

A red flag is waving against a cloudy sky. The flag is the primary visual element, with the title text overlaid on it.

Comprehensive Sexuality Education

A Review
of
UNESCO and WHO Standards

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Comprehensive Sexuality Education: A Review of UNESCO and WHO Standards

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Due to the content and implications of the WHO and UNESCO standards, this review unavoidably references academic material and articles related to the topic of child sexual abuse.

Executive Summary

This is a review of two standards documents produced by the United Nations Educational, Scientific and Cultural Organisation (UNESCO) and the World Health Organisation (WHO) respectively, which underpin the global initiative for Comprehensive Sexuality Education (CSE), currently promoted by UNESCO's 'Foundation for Life and Love Campaign.'

This review is not an argument for or against responsible, age-appropriate sex and relationships education in schools. It is an analysis of current global standards and approaches to sexuality education. The review was one of conceptual analysis taken from a safeguarding perspective. It was found that:

- The standards produced by WHO and UNESCO are designed to complement each other, and are alike in terms of their philosophical, conceptual and thematic basis. They are also entirely compatible with Queer Theory and 'Sex Positive' approaches to sexuality education.
- Both organisations have abandoned a safeguarding first approach, significantly increasing the risk of child sex abuse and exploitation within and beyond the classroom. This is a deliberate shift explained as necessary to enable a 'positive' approach to sex and sexuality.
- Their standards and guidelines depend upon unquestioning acceptance of the ill-evidenced belief that children are 'sexual' from birth, and that 'sexual cognition' begins 'in the womb'.
- The WHO and UNESCO standards and guidance therefore require that sexual knowledge and behaviours are inculcated in children from their early years.
- WHO and UNESCO recognise a child as any person aged under 18 years. Their matrices cater for the age ranges 0-15+ and 5-18+ respectively. Within these age specifications the child is considered to have a right to sexual 'pleasure' and the same sexual knowledge as adults. This is referred to as 'children's sexual rights' and is presented as preceding the rights to prevent ill health and therefore protection from abuse.
- Sexuality education is intended to influence the development of a child's personality, social interactions and sexual behaviours.
- Both WHO and UNESCO embed gender ideology with a view to body modification in children's sexuality education from their early years.
- The issue of grooming is conspicuously absent in both sets of standards, and sexual abuse is referenced primarily as justification for providing comprehensive sexuality education from birth.
- Sequencing of sexuality education is recommended with the use of matrices, which adopt an iterative approach to repeatedly layer and consolidate sexual knowledge, attitudes, skills and experience throughout a child's life. A safeguarding first approach may consider these documents are therefore an internationally approved framework for sexual grooming that will desensitise children to sexual content and behaviours.
- Despite some acknowledgement of adult responsibility, the onus to protect children from sexual abuse and exploitation is transposed from adults to children under the premise that cumulative exposure to sexual knowledge and experiences in the form of 'sexuality education' from infancy will 'empower' them. This shift of responsibility is counter to a safeguarding approach.
- WHO reframes all human social interactions in childhood, including parent-child relationships and platonic friendships, and associated physical contact, as expressions and experiences of sexuality. These ordinarily non-sexual behaviours are therefore subsumed under the mantle of sexuality education.
- Age appropriateness is replaced with 'developmental' appropriateness, clarifying this means if children show sufficient knowledge or skills in any area of sexuality

education they should be progressed to the next, regardless of age, and ahead of safeguarding and child protection concerns, as part of a 'flexible' approach to the matrices. This is said to be necessary for a 'positive' approach to sexuality education.

- Age is used solely as an indicator of the minimum standards of sexual experience, skills and knowledge which should be achieved by every child.
- Despite this distinction between age and development, the phrases "age appropriateness" and "developmental appropriateness" are deliberately conflated and used interchangeably in both sets of standards.
- There is no prescribed limit upon sexual knowledge or experience at any age, with no consideration of child protection from sexual abuse and exploitation in this respect. Legal protections for children, such as the age of consent, are undermined as 'restrictive' by UNESCO and are given minimal acknowledgement by WHO.
- The combined WHO and UNESCO approach is 'holistic', which demands a 'positive' rather than a neutral, pluralistic, and safeguarding-led educational approach to sex and sexuality; and is based on philosophical principles and values which undermine the option to avoid sexual activity.
- The UNESCO approach is branded 'comprehensive sexuality education', which means refusal to engage in sexual activity may be possible for an unspecified but limited time in a child's life, determinable by the child because of their sexuality education. However, in contradiction, the underlying principles and philosophies remain the same as those of 'holistic' sexuality education, which sexualise the child, and their activities, from birth.
- Parents' ability to deliver sexuality education is deemed 'insufficient'. Their safeguarding responsibilities and rights are therefore undermined in pursuit of furthering 'children's sexual rights', presenting an argument for removing opt out.
- WHO and UNESCO's approach undermines family life, asserting it is a source of stigma, shame and moral development, and therefore inhibitive to children's well-being.
- WHO and UNESCO offer little consideration of children's vulnerability to power imbalances in educational and other adult-child relationships, except for the negative influence of family values, and that the standards are broadly intended to 'empower'.
- Disability is given little consideration in either the WHO or UNESCO standards, particularly in relation to psychological and physical capacity and subsequent special considerations and associated risks of exploitation.
- The evidence base used to justify the framework is weak, with ethical concerns alongside a lack of longitudinal research. Nevertheless, UNESCO and WHO persist with a radical, and therefore experimental approach.
- The principle that children are 'sexual' and the requirement to inculcate a 'positive' approach to sexual education, activity, and behaviour in children (rather than a neutral or safeguarding approach), was found to be a continuation of the pro-paedophile 'sex positive' fantasies of academics such as Gayle Rubin and organisations such as the Paedophile Information Exchange (PIE).
- UNESCO's uncritical centralisation of 'gender identity' in children's education was found to be a continuation of the experimental work of (alleged) child sex abuser John Money.
- The philosophies underpinning WHO and UNESCO's standards and guidance, including the concept of 'childhood sexuality', was found to be the legacy of the abusive, unethical and unreliable research of Alfred Kinsey.
- The field of sex education was found to be devoid of regulation and standardised training and qualifications, creating a significant opportunities for institutional child sex abuse and serious concerns about resource quality.

Introduction

This is a review of two documents from WHO and UNESCO respectively, which form the basis of current global Comprehensive Sexuality Education (CSE) standards. These documents are now being used by policy makers and educators to design and deliver comprehensive sexuality education curricula and resources across the world, and have been in use in a variety of forms since 2009.

The two documents considered in this review are:

- World Health Organisation Regional Office for Europe and The Federal Centre for Health Education in Germany (BZgA) (Bundeszentrale für gesundheitliche Aufklärung, BZgA)'s Standards for Sexuality Education in Europe: A Framework for policy makers, educational and health authorities and specialists (2010) (referred to as 'Document 1' and 'WHO standards' in this review)¹
- UNESCO's International Technical Guidance on Sexuality Education: An Evidence Informed Approach (2018) (referred to as 'Document 2' and 'UNESCO standards' in this review)²

The standards and guidance in these documents are intended to 'complement' other sexuality education initiatives internationally and have been created with the aim of 'filling gaps' between the variety of national guidance in use across the world. WHO explains the 'two documents partly overlap, but the UNESCO document presents the global recommendations, whereas [the WHO] Standards are regionally specific.' The 2010 regional WHO standards for sexuality education (Document 1) informed the creation of the 2018 global UNESCO standards (Document 2, p110).

The initiative to create international standards for sexuality education 'was launched by the WHO Regional Office for Europe in 2008 and developed by the Federal Centre for Health Education (BZgA), a WHO Collaborating Centre for Sexual and Reproductive Health, in close cooperation with a group of experts...All of them have extensive experience in the field of sexuality education, in either a theoretical or a more practical way.' (Document 1 p7) Such calls to authority are powerfully presented in both the WHO and UNESCO standards.³

While the WHO standards (Document 1) were published in 2010 and appear to be part of a previous 10-year global education plan, it has not been updated and is still accessible for current use. The UNESCO standards (Document 2) is positioned as the most up to date for policy makers to use to design national curricula, superseding the 2009 framework. It is also intended for young people to use to hold educators accountable. The UNESCO document especially is referenced and promoted to teachers by sexuality education NGOs and unions across the U.K., for example the Sex Education Forum,⁴ Brook⁵ and the National Education Union.⁶

In 2018, WHO collaborators International Planned Parenthood Federation (IPPF) and BZgA researched the status of sexuality education across 53 WHO member organisations, with an overview of 25 of those in a report entitled Sexuality Education in Europe and Central Asia: State of the art and recent developments.⁷ This review includes the United Kingdom, which was the last in the region to legally mandate sex education, concluding that 'school sexuality education is now the rule in the European Region', and that '[t]he WHO/BZgA Standards for Sexuality Education in Europe (2010) was used extensively in making this progress.' (p8)

Example 1: A screenshot of part of the WHO's standards for sexuality education matrix on page 42, which recommends educators equip children as young as 6 with attitudes towards 'acceptable sex', skills to 'deal with sex in the media', information about ejaculation and contraception, and sexual language.

6-9	Information Give information about	Skills Enable children to	Attitudes Help children to develop
The human body and human development	<ul style="list-style-type: none"> body changes, menstruation, ejaculation, individual variation in development over time (biological) differences between men and women (internal and external) body hygiene 	<ul style="list-style-type: none"> know and to be able to use the correct words for body parts and their functions appraise body changes examine their body and take care of it 	<ul style="list-style-type: none"> an acceptance of insecurities arising from their body awareness a positive body-image and self-image: self-esteem a positive gender identity
Fertility and reproduction	<ul style="list-style-type: none"> choices about parenthood and pregnancy, infertility, adoption the basic idea of contraception (it is possible to plan and decide about your family) different methods of conception basic idea of fertility cycle myths about reproduction 	<ul style="list-style-type: none"> develop communication skills gain an understanding that people can influence their own fertility 	<ul style="list-style-type: none"> an acceptance of diversity – some people choose to have children, others choose not to
Sexuality	<ul style="list-style-type: none"> love, being in love tenderness sex in the media (including the Internet) enjoyment and pleasure when touching one's own body (masturbation/self-stimulation) appropriate sexual language sexual intercourse 	<ul style="list-style-type: none"> accept own and others' need for privacy deal with sex in the media use sexual language in a nonoffensive way 	<ul style="list-style-type: none"> an understanding of "acceptable sex" (mutually consensual, voluntary, equal, age-appropriate, context-appropriate and self-respecting) an awareness that sex is depicted in the media in different ways

Furthermore, the UK government has committed to UNESCO's Global Education 2030 Agenda, of which comprehensive sexuality education (CSE) is a part, specifically goal 4 to 'ensure inclusive and equitable quality education and promote lifelong learning opportunities for all' (Document 2, p3).⁸ In 2020, sex education became compulsory in all secondary schools in England, with requirements issued in guidance by the Department for Education.⁹ Devolved nations such as Wales have subsequently made relationships and sexuality education mandatory for all children from 36 months of age, regardless of parental objection.¹⁰ The application of UNESCO standards for sexuality education appears to be primarily driven by the Local Government Association, devolved governments, sexuality education providers and influential NGOs, like the Sex Education Forum, who contributed to the creation of the WHO standards (Document 1).¹¹

The standards and guidance produced by WHO and UNESCO have been in use for policy development and practice in the U.K. and globally for more than a decade; and can be argued as forming the basis for a range of developments in the field of sexuality education over the last ten years or more. This includes resources presented to parliamentarians by Member of Parliament Miriam Cates in 2022, which raised grave safeguarding concerns over children's exposure to graphic and ideologically extremist materials as part of current sexuality education curriculum delivery in U.K. schools.¹² In March 2023, a further report entitled, What is being taught in Relationships and Sex Education in our Schools? was published, which provided further evidence of inappropriate materials in UK schools, and

highlighted how education had been corrupted by the sexualisation of children and politicised in favour of unscientific and contentious beliefs around sex, sexuality and gender.¹³ Shortly afterwards ‘Asleep at the Wheel: An Examination of Gender and Safeguarding in Schools’ published by Policy Exchange, revealed that ‘schools are increasingly becoming influenced by gender ideology, to the extent that fundamental safeguarding principles are being compromised’.¹⁴

The international influence of the UNESCO and WHO standards cannot be underestimated. This review therefore considers the content and implications of documents 1 and 2 for sexuality education in the context of the United Kingdom.

This review has been produced by a group of concerned citizens from a range of backgrounds and professions in the United Kingdom, who wish to remain anonymous due to the abuse that often arises from such essential discussions regarding children and young people’s safety and well-being.

Methodology

This review adopts a safeguarding first approach. This means that the safety and well-being of children and young people is the primary consideration in all analysis and evaluation of relevant materials and resources.

Example 2: These are examples of established safeguarding approaches, principles and practice provided by two organisations: NSPCC¹⁵ and ESTYN.¹⁶ Both of these organisations were involved in the creation of the new Relationships and Sexuality Education (RSE) curriculum in Wales, which sidelines safeguarding in favour of ‘positive’ values towards sex and sexuality, also known as sex positivity.

<div data-bbox="256 1220 351 1272"> </div> <div data-bbox="469 1220 686 1279"> Search Sign in Menu </div> <p>Safeguarding is the action that is taken to promote the welfare of children and protect them from harm.</p> <p>Safeguarding means:</p> <ul style="list-style-type: none"> • protecting children from abuse and maltreatment • preventing harm to children’s health or development • ensuring children grow up with the provision of safe and effective care • taking action to enable all children and young people to have the best outcomes. <p>Child protection is part of the safeguarding process. It focuses on protecting individual children identified as suffering or likely to suffer significant harm. This includes child protection procedures which detail how to respond to concerns about a child.</p>	<div data-bbox="844 1229 1176 1279"> SAFEGUARDING children, young people and vulnerable adults </div> <div data-bbox="1181 1220 1340 1332"> <p><i>Phygortheth i bawb - Excellence for all</i> Arwyddeth Ei Mawrthdod drwy Adolygu a Hyfforddiant yng Nghymru Her Majesty's Inspectorate for Education and Training in Wales</p> </div> <p>GOOD PRACTICE GUIDE</p> <ul style="list-style-type: none"> → TREAT all children, young people and vulnerable adults with respect → AVOID inappropriate conduct in speech or action → CHALLENGE unacceptable behaviour → RESPECT the rights of individuals to privacy and dignity → BE CAUTIOUS when discussing sensitive issues with children, young people, vulnerable adults and parents/carers → CONTACT Estyn’s lead inspector for safeguarding or deputy, and if on inspection your reporting inspector or sector lead. <p>RESPONDING TO DISCLOSURE</p> <ul style="list-style-type: none"> → DO listen and continue to listen → DO explain what will happen next → DO report all allegations/suspicions of abuse to Estyn’s safeguarding officer or deputy → DO seek help from medical staff, social services or the police if there is immediate risk → DO record details on the Estyn safeguarding log within the hour → DO NOT question or investigate → DO NOT pass judgement or draw conclusions → DO NOT promise confidentiality → DO NOT discourage children, young people or vulnerable adults who want to talk to you about attitudes or behaviour of others → DO NOT allow yourself to be alone with children, young people or vulnerable adults <p>IMPORTANT CONTACT DETAILS</p> <p>Safeguarding Officer: 02920 446482/ 02920 446484 (24 hrs) Office: 02920 446446 (office hours only) Email: safeguarding@sharepoint.estyn.gov.uk</p> <div data-bbox="845 1859 1316 1937"> www.estyn.gov.uk </div>
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The methodology is one of conceptual analysis. Both the WHO and UNESCO documents were analysed to identify core philosophies, principles, concepts, and themes. These were then evaluated in the context of established child protection principles and practice, as well as cultural attitudes towards children.

Research was also undertaken to identify examples of curricula and resources currently in use in schools, and where relevant identify and map former and existing connections to the WHO and UNESCO standards and framework.

This review has been entirely unfunded, and its resources are finite. Therefore, the scope was limited to the United Kingdom. Where necessary, this scope was further honed on Wales, as the most recent of the four UK nations to launch a new compulsory sexuality education curriculum (September 2022).

Throughout this review, examples are provided in the form of screenshots from Documents 1 and 2, as well as resources and materials supplied to British schools.

While the writers of this review are not professional academics, this review adopts a broadly academic style in sympathy with the academic origins of the concepts, principles and evidence adopted by WHO and UNESCO.

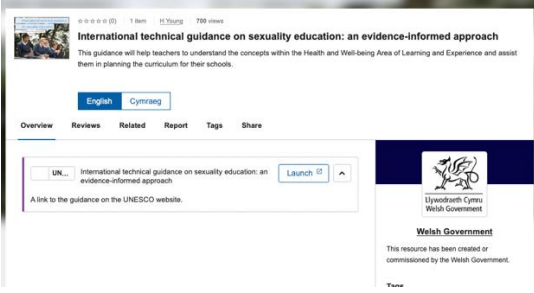
Review

Global Reach

As far as WHO and UNESCO are concerned, any sexuality education curriculum implemented across the world is subservient to their initiative for global comprehensive sexuality education, promoted through their 'Foundation for Life and Love Campaign,' and they appear to be lobbying aggressively for its implementation.¹⁷ WHO and UNESCO are continuing to monitor and evaluate its spread across the world as part of their "Global Education 2030 Agenda". This is explained in UNESCO's Global Status Report entitled 'The journey to comprehensive sexuality education':

'As countries continue on their journey towards CSE, monitoring progress will be essential, including strengthening the use of globally recommended indicators, and drawing on a wide range of perspectives, including those of learners and teachers, to build a clear picture of progress.' (p10)¹⁸

It is undeniable that the WHO and UNESCO standards are currently influencing curriculum and resource design in the UK. That the Welsh government, for example, has sought to deny both the existence of a "global rollout of CSE", and its own commitment to the initiative, is both disingenuous and alarming, especially given its recently mandated RSE curriculum code and guidance, 2019 draft and the preceding recommendations from its own RSE Expert Panel all very closely adhere to the UNESCO and WHO standards and associated philosophies.¹⁹ Both the 2009 UNESCO guidelines and 2010 WHO standards (Document 1) were referenced in the report commissioned by Welsh ministers entitled 'Informing the Future of the Sex and Relationships Curriculum in Wales' (pp159-160), and the 2018 standards (Document 2) influenced the Curriculum for Wales guidance for curriculum design, as evidenced in Example 3.²⁰

<p>Example 3: On page 22 of the <u>Curriculum and Assessment Wales Act (2021) Explanatory Memorandum</u>, released in 2021, it is clearly stated that Curriculum for Wales guidance for curriculum design has been directly influenced by the 2018 UNESCO technical guidance for sexuality education (Document 2), indicating the UNESCO standards are currently heavily influencing education curricula in the United Kingdom.²¹</p>	<p>Example 4: Until recently, the Welsh government's <u>Hwb website</u>²² publicly listed Document 2 as “created or commissioned” by the Welsh government. It was clearly described as guidance for teachers when planning curriculums in schools. (Accessed 25 November, 2022)</p>
<p>3.72 These are derived from the UNESCO technical guidance for sexuality education²⁷, which has directly informed the Curriculum for Wales guidance for curriculum design and implementation, published in January 2020. This was to provide clarity for schools, parents/carers and learners ahead of the Bill and the ability to confirm them in a statutory code.</p>	

On page 25 of WHO's global status report, country curricula are rated according to four levels, adopting a traffic light system according to whether a curriculum is identified as 'gender responsive':

- Grey indicates no comprehensive sexuality education
- Red indicates related curricula, with some themes unspecified
- Amber indicates 'gender responsive' curricula in secondary schools
- Green indicates 'gender responsive' curricula in both primary and secondary schools

It is important to note that 'gender' is defined distinctly from biological sex in this context, an issue discussed later in this review. Much of the developing world is rated green or amber, indicating children in those most vulnerable countries are already subject to the most radical forms of comprehensive sexuality education. The United Kingdom and much of Europe is rated red, indicating curricula are related, but its nationwide implementation is considered insufficient by WHO and UNESCO standards. Given the intense focus on 'gender', 'identity' and 'LGBTQ+ lives' distinct from biological sex, and the clear influence of Documents 1 and 2 upon Welsh government curriculum policy, it is likely that if the Welsh RSE curriculum and its accompanying guidance were graded by these standards on its own, it would be rated green.

CSE Focus and Priorities

The UNESCO standards are clear in that they are voluntary and stress that they are underpinned by human rights legislation, which requires children and young people have access to knowledge and information regarding sex and sexuality. WHO explicitly argue that children's right to sexual pleasure and knowledge of sexual activity and sexuality precedes that of preventing ill health in the context of 'children's sexual rights':

'[T]he primary focus is on sexuality as a positive human potential and a source of satisfaction and pleasure. The clearly recognized need for knowledge and skills

required to prevent sexual ill-health comes second to this overall positive approach. Furthermore, sexuality education should be based on internationally accepted human rights, in particular the right to know, which precedes prevention of ill health.’ (Document 1, p20).

This marks WHO’s clear divergence from a safeguarding first approach, prioritising the exposure of children to sexual content, lifestyles and experiences from birth above safeguarding them from the psychological and physical harm that may cause. This approach is continued in the UNESCO guidance. It is notable that the UNESCO guidance has no keyword matches for ‘safeguarding’, and only two for ‘safeguard’; neither of which refer to child safeguarding and one of which states: ‘it is important to safeguard against the dilution of CSE content’ (p94), thereby prioritising curriculum content over and above children’s well-being.

The most recent UNESCO guidance stresses that it has been improved to include ‘new considerations...including an increased recognition of gender perspectives and social context in health promotion’. The introduction of the highly contentious academic and ideological concept of ‘gender identity’, as clearly juxtaposed to biological sex in UNESCO’s glossary, is comprehensively embedded throughout the 2018 UNESCO document and prioritised over biological sex, as if it is an established reality for all children, regardless of their cultural, social, or philosophical background.

Importantly, the concept of ‘gender equality’ replaces equality of the sexes in the UNESCO guidance, presenting a clear and present threat to the rights and recognition of women and girls. It is arguable therefore that the WHO and UNESCO standards are artefacts of cultural imperialism, originating in contemporary American academic constructions of gender and sexuality, imposed across the world by WHO and UNESCO, and counter to any overarching aim to improve women and girls’ lives and education.

It is claimed that the revised UNESCO standards are ‘based on wide-ranging expert inputs, including the voices of young people, and an understanding of existing best practices.’ It is further claimed these are scientifically accurate, age and developmentally appropriate, curriculum based and comprehensive (Document 2, pp13-15). Without access to additional resources and finance, it has been difficult for this review to fully explore and verify the assertion of scientific integrity, and further investigation is recommended. However, a cursory exploration of the standards’ bibliographies raised serious concerns over the conceptual, ethical and scientific validity of the research relied upon by WHO and UNESCO. This is discussed later in this review. Furthermore, it is highly questionable whether research that justifies age appropriate sex education validates UNESCO and WHO’s specific ideological approach.

Definition of Sexuality

WHO’s 2006 definition of sexuality was used in their 2010 standards for sexuality education. It continues to be used to develop and rebrand curricula across Europe, such as Wales’s 2022 Relationships and Sexuality Education curriculum. This definition explains, sexuality is:

‘...a central aspect of being human throughout life encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is

influenced by the interaction of biological, psychological, social, economic, political, cultural, legal, historical, religious and spiritual factors.’ (WHO, 2006)

This therefore introduces eroticism as a core feature of every child’s life from birth, alongside other sexual themes. WHO’s abridged definition of sexuality is given as follows, and comprehensively includes every phase and sphere of life:

‘[A]s a broad concept, “sexuality” is defined in accordance with the WHO working definitions as follows: “Human sexuality is a natural part of human development through every phase of life and includes physical, psychological and social components”’ (Document 1, p17)

WHO explain their comprehensive working definition ‘emphasizes not only the need for a positive approach, the essential aspect of pleasure, and the notion that sexual health encompasses not just physical, but also emotional, mental and social aspects...and for the first time it mentions the existence of “sexual rights”.’ (ibid)

UNESCO similarly follow WHO’s definition of sexuality, and further embed the contentious concepts of “gender” and “gender identity”, as juxtaposed to biological sex, as a given:

‘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. Sexuality is complex and includes biological, social, psychological, spiritual, religious, political, legal, historic, ethical and cultural dimensions that evolve over a lifespan.’ (Document 2, p17)

UNESCO confidently argue that ‘[s]ilencing or omitting these topics can contribute to stigma, shame and ignorance, may increase risk-taking and create help-seeking barriers for vulnerable or marginalised populations...A lack of high-quality, age and developmentally appropriate sexuality and relationship education may leave children and young people vulnerable to harmful sexual behaviours and sexual exploitation. Excluding complex issues from CSE [Comprehensive Sexuality Education] renders young people vulnerable and limits their agency in their own sexual practices and relationships.’ (Document 2, p18).

UNESCO and WHO aim to make the case that there is no possible argument for censoring or protecting children from exposure to sexual material, experience and concepts, and indeed that it is necessary to pre-emptively arm children, so they are empowered to avoid sexual exploitation. However, UNESCO also fails to respect that age of consent laws and legislation prohibiting partisanship and pornographic materials exist to *protect* children from exposure to ideological, illicit and graphic sexual content, and abuse. UNESCO derisively frames the age of consent as ‘restrictive’ alongside laws prohibiting same sex relationships. UNESCO and WHO also fail to consider the risks of Educator Abuse (EA), and that sex and sexuality education may form sexual abuse and exploitation in itself. They also lack acknowledgment of the reality that exposing children to sexual knowledge and materials such as pornography is often a form of non-contact child sexual abuse and a precursor to physical sexual abuse. In safeguarding approaches, this is otherwise known as grooming.

It is notable that the word ‘grooming’ is entirely absent in both the WHO and UNESCO standards (Documents 1 and 2).

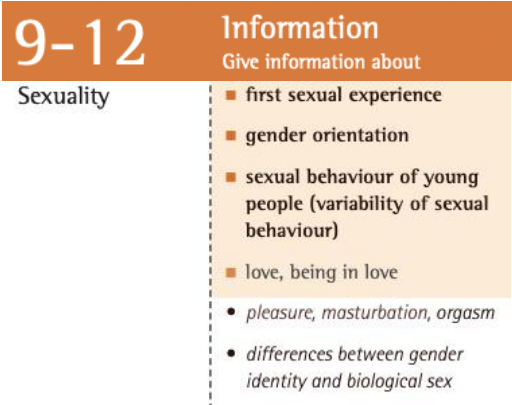
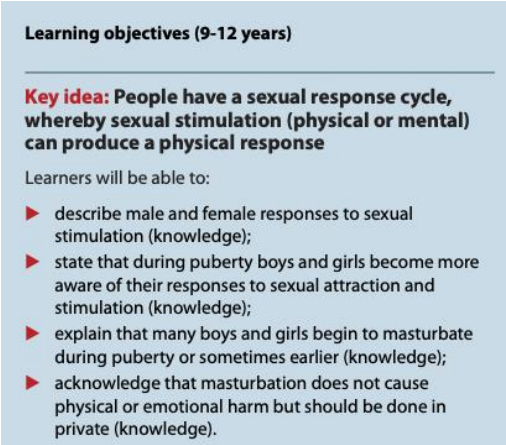
From the outset, this review therefore identifies that there are serious concerns regarding the philosophical, conceptual and thematic approach of the UNESCO and WHO standards.

Child Sexual Abuse, Exploitation and Grooming

Child sexual abuse and exploitation (CSA/CSE) is pandemic and comes in many forms. According to the Lanzarote Convention it is estimated that 'about one in five children are victims of some form of sexual violence in Europe and that in about 80% of cases, the abuser is somebody that the child knows.'²³ In the context of the UNCRC, international bodies and national governments are therefore seeking to take action to prevent, reduce and respond to this wide scale problem of abuse.

Keeping Children Safe in Education, published by the Department for Education, states that:

'Sexual abuse may involve physical contact, including assault by penetration (for example, rape or oral sex) or non-penetrative acts such as masturbation, kissing, rubbing, and touching outside clothing. It may include non-contact activities, such as involving children in the production of sexual images, forcing children to look at sexual images or watch sexual activities, encouraging children to behave in sexually inappropriate ways or grooming a child in preparation for abuse including via the internet.'²⁴

<p>Example 5: A sample of learning objectives from the WHO standards matrix. Bearing in mind the standards indicate <i>minimum</i> ages for the acquisition of knowledge, skills and experience, they state information about a child's first sexual experience should be provided from the age of 9. In the United Kingdom, the age of consent is 16. (Document 2, p44)</p>	<p>Example 6: An sample of learning objectives from the UNESCO standards matrix, which requires educators and policy makers to promote masturbation to children, consistent with a sex positive approach to sexuality education, and requires children are able to describe human responses to sexual stimulation from the age of 9.(Document 2, p71)</p>
 <p>9-12 Information Give information about</p> <p>Sexuality</p> <ul style="list-style-type: none"> ■ first sexual experience ■ gender orientation ■ sexual behaviour of young people (variability of sexual behaviour) ■ love, being in love • pleasure, masturbation, orgasm • differences between gender identity and biological sex 	 <p>Learning objectives (9-12 years)</p> <p>Key idea: People have a sexual response cycle, whereby sexual stimulation (physical or mental) can produce a physical response</p> <p>Learners will be able to:</p> <ul style="list-style-type: none"> ▶ describe male and female responses to sexual stimulation (knowledge); ▶ state that during puberty boys and girls become more aware of their responses to sexual attraction and stimulation (knowledge); ▶ explain that many boys and girls begin to masturbate during puberty or sometimes earlier (knowledge); ▶ acknowledge that masturbation does not cause physical or emotional harm but should be done in private (knowledge).

High levels of sexual abuse are now occurring in schools in the UK, with rapidly rising reports of peer-on-peer abuse. Ofsted's 2021 review of sexual abuse in schools and colleges in England states:

'Figures that include all child sexual abuse cases show that the police recorded over 83,000 child sexual abuse offences (including obscene publications) in the year ending March 2020. This is an increase of approximately 267% since 2013. Research estimates indicate that approximately one quarter of cases of all child sexual abuse involve a perpetrator under the age of 18.'²⁵

While Ofsted acknowledge the data on sexual abuse in schools is insufficient, they state that 'in 2015, the police responded to an FOI request and reported that nearly 4,000 alleged physical sexual assaults and more than 600 rapes in schools had been reported in the preceding 3 years' (ibid). Given many assaults go unreported, the true figures are likely to be significantly higher. The issue is extremely serious and statistics indicate cases are rapidly increasing. In 2019 Childline also reported a 29% rise in children seeking help due to peer-on-peer sexual abuse.²⁶

These statistics correlate with the explosion of social media and smartphone use among children, and as observed by Haidt (2021), a 'massive, sudden, gendered, multinational deterioration of teen mental health.'²⁷ They also correlate with the same time period in which the UNESCO and WHO standards have been influencing sex education and resources in schools. While the establishment of causality is outside the scope of this review, it is recommended that the influence of the WHO and UNESCO standards upon the exposure of children to sexual material and abuse in school and online, as well as associated reporting, must be considered.

In September 2021, the Children's Commissioner published interim findings on the government's commission on peer on peer sex abuse in schools, reporting that 'over 50,000 stories have been shared...by brave young people, mostly girls, describing their experiences of sexual harassment and abuse'.²⁸ The findings identify that 'this is a complex, deeply-rooted, and ultimately societal problem. It is driven by harmful attitudes about sex, relationships, and gender, often held by adults as well as children. Schools alone cannot stamp out this behaviour – all of us have a role to play.'

In the U.K., The Truth Project Thematic Report: Child Sexual Abuse in the context of Schools, was published in 2020 and was a core part of the Independent Inquiry into Child Sexual Abuse in England and Wales. This report explains that '[c]hild sexual abuse involves forcing or enticing a child or young person under the age of 18 to take part in sexual activities.' It was observed that '[p]erpetrators often manipulated and groomed children and young people, staff and parents in order to facilitate sexual abuse, and often had good reputations with staff and parents, or were seen as 'cool' by pupils.'²⁹

In 2021, the U.K. government released its strategy for tackling child sexual abuse with a new focus on online influences. It states that one of its goals is to ensure there are 'no safe spaces' for offenders to abuse and exploit children, and that the government 'will educate children and young people about healthy relationships and the digital world, including through the roll-out of Relationships, Sex and Health Education and the Media Literacy Strategy'.³⁰

In the course of researching this review, it was found there is a very heavy reliance by policy makers upon sexuality education to reduce children's risk of sexual abuse and exploitation, an approach promoted by WHO and UNESCO. Much of this appears to depend upon exposing children to sexual content with a view to developing a child's 'protective behaviours'³¹ and what is known as 'victim resistance'.³² These are self-protection strategies, and include physical resistance, forceful verbal resistance, and non-forceful verbal resistance; i.e. a child's ability to identify abuse, refuse consent, escape and seek help.

However, this review found there is a strong argument that the legal mandating of RSE across the United Kingdom may have inadvertently created a "safe space" for those with a vested interest in accessing, sexualising and abusing children, and that the unregulated field of sexuality education, which has steered the creation of the WHO and UNESCO guidance,

is likely to be a magnet for sex offenders given its permissive and 'positive' attitude towards mixing children and sex.

Notwithstanding the argument that the burden should never be placed upon children to protect themselves from abuse, this review observes that rather than empowering children to consistently *refuse* consent and seek help, contemporary approaches and many resources for sexuality education instead may work to desensitise children to sexual concepts and themes, so they may better *provide* consent to sexual activity, reducing their ability to resist abuse, as well as undermine their willingness to approach their parents for safeguarding support.

'Sex positive' rather than neutral approaches may encourage and entice children to engage in sexual activity and discourse. In safeguarding approaches this is considered grooming and may contravene the Sexual Offences Act 2003. As shown in Example 7, toolkits were also found that undermine parental support and instead encourage children to seek help from potentially unsafe sources, like Mermaids,³³ who are now subject to a formal statutory inquiry by the Charity Commission after they were discovered to be supplying young girls with harmful breast binders.³⁴

Example 7: In the final paragraph on page 16 of the 2021 Brighton & Hove City Council Trans Inclusion Toolkit, a culture of secrecy is encouraged between schools and children in relation to gender self-identification and sexuality, meaning that schools are being directed by Local Authorities to keep information about children secret from their parents.³⁵ This is counter to established safeguarding principles and practice noted in example 2, and undermines parents' ability to care for and safeguard their children. However, in contradiction with established practices, the child's right to safeguarding, confidentiality and privacy is cited as justification for this culture of secrecy. Brighton & Hove Council are current Sex Education Forum (SEF) partners and their toolkit refers to the World Health Organisation. SEF were part of the WHO working group that created Document 1.

3.4 Confidentiality and information sharing

Most parents and carers of trans children and young people will be involved in working in partnership with the school and their child to appropriately plan and deliver support (see section 5). Settings will encourage pupils and students to talk with their parents and carers about their trans or gender exploring status, including offering to talk with the parent or carer on the child's behalf.

When a child or young person initially discloses their trans or gender exploring status, it is important to talk to them about confidentiality and who, if anyone, they would like information to be shared with. The member of staff should make clear that they will need to share the information with at least one other member of trained staff and then discuss who else will be told from there. In line with pastoral policies it would be good practice to keep a record of support provided to gender exploring, trans and non-binary children and young people.

Information about a child or young person's trans status, legal name, or sex registered at birth should not be shared without permission or unless there is a legally permissible reason to do so. Education settings should follow their usual policies related to information sharing to support the wellbeing of a child or young person.

In keeping with safeguarding policies, confidentiality should only be broken to safeguard a child or young person. A child or young person being lesbian, gay, bisexual, trans or exploring their gender identity does not in itself constitute a safeguarding concern, nor is it something the child's parents or carers must be informed of. When contacting a child's family, therefore, respecting a trans or gender exploring child's confidentiality may very occasionally require staff to use their legal name and the pronoun corresponding to their sex registered at birth.

Finkelhor (2016) identifies that there are four preconditions for child sexual abuse:

1. an offender with a predisposition to sexually abuse a child;
2. the ability to overcome any internal inhibitions against acting on that predisposition;
3. the ability to overcome external barriers, such as lack of access to the child or supervision of the child by others; and
4. the ability to overcome any resistance or reluctance on the part of the child.³⁶

Sexuality education may be considered an unregulated growth industry, with increasing numbers of third parties now promoting their “expertise” to schools. The rapid changes in this field are noted by UNESCO, who assert: ‘the field of CSE has evolved rapidly since the Guidance was first published’ (Document 2, p13).

The lack of responsible oversight and regulation in this industry affords a number of opportunities to potential sex offenders. It is known that offenders are unlikely to be identified through vetting processes such as DBS checks, which only flag concerns if there have been previous convictions.³⁷ Moreover it is known there are dangerous loopholes in the DBS system, which enable convictions to be missed where an offender changes their identity, for example through gender recognition processes.³⁸ It is arguable that the widespread acceptance, and indeed insistence, that comprehensive sexuality education is an essential, positive and empowering part of a child’s life provides potential offenders with the opportunity to overcome both internal and external inhibitions; and the content of sexuality education, such as those proposed by the matrices in the WHO and UNESCO standards, may provide opportunities for potential offenders to exploit sexuality education to overcome reluctance and resistance on the part of the child. These opportunities are now likely to be widespread across the United Kingdom, despite the Keeping Children Safe in Education guidance produced by the Department for Education.

Sexuality education is a specialist field, and the argument is often made by sexuality educators that teachers should therefore defer to “expert” third parties for curriculum delivery. This might include the Sex Education Forum’s partners, for example, as well as organisations like BISH U.K. and Educate and Celebrate. There is currently no requirement for accredited qualification or training in this field of expertise, nor any process of regulation of the material they produce for children on sex for educational purposes. This presents an opportunity for potential sex offenders to exploit third party organisations to overcome external barriers, gain access to children in schools via presumed expert authority, and overcome supervision of a child by others.

Furthermore, this review found the issue of desensitisation was completely and wholly absent of consideration across all policies, resources, standards and curricula viewed as part of this review.³⁹ Desensitisation is a core feature of sexual grooming. Winters et al (2020) proposes that there are five stages to grooming:

1. Selecting the victim
2. Gaining access and isolation
3. The development of trust
4. Desensitising the child to sexual content and physical contact
5. Post abuse maintenance⁴⁰


These stages are of particular concern with regards to relationships and sexuality education, which provides access to children throughout their school life to discuss and explore sex and sexuality. This is dependent upon presumed trust and provides an ideal means to desensitise children to abuse. Opportunities for post abuse maintenance are also available among a wide range of organisations to which teachers may signpost vulnerable children.

Desensitisation involves the introduction of sexual conversation along with an exploration of physical touch, with a view to desensitising a child to sexual activity. This then undermines the child's ability to express 'victim resistance'. Desensitisation may include providing sexual education, initiating sexual conversations and playing games involving sexual concepts (such as The Proud Trust's Dice Game). Desensitisation to touch also plays a role, which may begin with encouraging a child to intimately explore their own bodies, and welcome non-sexual physical contact from others with a view to escalation towards sexual contact.

In recent years organisations such as Safe Schools Alliance have emerged in response to the alarming influx of sexual material, resources and activities promoted to U.K. schools by increasing numbers of third parties as necessary for children's sex and sexuality education. The Safe Schools Alliance website takes a safeguarding first approach in all of its reviews of resources currently in use by independent sexuality education organisations, many of which promote extreme, explicit and ideological sexual content for children.⁴¹ For example, BISH U.K., which claims to be a leading sex education website online, provides information which introduces underage children to hard-core pornography. This kind of content is invariably marketed as age or developmentally appropriate. Many of these resources are also framed as connected with or supported by WHO and UNESCO. None of these sexuality education organisations nor their materials are subject to any form of regulatory oversight. As a result it appears they are able to successfully bypass established laws which prohibit the exposure of children to graphic sexual material, and exploit the call to authority afforded by WHO and UNESCO.

Example 8: On the left is the matrix standard for children aged 0-4 taken from the WHO Standards (Document 1 p38), which requires infants are given information about 'early childhood masturbation'. On the right is an example from "All About Me", a local authority funded resource designed for children from the age of 4, which was used in Warwickshire schools c.2019 before being withdrawn by Warwickshire County Council in response to public pressure.⁴² In February 2020, the All About Me resources received a positive review from the Sex Education Forum, who contributed to the creation of the WHO standards (Document 1).⁴³ A safeguarding first approach may identify sexual behaviour in children as a non-verbal disclosure of abuse, which the standards instead promote as healthy.

0-4	Information Give information about
Sexuality	<ul style="list-style-type: none"> ■ enjoyment and pleasure when touching one's own body, early childhood masturbation ■ discovery of own body and own genitals ■ the fact that enjoyment of physical closeness is a normal part of everyone's life ■ tenderness and physical closeness as an expression of love and affection



For your information should you need it to remind children of the rules about self-stimulation.

There are also rules about touching yourself too.

Now lots of people like to tickle or stroke themselves as it might feel nice. They might play with their hair, stroke their skin or they may even touch their private parts. This is really very normal. However, some people may get cross or say that it is dirty, especially when you touch your own privates.

This is strange as it is really very normal, however, it is not polite to do it when other people are about. It is something we should only do when we are alone, perhaps in the bath or shower or in bed, a bit like picking your nose, it is certainly not polite to do in class when everyone is watching.

There is an intense focus in the field of sexuality education on empowering children, particularly with the means to consent. However, this review finds there is a strong argument that such empowerment is beyond the psychological and physical capacity of children and counter to legal safeguards such as the age of consent. A safeguarding approach recognises that children cannot consent to their own abuse even where children may believe that they are consenting or may appear to consent.⁴⁴

A safeguarding first approach also recognises that children may make non-verbal disclosures of abuse. The Centre of Expertise on Child Sexual Abuse assert that:

‘[n]on-verbal means of expression include letter-writing, drawing pictures or playing with dolls. Younger children may appear clingy or display temper tantrums, while older children and adolescents may withdraw, self-harm, exhibit anger, avoidance and run away. Even positive behaviours such as ‘being good’ can be a sign that children want to be noticed.’⁴⁵

While WHO and UNESCO include references to different types of communication in their standards, they fail to reference child safeguarding in this respect. These methods of communication are instead primarily considered in relation to providing consent. And, as will be discussed later, the standards frame a child’s expression of knowledge, experience and understanding of sexual activity not as a sign of abuse, but as a sign they are ready to progress in their sexuality education as part of a ‘flexible approach’ to the matrices. This is consistent with a ‘sex positive’ approach to sexuality education and is akin to grooming.

Example 9: The UNESCO standards (Document 2, pp54-56) outlines the learning objectives of sexual violence, consent, privacy and bodily integrity. From the age of 5, children are expected to be able to define child abuse and online child sexual exploitation, understand their rights, and have refusal of consent as a skill. For a young child to understand this, they must also have sufficient knowledge of sexual activity. All child sexual abuse and exploitation is described as ‘violence’ in these standards. Despite the subtle implication that non-contact child sexual abuse may also be considered ‘violence’, this approach undermines the prevalence of child sexual abuse through grooming.

4.1 Violence

Learning objectives (5-8 years)

Key idea: It is important to be able to recognize child abuse and understand that this is wrong

Learners will be able to:

- ▶ define child abuse including sexual abuse and online child sexual exploitation (knowledge);
- ▶ acknowledge that child abuse violates a child’s rights, and is never the victim’s fault, including child sexual abuse that is carried out by an adult, someone known and trusted, or even a family member (attitudinal);
- ▶ demonstrate actions they can take if an adult tries to sexually abuse them (e.g. say ‘no’ or ‘go away’, and talk to a trusted adult) (skill);
- ▶ identify parents/guardians or trusted adults and demonstrate how to communicate mistreatment if they are being abused (skill).

Current approaches to sex and sexuality education are fundamentally counter to safeguarding principles, particularly given they are grounded in ‘sex positive’ values. Contrary to its superficial impression, ‘Sex Positivity’ is an established form of socio-political activism which advocates for unlimited sexual freedom, including children, and absolves itself of any moral considerations, notwithstanding consent.⁴⁶

According to the SEF partner, The School of Sexuality Education, which currently operates in U.K. schools and markets its approach as ‘rights based, sex positive, non-binary and trauma informed,’ as well as ‘LGBTQIA+ inclusive,’ sex positivity is:

‘...about communicating, respecting, being curious and being open...This includes being non-judgemental and accepting about sexual practices that are considered to deviate from the norm...This acceptance of the full spectrum of sexuality applies to all ages too...It’s about recognising and affirming the sexual aspect of each person’s identity with all its nuances, wants, questions and needs, shame and stigma-free.’⁴⁷

Example 10: The UNESCO standards require that children as young as 5 know that people show ‘love and care’ for each other through sexual behaviours. It also requires that children should know the difference between ‘good touch’ and ‘bad touch’ at this age. However this is not defined, and is therefore open to interpretation. The WHO standards take a similar approach, also referring to sexual abuse exclusively as violent. This implies that abuse is always physically forceful, and undermines concerns around non-contact child sexual abuse and grooming.

7.2 Sexual Behaviour and Sexual R	0-4 Information Give information about
<p>Learning objectives (5-8 years)</p> <p>Key idea: People can show love for other people through touching and intimacy</p> <p>Learners will be able to:</p> <ul style="list-style-type: none"> ▶ state that people show love and care for other people in different ways, including kissing, hugging, touching, and sometimes through sexual behaviours (knowledge). <p>Key idea: Children should understand what is and what is not appropriate touching</p> <p>Learners will be able to:</p> <ul style="list-style-type: none"> ▶ define ‘good touch’ and ‘bad touch’ (knowledge); ▶ recognize that there are some ways of touching children that are bad (attitudinal); ▶ demonstrate what to do if someone is touching them in a bad way (skill). 	<p>Sexuality, health and well-being</p> <ul style="list-style-type: none"> ■ good and bad experiences of your body/what feels good? (listen to your body) ■ if the experience/feeling is not good, you do not always have to comply

It is notable that ‘sex positive’ is often very broadly defined, and ‘sex positive’ acceptance of the ‘full spectrum of sexuality’ may include promotion of pornography, sex work as a source of economic liberation, paraphilias, as well as illegal and abusive activities associated with paedophilia.⁴⁸ This is an issue discussed later in this review. The International Planned Parenthood Federation (IPPF) lobby for a ‘sex positive’ approach to children’s education and contributed to the creation of both the WHO and UNESCO standards.⁴⁹ In their document entitled ‘Teaching about consent and healthy boundaries - a guide for educators’, which is referenced in Document 2, they argue:

‘[i]f young people are only taught how to say ‘no’ to sexual experiences they are unlikely to understand the nuances of consent and communication when they do become sexually active, and they are unlikely to have the sexual literacy or confidence to seek experiences which are pleasurable and desirable.’⁵⁰

This IPPF resource offers lesson content on this topic for children from the age of 8. In the United Kingdom the legal age of consent is 16. Equipping children with the belief that sex is good for them and they can consent beyond their capacity erodes the burden that is upon adults to safeguard children from abuse and exploitation, and transposes this responsibility onto the child, as part of their developing ‘autonomy’. This is consistent with postmodern concepts of the child, particularly those grounded in Queer Theory.

Many resources parrot the argument similarly adopted by the U.K. government that the exposure of children to knowledge, skills, and experience in the field of sexuality education is solely beneficial, but too often resources insufficiently consider the child’s need to *refuse* consent. The overriding belief accepted by policy makers appears to be that pre-emptive exposure of children to sexual knowledge, experiences, and the means to consent will somehow inoculate them against abuse and exploitation. This belief appears wilfully ignorant of the possibility that the exposure of children to sexual knowledge and experience as part of their “sex positive sexuality education” may be a form of grooming and abuse in and of itself, and that children are unable to consent.

Keeping Children Safe in Education asserts that ‘safeguarding and promoting the welfare of children is everyone’s responsibility’ and that ‘Governing bodies and proprietors should ensure they have processes in place for continuous vigilance, maintaining an environment that deters and prevents abuse and challenges inappropriate behaviour’. These concerns informed the analysis undertaken in this review.

The Philosophies of Sexuality Education

The Sexualised Concept of the Child

Educational theory and associated pedagogy is predicated upon the concept of the child. This is invariably conceived by adults, often in Universities, with a view to influence public policy. It is distinct from the reality of the child in that it is a theoretical construction, historically borne of generalised statistical analyses. As argued by Elkind from Tufts University:ⁱ

‘Modern childhood was invented to take account of the newly discovered age differences between children and adults. It was epitomized in the identification of children and adolescents as students, and the central importance of age differences was institutionalized in our age graded schools.’⁵¹

ⁱ Curiously, Google searches about the “postmodern child” yielded top returns from Tufts University, which appears to be linked to Tufts Medicine, an American healthcare company with an associated charitable foundation called the Bingham Program. This funds projects with the aim of changing healthcare policy, especially affecting young children. While researching educational resources in use in the U.K., it was found the AGENDA resources produced by Wales’s RSE Expert Panel Chair Emma (EJ) Renold, which promote gender ideology and transhumanism to children, are now being pushed to teenage girls via the Spark Movement in New York with funding from the Bingham Program. These resources, initially developed with taxpayer funds from the Welsh government, have been rebranded in the US as a “Youth Activist Toolkit” to “change the world”.

Since the 1990's academic attitudes towards children have shifted considerably. As observed by Ryan and Grieshaber (2005), approaches to the concept of the child have moved away from modern constructs which were grounded in developmental theory and identified (through empirical evidence) ages at which healthy childhood development occurs. They have moved instead towards postmodern constructs built primarily on subjectivities:

'It is commonly accepted that a high quality early education is one in which curriculum and teaching practices are developmentally appropriate...Changing times and postmodern perspectives, however, are disrupting the taken-for-granted relationship between child development knowledge and the preparation of early childhood teachers.'⁵²

It was found in the course of this review that postmodernist interpretations of the child are now dominating educational discourse, especially in the field of sexuality education. This is visible in WHO and UNESCO's reimagining of the child as a 'sexual being', their conflation of the terms age and developmentally appropriate, and the deconstruction of childhood innocence. Postmodernist approaches, such as those adopted in Documents 1 and 2, often reject age-based developmental approaches, and voraciously condemn the associated notion of childhood innocence, marking it as an adult imposition. Such an approach was adopted by the Welsh RSE Expert Panel who refer to the UNESCO standards, and reframed and re-contextualised a Brook safeguarding tool to argue:

'Frequently children and young people are viewed as 'innocent' or 'pre-sexual' beings, sparking unproven concerns within schools about the potential for SRE to 'corrupt childhood innocence' or 'prematurely sexualise' young people...Yet expressing sexuality through sexual behaviours and relationships with others is a natural, healthy part of growing up. For example, for children aged between 0-5, behaviours such as holding or playing with own genitals, curiosity about other children's genitals, interest in body parts and what they do and curiosity about sex and gender differences reflect 'safe and healthy development' (see Brook 2015).'

Postmodernist interpretations such as this are often based in Critical Theory and associated Queer Theory with a view to "social justice". Queer Theory is a field of post-structuralism that developed out of gender studies in the 1990s and is associated with the theorisation of sex, gender and sexual practices outside of what it derisively determines to be 'heteronormative'.ⁱⁱ Queer Theorists rely heavily upon the work of Michel Foucault, who proposed that sexuality is about power and that society suppresses human sexuality, including that of children. Notably the word 'power' has 72 keyword matches in the UNESCO standards, including 25 matches for 'empower'. It is also notable that Foucault petitioned against the age of consent in France in the 1970s and was an alleged child sex abuser.

In recent years, Queer Theory has grown considerably in popularity, emerging as an influential form of academic activism. Taylor and Blaise (2017) suggest in The Palgrave Handbook of Sexuality Education that 'queer scholarship' may be an 'ethico-political project' with the primary job of 'undoing "normal" categories.' This, they claim, will 'offer a new set of provocations to the field of sexuality education.'⁵³ The sexualisation of the concept of the child is an example of such 'undoing'. Jacob Breslow, the London School of Economics

ⁱⁱ The European Institute for Gender Equality defines heteronormativity as 'what makes heterosexuality seem coherent, natural and privileged' and 'involves the assumption that everyone is 'naturally' heterosexual'. Sexuality educators such as LGBT Primary Hub suggest that to 'address heteronormativity and cisnormativity', UK primary schools should consider sexualised and gendered perspectives of primary school aged children by being 'open to the idea that a child might not be heterosexual and/or cisgender'.

lecturer who resigned as Mermaids Trustee after it was reported in The Times⁵⁴ that he had presented to an American pro-paedophile group, argues that 'the queering that "queer" does the child, is one of resisting the child's alleged asexuality and heterosexuality; allowing for the child's pleasures, desires and perversities'.⁵⁵

The introduction of 'gender identity', also an ideological product of Queer Theory, popularised by Judith Butler, is now central to many contemporary interpretations of the child. These postmodernist and post-structuralist approaches are conceptual and rarely based upon robust and ethical empirical evidence and reasoning, and in the context of sexuality education are often highly subjective and politically motivated with a view to critical theory led social activism associated with 'sex positivism'. Sex positivity is heavily inspired by Gayle Rubin's 1984 essay Thinking Sex: Notes for a Radical Theory on the Politics of Sexuality, which is canonical to Queer Theory and advocates for sexual relationships for children. Rubin claims, 'no tactic for stirring up erotic hysteria has been as reliable as the appeal to protect children. The current wave of erotic terror has reached deepest into those areas bordered in some way, if only symbolically, by the sexuality of the young... The laws produced by the child porn panic are ill-conceived and misdirected. They represent far-reaching alterations in the regulation of sexual behaviour and abrogate important sexual civil liberties.'⁵⁶ As mentioned, the International Planned Parenthood Federation lobbies for a 'sex positive' approach in children's education, and as an advisor to WHO and UNESCO, influenced the development of their standards for sexuality education.

Elkind further explains, '[t]oday we believe that children become socialized not so much by learning social roles, as by acquiring societal frames and familial scripts. Frames are repetitive social situations with their own rules, expectancies and understandings... As opposed to the modern era in which childhood was defined in terms of age differences, in the postmodern era we have become more concerned within age group variations. This new concern for within group differences is what has transformed curriculum and instruction.'

By rejecting age as a legal and social marker in the recognition, protection and education of children, it can be observed that postmodernism is disappearing the child into what was once modernity's vision of the adult - i.e. sexual and capable of consent. Postmodernism's tendency toward linguistic and semantic manipulation is arguably fuelling the separation of policy makers from physical, cultural and social reality, as well as safeguarding approaches. The consequences of this may include the implementation of public educational policy that is divorced from children's reality, highly experimental, unethical and therefore likely to generate and perpetuate harm and social division.

There is irony that academics pushing postmodernist interpretations as the antithesis to what they claim are adult impositions upon the child, often fail to accept that they too are imposing adult perspectives upon children, and highly subjective, sexualised, and poorly evidenced ones. Perhaps it is unavoidable when children are reduced to a concept on a screen in a University or at an international education conference.

In the field of sexuality education in particular, and in what often looks like a desperate attempt at academic originality, the concept of the child is frequently subject to sexualisation. Any moral import in such re-conceptualisation of children is often rejected as an archaic inconvenience, as exemplified in the Welsh RSE Expert Panel's recommendations, and their criticism of past sex and relationships education:

"As several critics have noted however the conceptual framework that underpins the guidance is contradictory, with protectionist concerns about childhood sexuality and a morally informed public health agenda limiting the potential of the guidance to realise the broader aims of SRE' (Renold & McGeeney, 2017)

The recently popularised Queer Theory construct of the “LGBTQ+ child” also plays a key role in justifying moral abandonment. The premise that every child has an innate sexual identity, sexual orientation and gender identity from birth (or in WHO’s vision, from the ‘womb’) and a right to express that through sexualised and gendered behaviours from birth, and for which they must have sexualising education, has come to dominate discourse, especially among sexuality educators. While it is outside the scope of this review, the common activist argument that children are being “weaponised” to pursue subversive adult agendas must be interrogated thoroughly and impartially.

Regarding postmodernism’s imposition of adult concepts and experiences upon children, there is perhaps no better example than gender ideology, which presents children in school with a prescribed framework for gender, designed by adult academics, through which children are expected to perceive themselves. Indeed, WHO identify the inclusion of gender ideology as a key marker for successful comprehensive sexuality education (Document 2). It is undeniable that the sexuality education proposed by WHO and UNESCO is an exercise in ideologically influencing the development of children’s personality and behaviour, and arguably with a singular outcome in mind - their sexualisation both by means of gender identity and also the removal of their inhibitions and child protection safeguarding boundaries. This review finds there is no doubt that the sexuality education standards established by WHO and UNESCO are an exercise in global social engineering, and with a view to sexualise children from birth.

WHO explain that a core consideration is that ‘[a]ll people are born as sexual beings, and have to develop their sexual potential in one way or another...Psychology, especially developmental psychology, has shown that children are born as sexual beings and that their sexuality develops in different stages, which are linked to the child’s development in general and the associated developmental tasks...The development of sexual behaviour, feelings and cognitions begins in the womb and continues throughout a person’s lifetime.’ (Document 1, p21). It is further claimed that ‘[c]hildren have sexual feelings even in early infancy.’ (Document 1, p23). Despite the standards purporting to be ‘evidence based’, no specific supporting evidence is clearly referenced by WHO or UNESCO for these particular claims, however references to research into the sexual development of the child, linked to the Kinsey Institute, does feature in the bibliography. Despite the lack of clear evidence for them, these philosophical principles are core to the global initiative for “comprehensive sexuality education”.

WHO further clarify that ‘[s]exuality education is also part of a more general education, and thus affects the development of the child’s personality’ (Document 1, p5), and that the approach must be ‘holistic’ and ‘positive’. It was discovered that both of these words are heavily loaded with meaning based in socio-political sex positivism, which advocates for illegal and abusive sexual behaviours at all ages, notwithstanding consent. It is evident that the global initiative for comprehensive sexuality education is intended to sexualise children with a view to them achieving what is described as their full ‘sexual potential’.

WHO also identify that sexuality education ‘needs its own specific place in schools and thus should be covered throughout the curriculum in quite some detail.’ (Document 1, p29). And ‘[s]exuality education consists not only of information, but also of support for the acquisition of skills and competencies and of support for the development of one’s own standpoint/attitude towards sexuality.’ (Document 1, p33). The standards therefore seek to embed sexual themes universally across children’s education, and in all subjects.

In these sexualised approaches to the concept of the child, it is unsurprising that the role of parents in sexuality education is perceived as a threat. WHO assert that relying on parents

to educate their children about sex, sexuality and gender is 'insufficient' (Document 1, p21) and that shame associated with sexual activity is often the result of 'family background' and 'moral development' (Document 1, p23). It is therefore evident that moral abandonment is also core to the standards, a feature consistent with sex positivism. Additionally, despite 'families' being a topic in the UNESCO standards, the content is weak and easily vulnerable to interpretations that may undermine familial support and healthy family values, especially when considered in the context of UNESCO's 'Key Concept' of 'Values, Rights, Culture and Sexuality', which promotes the 'key idea' that children 'develop their own values which may differ from their parents' (Document 2, pp38-48).

Parental objection to comprehensive sexuality education is discussed in UNESCO's 2019 policy paper 'Facing the facts: the case for comprehensive sexuality education', in which UNESCO dismisses any backlash to their initiative for CSE, off-hand, as 'misconception' before reinforcing the ideological position of their standards documents; for example: 'Comprehensive sexuality education of good quality encourages positive gender norms.' (p3)⁵⁷

With regard to rolling out curricula as national policy and in schools and communities, Document 1 also identifies that, 'resistance is very often encountered, mostly based on fears and misconceptions of sexuality education.' This argument was employed by the Welsh government in their condemnation of parents who brought a judicial review against them over the enforcement of the curriculum, referencing the removal of parental opt-out, and the use of a "whole school approach". WHO claims its standards will be 'helpful for advocating for the introduction of holistic sexuality education in every country' (Document 1, p7). Given their application by the Welsh government, which created significant resentment, distrust and legal action from parents across the nation and from all backgrounds, there is a strong argument that the information contained in Document 1 is extremely unhelpful to this end. This review finds there is no misconception – contemporary sexuality education aims to sexualise children from their early years via classroom instruction and by forcibly changing widespread public opinion towards the mixing of children and sex.

The universally dismissive attitude to anyone raising concerns over the approach and content of the initiative for Comprehensive Sexuality Education (CSE) and subservient national curricula, is further indication that this global social engineering project is simply an unjustifiable act of cultural imperialism that pays no regard to child safeguarding, despite any superficial marketing.

Holistic and Comprehensive Sexuality Education

The intent of Document 1 is outlined in its preface, and highlights the need for what it calls 'holistic' sexuality education to facilitate the 'empowerment' of children and young people. In order to measure and achieve this, the document lays out minimum standards of skills and knowledge children should achieve by prescribed ages, with the recommendation that the sexual knowledge and skills acquired are subject to formal examination. Both standards documents heavily imply that there should be no restriction upon sexual knowledge and experience on the basis of age for children's protection, and instead a minimum attainment.

Document 1 proposes that there are three possible approaches to sex and relationships education. All revolve around the extent to which abstinence from sexual activity is recognised as an option for children and young people:

1. Abstinence only education (prior to marriage)

2. Comprehensive Sexuality Education (abstinence as a choice alongside safe sex practices)
3. Holistic sexuality education (avoidance of sexual activity as impossible in principle)

The first option is the most conservative, and was condemned by Humanists UK in 2012, who identified that an attempt to introduce ‘abstinence only’ education by former Education Minister Nadine Dorries was sexist, given it was allegedly only to be promoted to girls. Nevertheless, at that time, Humanists UK recognised abstinence as a legitimate choice for both sexes as part of ‘comprehensive sexuality education’.⁵⁸

‘Comprehensive Sexuality Education’ is identified in Document 1 (p15), as an approach which includes abstinence as an option, with consideration of contraception and safe sex practices as an alternative. In this list, this option is arguably the most moderate. In Document 2, comprehensive ‘also refers to the breadth and depth of topics and to content that is consistently delivered to learners over time, throughout their education, rather than a one-off lesson or intervention.’ (Document 2, p16). This further lays the foundation for a “whole school approach”, recognisable in curricula such as the new Welsh RSE curriculum.

However, the WHO standards recommend the third and most radical option - ‘holistic sexuality education’, which it claims puts the considerations of comprehensive sexuality education into a wider context of ‘personal and sexual growth’ (p17). Document 1 further clarifies that ‘[i]t is important to stress at this point that Type 3 programmes start from a philosophy that is different from Type 1 and 2.’ (Document 1 p15). This philosophy requires a fundamental reimagining of the child, specifically that they must be considered ‘sexual’ from birth, necessary to facilitate such ‘personal and sexual growth’. As a result, ‘holistic sexuality education’, comprehensively sexualises the child and renders the option of avoidance of sexual activity an impossibility at any stage in a child’s life. This form of sexuality education is entirely built on conceptual manipulation of the concept of the child and a radical reimagining of sex consistent with ‘sex positivity’, with the intent of creating real world consequences for children, which are likely to be extremely dangerous.

Despite UNESCO branding its standards ‘comprehensive sexuality education’, it was found it too adopts the same principles of holistic sexuality education. WHO offers clarification for such changes in branding in its 2018 overview (p15):

‘When, in 2008, the BZgA started developing its Standards for Sexuality Education in Europe (2010), it used the term ‘holistic sexuality education’ for the recommended approaches. In 2016, it was decided to replace this terminology by ‘comprehensive sexuality education’, because by that time all relevant international organisations had started using the latter terminology...both terms refer to a type of sexuality education that is characterised by a set of clearly defined quality criteria.’

In this ‘holistic’ approach, now often referred to as ‘Comprehensive Sexuality Education’, which was recommended by WHO, continued by UNESCO and now recommended to educators across all of Europe, children’s earliest development and experience of healthy platonic and parental relationships are reframed as inherently part of a child’s developing sexuality:

‘In this document, it was deliberately decided to call for an approach in which sexuality education starts from birth. From birth, babies learn the value and pleasure of bodily contact, warmth and intimacy. Soon after that, they learn what is “clean” and what is “dirty”. Later, they learn the difference between male and female, and between intimates and strangers...from birth, parents in particular send messages to their

children that relate to the human body and intimacy. In other words, they are engaging in sexuality education.’ (Document 1, p13)

WHO and UNESCO’s approach therefore reconceptualises children’s entire existence, and all their relationships, as somehow connected to their sexuality and sexual behaviours. Through conceptual manipulation, the absence of sexuality in childhood or the notion that a child may be pre-sexual, and any possibility of childhood innocence, has been rendered impossible. This requires a significant philosophical and cultural shift in social attitudes towards children, away from a safeguarding first approach and towards a society in which children are not protected from sexual abuse, but sexually active, consenting and engaging to enable their ‘sexual growth’ from birth. This approach is consistent with the socio-political activism of sex positivity, central to the field of Queer Theory.

UNESCO states its curriculum is comprehensive, and includes abstinence as an option, albeit limited: ‘CSE promotes the right to choose when and with whom a person will have any form of intimate or sexual relationship; the responsibility of these choices; and respecting the choices of others in this regard. This choice includes the right to abstain, to delay, or to engage in sexual relationships. While abstinence is an important method of preventing pregnancy, STIs and HIV, CSE recognizes that abstinence is not a permanent condition in the lives of many young people, and that there is diversity in the way young people manage their sexual expression at various ages.’ (Document 2, p18). This limited inclusion of abstinence as an option in the standards creates ideological inconsistencies with WHO and UNESCO’s otherwise holistically sexualising approach. This philosophical conflict is not acknowledged in their standards, with the exception that guidance is provided on how to deal with ‘misinformed’ opponents of such sexuality education.

Throughout the UNESCO document, careless statements such as the following can also be found, which imply that young children, just like young people over the age of consent, will engage in sexual activity and are capable of consent:

‘These skills can help children and young people form respectful and healthy relationships with family members, peers, friends and romantic or sexual partners.’ (Document 2, p17)

There is no argument that adolescence is often a time of sexual discovery. However the words ‘young person’ and ‘child’ are often used interchangeably or presented together in this way. Therefore children under the age of consent, and even in infancy, may be considered legitimately participatory in sexual relationships. In the WHO and UNESCO standards, there is no period in a child’s life where they are protected from sexual engagement/abuse in this respect. This is concerning, bearing in mind that protections exist in the U.K., whereby any sexual activity with anyone under the age of consent is illegal. Significantly, age of consent laws are presented by UNESCO as ‘restrictive’ rather than protective, and are discussed solely as a constraint to accessing medical services. There are serious concerns that with regards to children, WHO and UNESCO propose ‘sexual rights’ beyond children’s physical and psychological capacity.

In both documents, the principle of “childhood sexuality” is proposed in the context of ‘children’s rights’. This is a position long held by advocates of child sex abuse, such as the Paedophile Information Exchange. This paedophilic philosophy found academic footing in Gayle Rubin’s 1984 “Thinking Sex”, an article which is extremely popular among sexuality education experts across the field, helping to spawn Queer Theory as an area of academic study, and further sex positivism as a form of socio-political activism. It is undeniable that this highly questionable discourse has profoundly influenced the direction of the World Health Organisation and UNESCO standards for sexuality education.

Example 11: The legal age of consent is mentioned only twice in the UNESCO standards (Document 2, p22 and p47). Both of these references consider the age of consent to be a restrictive limitation that inhibits children's access to services, rather than a protective measure to deter adults from abusing children. Given this arguably derisive attitude, it is not unreasonable to anticipate in coming years that WHO and UNESCO will seek to challenge age of consent laws across the world. This would legalise intergenerational relationships between adults and children. UNESCO's attitude to the age of consent is entirely consistent with socio-political sex positivism, as proposed by Gayle Rubin's 'Thinking Sex', which views the illegality of adult-child sexual relationships as an "erotic injustice", and is an extremely popular viewpoint among sexuality educators, many of whom work within the field of Queer Theory. The WHO standards makes only very brief mention of the age of consent.

adolescent girls (WHO, 2011). Adolescent girls that are pregnant may be more likely than older women to delay seeking maternal health care because they do not have enough knowledge about pregnancy and its complications; or because they are constrained in making decisions about their access to and use of medical services (e.g. by in-laws, or through restrictive laws and policies related to **age of consent** to sexual intercourse and access to services) (WHO, 2008). Pregnant adolescent girls are more likely to drop out of school and discontinue education, which limits their future employment and other life opportunities (UNESCO, 2017a).

Learning objectives (15-18+ years)

Key idea: There are local and/or national laws and international agreements that address human rights that impact sexual and reproductive health

Learners will be able to:

- ▶ analyze local and/or national laws and policies concerning CEFM, FGM/C, non-consensual surgical interventions on intersex children, forced sterilization, **age of consent**, gender equality, sexual orientation, gender identity, abortion, rape, sexual abuse, sex trafficking; and people's access to sexual and reproductive health services and reproductive rights (knowledge);

As mentioned, no specific supporting academic evidence is explicitly referenced by WHO to justify their assertions of childhood sexuality. The reader is simply expected to accept the premise under the authority of these international organisations and their 'experts'. The introduction of this philosophical principle in Document 1 marks the imposition of a significant cultural shift by WHO, requiring that sexualised perspectives of the child and their relationships from birth form the basis of children's education and are comprehensively embedded across school curricula in all European societies.

UNESCO similarly follows these philosophical tenets, asserting '[s]exuality is present throughout life, manifesting in different ways and interacting with physical, emotional and cognitive maturation. Education is a major tool for promoting sexual well-being and preparing children and young people for healthy and responsible relationships at the different stages of their lives.' (Document 2, p17)

The associated sex positive approach, which demands social and political activism to undermine child safeguarding and change perceptions of children in society, claims that the stigma attached to sex for and among children is inhibitive to children's sexual development, thereby seeking to dissolve healthy social boundaries between adults and children and promote educational and social environments and interactions ideal for child sex abuses. It also shifts the burden of child protection from adults to children as early as possible, as part of their developing autonomy. It is incomprehensible that WHO and UNESCO would adopt such a dangerous philosophy and form of activism as the foundation of its global sexuality education standards.

The insidious nature of these beliefs is furthered given the recommendations to embed sexuality education across the full range of subjects and school cultures, indicating that global CSE promotes universal indoctrination rather than unbiased, scientifically evidenced

and essential factual and pluralistic education. This is manifest in the Welsh government's new compulsory RSE curriculum, which mandates a "whole school approach". This ensures no child can escape the influence of its sexualising curriculum, and its foundational philosophies and concepts, in any area of their education; and parental opt out and safeguarding is an impossibility.

WHO and UNESCO intend not only to sexualise the child but sexualise their entire existence and education with a view to holistically influencing the development of their personality and behaviours towards a wholly positive and consenting approach to sexual activity at all ages, which they frame as 'sexual growth'. This pro-paedophile approach to children's education has been adopted across Europe and is now compulsory for many children in the United Kingdom from the age of just 36 months.

Age and Developmentally Appropriate?

With the principles of the holistic approach in mind, WHO requires that progression should be based on development, rather than age. This means that when a child demonstrates sufficient skills and knowledge in any given area of sexuality education, they are ready to progress:

'The term "age-appropriate" is important in this context. It is, in fact, more correct to use the term "development-appropriate", because not all children develop at the same pace. Nevertheless, the term age-appropriate is used here as a proxy for age and development appropriate. The term refers to the gradual development of what is of interest, what is relevant, and what level of detail is needed at a certain age or developmental phase...The answer that is not appropriate is "you're too young for that!".' (Document 1, p13)

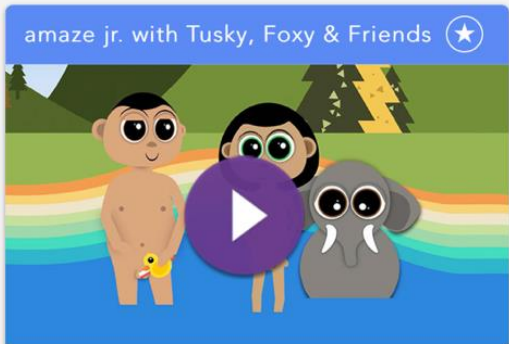
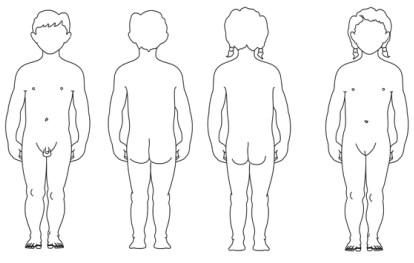
UNESCO similarly adopt this approach: 'Over the past few decades, new approaches have been developed that show that learning always builds upon knowledge that a student already possesses, and that learners construct their own knowledge on the basis of interaction with the environment and the inputs provided.' (Document 2, p19). No acknowledgement of child protection or safeguarding in relation to sex education is mentioned, and no limits to children's knowledge of or engagement in sexual activity is considered for their protection.

On page 33 of Document 1, the expectation that WHO provides minimum standards to be achieved by given ages is further clarified with the assertion that the matrix 'has been designed to give an overview about the topics which should be introduced to specific age groups.' This includes introducing children to 'early childhood masturbation' between the ages of 0-4 (see example 8).

WHO explain, '[t]he age groups are 0-4, 4-6, 6-9, 9-12, 12-15, and 15 and up and have been chosen in accordance with WHO age groups and as they mirror development stages. It is without any doubt that, depending on individual development, children could fit better in a different age group than their calendar age would indicate, so the limits of the age group should be used in a flexible way.' Despite their use of the word 'limit', WHO imply there is no restriction to the acquisition of sexual knowledge, skills and competencies for any child at any age, if it has been determined they may 'fit better' into a different age group. While some children may be categorised in lower age groups, other children may be moved into an older age group despite their calendar age, and therefore exposed to sexual content and concepts, including issues of consent that are beyond their capacity. There is no clarity on what WHO means by 'individual development' in this respect. Notwithstanding the concern

that the content specified for each age group is dangerously inappropriate as it is, the blurring of age and development enhances the risk of grooming and is a serious child safeguarding concern.

Example 12: The Amaze⁵⁹ Website contains a number of YouTube videos advertised as age appropriate sexuality education for both children and parents, and is promoted by UNESCO.⁶⁰ The example below (left) is the thumbnail for their video marketed to teach children about their bodies. It provides close up cartoon visualisations of children's sexual anatomy. It would not be unreasonable to conclude that 'age appropriate' in this context simply means that quasi-pornographic material is brightly coloured, animated and narrated in a way that would appeal to pre-school children. This website appears to be American but is currently promoted in the U.K., for example by the RSHP Project Scotland, and for use with children and young people with autism and learning disabilities by North East London NHS Foundation Trust (NELFT).⁶¹ The Amaze website's ideologically extremist approach to children, sex and gender appears consistent with the WHO and UNESCO standards, and contains endorsements from a number of high profile organisations.

	<div data-bbox="842 831 1369 1093"> <p>Vulva</p>  </div> <p>Example 13: The image above is taken from Scotland's RSHP's <u>Level One</u> slide pack entitled 'My body: Names of parts of my body'. Students aged 6-8 are expected to label these drawings of naked children with the named body part. The Level Two pack intended for use in the classroom with children aged 9-12 contains multiple photographs of full-frontal adult nudity.⁶²</p>
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UNESCO identifies that there are: 'four age groups (5-8 years; 9-12 years; 12-15 years and 15-18+ years) intended for learners at primary and secondary school levels. The learning objectives are logically staged, with concepts for younger students typically including more basic information, less advanced cognitive tasks, and less complex activities. There is a deliberate overlap between the second and third age groups (ages 9-12 and ages 12-15) in order to accommodate the broad age range of learners who might be in the same class...All information discussed with learners in the above mentioned age groups should be in line with their cognitive abilities and inclusive of children and young people with intellectual/learning disabilities.' (Document 2, p34)

Arain et al (2013) identify adolescence as the period between the ages of 10 and 24, and during this period 'adolescents are risk-taking and novelty-seeking individuals and they are more likely to weigh positive experiences more heavily and negative experiences less so than adults.' It is well established that human beings do not achieve full brain development until their mid twenties, and prior to this their capacity for decision making is therefore limited. Furthermore 'physical, mental, economical, and psychological stress; drug abuse (caffeine, nicotine, and alcohol); and sex hormones including estrogen, progesterone, and

testosterone can influence the development and maturation of the adolescent brain.¹⁶³ It is therefore deeply concerning that UNESCO and WHO require that children are exposed to sexual concepts and activities at extremely young ages, are expected to develop the capacity to consent to sexual activity, and are required to begin evaluation of whether their biological sex and their gender identity correlate, with a view to making life changing decisions about ‘body modification’ from the age of just five years old. Such modifications include the administration of puberty blocking medication that is known to interrupt healthy brain development.

Example 14: UNESCO’s definition of gender identity and associated standards state that from the age of 5 years old, children should be evaluating whether their biological sex matches their “gender”. Given UNESCO explicitly identifies that gender identity is a social construct associated with body modification on the basis of gender, this requirement is a clear call to enforce regressive social stereotyping and incite body dissociation and dysphoria in children from the age of five, likely to lead to lifelong medicalisation, serious psychological harm and irreversible physical damage. Meanwhile, WHO requires that children develop an awareness of their ‘gender identity’ from birth.

Gender identity: a person’s deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned to them at birth. This includes the personal sense of the body which may involve, if freely chosen, modification of bodily appearance or function (by medical, surgical or other means).

Document 2, p112

3.1 The Social Construction of Gender

Learning objectives (5-8 years)

Key idea: It is important to understand the difference between biological sex and gender

Learners will be able to:

- ▶ define gender and biological sex and describe how they are different (knowledge);
- ▶ reflect on how they feel about their biological sex and gender (skill).

Document 2, p50

0-4

- gain an awareness of gender identity
- talk about (un)pleasurable feelings in one’s own body
- express own needs, wishes and boundaries, for example in the context of “playing doctor”

Document 1, p38

Despite the standards’ deliberate conflation of the significantly different terms “age” and “development”, age is deemed largely irrelevant with the exception of *minimum* standards which must be achieved, as outlined in their matrices. There is therefore no ceiling or limit upon what children could or should learn at *any* age with regards sex, gender and sexuality, despite children’s propensity for risk taking behaviours and their known inability to make informed decisions and provide consent compared to adults. This raises serious safeguarding and child protection concerns, and creates an extremely significant risk of institutional child sex abuse, including encouraging “gender non-conforming” children to consider irreversible body modification.

In an unrelated subject area, such as maths, it would not be unreasonable to progress a child if they showed acumen beyond their years. However, in the context of sex and sexuality education, a child showing exceptional knowledge, skills and experience should be recognised as a potential victim of child sexual abuse and exploitation, and intervention to protect the child from harm is required. This protective approach would be entirely consistent

with established safeguarding and child protection practices but is the antithesis of current approaches to sexuality education, which consider the mixing of children and sex, and regressive messaging about gender, as wholly 'positive' and progressive.

The WHO and UNESCO standards completely invert safeguarding first approaches, arguing that failure to progress a child through sexuality education is an infringement of their educational and associated sexual rights. The standards, principles and approach of the World Health Organisation and UNESCO therefore present a very serious safeguarding risk. This risk is exacerbated by the potential for wide ranging interpretation and application of the standards, for example when they are translated across multiple languages and cultures.

The UNESCO standards makes observations about power in sexual relationships, indicating that they recognise there is an imbalance for children, although their approach is arguably Foucauldian, identifying that: '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. This is particularly appropriate for older learners.' (Document 2, p17). However, children's vulnerability is not reflected in the content of the matrices, and they are expected to develop an understanding of complex relationship dynamics at extremely young ages. While UNESCO note that '[i]t is important to provide a better balance between adolescent's vulnerability and sexual agency when discussing how to safely navigate the use of ICTs' (Document 2, p24), it is unclear what 'better balance' means.

Sex Positivism and the Sexual Rights of the child

The WHO standards (Document 1) connect the rights of the child with sex positivity. This is opposed to a neutral approach to teaching, which would be expected in any other subject area which enables child safeguarding, avoids partisanship and promotes plurality. In Document 2, a distinction is made between the 'sexual rights' of a child and the 'reproductive rights' (Document 2, p122). Where one might assume that this exclusively refers to or prioritises a child's right not to be abused, and their right to access appropriate healthcare, including in the event of sexual abuse, they would be mistaken; the child's 'right' to sexual pleasure takes precedence.

In a factsheet produced by UNESCO entitled 'The Human Rights of Children and their Sexual and Reproductive Health' it is stated that '[i]nternational law states that children - including adolescents - enjoy the same human rights as adults.'⁶⁴ This is asserted in the context of the United Nations Convention on the Rights of the Child. There is, of course, no argument or objection to children having human rights. However the interpretation and application of sexual rights for children is a concern.

WHO and UNESCO ground adult sexual rights in CEDAW, the UN Convention on the Elimination of all forms of Discrimination Against Women.⁶⁵ They express that 'rights critical to the realization of sexual health' include:

- the rights to equality and non-discrimination
- the right to be free from torture or to cruel, inhumane or degrading treatment or punishment
- the right to privacy
- the rights to the highest attainable standard of health (including sexual health) and social security

- the right to marry and to found a family and enter into marriage with the free and full consent of the intending spouses, and to equality in and at the dissolution of marriage
- the right to decide the number and spacing of one's children
- the rights to information, as well as education
- the rights to freedom of opinion and expression, and
- the right to an effective remedy for violations of fundamental rights.

It is notable that there is no mention of the right to sexual pleasure, in contrast to the guidance given about children. WHO and UNESCO's approach to children's sexual rights diverges from adults' sexual rights in that they establish that children have a right to sexual 'pleasure', which is brought to the fore, listed ahead of sexual health and framed as essential to a child's well-being.

WHO's consideration of children's 'sexual rights' is connected to the concept of 'intimate citizenship', described as a 'sociological concept describing the realization of civil rights in civil society' (Document 1, pp19). This proposes a sex positive approach, with unlimited rights to sexual knowledge and activity, which precedes the right to prevention of ill health, and therefore prevention of abuse. The only exception is that consent should be required, reframing 'morality' as solely an issue of consent. The standards therefore require children are taught how to consent to any 'pleasurable' activities as early as possible, with instruction beginning at birth. This includes use of 'appropriate sexual language' from the earliest stages of a child's language development, however 'appropriate sexual language' is left undefined.

Many parents or carers may consider that there is no sexual language appropriate for a 0-6 year old, and consent to any sexual activity is far beyond a child's capacity. This raises serious concerns that children's 'sexual rights' as presented by WHO and UNESCO, are therefore morally questionable, and the information children may subsequently be exposed to is beyond their ability, psychologically, physically and legally, creating a significant risk of sexual abuse.

In another document on the UNESCO website, produced by the International Planned Parenthood Federation (which influenced the creation of both documents 1 and 2), entitled Exclaim! Young People's Guide to 'Sexual Rights: An IPPF Declaration', it states, 'young people are sexual beings. They have sexual needs, desires, fantasies and dreams. It is important for all young people around the world to be able to explore, experience and express their sexualities.'⁶⁶ This IPPF document is also directly referenced on page 47 of Document 1. Sexual rights for adults are not presented in the same way as children's, and it is clear that UNESCO hold a double standard. Where adults' rights not to be abused and exploited are prioritised, children's rights to sexual experiences and knowledge appear to be prioritised instead.

The WHO and UNESCO guidelines appear to have shifted focus away from children having a right not to be groomed and abused, and significantly towards the child having a right to sexual information and experiences as if they were adults, albeit with acknowledgement of respect and consent. This is a major concern, as it puts children in an exceptionally vulnerable position, whereby theirs and others' suggested rights to sexual pleasure may be exploited by those with intent to abuse, and peer on peer abuse may be considered acceptable where consent is expressed, even though this is beyond the capacity of the child. The carelessness displayed by UNESCO in the presentation of these rights, and the difference between their assertion of adults' and children's rights is profound.

Example 15: The example on the left is taken from the WHO standards (Document 1, pp40) which requires children from the ages of 4-6 are taught about 'appropriate sexual language'. The example on the right is consistent with this guidance, and is taken from page 8 of the new compulsory Welsh RSE Curriculum Code (2022), which requires children use 'accurate terminology' for 'all body parts' from the age of 3 years old.⁶⁷ Given the code is for 'sexuality education', it is widely concluded that this means human sexual anatomy. It is not explained how this information could or should be conveyed to young children in schools. Scotland's RSHP programme has similar requirements, as exemplified in Example 13, and its resources for children from the age of 6 include drawings of naked children and photographs of naked adults. In this respect, it is notable that UK pornography laws prohibit all sexual images of under 18s, including pseudo-photographs, and it would be similarly inappropriate to expose young children to images or pseudo-photographs of adult genitalia. The risk of children being exposed to illegal quasi-pornographic imagery for "educational purposes" in their early years is therefore extremely high. No evidence could be found to support the claim that equipping children with sexual language from their early years protects them from exploitation or facilitates disclosures of sexual abuse. Furthermore, no consideration is given to the risk of exposing children to pornographic content if they attempt to search such terminology online.

<div> <div>4-6</div> <div>Sexuality</div> </div> <div> <div>Information</div> <div>Give information about</div> <ul style="list-style-type: none"> ■ enjoyment and pleasure when touching one's own body; early childhood masturbation ■ discovery of one's own body and genitals • the meaning and expression of sexuality (for example, expressing feelings of love) • appropriate sexual language • sexual feelings (closeness, enjoyment, excitement) as a part of all human feelings (these should be positive feelings; they should not include coercion or harm) </div>	<div>Phase 1</div> <hr/> <div>Practitioners should consider learning in each phase:</div> <hr/> <div>From age 3</div> <hr/> <div>The learning supports:</div> <hr/> <div>The use of accurate terminology for all body parts.</div> <div>An awareness of the human life cycle and that reproduction is a part of life.</div>
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Gender ideology

UNESCO establish a clear distinction between biological sex and gender, and explicitly prioritise gender over biological sex. This is extremely concerning for two reasons. First it undermines any chance of equality between the sexes, sidelining equality of the sexes in favour of 'gender equality'. Second, it incites children to body dissociation.

The UNESCO matrix requires that children, from the age of 5 years old, should understand and be able to define how gender and biological sex are different, and significantly, should evaluate whether they feel their sex and gender correlate. This is a precursor to 'modification of bodily appearance or function (by medical, surgical or other means)' to align a child's body to the conceptual construct of 'gender identity'. (Document 2, p112)

UNESCO therefore requires that children are reduced to superficial performances of sexist stereotypes, and if it is determined that these performances do not correlate with their biological sex, then medicalisation and surgical intervention may be necessary. This is a total abandonment of a safeguarding first approach, and a deliberate attempt to induce psychological distress, body dissociation and dysphoria in very young children that may lead to lifelong medicalisation.

A keyword search of Document 2 revealed 411 references to 'gender', including 44 references to 'gender identity'. Conversely, there were only 5 references to the phrase 'biological sex'. While the WHO document offers some acknowledgement of equality between the sexes (e.g. Document 1, p19), the most up to date and more frequently referenced UNESCO standards document strongly emphasises that the curriculum must promote 'gender equality' instead, with 69 keyword matches versus none for any phrases related to the equality of the sexes (Document 2).

Given UNESCO makes a very clear distinction between sex and gender, it is clear 'gender equality' is intended to replace equality of the sexes. This is an extremely concerning development, with very serious implications for women and girls especially.

UNESCO are aggressively promoting the social construct of gender identity over and above the physical reality of biological sex and propose the medicalisation of children as a necessary response. Both the UNESCO and WHO standards are fundamentally and dangerously ideological, first in the adoption of sexualised perspectives of the child, and second in the imposition of gender ideology.

UNESCO provides no information or guidance about the serious consequences of medicalised gender identities, which may include infertility, sterilisation, loss of adult sexual function, impaired cognitive development and osteoporosis, alongside a range of other avoidable long term health implications that may occur as a result of treatment with experimental puberty blockers and subsequent medicalisation with cross sex hormones and surgery.⁶⁸ They only mention this as an issue relevant to 'intersex children and young people' (Document 2, p25). Furthermore, UNESCO offers no acknowledgement of the many thousands of detransitioners now coming forward worldwide, having suffered irreversible harm as a result of the 'affirmative' social, medical and surgical interventions they endured in the name of 'gender identity'.ⁱⁱⁱ

Instead, UNESCO frequently mentions the importance of 'gender' based comprehensive sexuality education, for example they claim '[g]ender-focused programmes are substantially more effective than 'gender-blind' programmes at achieving health outcomes such as reducing rates of unintended pregnancy or STIs. This is as a result of the inclusion of transformative content and teaching methods that support students to question social and cultural norms around gender and to develop gender equitable attitudes.' (Document 2, pp29). Given UNESCO adopt the postmodern corruption of the word 'gender', it is more likely that programmes focused on biological sex are more effective, and UNESCO are deliberately manipulating language and research to force a highly contentious and dangerous political ideology into children's classrooms.

ⁱⁱⁱ It has recently been alleged that a flawed 2006 study was funded by Ferring pharmaceuticals, which markets Triptorelin as a puberty blocker. This questionable study has been often cited to justify the administration of puberty blockers to gender dysphoric children and young people ("the Dutch Protocol"), as part of an "affirmative model of care"

Example 16: The UNESCO standards repeatedly assert the importance of ‘gender equality’ but does not appear to define it, despite reference to the glossary, which also fails to define ‘gender equality’. However the following definitions associated with ‘gender’ are included (Document 2, pp112-113), and are entirely consistent with Queer Theory approaches, such as those of Judith Butler, whose theories are built upon the unethical research of John Money.⁶⁹ There is a contradiction, however. UNESCO’s definition of discrimination includes sex instead of gender, and yet the standards repeatedly assert the importance of ‘gender equality’ as opposed to the equality of the sexes. Furthermore, UNESCO appear to have determined that violence never occurs based on sex, but on the basis of ‘gender’. Any UK curricula or resources that similarly promote ‘gender equality’ in place of sex equality, is unlikely to be compliant with the Equality Act 2010, in which sex is a protected characteristic.

<p>Discrimination: any unfair treatment or arbitrary distinction based on a person's race, sex, religion, nationality, ethnic origin, sexual orientation, disability, age, language, social origin or other status.</p> <p>Gender: Refers to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, as well as the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes.</p>	<p>Gender expression: how a person expresses their own gender to the world, for example, through their name, clothes, how they walk, speak, communicate, societal roles and their general behaviour.</p> <p>Gender identity: a person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned to them at birth. This includes the personal sense of the body which may involve, if freely chosen, modification of bodily appearance or function (by medical, surgical or other means).</p>
<p>Gender-based violence: violence against someone based on gender discrimination, gender role expectations and/or gender stereotypes; or based on the differential power status linked to gender that results in, or is likely to result in, physical, sexual or psychological harm or suffering.</p>	<p>Sex: Biological and physiological characteristics (genetic, endocrine, and anatomical) used to categorize people as members of either the male or female population (see also the definition of intersex).</p>

Despite the centralisation of gender identity in the UNESCO standards and the claim that it is an ‘evidence informed approach’, there is very little evidence listed in relation to it, including UNESCO’s own propaganda. Furthermore, it is notable that the concept of gender and associated gender identity, as distinct from biological sex, is the legacy of the work of John Money, who is highly respected by the Kinsey Institute.⁷⁰ Like Kinsey, his academic theories were reliant upon research that involved committing child sex abuses. This included a notorious and brutal experiment upon twin boys in an attempt to validate his theories of ‘gender identity’. Following a botched circumcision in infancy, under Money’s academic authority, one of these boys was subjected to experimental body modification surgery and raised to believe he was female. It was later disclosed that these boys suffered additional sexual abuses at the hands of Money as part of his experiment. Both boys committed suicide in adulthood.⁷¹ This extremely unethical and unreliable experiment is still often cited as evidence for the existence of ‘gender identity’.

Given the global UNESCO standards require children to ‘reflect on how they feel about their biological sex and gender’ (Document 2, p50) from the age of 5, the standards can be considered a continuation of Money’s harmful, experimental research. This is further indication that the philosophies, theories, concepts and principles adopted and imposed by WHO and UNESCO are unethical, unreliable and likely to create significant harm, particularly given their aggressive popularisation in exploitative capitalist economies.

WHO and UNESCO Contributors

The list of working group contributors to the WHO standards in Document 1 includes 18 European representatives, with two from the UK, one of which is from the UK's Sex Education Forum:

Standards for Sexuality Education in Europe was jointly developed by The Federal Centre for Health Education (BZgA), the WHO Regional Office for Europe and an international working group comprising representatives from the following organisations (in alphabetical order):

Austrian Institute for Family Studies: Olaf Kapella

Contraception and Sexual Health Service, Nottinghamshire Community Health (UK): Simone Reuter

Department of Women's and Children's health, University of Uppsala (Sweden): Margareta Larsson

European Society for Contraception: Olga Loeber

Evert Ketting, Consultant (The Netherlands)

Federal Centre for Health Education, BZgA (Germany): Christine Winkelmann, Stefanie Amann, Angelika Heßling, Monika Hünert, Helene Reemann

International Centre for Reproductive Health at the University of Ghent (Belgium): Peter Decat, Kristien Michiels

International Planned Parenthood Federation, IPPF: Doortje Braeken, Ada Dortch

Lucerne University of Applied Sciences and Arts (Switzerland): Daniel Kunz

Norwegian Directorate of Health: Ulla Ollendorff

Rutgers Nisso Group (The Netherlands): Ineke van der Vlugt

Sex Education Forum, National Children's Bureau (UK): Anna Martinez

Sexual Health Clinic Väestöliitto, The Family Federation of Finland: Dan Apter, Raisa Cacciatore

Swiss Foundation for Sexual and Reproductive Health, PLANES: Marina Costa

SENSOA (Belgium): Erika Frans

UNESCO: Ekua Yankah

WHO Regional Office for Europe: Gunta Lazdane


World Population Foundation: Sanderijn van der Doef

The Sex Education Forum was formed by the National Children's Bureau and it was under their umbrella they advised WHO in the creation of their 2010 sexuality education standards.⁷² The Sex Education Forum (SEF) became an independent charity in 2021.⁷³ Alice Hoyle, who co-authored 'Great Relationships and Sex Education: 200+ Activities for Working with Young People' is a longstanding advisor and former trustee for SEF. Within her book, she proposes a number of activities that introduce children to extreme sexual behaviours, promote pain during sex as desirable, alongside endorsing a range of other harmful sexual practices. This resource is inappropriate for use with children and young people at any age.


While Hoyle was not the named SEF/NCB representative to WHO at the time (Anna Martinez), they were connected through SEF, and concerns arise over the foundational philosophies of the Sex Education Forum and the appropriateness of the historical advice given to WHO.

Example 17: 'Great Relationships and Sex Education: 200+ Activities for Working with Young People', is a resource used in schools across the U.K. and was co-authored by former Sex Education Forum founding Trustee and long-standing advisor, Alice Hoyle. On page 215, an activity is presented, based upon Gayle Rubin's concept of the Charmed Circle.⁷⁴ It requires children to question what sexual activities may be considered good and bad. Gayle Rubin's paper 'Thinking Sex' proposes that it is an 'erotic injustice' that some activities, including sexual relationships with children, are prohibited. Rubin argues that activism is required to overcome this (now known as sex positivism), to ensure a radical reimagining of sex in society. These ideas, which advocate for illegal and abusive sexual behaviours, now inspire children's educational resources, as well as sexuality education standards and frameworks worldwide. In the U.K. the legal age of consent is 16. This activity is intended for 14 year olds.⁷⁵


The charmed circle




This activity uses anthropologist Gayle Rubin's 1984 concept of the charmed circle to think critically about sexual values and social change.



30 minutes



Paper or electronic image of Gayle Rubin's 1984 'charmed circle' which is available online or found within Rubin, G, (2012) 'Thinking sex: notes for a radical theory of politics of sexuality' in *Deviations*, pp. 137–181. Duke University Press. Copyright, 2012, Gayle Rubin. Paper and pens.



14+

Show participants an image of the charmed circle. Explain that this model was created by anthropologist and activist Gayle Rubin in the 1980s to show the ways in which different sexual behaviours are given value in society. In the inner 'charmed' circle Rubin put all the sexual behaviours and acts that society deems to be 'good' and 'natural'. In the outer circle she put all the sexual behaviours that are deemed 'bad' or 'unnatural'. This is not a model of Rubin's view about sexuality but her view of the hierarchical system of sexual values in 1980s western culture. Rubin was critical of this hierarchy and argued for greater acceptance and celebration of sexual diversity and variation.

Hoyle's co-author of this resource, Esther McGeeney, also played a key role in the development of Wales's new RSE curriculum, creating the 2017 document 'Informing the future of the sex and relationships education curriculum in Wales' with RSE Expert Panel Chair, Emma (EJ) Renold. This RSE curriculum's sex positive approach is also academically grounded in the work of Gayle Rubin, identifiable in the first instance via reference to McGeeney's 'Good Sex Project'. This approach advocates for extreme and illegal sexual activity, with consent as the only caveat. Curriculum recommendations consequently require that children are instructed in how to consent to sexual activity. This is entirely consistent with WHO and UNESCO's standards and approach.

The Sex Education Forum also lists a number of current partners, including The Proud Trust, Stonewall, School of Sexuality Education and Brook. A number of these have been subject to significant public criticism as a result of their extreme policies and graphic resources.

Brook and Stonewall were members of the Welsh RSE Expert Panel appointed by the Education Minister for Wales to direct the creation of Wales's new compulsory Relationships and Sexuality Education curriculum, which saw the Welsh government taken to court by concerned parents in November 2022, with allegations that the curriculum will sexualise children, and is biased in favour of extreme ideologies and values towards sex, sexuality and gender that undermine child safeguarding.

Stonewall has also been subject to significant scrutiny and over its Diversity Champions scheme, which has incited policy changes in organisations across the U.K. based upon gender ideology, which are alleged to undermine the rights and recognition of women and girls.

The Proud Trust made National news in the U.K. following the introduction of its Dice Game resource. This is a sex game, reimagined for the classroom, and encourages children as young as 13 to imagine and describe extreme and illegal sexual acts. This resource was created using funds from the UK's Tampon Tax, which was intended to fund projects that would help women and girls.

As mentioned, there is currently no regulatory body monitoring or vetting the legality, approach or suitability of sexuality education resources at all, either nationally or internationally, and there is little interest in addressing the issue among politicians and educational governing bodies. In recent years, there has been a surge of sex and sexuality education resources promoted to schools by unregulated individuals and organisations, many of which claim their materials adhere to UNESCO guidelines, for example CRUSH and AGENDA which were developed with taxpayer funding, and signpost teachers and children to others like BISH U.K.⁷⁶ Some of these resources also questionably claim to be 'co-produced', thereby shifting the liability for the introduction of extreme sexual themes like BDSM onto children and young people. Such resources, which are invariably embedded with sex positive, pro-pornography, transhumanist and even posthumanist themes, raise serious concerns about the quality and appropriateness of materials currently entering the classroom.

The contributors to the UNESCO standards are not clearly listed with the exception of those mentioned in the acknowledgements. The updates to the guidance were carried out by the Director of Inclusion, Peace and Sustainable Development Soo-Hyang Choi. Contributions from Paul Montgomery and Wendy Knerr of the University of Oxford are also noted in relation to the evidence review. It is unclear whether those involved in the development of the updated UNESCO standards are sufficiently qualified or experienced in sexual health, child safeguarding or associated fields of educational specialism.

Academic Evidence

The scope and resources of this review were insufficient for a deep dive into the academic justification for the WHO and UNESCO guidelines, but a cursory look quickly revealed close associations to the Kinsey Institute, for example through J Bancroft et al's 2003 work 'Sexual development in childhood' (Document 1, p54). Bancroft was Executive Director of the Kinsey Institute from 1995-2004. He also experimented with the use of 'electric aversion therapy' as a form of 'treatment' for same sex attracted people. This is more commonly known as electroshock gay conversion therapy.⁷⁷

The Kinsey Institute and their research to date is the legacy of Alfred Kinsey.⁷⁸ It advertises itself as a 'trusted source for scientific knowledge and research on critical issues in sexuality, gender, and reproduction' for 75 years. Alfred Kinsey's "research" notoriously involved committing child sex abuses upon babies and young children to observe their response to sexual stimulation.⁷⁹ Despite this "research" being completely unethical, unreliable, illegal and unrepeatable, it is relied upon heavily by many in the field of sexuality education to justify the existence of "childhood sexuality." It was also referenced by the Paedophile Information Exchange as evidence for their beliefs in childhood sexuality. There is a strong argument that this entire field of research and associated discourse is therefore scientifically inadmissible, certainly abusive, fundamentally immoral, paedophilic in philosophy and

principle, and completely unacceptable in civilised society. Nevertheless it forms the foundation of UNESCO and WHO's current comprehensive and holistic sexuality education standards.

In 2014, the United Nations awarded the Kinsey Institute Special Consultative Status, approved by ECOSOC, the UN Department of Economic and Social Affairs.⁸⁰ A video on the Kinsey Institute YouTube channel reveals this was granted by the United Nations with no further questions asked.⁸¹ The ECOSOC website appears to indicate the Kinsey Institute's consultative status may still be active.

Furthermore, UNESCO admits that the evidence base used to justify the rollout of what is an extreme approach to sex education for children is weak, explaining, among other issues, that there is a lack of longitudinal evidence for the validity and efficacy of their approach. This indicates that their framework is experimental: 'There is need to generate longitudinal evidence on the long-term effectiveness of CSE on sexual and reproductive health outcomes.' (Document 2, p31). It is alarming that given this lack of a robust evidence base, and that the evidence used raises serious ethical questions, that UNESCO and WHO opted not to exercise caution and reservations in their approach.

It is also notable that the International Planned Parenthood Federation (IPPF) has been heavily involved in the creation of both the WHO and UNESCO standards, and explicitly call for a 'sex positive' approach in which sexual knowledge and experiences are deemed imperative to the exercise of children's sexual rights and the development of children's sexuality:

'Narrow definitions of what pleasure is can make young people feel that they should experience pleasure in a certain way. For example, equating pleasure with the achievement of orgasm or climax is an oversimplified notion that privileges certain forms of pleasure over others. This type of approach can lead to self-doubt and disempowerment among adolescents and young people if their experiences of sexual satisfaction diverge from a perceived norm. For this reason, all conversations around pleasure must emphasise the diversity forms of pleasure can take...Sex-positive CSE can play a crucial role in acknowledging a greater diversity of sexual practices, and in challenging heteronormativity' (pp5-8)⁸²

IPPF are powerful and highly influential advocates and lobbyists for the sex positive philosophies that underpin current global approaches to children and young people's sexuality education, and override safeguarding first approaches.

The Future of Sexuality Education

The idea of "childhood sexuality" has been taken to the heart of children's education, often under the facile observations that "times are changing" and "this is the way the world is going". Articles on current approaches to children, sex and sexuality education have been published on the website *The Conversation*, which claims to be an 'independent source of news analysis and informed comment written by academic experts'. Some of these articles claim that childhood innocence is a fantasied state. Meanwhile others argue that the technological world is racing ahead, carrying children with it, and inevitably exposing them to pornography, the prevention of which would constitute unacceptable censorship.⁸³

The dangers of pornography have been researched extensively and are widely understood. In his 2009 article, Michael Flood cites various articles to present a compelling argument for

the serious harms of pornography to children, with effects that include the ‘acceptance and adoption of non-mainstream sexual practices’, ‘liberalised sexual attitudes and earlier sexual involvement’, ‘inappropriately sexualised behaviours’ and ‘male sexual aggression against women’.

And yet, despite all the evidence Flood presents, and the range of possible conclusions that could be made of it, he incomprehensibly concludes that *more* pornography is therefore required, stating that ‘children and youth are sexual beings and should be provided with age appropriate and compelling materials on sex and sexuality... We must minimise exposure to sexist and violent sexual media and improve the kinds of sexual material available to young people without sacrificing sexual speech in general.’⁸⁴ Articles such as this, in which the conclusion and the evidence are wildly disparate, are common in the field of sexuality studies and associated Queer Theory. Flood’s article is nearly 14 years old, and approaches such as his have been embedded in sex education throughout the subsequent years. Nevertheless the impact of pornography and the proliferation of misogynistic attitudes among children and young people has only worsened.

This issue is present in current news trends, following the arrest of Andrew Tate on charges rape and human trafficking for the purposes of pornography, and revelations about his promotion of misogynistic attitudes to young males. His influence has resulted in British Schools attempting to tackle the issue in the classroom and via special assemblies. As articulated in The Independent: “The concern is that these bite-size chunks of content could also act as a gateway drug, into his longer more damaging content.”⁸⁵ That similar concerns are rejected in relation to the exposure of children to ideological and sexual content presented in the context of sexuality education is unreasonable.

Keen et al (2019) explain in their paper ‘Exposing children to pornography: How competing constructions of childhood shape state regulation of online pornographic material’, how disparate visions of the child influence public policy, focusing on the U.K. and Australia. On one hand they identify the ‘moral entrepreneurs’, defenders of children’s innocence. On the other hand they identify ‘corporate players’, including an ‘adult industry spokesperson.’ Keen et al identified that:

‘...corporate players asserted that children and adolescents were largely self-governing and resilient when it came to pornographic media. They constructed children as sexual beings who were naturally curious about sex. Notably, they also obfuscated the issue of age.’⁸⁶

The evidence suggests that current approaches to sexuality education, which abandon protective approaches and malign morally informed public policy, while viewing children as ‘sexual beings’, are sympathetic to exploitative, corporate interests and are dominating discourse. It is undeniable that children and young people are struggling under the weight of online pressures, exposure to pornographic content and misogynistic influences. Meanwhile society and its policy makers are now being led by sexualised perceptions of children that do not seek to safeguard them, but create opportunities to diversify the range of pornographic products available, and encourage the exposure of children and young people to sexual content refined for and marketed to them.

It is extremely worrying that sexuality education experts collectively agree that the problem of children’s exposure to sexual content must be indulged, rather than finding a solution that protects children. Indeed UNESCO’s 2020 Switched On: Sexuality Education in the Digital Space conference in Turkey included seminars on “Erotic and explicit content as an entry point for delivering sexuality education”, “AI-powered Chatbots for sexuality education - what have we learned?” and “The impact of censorship on creating and accessing digital sexuality information and education.”⁸⁷

There was also a seminar entitled “Digital sexuality education taking a sex positive approach”. To the uninitiated, ‘sex positive’ may seem to be about ensuring young people’s sexual relationships are healthy and safe, but the reality is very different. As discussed, sex positivity is an established form of socio-political activism, which absolves itself of all moral considerations notwithstanding consent, and advocates for sexual relationships with children.

It is not unreasonable to conclude that WHO and UNESCO’s approach to sex education has been extensively corrupted by perverse and pro-paedophile beliefs about “childhood sexuality”, which have passed into accepted international discourse under the guise of “children’s rights”. It is also not unreasonable to expect that the next step in their fight for these “rights” will be demands to abolish the legal age of consent, reframing this essential child protection feature as a human rights violation. This would remove all legal culpability and social barriers for adults to engage in underage sex and create new frontiers in child sexual exploitation.

Common knowledge of childhood innocence is grounded in a simple observation - that children are born unknowing. Without this truth, accepted by both postmodernists and their predecessors, formal education would not be deemed necessary at all. The notion of childhood innocence as a harmful, institutionalised adult imposition, retained only by nostalgia for past times is an exceptionally dangerous premise upon which to build sexuality education programmes. It also pays no respect to children and seeks only to exploit their unknowing. This is otherwise known as grooming. It is devoid of any moral consideration and is entirely sympathetic to radical sex positivist activism - the questionable belief that sexual abuse is only abuse because society decides it is, and that the definition of abuse should be changed.

There must remain a powerful responsibility upon adults to ensure children’s education is ethical and safe. The notion that children should be exposed to adult knowledge and experiences, and with disregard for dangerous consequences, is a regression to perspectives that endorse the exploitation of children by corporate players.

The idea that children can be taught to consent to sex, and find sexual ‘pleasure’ in abuse, is an abhorrent proposition, and yet that idea is fundamental to both the sex positive WHO standards for holistic sexuality education and the UNESCO framework for comprehensive sexuality education.

To accept the sexualisation of children as simply the way of things is to abandon humanity and morality, and to open children up to sexual abuse and exploitation in all its forms. To abuse the concept of children’s human rights to justify this is simply evidence of moral abandonment and disregard for the child. Sexuality educators frequently mock such concerns as “moral panics” and in doing so they deliberately derail essential conversations necessary to safeguard children from sexual abuse and exploitation. The future of the world’s children, and their education and safety in schools and society, now depends upon how humankind responds to this clear and present moral crisis.

A Paedophilic Policy?

The principles and concepts upon which the WHO and UNESCO standards are based, are, for all intents and purposes, paedophilic. In the 1970s, an organisation called the Paedophile Information Exchange (PIE) similarly campaigned for “childhood sexuality”, also arguing it to

be a matter of children's rights.⁸⁸ Their intent was to lower or abolish the age of consent. Their campaign eventually ended with raids, arrests, prosecution and imprisonment, following the seizure of evidence of child sex abuse by police.

The arguments of the Paedophile Information Exchange and those of WHO and UNESCO are strikingly similar, including the call for 'comprehensive' sex education and reliance on research and theories popularised by the Kinsey Institute. UNESCO adopts a derisive attitude to the age of consent, meanwhile WHO barely mentions it at all. Appendix 1 provides a non-exhaustive list of examples of conceptual connections between the Paedophile Information Exchange Manifesto and the WHO and UNESCO standards for sexuality education.⁸⁹ Unsurprisingly, WHO have had to address concerns about paedophilia in their defence of their initiative for sexuality education, for example:

'Sexuality education and an open attitude towards sexuality do not make it easier for paedophiles to abuse children. The opposite is the case: when children learn about equality and respect in relationships, they are in a better position to recognize abusive persons and situations.'⁹⁰

However, as is the case in all such assertions, the issue of Educator Abuse appears to be completely ignored, despite evidence indicating the vast majority of child sexual abuse is committed by adults, often known to the child. The opportunity for offenders to exploit sexuality education to access and groom children is neglectfully overlooked, along with the issue that the conceptual approaches that currently underpin sexuality education are wholly consistent with paedophilic perspectives.

It is notable that in the 1970s, PIE exploited the advancement of gay rights to push their paedophilic agenda. The current widespread and uncritical adoption of the nebulous and 'inclusive' term 'LGBTQ+' has revived such parasitic behaviour, driven not least by Queer Theory's anarchistic academic ideologies. None of the organisations, resources or curricula considered as part of this review recognised any sexual orientation based upon biological sex beyond derisive references to 'heteronormativity'; they only promote so-called 'fully inclusive' gender-based LGBTQ+/Queer Theory driven ideological interpretations of sexuality.

There is a questionable push by some academics and lobbyists to accept paedophilia as a legitimate sexual identity, with recognition as 'sexual minority persons'⁹¹ rebranded under the name 'minor attracted persons' (MAPs).⁹² In Queer Theory, arguments exist that this could be included under the mantle of the '+' in 'LGBTQ+', which refers to an unlimited range of sexual and gendered identities and lifestyles, as implied by Walker & Panfil (2017):

'The prevailing assumption is that minor-attracted persons (MAPs) are mentally ill and predatory. However, there exists evidence that minor attraction is a sexual orientation, and the parallels between the treatment of MAPs and LGBT populations are striking.'⁹³

In curricula where specific focus is mandated upon 'LGBTQ+ lives', for example the Welsh RSE curriculum, there is therefore a risk that lifestyles which include extreme, illegal and abusive sexual behaviours and paraphilias, such as sadomasochism, zoophilia and paedophilia, may be presented to children as a healthy form of self-expression, especially given the sexuality education industry is entirely unregulated. This is an issue that policy makers have heretofore refused to acknowledge let alone address, which is even more concerning given there are also no prescribed limits to the sexual content, lifestyles and behaviours which may be promoted to children at any age in the 'sex positive' UNESCO and WHO standards, and subservient curricula.

Historical injustices, such as Section 28 of the United Kingdom's Local Government Act 1988, which prohibited promotion of homosexuality in schools, may be the motivation for avoiding any limits to sexuality education at all, but the total lack of consideration of how harmful sexual behaviours and paraphilias may be presented to children in the context of 'sex positive' curricula creates a significant risk of exploitation by sexuality education providers, who have been provided unlimited opportunity, and may argue they now have been mandated by law, to expose children to extreme sexual content and ideology. There is significant and mounting evidence that dangerous, explicit and ideological content is already in classrooms across the United Kingdom as result of mandated RSE, and the wholly accepting 'sex positive' approach of sexuality education, which may contravene the Sexual Offences Act 2003.⁹⁴

There are many lesbian, gay and bisexual people, and other minorities, who understandably object to being associated with other sexual or gendered identities and behaviours, including under the umbrella of 'LGBTQ+', or similar, and reject current societal expectations that all manner of sexual minorities must be represented by a single, global, ideologically consistent monolith, regardless of individual belief, needs or orientation. These conscientious objectors have been subjected to abuse because of their assertions of independence. Those that reject Queer Theory, and/or any element of its associated cultural and sexual practices, including compelled speech, should surely be permitted to assert their concerns and distance themselves from any forced connections to 'Minor Attracted Persons', or any other sexual or gendered identities and behaviours, especially those they recognise as harmful.

For the purposes of this review, the idea that sexuality education standards may be part of any kind of "global paedophile conspiracy" is irrelevant. However, it is undeniable that the WHO and UNESCO standards adopt approaches, concepts and principles that are wholly sympathetic to paedophile perspectives and agendas. A full exploration of the reasons for WHO and UNESCO's decision to pursue this approach is outside the scope of this review. However, accountability is required. Either the creators of these standards for sexuality education and their substantial collaborators and backers are recklessly and dangerously incompetent as a collective and have failed to recognise the significant historical and paedophilic precedent of their approach, thereby overlooking the risks of child sex abuse and exploitation, or they are intentionally progressing an established, well evidenced and decades old paedophile agenda. Either way, it is extremely difficult to reconcile that the standards imposed by WHO and UNESCO are based upon a responsible approach of any kind.

The evidence is clear that child sex abuse and exploitation are pandemic, and the failure of the standards to acknowledge the risk of Educator Abuse in curriculum development and delivery, or include any regulation of third parties, or make any safeguarding considerations to ensure that children are protected from inappropriate sexual content and ideologies, should be cause for urgent, actionable concern.

Conclusion

This review is a conceptual analysis of the core documents behind the global initiative for comprehensive sexuality education by WHO and UNESCO, and considers their influence upon policy, curricula, and resources across the U.K. It was discovered that these documents are highly influential and present a very clear and present danger to children across the world that requires extremely urgent intervention. This threat comes in the form of sexuality education, often described as “positive”, “comprehensive” and “holistic”, and which seeks to sexualise the child in both theory and in practice, reframing child safeguarding and parental engagement in children’s education as a threat to children’s human rights, well-being, and development.

This review found that the entire field of sexuality education is unregulated with no requirement for accredited qualifications. It also found that this field has been thoroughly corrupted by approaches that are based in abusive and unethical research and extremist ideologies about children and their “right” to engage in sexual activities. These questionable approaches are currently informing policy makers at international levels, curriculum and resource producers at national levels and educators at local levels, and harmful and sexualising resources inspired by these approaches have already reached the youngest children in their classrooms and other educational institutions in the United Kingdom.

It was found that formal legal and safeguarding protocols that would ordinarily prevent or respond to the exposure of children to sexual material and abuse are evaporating. These are being replaced with the questionable belief that exposing young children to ‘sex positive’ graphic sexual content, created by unvetted sexuality education resource providers, is essential to further children’s so-called “sexual rights”.

The review found very clear evidence of widespread child sexual abuse in schools, including extremely high levels of peer-on-peer abuse for which a societal response is urgently required. However, at no point did this review find any compelling argument or credible evidence that children’s well-being, safety, and health is dependent upon adult educators encouraging children’s ‘sexual growth’, layering sexual knowledge, or consolidating ‘positive’ and consenting attitudes to sexual activity from their earliest years. On the contrary it was found that the WHO and UNESCO standards’ conceptual and ideological approach undermines and misuses any ethical and legitimate case for good quality, age appropriate and timely sex education for young people to force ‘sex positive’ attitudes into society. This theme was present in every sexuality education resource and underpinned every sexuality education curriculum viewed as part of this review, regardless of any superficial title, branding or promotion.

While there may be some elements of the WHO and UNESCO standards and associated matrices that could be considered appropriate, there is much that cannot. The evidential and ideological basis of these standards is one that should cause parents, carers, policy makers, teachers, and other educators, significant and urgent actionable concern. This review was unable to consider all issues; therefore, further research is required to fully evaluate the themes in the standards, for example sex positive approaches to pornography and consideration for children with learning disabilities.

The philosophies, concepts and themes behind the WHO and UNESCO standards undermine child safeguarding and child protection, create a significant risk of grooming, and are being used to justify the imposition of dangerous cultural attitudes towards all children from birth right through to adulthood. It is undeniable that the intent of these approaches is to motivate the sexualisation of children across the world from birth, beginning with corruption

of the very concept of the child, and to force society to accept sexualised perspectives of children.

It was further found that the field of sexuality education is likely to be a “safe space” for child sex abusers, consistent with the academic ideological basis of “sex positivity”. This extends from the uncritical curation of paedophilic ideas around children and sex in higher education institutions, which are now influencing public policy and approaches to children in the classroom.

The term “age appropriate” has been deliberately conflated with “developmentally appropriate”, and in the context of curriculum development, this means there is no limit to the sexual content and concepts to which children may be exposed at any age. In the context of sexual education resources, this may simply mean that pornographic material is illustrated or animated in a style that would appeal to very young children.

The questionable pretence that “sexuality education” from birth will somehow protect children from child sexual abuse and exploitation is heavily cited, despite a lack of longitudinal evidence and a heretofore unrecognised and significant risk that poorly regulated, and potentially financially lucrative “sexuality education” presents a likelihood of being a form of sexual grooming and exploitation, inciting children to engage in sexual activity from birth. It was found that ‘sex positivity’ is a form of academically led socio-political activism, which seeks to reframe safeguarding barriers such as the age of consent as an “injustice”, and advocates for children’s engagement in illegal and abusive sexual activity with their peers, parents and other adults. It was further found that this particular form of activism is central to the academic field of Queer Theory, which has become highly influential under the pretence of “inclusivity”.

There is no material or meaningful difference between the WHO’s holistic standards and UNESCO’s comprehensive sexuality education guidelines. These global “comprehensive sexuality education” frameworks and standards are a concerted effort to put the world’s most paedophilic academic philosophies into practical application in society across the world. The words “holistic” and “comprehensive” carry significant meaning in the context of sexuality education curricula. Given their intentional conflation by WHO, they indicate that a curriculum adheres to the philosophical position that children are ‘sexual’ from birth, and their abstinence or avoidance of engagement in sexual activity and sexuality education is an impossibility, necessary to enable their ‘sexual growth’. The words ‘positive’, ‘holistic’ and ‘comprehensive’ must be recognised as ideologically loaded in the context of sexuality education, and considered with great caution, given they have been co-opted by harmful approaches to children with regards to sexual activities. It is worth noting that the word ‘holistic’ appears no less than three times in the legally mandated Welsh RSE Code and Guidance, and the word ‘positive’ is heavily used.

Given the philosophy, content and intentions of Comprehensive Sexuality Education, there is no irony in the fact that it shares the same initials as Child Sexual Exploitation (CSE), and it is extremely unlikely that the creators of this UNESCO and WHO initiative were unaware of this connection when they named it. Despite its claims to the contrary, CSE is undoubtedly a pro-paedophile initiative. The writers of this review therefore suggest a non-exhaustive list of urgent recommendations.

Recommendations

- Children's rights not to be abused, and the prevention of ill-health, must be asserted as priority, without exception.
- The United Kingdom and its devolved nations must urgently reconsider their use of UNESCO/WHO standards of sexuality education and associated commitments to the UN's Education 2030 agenda, and reject the imposed ideology that children are 'sexual' from the womb/birth along with all associated educational requirements, given they are inconsistent and incompatible with British culture, society, morality and best child safeguarding practices and protocols.
- There must be a thorough U.K. wide independent public inquiry into sex and sexuality education, with detailed and unbiased interrogation of resources and those organisations and individuals that have positioned themselves as "experts".
- Local authorities and schools should be instructed not to utilise or promote the WHO and UNESCO standards in the development of curricula and the sourcing of sex education resources and organisations, and approach the issue of 'sex positivity' with great caution.
- Action must be taken to ensure the field of sex and sexuality education is not a "safe space" for potential sex offenders. This must include implementing strong regulation, legal oversight and improvements to the DBS checking system.
- All current mandated and voluntary sex and sexuality education curricula across the United Kingdom must be redesigned with a safeguarding first approach, especially given current 'positive' rather than neutral approaches and values are grounded in activist ideologies that undermine safeguarding, child protection, morality and plurality in education policy and practice.
- The field of sexuality education, and in particular individuals and organisations seeking access to schools to deliver associated programmes of education, and all such resources for use with children, must become subject to rigorous regulation and oversight to ensure plurality and the highest standards of child safeguarding and child protection.
- The issue of child sex abuse and exploitation (CSA/CSE) prevention presented to children in conflation with exclusively positive approaches to sexual activity, as mandated by current trends in sexuality education curricula, must be carefully reconsidered.
- The issues of grooming and associated desensitisation must be recognised in the development of sex and sexuality education curricula and resources.
- The issue of gender ideology as a dangerous cultural imposition upon children and families, which may lead to unnecessary irreversible body modification, must be addressed.
- Limits upon children's exposure to sexual content must be established and grounded in an ethically evidenced understanding of children's psychological, physical and legal capacity to ensure their health and well-being.
- The emergence of cultures of secrecy between educators and children must cease. Local education authorities and devolved governments seeking to introduce such practices with regards to sex and sexuality must be challenged. This includes reconsideration of the removal of parental opt out, and parental exclusion from curriculum and resource oversight in this exceptionally sensitive subject. Parents must not be prevented from exercising their rights and responsibilities to protect and safeguard their children from sexual content, or co-operating in the delivery of relevant, responsible and age appropriate education.
- The burden of child protection must be firmly refocused on adults. While children must be supported to develop protective behaviours within their physical and psychological capabilities, this must not displace the responsibility upon adults to protect children from abuse and exploitation.

- The framing of all child sex abuse as exclusively 'violent' must be carefully re-evaluated to ensure consistent messaging, including acknowledgment of non-contact child sex abuse.
- The fields of sex education and child sexual safeguarding and protection must not be conflated and instead be recognised as separate fields of specialism. It is recommended that specialist training and qualifications are mandated for individuals and organisations to deliver sex or sexuality education. Robust criminological perspectives of child sex abuse and exploitation should be part of this specialist training.
- Sex and sexuality education policy and content must be brought into line with child protection and safeguarding practices.
- UK-wide guidelines are essential to equip school leaders and teachers with a solid and consistent foundation for recognising, understanding, evaluating and vetting sex and sexuality education approaches and associated providers.
- A UK-wide programme of teacher training is essential to equip teachers with a solid and consistent understanding of child safeguarding and child protection.
- Significant improvements in peer review processes for academic research is urgently required, with a need for robust cross-disciplinary assessment and safeguards to prevent dangerous ideologies from influencing public policy.
- Transparency and communication in child safeguarding must be improved, and anyone raising safeguarding concerns with regard to sexuality education must not be maligned or dismissed as 'misinformed' before their concerns and associated evidence are properly investigated.
- All curricula purporting to be 'gender equitable' or supportive of 'gender equality' must be thoroughly reviewed to ensure they are not deliberately or inadvertently undermining the recognition and equality of the sexes, and the rights of women and girls (biologically female human beings).

Postface

The writers of this review unanimously agreed that it was traumatic to research and write, and they were only dealing with conceptual analysis. Their hearts therefore go out to every victim of child sex abuse and exploitation across the world, both past and present.

There was an initial naivety in approach, with a general expectation that trusted international organisations like the World Health Organisation and UNESCO, given their resources, influence and authority, would take a careful, reasoned, safeguarding led approach, which would respect children; and that their standards would be entirely justifiable. However, this was not the case. The writers of this review were instead alarmed to discover there is a profound disconnect between child safeguarding and current globally accepted approaches to sexuality education, creating wide ranging opportunities for institutional child abuse, sexual grooming and exploitation, all promoted under the mantle of 'life and love'.

The only validated "cultural" connections that could be found were between current sexuality education standards and highly sexualised and paedophilic perspectives of children. Any other cultural approach, and especially safeguarding first approaches, were regarded with derision by WHO and UNESCO. The writers of this review were unprepared for the attitudes towards children that they would encounter, including the standards' exceptionally disturbing sexualised and gendered conceptualisation of children and the deeply unethical and abusive research upon which that has been built.

The realisation that the application of the WHO and UNESCO standards will create desensitising and traumatic effects in children from their early years is profoundly concerning. It is likely that many adults working in the field of sexuality education and policy development have become so desensitised to sexual themes themselves, that they are unable, or unwilling, to recognise the extremity of their approach, and the incredible danger presented by the standards they have implemented. That they have been so widely and unquestioningly accepted by policy makers and curriculum developers, including the governments of the United Kingdom, indicates a gross dereliction of duty towards the nation's children.

It was not difficult to recognise that the evidence for the standards is exceptionally weak, and their conceptual basis is unjustifiable and morally questionable. Despite the best efforts of those organisations that have adopted sexualised perspectives of children, including WHO, UNESCO, various contemporary sexuality educators, PIE, and contemporary sex education resource providers, the writers' moral conviction that children deserve to have their innocence and unknowing recognised and treated with the utmost respect by their educators and wider society, only strengthened. The motives of those choosing a career in the "research" and education of children in the so-called topic of "childhood sexuality" must be thoroughly interrogated.

The writers have no objection to legal, loving, pleasurable and consensual sexual relationships between adults, and recognise that adolescence forms the transition to adulthood in which good quality pluralistic and timely sex education has its place. However, children deserve to enjoy their childhood free of sexual imposition. They deserve to be protected from sexual content, themes, lifestyles, perspectives and experiences, not forcibly exposed to them in school as a captive audience at extremely young ages.

At no point did the writers of this review find any compelling or ethical argument that children are sexually motivated beings from birth. The writers did however find considerable evidence of a total dereliction of safeguarding and intergenerational boundaries, and an abject failure

on the part of the producers of sexuality education policies and resources to view children and their behaviour from anything other than their own adult and perversely sexual perspective.

The children of the United Kingdom and the world deserve better. They deserve the freedom to learn, play, explore and grow in safety, without the imposition of adult sexualised interpretations. They deserve to be protected from a morally misinformed and highly sexualised society, not indoctrinated into it at ever younger ages. They deserve to be protected from abuse, exploitation, sexism and sexualisation first and foremost, not taught how to embrace it and navigate it with complicity and consent.

Anyone that agrees children still deserve their childhood innocence must use their voice now to urgently and loudly speak out and oppose the dangerous culture of child sexualisation in society, proliferated by the 'sex positive' agenda of WHO and UNESCO, before its imposing and sexualising influence further harms children and corrupts society.

Further information, support and advice on CSA and CSE:

Stop It Now! Helping prevent child sexual abuse <https://www.stopitnow.org.uk>

Supportline <https://www.supportline.org.uk/problems/child-abuse-survivors/>

Victim Support <https://www.victimsupport.org.uk/crime-info/types-crime/childhood-abuse/>

Appendix 1

A Table of Comparison: Key Concepts & Themes

There are striking similarities between the policy recommendations, concepts, themes and arguments proposed by WHO/UNESCO (2009-present) and the Paedophile Information Exchange (1974-1984), which are subsequently recognisable in the design of new, mandatory sexuality education curricula and resources in the UK. This Appendix provides a non-exhaustive table of quotes from the UNESCO and WHO standards alongside quotes from the Paedophile Information Exchange (PIE) Manifesto, its leaders and members. Unless specified otherwise, PIE quotes are from their manifesto. The table is ordered chronologically with the most recent standards to the right, and PIE manifesto quotes to the left.

The Paedophile Information Exchange (PIE) campaigned for the recognition of childhood sexuality and the abolition of age of consent laws for children from the age of 4, with a view to legalising 'pleasurable' and 'consensual' sexual abuse between children and adults. Their organisation had approximately 300 members and operated openly in the UK between 1974 and 1984. According to the Independent Inquiry: Child Sexual Abuse, PIE was 'accepted as a legitimate voice of an oppressed sexual minority by respected and well-established civil society organisations...It achieved some traction and influence in civil libertarian and gay rights groups generally in that period'. The group was eventually disbanded, some PIE members were prosecuted for child sexual abuse, and in 2014 an independent inquiry was established, which investigated the extent of PIE's connections to and influence upon Westminster.

The table below also includes quotes from a document created by Cardiff University academics in preparation for the Welsh government's 2022 Relationships and Sexuality Education Curriculum, which is now mandatory for all children from the age of three. This document and its lead author were highly influential in the creation of the current curriculum and associated CRUSH and AGENDA resources, which utilise UNESCO's 2009 and 2018 sexuality education standards and draws heavily on contemporary Queer Theory and Posthumanist approaches to sexuality education.

The table below indicates a clear progression of paedophilic policy and ideology from the 1970s into current global approaches to sexuality education, and illustrates the now widespread misuse of arguments around child abuse and children's health to justify exposing children to sexual content and experiences, which are now manifest in sexuality education policy, curricula and resources currently being delivered to children across the United Kingdom.

Common themes between PIE, UNESCO and WHO include:

- Claims about the existence of childhood sexuality and sexual behaviours from birth
- Children do not deserve to be considered innocent
- Children's behaviours and play are sexually motivated
- Children have the capacity and the right to consent to sexual activity from early childhood, especially as a result of 'comprehensive' sex/sexuality education
- Promotion of pleasurable sexual experiences for infants and children
- Sex positivity and sex positive values
- The implication that non-violent, consensual sexual relationships with children are not abusive

- Children will willingly engage in sexual relationships from birth without encouragement or coercion
- Comprehensive sex/sexuality education from birth is essential to enable children's sexual growth
- The age of consent is a harmful and constraining restriction for children, and bad for their health and well-being
- Claims that failing to explore sexual behaviours with children causes them shame and guilt and violates a child's sexual rights

It is arguable that this conceptual approach dangerously undermines any legitimate case for educating young people in puberty and sexual health.

Items in italics are notes, providing relevant context or indicating a conspicuous absence of information in the standards.

Table of Comparison: Key Concepts & Themes

<u>Common Themes</u>	<u>Paedophile Information Exchange Manifesto</u> Keith Hose, 1975	<u>Standards for Sexuality Education in Europe</u> WHO Regional Office for Europe and BZgA, 2010	<u>Informing the future of the sex and relationships education curriculum in Wales</u> Renold & McGeeney, 2017	<u>International technical guidance on sexuality education</u> UNESCO, 2018
Existence of childhood sexuality and sexual behaviours from birth	<p>'We regard the concept of an "age of consent", where persons below a certain age are held to be incapable of given consent to sexual activity, to be based on a quite false - even dishonest - view of human psychology. There is now a wealth of evidence of the sexuality of children.'</p> <p>'In pre-adolescent and early adolescent boys, erection and orgasm are easily induced...'</p> <p>'Kinsey shows in his research that the early pre-pubertal orgasmic experience is similar to the post-pubertal experience.'</p>	<p>'All people are born as sexual beings, and have to develop their sexual potential in one way or another' (p21)</p> <p>'Psychology, especially developmental psychology, has shown that children are born as sexual beings' (p22)</p> <p>'Children have sexual feelings even in early infancy. Between the second and third year of their lives, they discover the physical differences between men and women. ...Children learn about their environment by experiment, and sexuality is no different from other areas in this respect. Extensive observational</p>	<p><i>On past sexuality education approaches:</i></p> <p>'As several critics have noted however the conceptual framework that underpins the guidance is contradictory, with protectionist concerns about childhood sexuality and a morally informed public health agenda limiting the potential of the guidance to realise the broader aims of SRE' (p11)</p>	<p>"Children recognize and are aware of these [sexual] 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." (p84)</p>

		research has identified common sexual behaviour in children , ensuring that this kind of behaviour is regarded as normal. ' (p23)		
Children do not deserve to be considered innocent	<p>"This study seems to indicate that these children undoubtedly do not deserve completely the cloak of innocence with which they have been endowed by moralists, social reformers and legislators." (citation of Lauretta Bender)</p> <p>'Thus, it is not remarkable that frequently we considered the possibility that the child might have been the actual seducer rather than the one innocently seduced' (citation of Bender and Blau)</p> <p>'We recognise that deeply held beliefs in the sexual 'innocence' of children are not easily shaken by evidence to the contrary.'</p>	<p>'The answer that is not appropriate is "you're too young for that!".' (p13)</p> <p>Age 4-6, 'Give information about: enjoyment and pleasure when touching one's own body, early childhood masturbation; discovery of one's own body and genitals; the meaning and expression of sexuality (for example expressing feelings of love); appropriate sexual language; sexual feelings (closeness, enjoyment excitement) as a part of all human feelings'; secret loves, first love (infatuations and "crushes", unrequited love)' (p40)</p>	<p>'Frequently children and young people are viewed as 'innocent' or 'pre-sexual' beings, sparking unproven concerns within schools about the potential for SRE to 'corrupt childhood innocence' or 'prematurely sexualise' young people (Blaise 2005; Kehily and Montgomery 2013; Robinson 2013; Taylor 2010; Faulkner 2010; Renold 2003; 2013; Epstein, Kehily and Renold 2010; Bhana 2016). (p37)</p> <p>'In some instances school leaders can obstruct high quality SRE, often due to perceived concerns about parental reactions or 'outdated notions of childhood innocence' (p106)</p>	<p>In <i>Common Concerns about CSE</i>: 'CSE deprives children of their 'innocence': Evidence illustrates that children and young people benefit from receiving appropriate information that is scientifically accurate, non-judgemental and age and developmentally appropriate in a carefully planned process from the beginning of formal schooling...'</p> <p>Age 5-8 on Sexual Anatomy: 'Learners will be able to identify the critical parts of the internal and external genitals and describe their basic function; practise asking and responding to questions about body parts.'</p> <p><i>Normalises conversations associated with sexual grooming</i></p>

<p>Children's behaviours and play are sexually motivated</p>	<p>'The weight of evidence is overwhelmingly in support of the contention that children experience sexual feelings and have and enjoy sexual relationships with other children and adults, of both a homosexual and heterosexual nature.'</p> <p>'Some children actually seek out sexual contact with older people, and millions of others engage in sexual activity with their peers as a perfectly ordinary part of their lives.'</p>	<p>'Babies focus entirely on their senses: touching, listening, looking, tasting and smelling. Through their senses, babies can experience a cosy, safe feeling.' (p24)</p> <p>'Toddlers start deliberately touching their genitals because it makes them feel good.' (p24)</p> <p>'During this time children may start to discover their own bodies (early childhood masturbation, self-stimulation) and they may also try to examine the bodies of their friends (playing doctor)' (p23)</p>	<p>'Children's learning and experience of sexuality and relationships (as defined above) begins as soon as they enter the social world.' (p37)</p> <p>'...expressing sexuality through sexual behaviours and relationships with others is a natural, healthy part of growing up. For example, for children aged between 0-5, behaviours such as holding or playing with own genitals, curiosity about other children's genitals, interest in body parts and what they do and curiosity about sex' (p37)</p>	<p>'Acknowledge that all people are sexual beings throughout the life cycle' (pp65)</p> <p>Age 5-8 Sexuality and the Sexual Life Cycle: 'Learners will be able to understand that physical enjoyment and excitement are natural human feelings, and this can involve physical closeness to other people' (p70)</p>
<p>Children have the capacity and the right to consent to sexual activity from early childhood, especially as a result of 'comprehensive' sex/sexuality education</p>	<p>'paedophiles do not exploit children...paedophiles do not use a child's sexuality...it's an entirely reciprocal relationship...a child is able to recognise a pleasurable experience...a pleasing emotion...he is able to express consent, and recognise this is something he wishes to continue'</p>	<p><i>On "Intimate Citizenship":</i></p> <p>'One important precondition for this is that participants should develop a common understanding of the concept of "consent"</p> <p>'This will enable children and young people – the adults of tomorrow – to meet the challenges of autonomy and consent in</p>	<p>'Consent education also teaches children about non-verbal cues. Through role play we examine how a person's body language and facial expressions show they do or do not want to be touched.' (p46)</p> <p><i>Reference to Consent education for early years, Deanna Carson, Australia</i></p>	<p>'Sexual health requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion, discrimination and violence. For sexual health to be attained and maintained, the sexual rights of all persons must</p>

	<p>'There should be a general freedom, upheld by the law, for individuals to engage in such sexual activities as they may freely choose'</p>	<p>negotiations with partners' (p19)</p> <p><i>Only two references could be found to refusal of consent</i></p>	<p><i>This implies children have the capacity to consent to sex.</i></p>	<p>be respected, protected and fulfilled.' (p113)</p> <p><i>This implies children have a 'sexual right' to sexual pleasure. 37 keyword matches were found to 'consent' including just 7 references to refusal of consent, and 2 references to the age of consent.</i></p> <p><i>Where UNESCO refer to refusal of consent, this is framed around unpleasurable sexual activities, implying children are able to consent to sexual 'pleasure'</i></p>
<p>Promotion of pleasurable sexual experiences for infants and children.</p> <p>Sex positivity and sex positive values</p>	<p>'We believe that children of any age are capable of considering a sexual act pleasurable or not pleasurable, the extent to which this information, and therefore the consent, can be communicated to the other person varies.'</p>	<p><i>WHO Standards for sexuality education are for children from birth</i></p> <p>'the primary focus is on sexuality as a positive human potential and a source of satisfaction and pleasure' (p20)</p> <p>Age 0-4: 'enjoyment and pleasure when touching one's own body, early childhood masturbation' (pp38, 40 and 42)</p>	<p><i>Welsh RSE is for children from the age of 3</i></p> <p><i>On past sexuality education approaches:</i></p> <p>'Neither did it successfully advance a 'sex positive approach' to human sexuality that acknowledges the right to sexual desire, pleasure, and intimacy' (p11)</p>	<p><i>UNESCO standards are for children from the age of 5.</i></p> <p>'Sexual health requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences' (p113)</p>

		<i>Masturbation is a repeated theme for all ages throughout the standards</i>		
<p>The implication that non-violent, consensual sexual relationships with children are not abusive</p> <p>Children will willingly engage in sexual relationships from birth without encouragement or grooming</p>	<p>'The argument for abolishing the ages of consent is supported by the vast amount of evidence now accumulated showing that pre-pubertal children have sexual feelings and desires and willingly take part in sexual activity, with no demonstrable harm.'</p> <p><i>PIE imply non-violent sexual relationships with underage children are not abusive, subject to consent</i></p>	<p><i>No references to grooming</i></p> <p>Age 4-6: 'There are some people who are not good; they pretend to be kind but might be violent' (pp41)</p> <p><i>This is the closest reference to grooming that could be found, but still reframes all sexual abuse as exclusively forceful and violent, consistent with Foucauldian interpretations, which may lead to inconsistent messaging</i></p>	<p>'...it is essential to start consent education from a young age if we are to tackle a 'culture of coercion' and combat the high levels of sexual violence and assault experienced by young people and adult...if we wait until children are 10 or older to teach them about consent it is too late.' (pp46) (Citation of Carson)</p> <p><i>Implies sexual violence can be avoided if children simply consent. 83 keyword matches associated with violence; 3 for coercion. There is one reference to 'grooming', however this refers to styling body hair</i></p>	<p><i>Child sexual abuse and exploitation is universally referred to as 'violence'.</i></p> <p><i>UNESCO imply non-violent sexual relationships with underage children are not abusive, subject to consent</i></p> <p><i>There are 11 keyword matches for coercion, which is defined in terms of violence: 'The action or practice of persuading someone to do something by using force or threats' (p112)</i></p> <p><i>No references could be found for grooming.</i></p>
<p>Comprehensive sex/sexuality education from birth is essential to enable children's sexual growth</p>	<p><i>In 1983, BBC <u>Newsnight</u> interviewed members of PIE who said:</i></p> <p>'It is an obligation on society to see that children are given a far more comprehensive sexual</p>	<p>'In this document it was deliberately decided to call for an approach in which sexuality education starts from birth.' (p13)</p> <p>'It is important to stress that young people need both</p>	<p>'Summary of Recommendations</p> <p>Sex and Relationships Education (SRE) should incorporate a name change from Sex and Relationships Education to Sexuality and</p>	<p>'The Guidance is intended to: Provide a clear understanding of CSE and clarify the desired positive outcomes of CSE; promote an understanding of the need for [Comprehensive Sexuality Education] CSE</p>

	<p>education from a far earlier age.'</p> <p>From the PIE manifesto:</p> <p>'...important functions of PIE are to provide a forum for the public debate of paedophilia and the sexuality of children; and to seek to alleviate through public education and law reform the very real suffering of many adults and children'.</p>	<p>informal and formal sexuality education' (p10)</p> <p>'A broad definition [of sexuality] is used, that includes not only physical, emotional and interaction aspects of sexuality and sexual contacts, but also a variety of other aspects, like friendship or feelings or safety, security and attraction.' (p13)</p> <p>'Programmes which include the Type 2 elements, and also put them in a wider perspective of sexual growth and development...are referred to in this document as "holistic sexuality education"' (p15)</p>	<p>Relationships Education. This new definition will draw upon the World Health Organisation's (WHO) definition of 'sexuality', with an emphasis on rights, health, equality and equity.'</p> <p>'To make the Sexuality and Relationships Education (SRE) a statutory part of the new curriculum for all schools' (age 3-16) p118</p>	<p>programmes...share evidence and research-based guidance to assist policy-makers, educators and curriculum developers' (p13)</p>
<p>The age of consent is a harmful constraint or restriction for children, and bad for their health and well-being.</p>	<p>'To many it will seem odd, even eccentric, to suggest that laws which have ostensibly designed to protect children and society generally from psychological or physical harm should actually result in needless harm and suffering of several kinds.'</p> <p>'Children in certain age groups should be able to have consensual sex with</p>	<p><i>Two brief references to age of consent laws exist within the standards on pages 45 and 47 for children from the age of 9, indicating this is of minimal relevance to the WHO Standards.</i></p> <p>'This draft definition emphasizes not only the need for a positive approach, the essential aspect of pleasure, and the notion that sexual</p>	<p><i>No references could be found to the age of consent.</i></p>	<p><i>37 keyword matches to 'consent' with only 2 references to the age of consent. UNESCO do refer to refusal of consent but this is framed around unpleasurable activities, implying children are able to consent to sexual 'pleasure'</i></p> <p>'Adolescent girls that are pregnant may be more</p>

	<p>each other without fear of prohibition’</p> <p><i>PIE Chairman, Tom O’Carroll wrote in The Leveller Magazine, 1980: ‘The National Council for One Parent Families report, [called for] the abolition of the age of consent, [arguing] ‘from the point of view of the father’s rights over children’. This report, entitled <i>Pregnant at School</i>, was prepared by a working party with nine women members in a total membership of fourteen, and its focus of attention throughout was on practical ways of reducing the problem of schoolgirl pregnancies: it concluded that the abolition of the age of consent would help, not hinder, this objective, partly because under-age girls would be less deterred than at present from obtaining contraceptive advice.’</i></p>	<p>health encompasses not just physical, but also emotional, mental and social aspects. It also alerts the user to potentially negative elements, and for the first time it mentions the existence of “sexual rights” – two issues which were almost absent in the 1972 definition.’ (p18)</p>		<p>likely than older women to delay seeking maternal health care because they do not have enough knowledge about pregnancy and its complications; or because they are constrained in making decisions about their access to and use of medical services (e.g. by in-laws, or through restrictive laws and policies related to age of consent to sexual intercourse and access to services) (WHO, 2008).’ (p22)</p> <p><i>UNESCO does not discuss the possibility of improving protective laws to ensure their application does not present any obstacle to healthcare, instead creating the impression they are universally oppressive of children’s rights, which is consistent with PIE’s use of this argument.</i></p>
<p>Claims that failing to explore sexual behaviours with children causes them shame and</p>	<p>‘The reluctance to acknowledge children’s sexuality is greatly reinforced by feelings of</p>	<p>‘Children of primary-school age become more introverted and prudish...moral</p>	<p>‘It’s very easy to transmit the wrong message, guilt and insecurity to a group of</p>	<p>‘Silencing or omitting these topics can contribute to stigma, shame or ignorance’ (p18)</p>

<p>guilt and violates a child's sexual rights</p>	<p>sexual guilt all too common in our society...and therefore something from which children should be protected.'</p> <p>'The true 'innocence' of a child might be in its initial equable approach to sex; but this is very soon lost as the child learns feelings of guilt and shame from its elders'</p>	<p>development fosters a growing sense of shame about their sexuality' (p23)</p>	<p>people simply by the attitude of the worker, even with the best of intentions' <i>Citation of FPA and Public Health Wales 2012, p19)</i></p> <p>'Too often, children and young people learn about sexuality and relationships through highly normative gendered, racialized, heterosexist, classed and abelist scripts of risk, shame and blame.' (p54)</p>	<p><i>The focus on overcoming shame as a justification for mixing children and sex is consistent with PIE approaches.</i></p>
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References

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