and questions on how what the best way to do that is through the means of formal education. There are still many gaps in research about the possible theoretical, ethical and pedagogical approaches for sexuality education based on situated context (Blake et al, 2008; Goldman, 2011). Sexual ethics research on how to implement sexuality education into curricula that is age appropriate is necessary. Further research is required to address the negative stigma of sexuality education in formal education based on verifiable scientific research. Rape myths and rape culture can be changed and ended using sexual ethics as a framework for sexuality education. Rape myths disproportionately affect girls and women because they excuse men's unethical behavior and place the blame on women for failing to protect themselves, otherwise known as victim blaming (Powell, 2017). Women are constantly taught to protect themselves as if they are the prey and men are the predator, This narrative needs to be challenged and replaced so that men learn to

respect women, understand the necessity for informed consent and recognizing boundaries. Sexuality education in the USA is heavily present in higher education though there has been research proving that providing sexuality education only in adulthood can perpetuate sexual assault and rape, so further research is needed on the effects of the implementation of sexuality education solely in higher education in relation to sexuality education that has begin earlier.

More analysis on sexual ethics in a national context and specific guidelines can be examined for furthering the global implementation of sexuality education to complete a UN SDG's by 2030. Research on the communication between parents, children, and teachers in regards to sexuality education and the messages being taught, or not taught in school would be helpful to document the progression of society with goals of making it more equitable and feminist . Research and data on consent practices in different dimensions at school could be valuable for a wider implementation and knowledge creation within formal education. Using a hermeneutic paradigm with feminist critical discourse analysis on the phenomenon of sexual violence within schools, could help change the narrative of downplaying rape as sexual assault with the overall umbrella of sexual violence or abuse because of the negative societal stigma based up on it. There are not enough studies about consent, negotiation, and sexuality education pertaining to fostering consent culture in parts of society from a micro to macro level. Further research about the barriers of implementation specifically as it pertains to cultural traditions and the impact of religion on sexuality education through sexual ethics can be vital in ascertaining and comparing ethical values.

In addition, research investigating boys and men's relationship with consent through the lens of sexual ethics would benefit them as well as society in changing the narrative of living in a intensely patriarchal society that does not make space for women. Through scientifically based studies and pressure on certain traditional practices such as FGM these forms of body mutilation can be eradicated as they violate women's, child's, and human rights. There have been studies that show that there is no medical or scientific evidence to support FGM and that it is a violation of woman's rights especially because men do not suffer the same consequences based on their sex at birth (Goldman & Collier-Harris (2012).

Using this thesis within the realm of ICE as a starting point to compare guidelines can lead to further research on the implementation of these guidelines in various parts of the world through the means of formal, informal, and non-formal education. Creating an understanding of various guidelines and an analysis of the similarities and differences between them can aid in creating implementation strategies for the future. For example, there are some European countries like the Netherlands, Sweden, Denmark, and Germany that have successfully implemented sexuality education in primary schools where the skills students have learned have shown to be useful throughout all aspects of their life (UNESCO, 2018a). Because these countries serve as current examples of the successful implementation of sexuality education, other countries can use their sexuality education guidelines as a starting point of implementation within their own cultural and regional context.

Implementing CSE programs helps improve health and wellness which can be measured in the future as more countries adopt national curricula such as "preventing and reducing gender-based and intimate partner violence and discrimination; increasing gender equitable norms, self-efficacy and confidence; and, building stronger and healthier relationships" (UNESCO, 2018a, p.29). All sexuality education increases knowledge of sexuality and risk awareness, therefore, more studies need to be conducted on countries implementing sexuality education and the specific benefits of sexuality education to the region based on what is taught (UNESCO, 2018a). Further research is required on the "long-term health improvements, reduce gender-based and intimate partner violence, reduce discrimination, and increase gender equitable norms" because CSE is not only about "changing sexual behaviors" (UNESCO, 2018a, p.31). Teaching children to advocate for their rights as global citizens is important especially in low and middle income countries (UNESCO, 2018a). Studies of the benefits of holistic sexuality education especially compared to CSE are necessary to expand curricula, ideologies and implementation strategies. Marginalized groups need to be the focus of more studies to investigate the efficacy of CSE on the most vulnerable groups as well as longitudinal evidence of effectiveness (UNESCO, 2018a). Continuing research on CSE programs and their implementation and examining their effectiveness or how to increase it in various countries around the world is crucial for the quest of global implementation. Using evaluations can help gauge the success of sexuality education implementation for various demographics that are locationally based.

9.1 Pedagogical Implications

The pedagogical implications to these three sets of guidelines can be demonstrated through the political and social climate of various countries. While holistic sexuality education is the most progressive form of sexuality education, SIECUS and UNESCO promote CSE which is more conservative and does not address feminism, consent, sexism and more problems that society is facing today to the same degree holistic sexuality education does. Through holistic sexuality education, children, adolescents, and teenagers learn that sexuality (as well as sexual, romantic, and platonic relationships) are a child's, woman's and human's right. By placing the conversation around human rights through sexual ethics the pedagogical implications for children can be that because they are educated about their rights and the rights of their peers they then can promote change in society while reaching adulthood. When the WHO guidelines are turned into curricula for individual schools, children should learn about consent as a main pillar of their sexuality and sexuality education. By learning how to protect and advocate for oneself, these skills permeate through sexuality education in all facets of life.

10. Conclusion

The global implementation of holistic sexuality education has been argued for in regard to sexual ethics from a critical and feminist standpoint. Sexuality education is a child right, women's right, and human right that continues to be an obstacle for people all over the world to obtain. Using ICE as a standpoint comparisons of sexuality education guidelines based on global, regional, national, have been made. Research questions have been asked about intersectionality, feminism,

sexism, in regard to sexuality education guidelines from a sexual ethics standpoint. Sexuality education was defined in all three contexts and gaps in research were found to continue research on the implementation of sexuality education on a global scale. Theoretical frameworks have been discussed to have an impact on the implementation of sexuality education and the guideline criteria starting at when a baby is born. CCS was shown through vertical, horizontal, and traversal comparisons. A reflexive thematic analysis for a CCS was conducted from themes created from codes in all three guidelines to answer the aims and research questions. Intersectionality based sexuality education is essential for the implementation of sexuality education because of tailoring curriculum to people's situatedness and environment. From a feminist perspective used to combat sexism, sexism and toxic masculinity were elaborated on to examine the societal structure. Consent was discussed in terms of the lack of emphasis it was given within the three guidelines in relation to negotiation and refusal skills. Advocacy was used to empower youth sexuality development as a child right and human right. Lastly, political views were compared to examine the obstacles for implementation of holistic sexuality education in the future.

New knowledge was created which can aid further research in making progress on the implementation of holistic sexuality education through formal, informal, and non-formal education. Problematizing CSE in comparison to holistic sexuality education from a situated context was done to show how global, regional, and national aspects influence the implementation of sexuality education. To change the societal narrative of sexuality education, the patriarchy and power imbalances in society need to be dismantled and space made for women working towards a goal of equity and freedom of oppression. Intersectionality has to be prioritized for the accessibility of and material within sexuality education. Sexual ethics and intimate citizenship have to be used as moral and ethical frameworks for the global implementation of sexuality education that focuses on consent and respecting boundaries. Societally, holistic sexuality education promises a more equitable future that is worth fighting for.

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