

EDUCATING NORMAL SEXUALITY: a discourse analysis of high school sexuality education in the Netherlands

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Abstract: The Netherlands is known as an international forerunner when it comes to sexuality education. This fits perfectly in the Dutch self-image as open, progressive and gay-friendly. This image is constructed through a process of othering those who are perceived not to fit in this framework. I have performed a critical discourse analysis to research how in and exclusionary practices are embedded in the discourse of high school books of sexuality education and how this is related to Dutch cultural citizenship. “Normal sexuality” is communicated via white, heterosexual bodies. It is encouraged to be accepting of homosexuality, yet not included as normal sexuality. Disapproving homosexuality, however, is negotiated through religion as deviant, reifying the secular identity of the Netherlands. After concluding how a homonationalist discourse is present throughout educational literature, I finish with some recommendations for improvement and further research.

Keywords: homonationalism, sexual exceptionalism, sexuality education

INTRODUCTION

Sexuality education is something the Netherlands prides itself on, seeing how it has internationally been rewarded and framed as a very open and effective program that leads to fewer sexual health problems such as low teenage pregnancy numbers and more responsible behaviour such as condom use. These kind of practices are considered examples of a healthy sexuality, on the basis of which the Netherlands promotes itself as very progressive towards sexuality education and as international forerunner, a role model to others.

Healthy sexuality is not an objective medical term. It is part of the naturalisation of the discourse on sexual behaviour. In creating a distinction between healthy and unhealthy conduct, social groups not adhering to normative conduct are excluded by declaring them unhealthy. Their abnormality is thus reified through medical terms (Foucault, 1974). When talking about problematic or deviant sexual behaviour in the Netherlands, these problems are mostly connected to “other” groups, such as ethnic and religious minorities, people with a physical or mental handicap, elderly or refugees (Rutgers, 2017). Many of these problems are dedicated to a lack of information. The solution is found in better access to information and space to have open communication about these topics, indicating those who do not adhere to this ‘openness about sexuality’ norm as deviant (van den Berg, 2013). This is an interaction with the manner in which sexuality is ethnicized in the first place (Krebbekx et al., 2017). A normative discourse is created about what healthy sexuality means. This discourse is connected to the existing image of the Dutch Self, which automatically leads to a limited view of healthy/normal sexuality and thus seeks problems in other behaviours, reifying which

social groups belong to the Dutch Self and which do not. This exclusion greatly limits the potential of sexuality education.

Through defining this Dutch Self, a normative national identity is created. An important part of the national identity is negotiated through sexuality. The Netherlands projects an image of exceptionalism through their explicit expression of sexual norms. The Other functions to confirm Dutch moral superiority (Scott, 2020). This discourse of sexual exceptionalism is embedded in Dutch nationalism: Dutch identity is defined through tolerance, openness and sexual equality and therefore surpasses Others. Key is that this national(ist) identity is created through the expression of these values as gender equality and acceptance of homosexuality, without necessarily focussing on the actual practice of these norms (Puar, 2007).

Because sexual education is one of the key examples on which the Netherlands prides itself as a progressive forerunner, I have researched this specific topic. I have performed a critical discourse analysis of school books that are used in secondary education for sexual health class. Sexuality education takes place in different courses, such as biology, civics and special integral sexuality education programs. My main research question is: *How are inclusionary and exclusionary practices embedded in the discourse in current school books of high school sexuality education?* An additional question I will consider in this discourse analysis is: *How is a Dutch national identity constructed in the discourse in Dutch high school sexuality education?*

In order to answer these two research questions I have looked at the following sub-questions as guiding questions for my discourse analysis:

- What social groups are mentioned and/or created and what characteristics are assigned to them?
- How does the discourse vary across different school classes?
- What sexual norms are identified as Dutch norms?
- What sexual norms are identified as deviating from Dutch norms?

RELEVANCE

More and more attention is given to the fact that the Netherlands also knows a culture of exclusion, instead of only tolerance and openness. I think this research would help to further, a hopefully more tangible understanding of *how* some forms of exclusion work. It is not realistic to see it as the Netherlands having two sides – namely tolerant and inclusive to some and discriminatory and exclusive to others. These are two sides of the same medallion and interact greatly. This is a complex and nuanced reality. Understanding how in and exclusion go hand in hand is crucial, because in order to make sexuality education more inclusive, we must realise that things we currently interpret as inclusive must change as well. Insight in what the normative messages are that sexuality education teaches, might lead to a less hegemonic morality in sexuality education. Either by changing these messages or by being able to name them as subjective. This way, the research could help in making sexuality education more beneficial for all students, instead of only those who fit in its framework.

Furthermore, this is a topic that has been written about a lot. Again, I hope this can be a small part in the deconstruction of the contemporary Dutch self-image. Sexuality education is an important part of this self-image, both as an esteemed factor to base this self-image on as well

as a system to pass this on to the next generation. Therefore, it is relevant to scrutinise exactly the exclusionary discourse that can be found here.

SEXUALITY EDUCATION IN THE NETHERLANDS

In order to contextualise this research, I will start with outlining what sexuality education in the Netherlands looks like. To start with, it is currently called sexuality education instead of sex education, because national guidelines indicate that teenagers should learn about sex in a broad sense, including building relationships and setting boundaries.

An important guideline when it comes to sexuality education is Rutgers: an international centre of expertise on Sexual and Reproductive Health and Rights. They influence government guidelines, conduct their own influential research and produce educational materials. Rutgers produces booklets to use in integral sexuality education lessons but also publish advice for sex ed teachers, for example. Rutgers' guidelines are rights-based, based on the sexual and reproductive rights that the World Health Organisation has established (Rutgers, 2018).

The attainment goals concerning sexuality education in secondary education formulated by the Dutch national government are as follows: “children and youth have to take care of their own bodies, must have knowledge of bodily functions and secondary sexual characteristics and must be responsible for healthy conduct. At the end of 2012, attention for sexuality, diversity and especially sexual diversity have been added [my translation]” (Rutgers, 2016:6). Sexuality education usually takes place at two moments. At the end of primary school, with lessons that are not sexually explicit, but more focussed on relationships in a broad sense. Many students receive sexuality education in second grade of high school, regardless of their level of education. This is the well-known sexuality education, which is incorporated in biology and health classes. This is the physical side of sexuality education. Sexuality education is also incorporated in civics or lifestyle classes – which also take place in other grades – although it is not always explicitly mentioned as a part of this curriculum. This is more focussed on relationships and social topics such as sexual values and marriage. Furthermore, many schools organise special days or events in order to have an integral sexuality education lesson. Often, an outside party is hired in order to guide these days. This can take many forms, such as workshops, open discussions (either communal or divided on basis of gender), theatre shows, conversations with a ‘representative’ of a specific social groups (e.g. transgender people), et cetera.

THEORETICAL FRAMEWORK

Being proud of their sexual education system is but one example of a larger Dutch exceptionalist discourse. The Dutch present themselves as an open, tolerant society in which historically and contemporarily, different cultures peacefully live together. Nowadays, the Netherlands especially prides itself on its open and progressive attitude towards gender equality and acceptance of homosexuality. Internationally, the Netherlands has been presented as *gidsland* (guiding country) regarding their progressive attitude towards sexuality (van Reekum, 2012, Schalet, 2011). This narrative has led to the disregard of critical thought on shortcomings in the Netherlands. Moreover, the focus on Dutch progressiveness and

equality has been greatly used to dismiss 'Others', using it as a legitimisation of discrimination against other countries and cultures, especially Muslims, but also other social groups that do not adhere to the white hegemonic middle-class.

One of the key concepts I will use is sexual exceptionalism. Sexual exceptionalism refers to a claim of superiority, made by many western countries, based on sexual rights and freedom. This claim consists of the idea that gender equality and "gay rights" should be universal, but western liberal democracies are unique in warranting these rights and are therefore morally superior (Puar, 2007). Joan Wallach Scott has coined the term *sexularism* to indicate this process and discourse (Scott, 2009), relating it immediately to a secular discourse. Secular states claims to exceptionalism are based on a sharp contrast to Others, who are backward and morally inferior because of their lack of gender equality. According to this discourse, this progressive nature of the West is inherent to its secular history and thus a static, natural element in the comparison of the Self and the Other. However, Scott has clearly explained that inequality of men and women and their allocation to respectively the public and private realm was at the heart of creating secular societies – exposing the incorrect reification of certain cultural traits (Ibid.). The secular discourse, however, makes it possible to create especially Muslim societies into an immediate threat. Due to the lack of secularism, Muslims automatically form a threat to 'secular notions' of gender equality. This discourse does not work the same regarding Christianity, because Christianity was at the heart of secularisation and thus an important factor in the creation of liberal democracies (Scott, 2019).

The acceptance of homosexuality is also a part of sexual exceptionalism. Homonationalism, as Jasbir Puar has coined this specific form of sexual exceptionalism (Puar, 2007), makes it perfectly clear that this national acceptance of gender equality and homosexuality partially functions to establish in and exclusion. She explains that in a homonationalist discourse, it is normative behaviour to accept homosexuality as something that remains deviant. So, the focus is on people who are or are not accepting of homosexuality, instead of normalising homosexuality itself (Ibid.). "Dutch gay identity does not threaten heteronormativity, but in fact helps shape and reinforce the contours of tolerant and liberal Dutch national culture" (Wekker, 2016:116). We can see that in the process of homonationalism or sexual exceptionalism, a positive self-image of an inclusive society is depicted in order to exclude certain social groups, inherently contradicting said claimed inclusivity.

Another exceptionalist claim present in the Netherlands, is one of the absence of nationalism. The discourse of the Dutch self-image is based on the idea that the Netherlands has *always* been an open and tolerant country that has *always* lived with and tolerated other cultures. This has created a practical attitude of cooperation and accepting difference, following in a proudly professed anti-nationalism (van Reekum, 2012:585-7). An important reference is the Dutch history of pillarization, in which people belonged to their own social pillar, but everyone was a Dutch *citizen*. After the de-pillarization, newcomers were opposed to these autochthonous citizens. Because a distinction was made between autochthones and allochthones, the citizenship and Dutchness of allochthones was inherently contested. Integration into Dutch citizenship was expected of newcomers. Citizenship is not only perceived as a legal and political status, but also extends to the enactment of Dutchness. This means newcomers should adjust to 'native Dutch' cultural norms: openness and tolerance. In this discourse, Others, who do not conform to this Dutch self-image, will never be truly Dutch, because they are not as inclusive and tolerant as "the Dutch" (Ibid., 592-4).

Relating this to sexuality, Others are also expected to adjust to the norm of openly and explicitly communicating about sexuality in the public and private sphere (van den Berg, 2013), because open communication is also regarded as a typical Dutch characteristic (Schalet, 2011). Sexuality is strongly looked at through an ethnic lens, continuously reifying that ethnic minorities are sexually different (Krebbekx et al., 2017). In this process, it also becomes apparent that those who are not identified as native Dutch are inherently unable to adjust to Dutch norms. This does not only happen through the ethnic lens, but also via markers of religion and class.

Many binary divisions are mentioned in this discourse of sexual exceptionalism: Dutch vs. non-Dutch, Self vs. Other, white vs. of colour, secular vs. Muslim, etc. When focussing this on sexuality and sexuality education, other markers are important to mention: the binary divisions of healthy vs. unhealthy (sexual) behaviour and risky vs. safe behaviour. All of these categories interact with one another and are used in a hegemonic national discourse on sexuality. “These dominating discourses inform a set of social dividing practices that allow for the specifying and ultimately the assigning of young people’s sexualities according to a socially sanctioned hegemony of acceptability (Shoveller & Johnson, 2006:49). In using these normative categories, hegemonic discourse thus function to create in and exclusion.

It is important, then, to look at sexuality education within its normative framework. An unlimited space for diversity in sexuality education is (currently) not possible, because of the politics by which its discourse is framed. The national Dutch guide lines for sexuality education are influenced by Rutgers, who practice critical sexuality education research. This framework, too, is normative and political (Rasmussen, 2012). Rutgers, for example, advocates for greater attention to pleasure in sexuality education (Rutgers, 2018). This brings about its own normalising effects, connected to the need to talk openly about sexuality. The advocacy to focus on pleasure and desire is connected to this historical framework of secularity and sexual exceptionalism. The moral normativity found in this framework thus works beneficial to some – those who fit in the ‘in-group’ of this secular framework – but not to everyone (Rasmussen, 2012). It is important to realise that what is healthy and unhealthy sexual conduct is defined *by* people, formed by a framework with a political view. It is not possible to create a foundation for sexuality education that has no normative, moralising effect (Rasmussen, 2012). Rutgers clearly states their rights-based approach to sexuality education and are therefore transparent about the moralising effect they wish to establish. In educational materials, however, these are transformed into ‘neutral’ information, making it impossible or difficult to incorporate diversity of values.

METHODOLOGY

In order to answer my research question I have used a critical discourse analysis. “Discourses are ways of referring to or constructing knowledge about a particular topic of practice: a cluster (or formation) of ideas, images and practices, which provides ways of talking about, forms of knowledge and conduct associated with, a particular topic, social activity or institutional site in society” (Hall, 2013:xxii). Critical discourse analysis (CDA) incorporates the role of power language has and what ideologies become marginalised or privileged through discourse (Bryman, 2016:540). I have used CDA for the exposition of assumptions, power relations and ideologies that are at play in the discourse of high school sexuality

education. In this discourse analysis, I have analysed how this discourse sustains what is 'normal' sexual conduct and what is not. This distinction creates in and exclusions, prioritising the experiences of students who fit in the normative framework of sexuality education. My aim is to deconstruct this framework, in order to show how educational materials are based on one specific idea of social reality.

In this critical discourse analysis I have searched for underlying assumptions, normativities and in the end, how in and exclusion are embedded in the discourse of sexuality education in the Netherlands. I analysed some general patterns that are present throughout all materials, but also focussed on comparing differences between classes and books. Initially, I focussed on possible differences between levels of education (vmbo, havo, vwo), but quickly noticed these differences are rather limited when looking at text books only. Havo/vwo books offer more extended information, and in vmbo-bk books fewer subjects are discussed, but the dominant discourse does not differ significantly. The focus should be on differences between different classes and different publishers.

A discourse analysis of school books, of course, is only a limited research in which, for example, the experiences of students and teachers are not included. In 2016, however, a research was conducted which was ordered by the national government about the quality of sexuality education in the Netherlands, especially regarding the attainment goal of addressing sexual diversity (Ministerie van Onderwijs, Cultuur en Wetenschap, 2016). In this research the experience of teachers was a major element. Furthermore, attention for sexual diversity was mostly limited to LGBT issues. Therefore, the analysis of the discourse present in school books is a relevant addition to the existing literature. It is a dominant discourse, brought forth by government recommendations and is an important guideline for teachers. Although informal sexuality education is clearly also very important in the sexual development of teenagers, this research is limited to the formal sexuality education. This is also experienced as a major part of people's sexuality education (Rutgers, 2017). Furthermore, it is relevant to research this discourse, because despite what students and teachers make of it, school books are a representation of the national hegemonic normative discourse on sexuality.

The body of literature that I have used in my research consists of different books and materials used in high schools for parts of classes that fall under the category of sexuality education, i.e. biology, biology & health, civics, philosophy (of life) and class-transcending sexuality education lessons. To put together this list of materials, I first made a list of all available materials on school books distributor's website VanDijk.nl, whose market share is 70% ("Leermiddelenmarkt", 2020). I looked up the contents of all books on their publisher's website and ended up with a list of books that included a chapter explicitly dedicated to sexuality, reproduction and/or relationships. Afterwards, I contacted publishers to retrieve materials and to ask for information on the extent of their use. This way, some small publications were discarded and I ended up with a body of literature of the most frequently used books and materials. Furthermore, I contacted Rutgers to advise me on the most frequently used extra materials outside of official classes. All materials can be categorised in three sections: biology/health, civics/philosophy and extra materials.

Biology/health

Biology class

- Biologie voor Jou Malmberg
T/A¹: 2 vmbo-bk, 2 vmbo-kgt, 2 havo/vwo (2020)
Chapter: “Seksualiteit en Voortplanting”
- Nectar Noordhoff Uitgevers
T/A: 2 vmbo-bk, T: 2 vmbo-kgt (2013), 2 havo/vwo (2018)
Chapters: “Je verandert” & “Voortplanting”

Biology & Health class

- Biologie & Verzorging voor Jou Malmberg
T/A: 2 vmbo-bk, T: 2 vmbo-kgt, 2 havo/vwo (2014)
Chapter: “Relaties en seksualiteit”
- Explora Noordhoff Uitgevers
T: 2 vmbo-kgt (2012)
Chapters: “Je verandert” & “Voortplanting”

Civics/philosophy

Civics

- Thema’s Maatschappijleer Uitgeverij Essener
T: vmbo-bk (2019), vmbo-kgt (2016)
Chapter: “Relaties”

Philosophy (of life)/religion

- Perspectief ThiemeMeulenhoff
T/A: 2 vmbo-kgt, 2 vmbo-t/havo/vwo (2013)
Chapter: “Groeien”
T/A: 3-4 vmbo (2015), 4-5 havo (2016), 4-5-6 vwo (2017)
Chapter: “Relaties”
- Wijs Worden Damon Educatie
T/A: vmbo (2018), T+A: havo/vwo (2012)
Chapter: “Seksualiteit”

Extra materials

- Lang Leve de Liefde
Soa Aids Nederland, Rutgers, Maastricht University, GGD Rotterdam Rijnmond
Student magazine vmbo, havo, vwo (2020)
Films lesson 1-6
Extra lesson sexual diversity (2016)

¹T: textbook, A: activity book, T/A: textbook/activity book combination

Both classes for the first half and for the second half of high school are included. I have not included biology books from the second half of high school, because they are more advanced books from the same publishers but not obligatory for everyone unlike the chapters I have included. Furthermore, I have used an old and a new version of the *Nectar* books, because these were the only books I could not access via the publisher and therefore had to assemble myself. *Biologie voor Jou* is a new version published in 2020, so not officially in circulation yet. Although new information has been added, when comparing it to *Biologie & Verzorging voor Jou*, the discourse has not significantly changed so I believe this does not create serious limitations for the research.

In the selection procedure, I eliminated classes such as health that are hardly taught anymore. I only chose materials that have chapters specifically addressing sexuality and relationships, leaving out many other books, especially for civic/philosophy classes. I have not included books for special education. In the first section of my results I will further introduce all books. Finally, I have limited the incorporation of extra materials to *Lang Leve de Liefde* because it is by far the most frequently used program and many other programs with official recognition were produced by (some of) the same organisations.

During my discourse analysis I have read and coded the texts openly. My main focus was on assumptions underlying the neutrally presented information. I focussed on binary distinctions such as risky/safe behaviour, healthy/unhealthy behaviour, normal/deviant behaviour. I looked at both literal mention of these dichotomies as well as sentences that were built on such normative assumptions. Furthermore, I focused on the mention of specific social groups (based on sexuality, ethnicity and religion). From these codes, I could indicate what characteristics were often combined with what social groups and detect common patterns. In openly coding I came across frequently discussed topics, such as the hymen, abortion, lover boys, circumcision, which I started to code in all texts. Besides coding I made extensive reading notes on all things I thought could be relevant, that either confirmed or denied my own assumptions of the text and a list of discussed topics to refer back to. After I came up with the most relevant findings, I went through my reading notes in order to contrast, compare and substantiate these findings.

I started analysing biology books and immediately included a visual analysis to my research, because a lot of information is presented through schematic images and all texts are accompanied by either informative or non-informative images. Including an analysis of schematic images is especially important, due to the general credence that scientific images represent objective knowledge that is not influenced by sociocultural context (Sturken & Cartwright, 2009:347). In trying to deconstruct the sociocultural reality in which this educational discourse is based, however, images should also be included as they greatly attribute to imagining what is normal and what is deviant. I have included a more specific explanation of what I have done in my visual analysis in my results section as it specifically applies to my analysis of how the normal body is imagined.

RESULTS

In the following section, the results that follow the critical discourse analysis will be discussed. First, I will make a more general comparison between classes and methods. Then, I have divided the analysed discourse in three parts: the creation of “the normal body”, the place of homosexuality and the creation of “normal sex” and lastly, the Dutch sexual Self versus the sexual Other.

GENERAL COMPARISON

First of all, a difference of influence on sexuality education should be considered. It can be concluded that the chapters of biology and biology & health books form the foundation of sexuality education for high school pupils. Biology classes are obligatory for all pupils from all levels in the first few years of high school and thus the national attainment targets that should be met are incorporated in these classes. Classes in philosophy/lifestyle are not compulsory for anyone, but civics is in the later grades. The official requirements do not ask to include topics on sexuality and relationships, so they are often not discussed. Extra, integral materials are not compulsory either, although many schools make use of them. This means that biology classes strongly shape sexuality education.

Biology and health chapters do not differ greatly from one another, especially not those published by the same publisher. Together, Noordhoff Uitgevers and Malmberg cover 90% of the market. Between them, some small differences in focus on specific topics can be found. The most important difference is that in *Nectar* and *Explora*, the materials of sexuality education are divided over two chapters: *Je verandert* – on puberty, growing up, sexuality, relationships and STD’s- and *Voortplanting* – on reproduction, pregnancy, anticonception methods and heredity. In *Biologie voor Jou* and *Biologie en Verzorging voor Jou*, everything is covered in the chapter *Seksualiteit en voortplanting*. Although the discourse remains highly similar, a somewhat different relation between sexuality and reproduction is created. There are relevant differences due to the year of publication. Biology books are published more recently than biology & health books, amongst others resulting in more information on sexual diversity.

The chapters from civics and philosophy books have greater differences between them, since these books are not written for the same classes. Civics book *Thema’s Maatschappijleer*, covering 80% of the market, has only dedicated chapters to sexuality in vmbo books. It covers topics as friendship, love relationships, sexual morals and its historical change, marriage and divorce, family formations, stereotyping and role patterns and social characteristics such as individualism/collectivism. It is focused on the Dutch social landscape. Philosophy book *Wijs Worden* covers topics as understanding sexuality, history of sexuality, sexual longing, diversity of sexuality, relationships between love, marriage, sex and procreation, sexual morals and power relations. It is focused on historiography and philosophy of sexuality. *Wijs Worden* has a rather small output, but is one of many small publications that does address sexuality and is therefore relevant to include. Lastly, philosophy of life book *Perspectief*, covering 29% of the market, discusses puberty, growing up, sex, love and marriage in the first few years of high school. The chapters for older students discuss relationships: family, friendship, love relationship, marriage and impersonal

social relations. It is primarily focused on understanding all these social concepts within the context of world religions. It is targeted at Christian schools.

Lang Leve de Liefde is an integral sexuality education method which is not meant to be attended to in a specific class. These materials are also meant for all students of the first years of high school, regardless of school level. It has both biological and social elements, but can best be described as a practical toolkit for students to think about and act on their sexual development.

All materials depart from puberty, introducing sexuality education to teenagers embarking on their sexual journey, in need of information to be prepared for their own biological changes or to consider their morals when it comes to sexuality. Sexuality is introduced as a major element of change in puberty, especially in biology/health books. In all books, however, it comes across as the most important change you will go through in the process of becoming an adult. Furthermore, it is only discussed as a part of teenagers' life. In these chapters, adults are only mentioned as parents with an opinion on sexuality or when discussing procreation, marriage or other family units. Sex, then, is not discussed as an element present throughout one's life.

A large difference between biology/health and civic/philosophy books is the presence of the body. Obviously, biology/health books discuss how the body works and how reproductive organs work. Civics/philosophy books both historicize sexuality and give broader attention to relationships, also to non-sexual ones. Because biology/health books mostly discuss biological effects of sex and civics/philosophy books discuss larger social sexuality topics, there is a lack of attention for individual experience of sex. *Lang Leve de Liefde* attends to this lack, because a major part of its material consists of teenagers simply sharing their experiences and opinions.

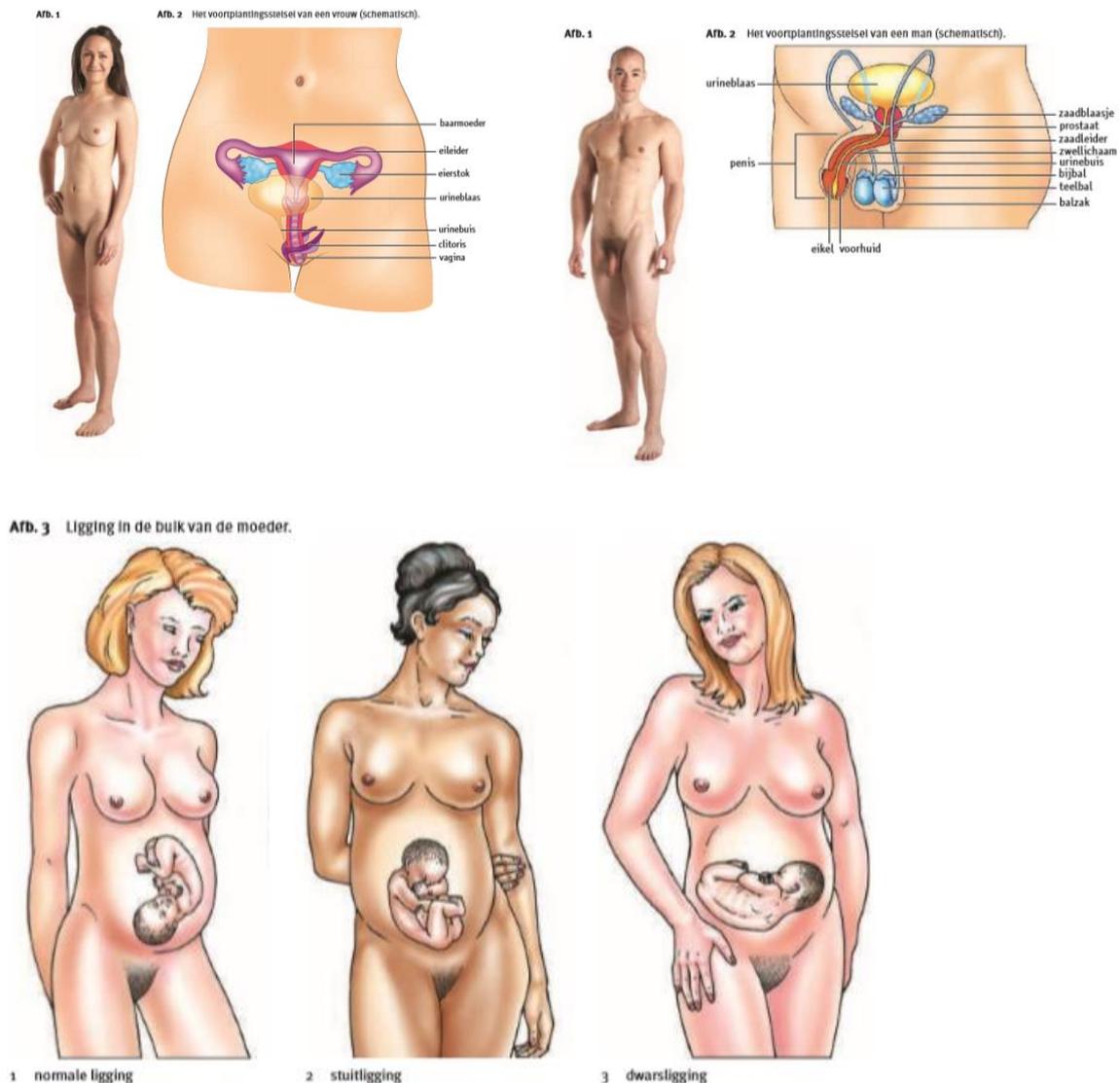
THE NORMAL BODY

In a visual analysis of all chapters, an idea of what is brought forth as "the normal (sexual) body" can be inferred. All images can roughly be divided into two groups: schematic images, which are present in all biology and health books and *Lang Leve de Liefde*, and pictures and drawings which are present in all literature. After the visual analysis, I will contrast and compare it with the representation of the normal body in the text.

For the visual analysis I have categorised all images in all chapters. I categorised between schematic images, pictures and drawings. Furthermore, I made note of all images that showed people of colour. This includes images of multiple people that showed at least one person of colour or images in which I was unable to specify whether or not someone was white or of colour. Lastly, I noted all images that were sexual in a broad sense (showing sex and sexuality, kissing, holding hands, closely hugging and nudity) and images that showed LGBT people. Of both categories I added whether these images showed white people or people of colour.

The schematic images are used to illustrate biological features of the human body. Some examples are shown below. In the relevant chapters, they function primarily to depict primary and secondary sexual characteristics and reproductive processes inside the body. Often, only part of the body is visible in these images. Almost all images show white people. People of

colour are often included in images in which white people are also visible, like in the image underneath. All biology/health books show one schematic image that contains someone of colour, with the exception of *Nectar havo/vwo*, which shows two and *Nectar vmbo-bk*, which shows none. All books contain between 16 and 30 schematic images in total. All schematic sketches in *Lang Leve de Liefde* are white. This suffices to teach pupils how organs are arranged inside the body, but it clearly reiterates the idea of the white body as the normal, neutral body from which science departs. Besides normalizing the white body, the same bodies are continuously repeated, only able to differ in sex. In this manner, “the normal body” is strongly visualised through a standardized schematic foundation of what “man” and “woman” looks like.



Biologie voor Jou © Malmberg, 2020b

In pictures and non-schematic drawings, white people are very dominant, but less so than in schematic images. There are large differences in the amount of pictures books contain, mostly related to the length of the chapters. In pictures in biology/health chapters, people of colour are also mostly included together with white people. Many pictures show teenagers at

home, school or with friends: normal situations that do not illustrate specific information. As I have used two versions of *Nectar*, it is visible that the newest print shows more pictures including people of colour than the older version.

In civics/philosophy books, people of colour are more often pictured without white people. The reason for this difference, is that in civics/philosophy books, people of colour are often depicted when illustrating certain cultural or religious traditions. To a certain extent, this makes sense considering the class context. In *Perspectief*, for example, each chapter contextualises the subject matter within four world religions, including pictures of Islamic and Hindu traditions. However, people of colour are hardly included in other images thus only making people of colour visible in pictures that illustrate “other cultures”. This adds to the normalising of white bodies and othering of bodies of colour. *Lang Leve de Liefde* shows the most diversity in their images, they have included many pictures of people of colour. As in many biology/health pictures, all pictures in *Lang Leve de Liefde* are of teenagers. Sometimes they are used to illustrate the accompanying text, but often these images are used as background material, presenting them as neutral.

Interestingly, some differences can be noticed when comparing images and text. The images clearly produce the standard norms of whiteness. Within this norm, diversity is also not overwhelming. Images depict white people that are thin/muscular, able-bodied and young. In biology/health chapters, however, the fact that all bodies are different and grow in their own manner is emphasised in the text. A lot of words such as ‘in average, sometimes, generally, possibly’ are used when describing processes of bodily change. This regards the pace in which bodies change, and the differences that can be found in primary and secondary sexual characteristics. You can find an example underneath this paragraph². However, when mentioning that bodies are all different, the authors never refer to changes in skin colour or hair type, for example. Diversity of bodies is thus only discussed within the context of white bodies.

JE EIGEN TEMPO, JE EIGEN LIJF

De veranderingen in de puberteit komen niet allemaal tegelijk. Sommige veranderingen komen vroeg in de puberteit, andere pas heel laat. Bij sommige mensen blijven sommige veranderingen (bijna) helemaal weg. Mannen krijgen bijvoorbeeld niet altijd borsthaar en vrouwen krijgen niet altijd brede heupen of borsten. De secundaire geslachtskenmerken van mensen kunnen daardoor heel verschillend zijn.

In afbeelding 6 zie je op welke leeftijd bij jongens en meisjes een verandering kan beginnen. Je ziet dat deze leeftijd nogal kan verschillen. Iedere jongen en ieder meisje ontwikkelt zich in zijn of haar eigen tempo. Je hoeft je dus geen zorgen te maken als je ‘laat’ bent of juist ‘vroeg’.

Biologie voor Jou © Malmberg, 2020b

² I have decided not to translate quotes and titles of books and chapters, because I believe crucial elements would get lost in translation. Considering I am analysing a specific Dutch discourse, I do not want to change the analysed language.

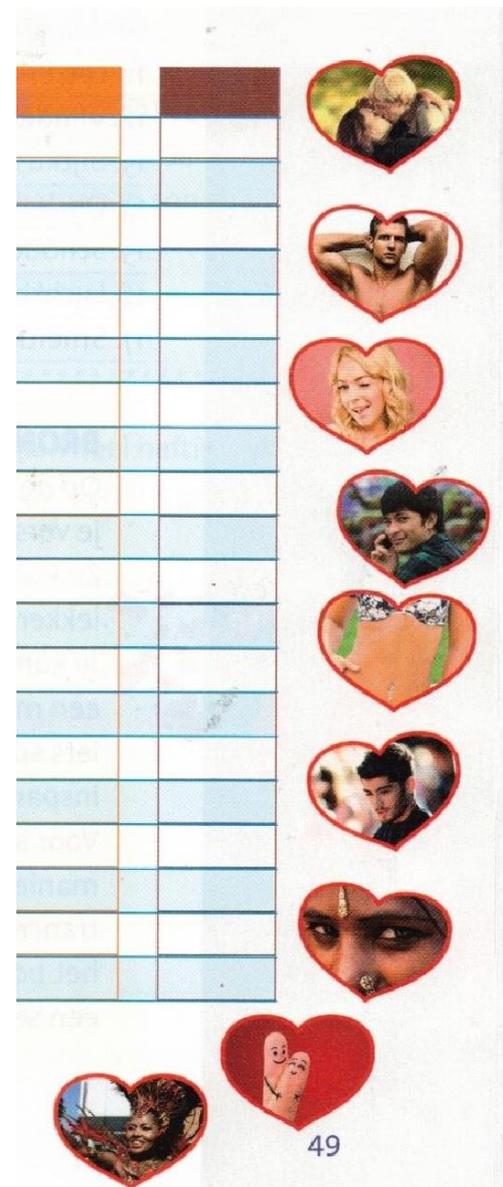
Looking at depictions of sexuality, a similar pattern can be detected. Sexuality and relationships are mostly communicated via a normative idea of white, heterosexual people in a love relationship. Teenagers are taught that the natural and healthy place for sexuality is in a love relationship. In biology/health books, this happens through referring to ‘sexual partner’ as boyfriend or girlfriend and talking about sexual attraction in terms of ‘being in love with someone’ (Malmberg, 2014a:102.; Noordhoff Uitgevers, 2018:111). “De meest bijzondere relatie is die met een vaste partner. De meeste mensen zijn daarnaar op zoek.” (ThiemeMeulenhoff, 2015:54). This quote from *Perspectief* presents wanting to have a steady love relationship as a natural longing. This is a hyperbolic example for a more general discourse. “Als je verkering hebt, kun je zoenen, hand in hand lopen of elkaar aanraken. [...] Seksualiteit en relaties ontdek je samen, in je eigen tempo,” is a quote from *Biologie voor Jou* explaining sexual relationships (Malmberg, 2020c:37). Furthermore, couples – both in images and in examples – are almost always heterosexual. Thus, a healthy expression of your sexuality happens in a heterosexual relationship.

Images including sexuality depict white people, creating “the normal sexual body” as white. Other sexual behaviour is either related to sexual harassment, attributed to boys and men, or practices that are related to religion or cultural traditions. I will expand on this further on. An example that clearly illustrates the dichotomy of the ‘normal sexual body’ and the ‘other non-sexual body’ are the pictures in the image at the next page. They accompany an assignment in *Wijs Worden* in which pupils have to consider whether or not they relate certain actions and objects to sexuality (Damon Educatie, 2018:49). White people are portrayed kissing, winking and partially nude. People of colour are depicted calling, looking and/or in traditional or cultural clothing. A clear difference in sexual expression is portrayed. In my categorisation of what is and is not sexual, I am clearly influenced by my own cultural background: I have included nudity, I have not included looking – both can and cannot be related to sexuality. Following my categorisation, people of colour are often not included in images that depict sexuality. As my categorisation is moulded by Dutch normativity, this means that people of colour are hardly included in Dutch hegemonic ideas of sexuality. People of colour are rather depicted as illustrative of Other cultural ideas.

NORMAL SEX AND HOMOSEXUALITY

In the last section I have explained how the normal sexual body is generally represented in all school books as a white heterosexual involved in a relationship. This does not mean that Other bodies are not seen as sexual bodies, but “the normal sexual body” regards those who have normatively accepted sex.

As mentioned, sexuality is visually negotiated via white bodies. When homosexuality is depicted, this also happens primarily



Wijs Worden VMBO © Damon Educatie, 2018

through white bodies. Furthermore, these pictures function to specifically depict homosexuality, whereas pictures of heterosexual couples function to depict sex, sexuality, love relationships, being in love, puberty, etc. Some exceptions aside, homosexuality is not included in images that do not explicitly try to depict diversities of sexual preference. Homosexuality is not included in the text either, except when addressing sexual diversity. A large amount of text is written in the second person narrative, which creates the possibility to not explicitly mention sexual preference. “Als je een soa hebt, waarschuw dan altijd je vriend of vriendin,” (Noordhoff Uitgevers, 2012:28). This quote from *Explora* shows how a considerable part of the text is open to the pupil’s own situation. However, whenever examples are mentioned, they are almost always heterosexual examples. In *Nectar vmbo-bk*, for example, in an assignment on safe sex, students need to advise on three situations that are presented in cartoon drawings (Noordhoff Uitgevers, 2013a:92). All three examples show heterosexual couples who might be about to have sex. Thus, homosexuality and bisexuality, and in newer books other forms of sexual and gender diversity, are discussed separately, but are not included in other factors of sexuality education. Discussing it separately creates opportunities to make pupils aware of existing sexual diversity and to discuss what *is* different, such as the possible difficulties of ‘coming out’ and experiences of discrimination. *Only* discussing it separately, however, contradicts the idea that homosexuality is normal, which is the message included in sections on homosexuality. A division of normal sexuality and other sexualities is created.

Moreover, it means that LGBT students experience inadequate education of the more practical facets of sexuality education, such as STD prevention and descriptions of sexual activity. The discussion of sexual diversity is limited to ‘being in love’ and ‘being different’. Besides the normalisation of heterosexual couples, heterosexual sex is also the only type of sex that is discussed. Two types of sex that are explicitly explained are masturbation and intercourse. This only happens in biology books, in which it is only explained as a physical act. Oral, manual and anal sex and stroking and kissing are sometimes quickly mentioned as other steps or when explaining when sex is safe or unsafe. In biology books there is a great connection to sex as a procreative function. Logically, intercourse is therefore explicitly explained in order to understand how pregnancy can follow from this. However, sex is explained as something with multiple functions: sexual pleasure, intimacy and procreation (Malmberg, 2020b:37-8). In *Nectar*, masturbation and intercourse are explained as an answer to the question “wat is met elkaar naar bed gaan?”, placed in the chapter on relationships and sexual preference (Noordhoff Uitgevers, 2013c:41). In other books, it is also noticeable that intercourse is not necessarily explained in the context of procreation. Because of this, intercourse becomes the foundation of what sex with another person is.

The materials of *Lang Leve de Liefde* are an exception to this. Instead of only explaining intercourse and masturbation, no form of sexual activity is explicitly explained. This leads to a more general discussion of ‘sex’, as containing many forms. A possible explanation for this, is that reproduction hardly plays a role in their sexuality education – only prevention of pregnancies. Furthermore, the creators build on the knowledge that students will also discuss sexuality education in biology/health class. Moreover, homosexuality is discussed both separately and is included in many examples of student experiences. In this manner, homosexuality is presented as a normal experience, present in everything related to sexuality.

In some chapters of biology/health books, it makes sense that the biological results of heterosexual sex are discussed, for example in explaining procreation processes and heredity. However, the social reality of homosexuality is completely left out. For example, in *Nectar*, IVF is explained as a way for infertile women to be able to get a child (Noordhoff Uitgevers, 2018:138). Alternatives to ‘naturally’ creating a child are limited to heterosexual couples. In paragraphs on heredity, being able to play the guitar is used as an example of being influenced both by biological inheritance and your surroundings (Noordhoff Uitgevers, 2018:148). In all paragraphs on heredity in *Nectar* and *Explora*, these surroundings are limited to the biological, nuclear family. Including examples of non-biological parents or other influencing people in your life might actually clarify how one can also acquire behaviour.

In *Thema's Maatschappijleer*, a greater variety of family formations are discussed. This is primarily focussed on non-nuclear families, such as living together unmarried, single-parent families or divorced parents (Uitgeverij Essener, 2016:152-5). In the book voor vmbo-bk, same-sex parents are explicitly mentioned as an example of divergent families (Uitgeverij Essener, 2019:84) and an example of two men adopting a baby is incorporated when discussing adoption (Ibid., 2016:153). In *Wijs Worden* and *Perspectief* these topics are not discussed in the same manner. Both books have dedicated a separate section to discussing homosexuality. In *Perspectief*, marriage and family formations are predominantly discussed in religious traditions and is solely focussed on heterosexual couples. In *Wijs Worden* more abstract connections between love, marriage, reproduction and sex are discussed without giving explicit examples (Damon Educatie, 2012a:23-5). In *Thema's Maatschappijleer* en *Wijs Worden*, there is more attention for family formations that do not adhere to the standard norm of heterosexual marriage. Especially in *Wijs Worden* and *Perspectief*, however, homosexuality is hardly explicitly included, due to the use of the second person narrative. Homosexuality is primarily framed as something that ‘some people’ disapprove of (Damon Educatie, 2012a:23, 33, ThiemeMeulenhoff, 2016:51), rather than including it as a normal experience.

RELIGION AND THE SEXUAL OTHER

I have analysed that the discourse on normal sexual behaviour is contextualised in a heterosexual love relationship. Homosexuality is said to be normal, but only discussed as something separate from normal sexual relationships. These elements are part of the hegemonic Dutch sexual Self. In this last section, I will further analyse the Dutch sexual Self and examine it matching its sexual Other.

The tendency to include the virtue of tolerance towards homosexuality in a dominant national discourse without properly including the reality of queer people in it, is a key element of the homonationalist discourse (Puar, 2007). By analysing the educational materials, a further image of the Dutch sexual Self can be formed. An important element to this is the sexual history of the Netherlands that is also taught in sexuality education. In all civics/philosophy books, a segment is dedicated to historically contextualising Our sexual morals. The key moment is the sexual revolution that started after the de-pillarization in the 1960's. In *Wijs Worden*, this is indicated as the latest historical change that has formed our current reality of equal rights for women and homosexuality which were in the first place fought for by social

activists in these years (Damon Educatie, 2012a:23). In other books, this is mentioned more subtle. In *Thema's Maatschappijleer*, in discussing role patterns and stereotypes, it is mentioned that the social roles of husband and wife were strictly divided, but now you have to make agreements about it (Uitgeverij Essener, 2016:149). Furthermore, the legalisation of gay marriage in 2001 is mentioned, noting that the Netherlands was the first country to do so. Many countries followed, but in many countries gay marriage is still illegal” (Ibid.). This historical situating creates the image of the Netherlands as a country that has gone through much emancipating change, ending up as a progressive, equal country that has a very open attitude towards sexuality.

This, too, is incorporated in the normative ideas of healthy sexuality. Open communication about sexuality is perceived to be a Dutch characteristic (Schalet, 2011) and is treated as both the means to and the end goal of healthy sexuality conduct (van den Berg, 2013). In educational materials, this leads to the idea that sexuality *should* be expressed. In *Lang Leve de Liefde*, practical tips are presented to approach your crush (Soa Aids Nederland et al., 2020:7) without including the option you might not want to act on your feelings. Furthermore, in discussing homosexuality there is a focus on the ‘coming out’ process (ThiemeMeulenhoff, 2015:51-2) creating the idea that you cannot truly be yourself (as an LGBT person) if you do not actively express your sexuality. This idea is nuanced in the movie clip accompanying material of *Lang Leve de Liefde* on sexual diversity, where teenagers share their experiences of coming out and/or not coming out. They express that you do not need to feel pressured into coming out (Soa Aids Nederland et al., 2020). The focus on open expression of sexuality limits open communication to talking. Furthermore, those who do not adhere to this norm are othered through the argument that they are not fully themselves.

In imagining the Dutch sexual Self, the sexual Other is imagined as an opposing identity. The sexual Other is primarily identified through religion. Sometimes characteristics are attributed to “some cultures” or “some countries”, but predominantly to religion. In this manner, the secular identity of the Self is reified. In defining the Self as opposed to a religious Other, sexual values are categorised as open, progressive and allowing individual freedom versus conservative, reserved and susceptible to strong cultural norms. Examples that are dedicated to religious traditions and identified as non-Dutch are arranged marriage, abstinence until marriage, strong double standards and disapproval of homosexuality (Damon Educatie, 2012a:32, 34-6, Uitgeverij Essener, 2019:83, Noordhoff Uitgevers, 2012:23). Opposing this, individual partner choice, encouraging discovering your sexuality, sexual equality and acceptance of homosexuality are identified as Dutch sexual norms.

Not only is the religious Other identified as conservative, these conservative values are classified as backward. This happens through the rhetoric of describing these values as historical values. “Ook in onze tijd leggen religieuze leiders nog graag regels op waarvan ze zeggen dat die direct of indirect van God zelf komen,” (Damon Educatie, 2012a:38). “Bij Nederlandse moslims spelen nog vaak opvattingen mee uit de cultuur waar men vandaan komt” (Ibid., p. 39). Both Dutch Christians and Muslims are identified as “historically conservative”. By limiting conservative values to religious groups, it remains possible to imagine the hegemonic Dutch Self as progressive due to its secularist identity.

A part of sexuality education is based on the deconstruction of myths. An example of this is the large attention to hiv/aids, because it is a well-known STD that people have many incorrect assumptions about (Noordhoff Uitgevers, 2018:124-5). Although the disease does not occur that often in the Netherlands anymore, it is important to include in education in order to correct these assumptions. Many of these sections that are clearly meant to correct misconceptions are focused on religious or cultural practices. In every biology/health book and in *Lang Leve de Liefde*, a section on the hymen is included. Its main function is explaining a hymen is not a closed membrane and therefore women do not necessarily bleed when they have penetrative sex the first time. In *Nectar havo/vwo* it is very explicitly expressed what myth it deconstructs: “In sommige culturen is het erg belangrijk dat een meisje voordat ze trouwt nog maagd is [...] Hier hoort ook een ritueel bij: na de huwelijksnacht moet de bruid een doekje met bloed laten zien. [...] Als de bruid niet bloedt, wordt ze ervan verdacht geen maagd meer te zijn. Deze gedachtegang klopt niet.” (Noordhoff Uitgevers, 2018:112). Other books have more nuanced or no explicit reference to this practice. This is relevant information to be educated on, but this is a good example of how religious sexual practices are presented. They are unhealthy and usually involve “cultural peer pressure”. Only these kinds of negative examples are presented – positive or neutral rituals can hardly be detected. Interestingly, circumcision for boys is an exception and is *not* negatively presented, because it is known as both a religious practice and a hygienic one (Malmberg, 2014b:37).

Two major elements that are attributed to religious values are disapproval of homosexuality and the idea that sex is only acceptable within marriage. Abstinence until marriage, or the expectation to do so, is depicted as something that is not Dutch. It is not inherently bad, but often leads to hypocrisy (Damon Educatie, 2012a:36) and strict sexual rules are often subject to a double standard to which women are subjected more than men (Damon Educatie, 2012a:35-6, ThiemeMeulenhoff, 2017:71). Disapproval of homosexuality is not only presented as un-Dutch, but also as directly in conflict with the Dutch constitution. Primarily relating the disapproval of homosexuality to religion denies the more complex reality of discrimination in the Netherlands. In discussing homosexuality, it is included that LGBT teenagers are often bullied in high school (Malmberg, 2014c:57). Besides this, there seems to be a division of those who do accept homosexuality (‘the default mode’) and those who do not (‘other groups’). Only in the special lesson on sexual diversity in *Lang Leve de Liefde*, a more diverse range of reactions to homosexuality is discussed (Soa Aids Nederland et al., 2016).

The degree of religiosity is also considered in the materials. A difference is indicated between religious orthodoxy and modern movements. “Tegenover deze orthodoxe standpunten staan moderne christenen en moslims die in de praktijk hun kinderen (enige of veel) ruimte geven om zelf te ontdekken welke regels bijdragen aan hun geluk” (Damon Educatie, 2012a:39). Identifying less conservative groups as ‘modern’ is another example of identifying conservatives as backward. Furthermore, the more conservative you practice your religion, the farther away you are from the Dutch secular Self. Strikingly, this division between modern and orthodox is mostly contextualised within Christianity, whereas other religions – mostly the Islam – is described as a religion that knows one format instead of multiple (Damon Educatie, 2012b:41, ThiemeMeulenhoff, 2013a:114-5).

Only in *Perspectief en Lang Leve de Liefde*, the religious experience of sexuality is not inherently othered. *Perspectief*, for example, takes into account how religious sexual morals have been developed. “Dat verschillende religieuze tradities omzichtig met seksualiteit omgaan, is niet voor niets: er is ook een heilig aspect aan het samenzijn. Je werkelijk aan iemand overgeven, laat je niet onberoerd” (ThiemeMeulenhoff, 2017: 70-1). In *Lang Leve de Liefde*, many Q&A sections are included in which students share their experiences. These also include examples of people who have certain morals based on their religion (Soa Aids Nederland et al., 2020:10-1, 19).

Interestingly, the discourse of oversexualising the Other is not present in these schoolbooks. Rather than presenting “the Other, deviant sexual body”, “the Other sexually deprived body” is created. Many people of colour are depicted in relation to religion, especially in civics/philosophy books as I have explained in the result section ‘the normal body’. Religious traditions are often discussed as sexually reserved, relating to marriage, abstinence and conservative values. This fits in the secularist discourse that Scott exposes, explaining that sexual liberation is a key marker of Western identification which is directly opposed to religious restrictions. The discourse of secularism, “counts those most able to act on and realize their desire (always within the normative limits [...]) as best suited for citizenship; those in whom such action is said to be regulated or suppressed by alien cultural proscription are ineligible” (Scott, 2019:176). Identifying the Other through religion, then, excludes people from Dutch cultural citizenship.

CONCLUDING DISCUSSION

From these results, it can be concluded that a homonationalist discourse is present throughout sexuality education materials. I have analysed how a Dutch sexual Self is constructed, characterised as open, tolerant, in favour of gender equality and especially accepting of homosexuality. “Normal sexuality” is primarily communicated via white bodies thus imagining the Dutch Self as white. In imagining the sexual Other as religious, these Dutch values and characteristics are directly related to the secular nature of the Netherlands. The sexual Other is presented as religious, conservative or even backward, sexually repressed and disapproving of homosexuality. In this manner, sexual deviance is negotiated through religion. Especially through identifying religious people as homophobic, the progressive nature of the sexual Self is reified. Although clearly inclusion of homosexuality is encouraged, it is never actually included as something that is normal. Normal and healthy sexuality is contextualised in heterosexual love relationships. This shows that the image of the Dutch national identity is not as accepting of homosexuality as is expressed. However, religious groups and especially Muslims, are denied Dutch cultural citizenship due to their perceived homophobia and restricted sexual values.

This creates educational materials that are not truly inclusive for LGBT students or religious students, although *Lang Leve de Liefde* is significantly more inclusive than other materials. Because the materials are based on this hegemonic framework of the white, heterosexual, secular and middle-class teenager, the experiences of Other students are either denied or rejected. Acknowledging the reality of multiple experiences would be a good start for the improvement of sexuality education.

In my research I have analysed the current discourse in dominant textual and visual educational materials used for sexuality education, a representation of the hegemonic national sexuality discourse. Therefore, this research is limited to a static one-sided form of communication. Only the discourse of the message that is sent in students' reference documents, not taking into account interaction and negotiation that both teachers and students independently and mutually have with the materials. I refrain from analysing ideas, critiques and truths that are in the end developed by students. This analysis only includes the 'official' framework students receive in which to think about sex and sexuality. In the research assigned by the government from 2016, teacher's experiences are researched as well. Further research could add to this research topic by performing in-class ethnographies and both individual and group interviews with pupils in order to examine how this discourse is discussed, interpreted, negotiated and applied to their own lives.

This framework is also limited to materials that explicitly address sexuality and relationships. This discourse is most likely extended into other classes as well. Relating ideas on Dutch citizenship, it would also be relevant to look at the information presented in history class, for example. Considering how sexuality has become an important reference point in Dutch culture, it is also interesting to examine how this enters debates on other topics. For example, how it is less explicitly discussed and yet negotiated in materials on multiculturalism.

Finally, a new, more inclusive discourse must be negotiated. Although deconstructing the dominant discourse, my research does continuously repeat the dichotomy created by it without offering other opportunities to approach this topic. In constructing new languages on sexuality in which the reality of diverse experiences is properly included the discourse of the normal and the deviant should be discontinued. My comprehension of sexuality has initially been shaped by this normative framework, because I fit in it. Although I am now able to critically deconstruct the discourse I was raised with, my personal experience as a white, atheist, middle-class, able-bodied woman was not denied or greatly limited by it. Therefore, it is difficult for me to create the opportunity to express different experiences. This negotiation should, therefore, be taken up in further research.

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APPENDIX



CHECKLIST ETHICAL AND PRIVACY ASPECTS OF RESEARCH

INSTRUCTION

This checklist should be completed for every research study that is conducted at the Department of Public Administration and Sociology (DPAS). This checklist should be completed *before* commencing with data collection or approaching participants. Students can complete this checklist with help of their supervisor.

This checklist is a mandatory part of the empirical master's thesis and has to be uploaded along with the research proposal.

The guideline for ethical aspects of research of the Dutch Sociological Association (NSV) can be found on their website (http://www.nsv-sociologie.nl/?page_id=17). If you have doubts about ethical or privacy aspects of your research study, discuss and resolve the matter with your EUR supervisor. If needed and if advised to do so by your supervisor, you can also consult Dr. Jennifer A. Holland, coordinator of the Sociology Master's Thesis program.

PART I: GENERAL INFORMATION

Project title: Good Sex

Name, email of student: Paulien van Muijlwijk, 509609pm@student.eur.nl

Name, email of supervisor: Samira van Bohemen, vanbohemmen@essb.eur.nl

Start date and duration: 3 April 2020 – 21 June 2020

Is the research study conducted within DPAS

YES NO

If 'NO': at or for what institute or organization will the study be conducted? (e.g. internship organization)

PART II: TYPE OF RESEARCH STUDY

Please indicate the type of research study by circling the appropriate answer:

1. Research involving human participants. YES - NO
If 'YES': does the study involve medical or physical research? YES - NO
Research that falls under the Medical Research Involving Human Subjects Act ([WMO](#)) must first be submitted to [an accredited medical research ethics committee](#) or the Central Committee on Research Involving Human Subjects ([CCMO](#)).

2. Field observations without manipulations that will not involve identification of participants. YES - NO

3. Research involving completely anonymous data files (secondary data that has been anonymized by someone else). YES - NO

PART III: PARTICIPANTS

(Complete this section only if your study involves human participants)

Where will you collect your data?

Note: indicate for separate data sources.

What is the (anticipated) size of your sample?

Note: indicate for separate data sources.

What is the size of the population from which you will sample?

Note: indicate for separate data sources.

1. Will information about the nature of the study and about what participants can expect during the study be withheld from them? YES - NO
2. Will any of the participants not be asked for verbal or written 'informed consent,' whereby they agree to participate in the study? YES - NO
3. Will information about the possibility to discontinue the participation at any time be withheld from participants? YES - NO
4. Will the study involve actively deceiving the participants? YES - NO
Note: almost all research studies involve some kind of deception of participants. Try to think about what types of deception are ethical or non-ethical (e.g. purpose of the study is not told, coercion is exerted on participants, giving participants the feeling that they harm other people by making certain decisions, etc.).
5. Does the study involve the risk of causing psychological stress or negative emotions beyond those normally encountered by participants? YES - NO
6. Will information be collected about special categories of data, as defined by the GDPR (e.g. racial or ethnic origin, political opinions, religious or philosophical beliefs, trade union membership, genetic data, biometric data for the purpose of uniquely identifying a person, data concerning mental or physical health, data concerning a person's sex life or sexual orientation)? YES - NO
7. Will the study involve the participation of minors (<18 years old) or other groups that cannot give consent? YES - NO
8. Is the health and/or safety of participants at risk during the study? YES - NO
9. Can participants be identified by the study results or can the confidentiality of the participants' identity not be ensured? YES - NO
10. Are there any other possible ethical issues with regard to this study? YES - NO

If you have answered 'YES' to any of the previous questions, please indicate below why this issue is unavoidable in this study.

What safeguards are taken to relieve possible adverse consequences of these issues (e.g., informing participants about the study afterwards, extra safety regulations, etc.).

Are there any unintended circumstances in the study that can cause harm or have negative (emotional) consequences to the participants? Indicate what possible circumstances this could be.

Please attach your informed consent form in Appendix I, if applicable.

Part IV: Data storage and backup

Where and when will you store your data in the short term, after acquisition?

I will copy or photograph the relevant chapters in school books and download special booklets from Rutgers. I will save all material on a USB stick.

Note: indicate for separate data sources, for instance for paper-and pencil test data, and for digital data files.

Who is responsible for the immediate day-to-day management, storage and backup of the data arising from your research?

I am, Paulien van Muijlwijk

How (frequently) will you back-up your research data for short-term data security?

Every day I work on my thesis, I will update and save my thesis & logbook/notes on my USB. This means I will save it five days a week.

In case of collecting personal data how will you anonymize the data?

Note: It is advisable to keep directly identifying personal details separated from the rest of the data. Personal details are then replaced by a key/ code. Only the code is part of the database with data and the list of respondents/research subjects is kept separate.

PART VI: SIGNATURE

Please note that it is your responsibility to follow the ethical guidelines in the conduct of your study. This includes providing information to participants about the study and ensuring confidentiality in storage and use of personal data. Treat participants respectfully, be on time at appointments, call participants when they have signed up for your study and fulfil promises made to participants.

Furthermore, it is your responsibility that data are authentic, of high quality and properly stored. The principle is always that the supervisor (or strictly speaking the Erasmus University Rotterdam) remains owner of the data, and that the student should therefore hand over all data to the supervisor.

Hereby I declare that the study will be conducted in accordance with the ethical guidelines of the Department of Public Administration and Sociology at Erasmus University Rotterdam. I have answered the questions truthfully.

Name student: Paulien van Muijlwijk

Name (EUR) supervisor: Samira van Bohemen

Date: 12 April 2020

Date: 16 April 2020

