



## DISCOURSE ON GENDER AND SEXUALITY

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### Abstrak

Studi ini berkaitan dengan diskors pada gender dan jenis kelamin di Indonesia. Studi ini mencoba menemukan (2) bagaimana makna dari diskors pada pendidikan seks direalisasikan (2) apa akibat dari ideology terhadap pendidikan seks di Indonesia. Metode penelitian adalah discourse analysis dalam perspektif systemic functional linguistic yang menghighlight makna experiential dan tekstual serta mengungkap ideology dari pendidikan seks dan gender di Indonesia. Temuan studi menganjurkan untuk mencapai tujuan yang ditentukan penulis harus merujuk pada pendekatan SFL. Teks#1 menggambarkan “coping” dengan bahaya dari pendidikan seks di sekolah, teks#2 menganggap ideology dari ‘non-coping’ membenarkan intervensi untuk menghindari efek negative siswa. Teks #3 dimana menghormati perbedaan adalah esensi dalam menuju pornografi. Sementara itu, ideology yang digambarkan dengan ‘ostrich’ tidak berhubungan dengan seksualitas. Sebagai ganti, pendidikan seks digunakan untuk menyampaikan isu.

### Abstract

*This with s study deals with discourse on gender and sexuality in Indonesia. The objectives of the study is figure out (1) how the experiential meanings of the discourse on sex education realized; (2) what is the impact of ideology on the field of discourse on sex education? The method of research is making use of discourse analysis in the perspective of systemic functional linguistics, particularly highlighting the strand of interpersonal, experiential and textual meanings of the text and revealing the ideology of the discourse on gender and sex education in Indonesia. The findings of this study suggest that in achieving the objectives above the writer refers to Systemic Functional Linguistics approach. Text #1 encodes an ideology of “coping” with the danger by teaching sex education at schools. On the contrary, Text #2 sees an ideology of non-coping, justifying professional intervention to avoid negative actions that students may undertake if not controlled. The ideology encoded in Text #3 is that respecting differences is the essence in addressing pornography. Meanwhile, the ideology encoded in Text #4 is that an “ostrich” attitude does not make sense when it comes to sexuality. Instead, sexual education might be a good place to start in addressing the issue.*

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## INTRODUCTION

Sex education is a broad term used to describe education about human sexual anatomy, sexual reproduction, sexual intercourse, reproductive health, emotional relations, reproductive rights and responsibilities, abstinence, contraception, and other aspects of human sexual behavior. Common avenues for sex education are parents or caregivers, school programs, and public health campaigns. Sex education may also be described as “sexuality education”, which means that it encompasses education about all aspects of sexuality, including information about family planning, reproduction (fertilization, conception and development of the embryo and fetus, through to childbirth), plus information about all aspects of one’s sexuality including: body image, sexual orientation, sexual pleasure, values, decision making, communication, dating, relationships, sexually transmitted infections (STIs) and how to avoid them, and birth control methods. Sex education may be taught informally, such as when someone receives information from a conversation with a parent, friend, religious leader, or through the media. It may also be delivered through sex self-help authors, magazine advice columnists, sex columnists, or through sex education web sites. Formal sex education occurs when schools or health care providers offer sex education.

In Western societies, women are additionally oppressed on the basis of race and class and sexuality and disability. Within this system of sexism, male power – or male supremacy – is institutionalized so that men as a group have access to economic, social, sexual and political power and privilege that women do not have. On the basis of gender, women are subordinated economically (in the labor market, in marriage and motherhood) and sexually (in reproduction, in sexual objectification and sexual violence). Women are oppressed in every aspect of their public and private lives. Women as a group are poor, and the 1980s saw an increase in the ‘feminization of poverty’. There are other areas where it appears that women in Indonesia have progressed but on closer inspection they all prove an illusion. It is true that more women are working now than ever before, but most are in the insecure and unprotected informal sector. This is because ancient gender and class divides are fueled by ineffective and poorly implemented government policies. And the government’s apathy about Muslim hardliners pushing their political agenda in the sphere of “morality” that is, targeting women,

sure doesn’t help either.

Sex is a big part of Indonesians’ daily lives. Everyday people laugh at dirty jokes. Open flirting is common, even between work colleagues, which some may view as verging on sexual harassment. However, Indonesians relaxed attitude toward sex is ambiguous. In a way, Indonesian society is permissive in laughing at the jokes. In another way, its sexuality is repressed, with society quick to condemn anyone who engages in sexual activities outside a heterosexual marriage.

This study aims at finding out how the experiential, interpersonal and textual meanings in the discourse on Pornography and Sex Education in media are realized and searching for what ideologies encoded in the discourse on pornography and sex education are. It is also intended to find out what contribution this study might give towards the English language education.

## METHODS

The object of this study is opinions found in *The Jakarta Post* published in lately concerning pornography and sex education. The data are analyzed clause by clause by employing Transitivity system, Mood system and the system of Theme. Transitivity system is meant to analyze the experiential meaning; Mood system is used to analyze the interpersonal meaning and the system of Theme is employed to analyze the textual meaning. The ideology in the texts is described based on the findings of previous analyses on the grammar of ideational, interpersonal and textual meanings, and the analysis on context of situation.

## FINDINGS AND DISCUSSION

In the previous chapters, the principle concepts of systemic functional linguistics have been presented, and the major analytical tools introduced. This chapter will begin by summarizing the model, before demonstrating how a systemic approach can be applied in contrastive text analysis. Results of the comprehensive lexico-grammatical and discourse semantic analyses of the four texts dealing with the issue of sex education (Text # 1, # 2, #3 and #4) will be presented, and it will be shown that systemic analyses enable us to make explicit how the texts are alike and different, and to relate those patterns to the cultural and situational contexts of which they are the realization.

We have outlined a model of language as a functional semantic resource: language is mo-

deled as networks of interconnected linguistic systems from which we choose in order to make the meanings we need to make to achieve our communicative purposes. The product of the sequence of choices is a text, and the choices realized in text are themselves the realization of contextual dimensions, including specific situational configurations of field, mode and tenor (register), cultural conventions (genre) and ideological positions. Language is thus modeled not Justas a resource embedded in a social and cultural context, but as a resource through whose use we are continually constructing, maintaining and defining what constitute appropriate meanings in possible contexts in our culture.

Language itself has been interpreted as a three-level semiotic system, where the discourse-semantic unit, the text, semantically unified through cohesive patterns, in the locus of choices in experiential, textual and interpersonal meaning. These semantic choices, themselves derived from the need to express context in language, are in turn realized through lexico-grammatical choices, with each semantic dimension resulting in a predictable and systematic way to choices from the three simultaneous systems of grammatical structure. Mood, Transitivity and Theme, The tripartite structural description of the clause allows us to describe how language makes meanings simultaneously.

The essential distinguishing characteristic of the model is that it sets up a realizational relationship extending all from the most abstract levels of context (ideology) through to the very concrete words, structure, sounds and graphology of text. This realization relationship, captured in various diagrams throughout the previous chapters, can be read in both a predictive and a deductive direction.

We will recall from previous chapters that of many possible applications of systemic linguistics, the most general one adopted as the framework for this Final Project is that of explaining "why a text means what it does". Two pairs of terms can be used to clarify the aims and scope of systemic text analysis. First, we can contrast the *interpretation* with the *explanation* of text. And secondly, we can recognize a distinction between the *understanding* of a text and its *evaluation*.

It is through the realizational relationship established between each metafunction and a grammatical system, and between the tripartite functional organization of language and the tripartite construction of register, between cultural context and the schematic structure of text, that a systemic model offers an effective tool for explo-

ring this higher level of text analysis.

As soon as we ask functional questions such as "how do people use language?" we realize we have to look at real examples of language in use. Intuition does not provide a sufficiently reliable source of data for doing functional linguistics. Thus, systemicists are interested in the authentic speech or writing of people interacting in naturally occurring social contexts. We are interested, for example, in language events such the following.

#### Text # 1

1. Over the past month, parents learned in horror
2. that from the smartphones they gave as birthday presents, kids were viewing the sex tapes of rock singer Nazriel "Ariel" Ilham with two female celebrities.
3. But other than underage viewing of pornographic material, parents should be more concerned about a greater danger caused by the absence of sex education.
4. The Indonesian Health and Demographic Survey have found 5. that 12 percent of teen marriages, between the age of 15 and 19, occur due to unplanned pregnancies.
6. A study from the University of Indonesia found 7. the annual incidence of abortion reaches 2 million in the country. 8. More than one-third of the figures are teen abortion. 9. Experts have blamed teen pregnancy on lack of knowledge about reproduction.
10. But if you think that formal education on sex is the key, think again. 11. And if you think that the Internet is bad for your kids to learn about sex, you should reconsider.
12. Dr. Wei Siang Yu, founder of interactive sex education website [www.sexxie.tv](http://www.sexxie.tv), said 13. that even in countries where sex education was taught at schools, there were factors that proved inhibiting. 14. "For instance, teachers and students are predictably reluctant to discuss the matter. 15 Also, there are some medical terms that are not familiar to teachers. 16. Parents find it hard to talk about it with their children, 17. and even if there are doctors in the community, people are sometimes too shy to ask doctors," Wei said. (Wasti Atmodjo, *The Jakarta Post*, Denpasar | Fri, 06/18/2010 10:30 AM | Bali)

#### Text #2

- 1.(Education Minister Muhammad) Nuh said
2. children did not need formal education about sex, 3. as they would learn it naturally. 4. "I am perhaps an absolute person. 5. I do not see the significance of sex education in school," 6. The min-

ister added 7. that sex education in schools would not protect children from the adverse impacts of Internet technology on moral norms, 8. as evident in the recent circulation of sex videos featuring high-profile celebrities. 9. Nuh expressed his concern about the spread of the video clips through the Internet, 10. but rejected widespread requests that the government formalize sex education as part of the national curriculum. 11. He instead asked teachers to step up checks on cellular phones 12. and conduct regular searches on students' bags to prevent them possessing pornographic materials. (*The Jakarta Post*, June 15, 2010)

### Text # 3

#### Between free sex and local wisdom

1. What were the reasons that the American law prohibits whoever is less than 18 years old to be involved in a porn movie or any other form of pornography? 2. Why do some "official" porn sites always ask their users whether they are "adults" 3. if they'd like to access the sites? 4. Is it merely a problem of a given law? 5. Aren't there any standing values – 6. which are related to the advantages or disadvantages for individuals and their society – 7. that legally underlie effective articles of a law?

8. Why do most people condemn pedophilia or rape on incest or any other perverted sexual actions 9. and agree that they are unacceptable 10. and therefore should be strictly prohibited legally? 11. Why don't sound people accept child-prostitution 12. while most can't accept prostitution in general?

13. If you are a parent, can you accept it if your 13-year old daughter gets pregnant 14. and should risk her life for an abortion or giving birth? 15. Or, in the context of most common Indonesian society, could you imagine how she will be psychologically abused among her friends, relatives and neighbors?

16. Some might think that it is naïve for me to ask these questions. 17. Or, I might be assumed to be conservative with a less tolerant mind. 18. So far, after analyzing some facts and experiences, it's definitely something worth talking about and is accord with today's apprehension such as how pornography haunts Indonesia's unique society.

19. Indonesia, for example, was exceptionally founded with religions officially guaranteed to exist. 20. It was assumed based on the fact that religious life in any form was inseparable from the people. 21. Umar Kayam (1932-2002), an Indonesian sociologist and cultural figure, as well as Tan Malaka (1894-1949), an Indonesian

founding father and a Marxist, called religions "the driving force" of Indonesian society 22. and that their positions were potent 23. and therefore should be well respected.

24. In this sense, the teaching of religion, regardless of their origins, have been implanted in society 25. and have become the corner stones in many aspect of the people's life. 26. Thus, when some of the teachings are challenged by the presence of new distinct values, 27. there will be conflicts inevitably 28. and they will interfere with society's construction as a whole. 29. Any individuals who try to accept the new values and challenge the old ones will be likely to experience a cultural rupture, a condition of anomie, 30. or become alienated from certain groups.

31. And the current issues on sex or pornography should be placed from this point of view. 32. A commercial with explicit sexual exposure might be common in some countries or societies, 33. but it's absolutely *not* in Indonesia. 34. Women with bare chests, if it is to be categorized as a sexual exposure, are common in some places, including in certain villages in Bali, 35. but not in many other regions. 36. In certain communities, such as the community that plays *Reog* – a traditional art performance – homosexuality is common 36. while in most other Indonesian communities it is strictly prohibited. 37. There are differences 38. and we should respect them.

38. Also, from this point of view, freedom of expression should not be placed in conflicting position against the right of others 39. to enjoy what so far they have enjoyed. 40. Unfortunately, however, the rights of the others may constrain the freedom of someone 41. if they'd like to exist in a community.

42. The point here is that any parties should respect any consensus in the society. 43. In the case of publishing adult content or everything related to it, for example – regardless of the debate on the definition of how a content is categorized adult or non-adult – as long as it causes social unrest, which is known through the responses of some or more people in the society, it should be immediately coped with the hands of the society or the state. 44. Until the official and legal decision is enacted, 45. the content should not be published. 46. Too conservative, some might think. 47. But I can say that if liberalism teaches tolerance, this is the more correct meaning of tolerance. 48. The way stability is built and maintained in liberal countries is different in some aspects from the way it is here in Indonesia. 49. Indonesia has a form of tolerance 50. which is most pivotal and useful parts is actually congruent with any other

meanings of tolerance. 51. We only need to wear the right spectacles, 52. as an old proverb says, “*dimana bumi dipijak, di sana langit dijunjung*”, or 53. follow the norms wherever you are.

54. Therefore, it is no need for Indonesians to copy and paste the other’s values 55. if they are unnecessary or even destructive. 56. Free sex is common in many countries, for example, 57. but I guarantee, that most people in the world admire the concept of sex as something sacral; 58. that natural sexual intercourse between a husband and a wife is an ideal and most wanted; 59. that it is the safest form of sex ever. 60. In this sense, sex is a matter of love and trust.

61. If then some or many Indonesians have chosen a different point of view, 62. they should respect the wisdom held by most of the people. 63. The existence of the values might be disturbing for many 64. but they have to realize that they function in the already existing society 65. since it leans itself on them.

66. That’s why restricting adult content in any forms and ways makes sense for Indonesian society. 67. It’s the best choice sociologically. 68. Yet, this choice does not mean that violence in any form is allowed, 69. since it is entirely an act of traversing an astray for a good deed. (Khairil Azhar. *The Jakarta Post*. June 21, 2010: Page 7).

#### Text # 4

##### The Birds and the Bees on Board of Nuh’s Ark

1. My late father used to joke a lot. 2. He was Sundanese, the ethnic group of West Java famous for being raunchy, 3. so he loved dirty jokes. 4. I remember one of his favorites: 5. What’s the difference between a Western and an Indonesian woman caught naked?

6. A western woman reacts by instinctively covering her breasts and groin with her hands, 7. but an Indonesian woman hides her face with both hands in shame – 8. leaving everything else exposed.

9. I never agreed with my dad 10. that everyone would be that foolish. 11. Most would cover up on reflex, whatever their nationality. 12. My dad’s story does, however, reflect the “ostrich” attitude that some Indonesians adopt when it comes to sexuality. 13. Their heads are so firmly embedded in the sands of moral panic 14. that they can’t see the real problem.

15. One Indonesian name that springs to mind when it comes to ostriches is Tifatul Sembiring. 16. I think our (Kis) Communications and (Mis) Information Technology minister needs no introduction, 17. he’s already notorious for his “tweet” (*sic!*) statements. 18. The most original –

and offensive – of these was, of course, the one comparing the clear identities of the performers in the “Peterpan” sex video to that of Jesus Christ on the cross.

19. This sort of awe-inspiring “creativity” puts Tifatifu (as he is called, a play on *tipa-tipu*, meaning “to deceive”) on a par with the Islamic Defenders Front (FPI). 20. These are, of course, the thugs who have objected to the statue in Bekasi of “*Tiga Mojang*” (Three Ladies, wearing traditional Sundanese costume), on the grounds it secretly represents the Christian Trinity. 21. There’s no such thing as being too careful I suppose – after all, 22. anything in threes might be covert Christianizing “creeping trinity”, like the Hindu Trisula perhaps, or perhaps even the Three Stooges! 23. This is all loony attention-getting stuff, 24. but the most worrying statement that Tifatul has made is one he shared with Muhammad Nuh, the National Education (*sic!*) minister: 25. Both agree that sex education is “not necessary”. 26. Nuh of course, is Arabic for Noah – yes, of “Ark” fame. 26. He ensured the earth was repopulated after the flood, 27. thanks to the randy birds and bees and other beasties stowed on board. 28. So come on folks, get on board Nuh’s Ark, 29. where sex is natural 30. and doesn’t need to be taught!

31. Only, it’s not that simple, is it? 32. I mean, birds and the bees don’t have to deal with sexual abuse, exploitation, teenage sex, abortion or sexually transmitted infections (STIs), let alone HIV-AIDS, the current scourge of humankind.

33. And birds and bees also don’t need to be taught about their genitalia and sexual hygiene, 34. or how to develop sexual identities and form attitudes about sex. 35. Nor do they need to learn how to develop relationships and intimacy, 36. or make informed choices about their behavior – 37. and then feel confident and competent about acting on them. 38. Birds and bees have instincts, 39. and that’s enough for them. 40. Unfortunately, the sex lives of us humans are a bit more complex than that, 41. and we need help to get them right. 42. Sadly, the fuss about sex education isn’t new in Indonesia. 43. In 1989, for example, there was controversy over the publication of a sex education comic book called *Adik Baru* (New Sibling), an Indonesian version of a Swedish book entitled *How to Explain Sex to Children*, already translated into 16 other languages. 44. It was banned because Sukarton Marmosudjono, the then attorney general, decided that it would corrupt the morals of children.

45. But it doesn’t mean that sex education hasn’t existed in Indonesia. 46. In fact, it has been part of our education system for many years, from el-

elementary school onward, 47. and is spread over a range of different subjects. 48. Some is obviously taught in biology, 49. but it is also covered in sports, citizenship classes and in religion.

50. Additionally, in Islamic boarding schools, sex education has been taught since the 16<sup>th</sup> century. 51. This is because it has always been seen as closely related to the observance of religious practices, 52. and so issues of purity and cleanliness are discussed in great detail. 53. Take menstruation for example. 54 The color, smell and quantity of blood is explained to determine whether it is, in fact, menstrual, 55. or whether the woman can pray.

56. In fact, intercourse is often discussed in great detail in many boarding school classrooms: 57. What is permitted, 58. what is not permitted, 59. the necessity of foreplay, 60. the need to focus on the pleasure of your partner, 61. and more and more, 62. in some cases, even alternative sexualities are covered.

63. I also recently discovered a kindergarten teaching aids include male and female stuffed-toy dolls with penises, vaginas, public hair and breasts, even babies coming out of the female doll's vagina. 64. Here the children are also taught what parts of the body they should not let others touch, 65. and how to protect themselves from sexual molestation. 66. Wild stuff you might think, 67. but guess what? 67. The female teachers all wear *jilbabs* (headscarves).

68. So, honorable Minister Tifatul and Nuh, with the prevalence of teenage sex, STIs, pornography, this is hardly the time to cover your face, 69. and expose yourself to real dangers that come from ignorance about sex. 70. Instead, how about doing something to protect our "private parts". 71. Sex education might be a good place to start, huh? (Julia Suryakusuma, *The Jakarta Post* June 30<sup>th</sup>, 2010. Page: 7).

These texts serve to illustrate a basic premise of systemic linguistics that language use is purposeful behavior. The writer of these texts did not just produce them to kill time, or to display their linguistic abilities. They wrote the texts because they want to use language to achieve a purpose: they had goals that they were using language to achieve. We could gloss the overall purpose of Text # 1 is to persuade parents that other than being concerned with underage viewing of pornographic they should be more concerned about a greater danger caused by the absence of sex education. Whereas Text # 2 suggests that children did not need formal education about sex, as they would learn it naturally. It rejected

widespread requests that the government formalize sex education as part of the national curriculum. The minister instead asked teachers to step up checks on cellular phones and conduct regular searches on students' bags to prevent them from possessing pornographic materials. Text # 3 suggests that free sex is common in many countries, for example, but it is guaranteed, that most people in the world admire the concept of sex as something sacral; that natural sexual intercourse between a husband and a wife is an ideal and most wanted; that it is the safest form of sex ever. In this sense, sex is a matter of love and trust. Meanwhile Text # 4 illustrates a story reflecting the "ostrich" attitude that some Indonesians adopt when it comes to sexuality. Their heads are so firmly embedded in the sands of moral panic that they can't see the real problem. They ensured the earth was repopulated after the flood, thanks to the randy birds and bees and other beasties stowed on board. They think that sex is natural and doesn't need to be taught! Only, it's not that simple. Birds and the bees don't have to deal with sexual abuse, exploitation, teenage sex, abortion or sexually transmitted infections (STIs), let alone HIV-AIDS, the current scourge of humankind. And birds and bees also don't need to be taught about their genitalia and sexual hygiene, or how to develop sexual identities and form attitudes about sex. Nor do they need to learn how to develop relationships and intimacy, or make informed choices about their behavior – and then feel confident and competent about acting on them. Birds and bees have instincts, and that's enough for them. Unfortunately, the sex lives of us humans are a bit more complex than that, and we need help to get them right.

In having a purpose, these instances of language use are typical, not exceptional: people do not "just talk" or "just write". Any use of language is motivated by a purpose, whether that purpose be clear, pragmatic one, or less tangible, but equally important, interpersonal one.

These texts also illustrate a second consequence of asking functional questions about language: that we have to look at more than isolated sentences. If I have presented you with only one sentence, chosen at random, from the text, for example, "*I am perhaps an obsolete person.*" it would have been very difficult for you to determine the motivation for the writing. Similarly, from the writers' point of view, it would have been almost impossible for them to achieve the desired goals through a single sentence. In other words, to achieve successfully the overall purposes of criticizing, the writers must meet the implicated

goals of explaining a problematic phenomenon.

As we read these texts through, we will no doubt have realized that in some ways they are very alike and yet in other ways they are very different. The four texts share a focus on the incident of the leaking sexual video tape in 2010 and what can be done about them, and each approaches the topic in ways that indicate they are intended for the same audiences. In comparing those four texts you might try to suggest the likely source of each text, and consider what aspects of the texts are providing you with clues.

## CONCLUSION

The close-up linguistic analysis of four texts has illustrated that the texts are rich in meanings: they make not just meanings about what goes on and why, but also meanings about relationships and attitudes, and meanings about distance and proximity. By relating specific linguistic choices to the construction and reflection of situational, cultural and ideological contexts, these four texts have been shown to in fact encode meanings about such far reaching dimension as: ways of talking to parents, the responsibility of parents towards their children in terms of sex education, and the expected policy of the government in response to pornography.

It has been shown that systemic analyses enable us to make explicit how the texts are alike and different, and to relate those patterns to the cultural and situational contexts of which they are the realization. It is reasonable to suggest, therefore, that systemic linguistics provides a very useful theoretical and analytical frame work for exploring and explaining how texts mean.

The experiential meanings of the discourse on pornography and sex education in Indonesia's media in 2010 is realized in the grammar of experiential meanings through the system of Transitivity. The interpersonal meanings of the discourse on pornography and sex education in Indonesia's media in 2010 is realized in the grammar of interpersonal meanings through the system of Mood. The Textual meanings of the discourse on pornography and sex education in Indonesia's media in 2010 is realized in the grammar of textual meanings through the system of Theme and Rheme.

As ideology impacts on each of the levels of context, and through them is realized in linguistic choices, the linguistic evidence from all the preceding analyses can be used to make explicit what positions, biases, and interpretations are encoded in the texts. The impact of ideology

on field relates to how the text encodes such experiential meanings as: who initiates, what kinds of actions/events, who responds to those actions, and how.

Text #1 encodes an ideology of "coping" with the danger by teaching sex education at schools. On the contrary, Text #2 sees an ideology of non-coping, justifying professional intervention to avoid negative actions that students may undertake if not controlled. The ideology encoded in Text #3 is that respecting differences is the essence in addressing pornography. Meanwhile, the ideology encoded in Text #4 is that an "ostrich" attitude does not make sense when it comes to sexuality. Instead, sexual education might be a good place to start in addressing the issue.

In the choice between Warning Outlook or Improvement one, ideologically Text#1 and Text4 construct the position that parents need to be encouraged and empowered, while Tex#1 and Text#3 suggest that parents need to be warned in order to protect their children.

Pornography and sex education are ideologically related as it is assumed that other than underage viewing of pornographic material, parents should be more concerned about a greater danger caused by the absence of sex education. As studies suggest that 12 percent of teen marriages, between the age of 15 and 19, occur due to unplanned pregnancies and that the annual incidence of abortion reaches 2 million in the country. More than one-third of the figures are teen abortion. Experts have blamed teen pregnancy on lack of knowledge about reproduction. Such knowledge can be gained through sex education.

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