

31th

EECERA annual conference

30th August – 2nd September 2023



Elkarif, Halah & Rohrmann, Tim (2023). **Male educators answering children's questions on sexual matters? A cross-cultural study.** Paper presented on the 31th EECERA Annual Conference, Estoril/Portugal, 31.8.2023.

This study aimed to examine how male ECE educators with different cultural backgrounds are answering children's questions related to sexual matters. Previous research investigating children's curiosity about sexual matters focused on the responses and attitudes either of parents (Guder&Alabay,2018; Martin&Torres,2014) or female educators (Ünlüer,2018; Wan Nawi et al.,2021), while little attention was given to male educators, especially from a cross cultural perspective. The study draws upon Lev Vygotsky's sociocultural theory, considering the interaction between the child and his social and cultural environment as an important factor affecting the child's cognitive development. Within a generic qualitative methodology, 18 face-to-face interviews were conducted with current male educators in Germany. Half of the participants had German cultural background, while the other half were migrants from MENA countries. Following the EECERA ethical code for early childhood researchers, both written and verbal taped consents were obtained from the participants documenting their agreement to record the interview for the purposes of transcription and analysis and proving their voluntary participation in the research. The findings revealed that cultural traditions can make it difficult for some practitioners to answer children's questions about sexual matters. Therefore, future quality policies could be greatly enhanced by enriching the male ECE educators' knowledge about children and sexuality and encouraging them to reflect on their own philosophies in regard with this topic. This may provide the required confidence to interact with children's curiosity in an objective scientific way that limits the effect of other factors, such as religion, culture, or personal perspectives.

Keywords

male educators, children's questions, sexual matters, practice, cultural background

Presenter:

Halah Elkarif, Hildesheim University, Germany

Co-Author:

Tim Rohrmann, HAWK Hildesheim University of Applied Sciences and Arts, Germany



Cairo University



Male educators answering children's questions on sexual matters? A cross-cultural study

Keywords: Male educators, children's questions, sexual matters, practice, cultural background

HALAH ELKARIF

FACULTY OF GRADUATE STUDIES
FOR EDUCATION, CAIRO UNIVERSITY,
EGYPT

TIM ROHRMANN

HAWK HILDESHEIM UNIVERSITY OF
APPLIED SCIENCES AND ARTS,
GERMANY

Outline

- 1** Introduction & Overview
- 2** Results
- 3** Discussion & recommendations

Introduction

- Children are naturally curious creatures.
- **Curiosity** is an important aspect of children's cognitive development (Jirout & Klahr, 2012)
- Children tend to explore, investigate, and **ask questions** about everything, including '**sexual matters**'
- Children ask their parents, they ask each others, they ask people in their social surroundings, and they ask their **ECE educators**.



What are 'questions on sexual matters'?

**Where
babies
come
from?**



What are 'questions on sexual matters'?

Children's questions on sexual matters can be related to:

- Differences in physical features
- pregnancy and birth
- social sexuality stereotypes
- adult relationships.
- genital differences
- Etc

- 'origin of life'



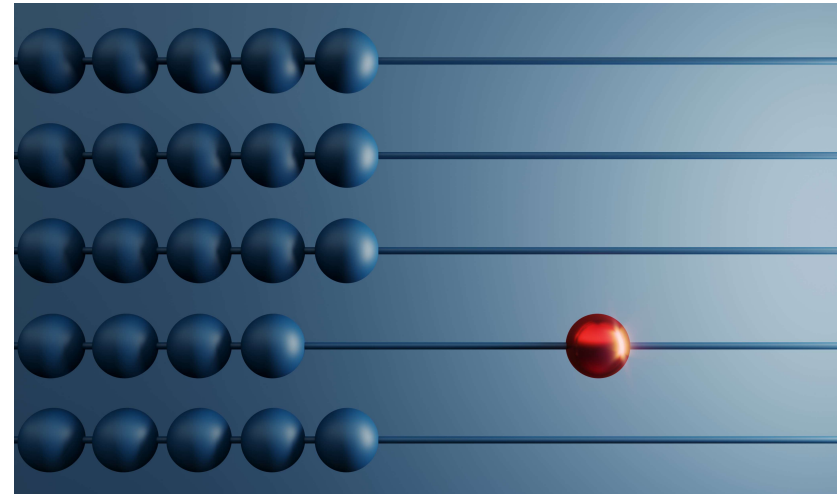
Previous research

Previous research investigating children's curiosity about sexual matters focused on the responses and attitudes either of **parents** (Yağan Güder & Alabay, 2018; Martin&Torres,2013; Sak, 2015) or **female educators** (Ünlüer, 2018; Wan Nawi et al.,2021), while **little attention was given to male educators.**

Some previous research included male educators; however, they represented a small part of a bigger female educator's sample. For example, in the study of (Cheung et al., 2020) the sample were **4 male and 212 female** Pre-service early childhood teachers'/ students.

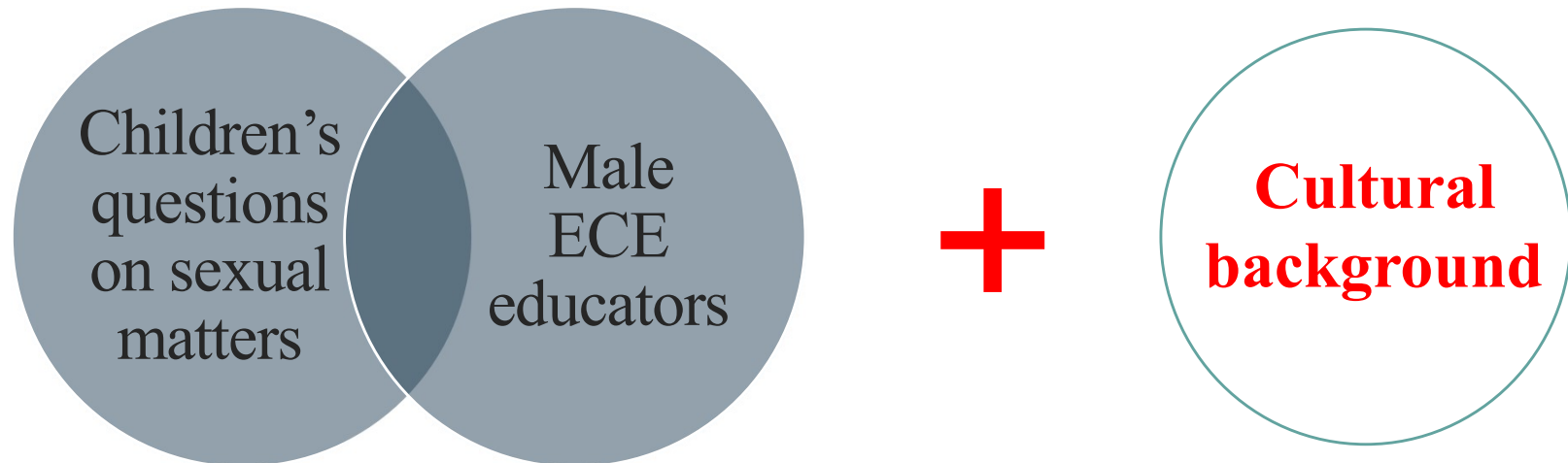
Previous research

- Men in early childhood education and care (ECEC) are a **minority**.
- International phenomenon - Majority are women !
- 8% of the ECEC workforce in Germany are Men.



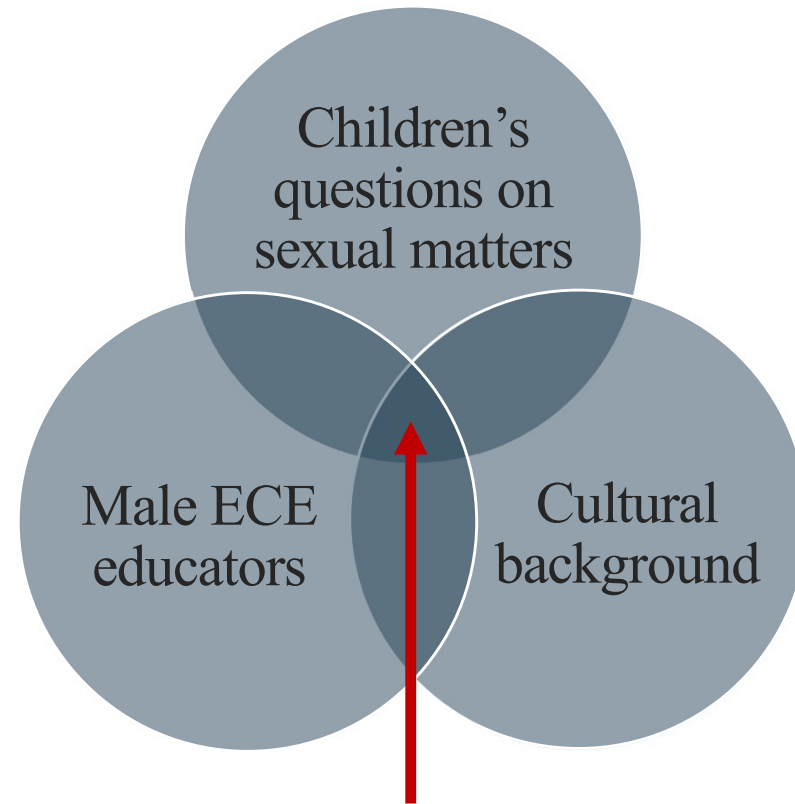
- What is new?
Focusing on investigating how male ECE educators are answering children's questions on sexual matters

What is new?



What is new?

Male ECE educators a cross cultural study



The participants

9 German participants

and

9 Non-German Participants





The participants

9 German participants

and

9 Non-German Participants

Germany

- **Egypt**
- **Syria**
- **Iran**
- **Algeria**
- **Kurdistan**
- **Palestine-Lebanon**

Ethical considerations - face-to-face long interviews - In different cities and institutions in Germany



The participants

9 German participants **and** 9 Non-German Participants



This categorization is only made for the purposes of the current research; however, it is not a classification of humans.

Results

How do you feel when a child asks you a question on a sexual matter?



Results?

Outline

- 1 Introduction & Overview ✓
- 2 Results
- 3 Discussion & recommendations

Answering children's questions related to sexual matters

18 participants



German participants



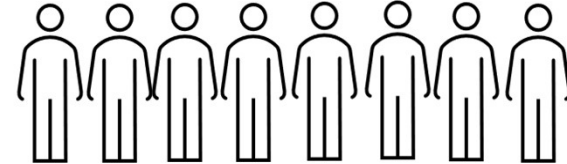
Non-German participants

The results



Willingness to answer
Answering directly and openly
Confidence
No hesitation
Objectivity
Transparency
Comfort

A gap due
to cultural
background



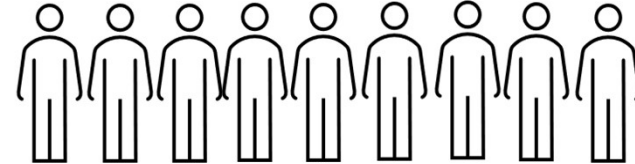
Ignoring
evasive answers
avoidance-based answers
Distracting
Changing the topic
Not accurate answers
Discomfort

The results



Willingness to answer
Answering directly and openly
Confidence
No hesitation
Objectivity
Transparency
Comfort

A gap due
to cultural
background



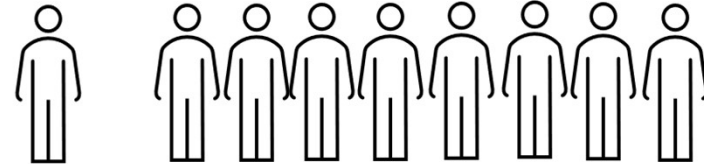
Ignoring
evasive answers
avoidance-based answers
Distracting
Changing the topic
Not accurate answers
Discomfort

The results



Willingness to answer
Answering directly and openly
Confidence
No hesitation
Objectivity
Transparency
Comfort

A gap due
to cultural
background



Ignoring
evasive answers
avoidance-based answers
Distracting
Changing the topic
Not accurate answers
Discomfort

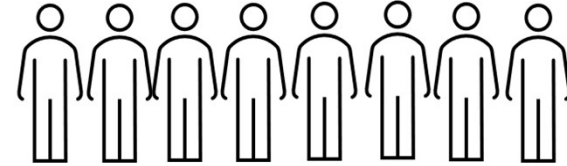
The results



Willingness to answer
Answering directly and openly
Confidence
No hesitation
Objectivity
Transparency
Comfort

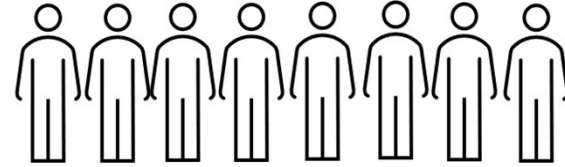


A gap due
to cultural
background



Ignoring
evasive answers
avoidance-based answers
Distracting
Changing the topic
Not accurate answers
Discomfort

The results

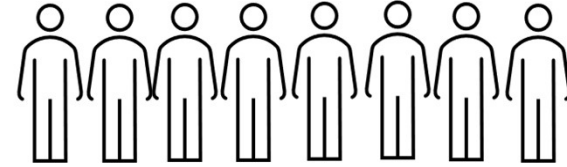


Willingness to answer
Answering directly and openly
Confidence
No hesitation
Objectivity
Transparency
Comfort

A gap due
to cultural
background

Ignoring
evasive answers
avoidance-based answers
Distracting
Changing the topic
Not accurate answers
Discomfort

The results

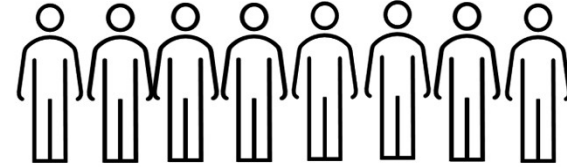


Willingness to answer
Answering directly and openly
Confidence
No hesitation
Objectivity
Transparency
Comfort

A gap due
to cultural
background

Ignoring
evasive answers
avoidance-based answers
Distracting
Changing the topic
Not accurate answers
Discomfort

The results

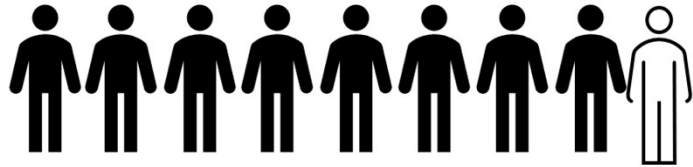


Willingness to answer
Answering directly and openly
Confidence
No hesitation
Objectivity
Transparency
Comfort

A gap due
to cultural
background

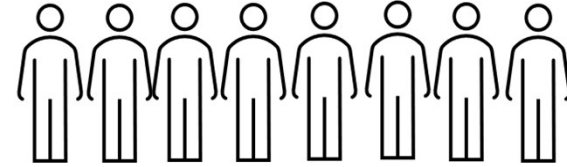
Ignoring
evasive answers
avoidance-based answers
Distracting
Changing the topic
Not accurate answers
Discomfort

The results



Willingness to answer
Answering directly and openly
Confidence
No hesitation
Objectivity
Transparency
Comfort

A gap due
to cultural
background



Ignoring
evasive answers
avoidance-based answers
Distracting
Changing the topic
Not accurate answers
Discomfort

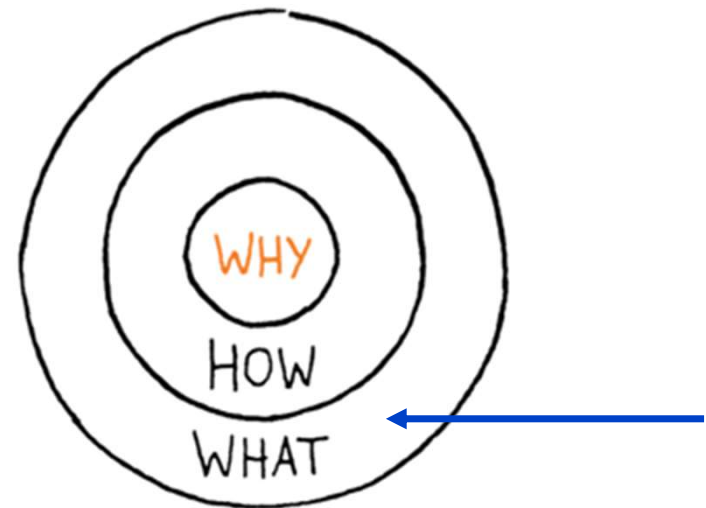
Results

Results are summarized in three major themes that reflect how the participants respond to children's questions on sexual matters

1- The What: the answers

2- The How: the language

3- The Why: the cultural background



How do you feel when a child asks you a question on a sexual matter?

I have no problem at all. I talk to the children about everything, even if it is a topic related to sexuality. The sex organs in which there are differences and such topics... I am completely relaxed and open and have no problem at all.

(Jonas - a German participant – My translation)

One time a child asked me: Are you married? I told him: yes. then he asked: What do you do at night? I did not answer him of course because what can be told? he is a child. I laughed and distracted him.

(Ameen - a non-German participant – My translation)



How do you feel when a child asks you a question on a sexual matter?

How should I feel? Well, it's just a childish curiosity, and it needs an explanation of what this sexual matter is all about. So, to speak and to explain to the child what he needs to understand. And that's it. It is simple!

(Peter - a German participant – My translation)

No No I do not reply (short laugh) If he (the child) asked again, I would tell him go and ask another person. Some children are very hard to handle!

(Mostafa - a non-German participant – My translation)

Results

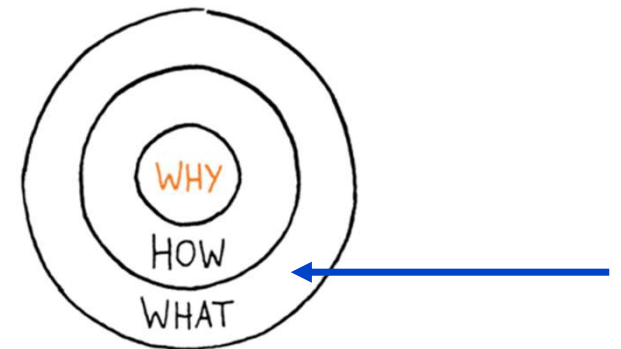
Results are summarized in three major themes that reflect how the participants respond to children's questions on sexual matters

1- The What: the answers

Direct answers VS evasive answer

2- The How: the language

3- The Why: the cultural background



How do you feel when a child asks you a question on a sexual matter?

Very openminded. Very openminded and honestly answering.. . But it is about the age. I must pick it up from the point where the child is standing. . . If a child asked: how did my mommy got a baby in her belly? It's enough to tell a two-year-old child that mom and dad loved each other very much and had a baby. But that's no longer enough for a six-year-old child. I can tell a six-year-old that there are organs for sex, there must be a penis and a vagina and then we can look at a picture book about this together. But only as long as the children are interested and as long as they keep asking.



(Erik - a German participant – My translation)

How do you feel when a child asks you a question on a sexual matter?

*Very openminded. Very openminded and honestly answering.. . But it is about the age. I must pick it up from the point where the child is standing. . . If a child asked: how did my mommy got a baby in her belly? It's enough to tell a two-year-old child that mom and dad loved each other very much and had a baby. But that's no longer enough for a six-year-old child. I can tell a six-year-old that there are **organs for sex**, there must be a **penis** and a **vagina** and then we can look at a picture book about this together. But only as long as the children are interested and as long as they keep asking.*



(Erik - a German participant – My translation)

How do you feel when a child asks you a question on a sexual matter?

We have a puzzle here (in the Kindergarten) about the body parts and so. And I learned here that we have to deal with such topics, especially that the understanding of the children about this topic is different than the adult's understanding of the same topic. So, I will try to answer the child in a way that is suitable for his age.



(Salah - a non-German participant – My translation)

How do you feel when a child asks you a question on a sexual matter?

*We have a puzzle here (in the Kindergarten) about the body parts **and so**. And I learned here that we have to deal with **such topics**, especially that the understanding of the children about **this topic** is different than the adult's understanding of **the same topic**. So, I will try to answer the child in a way that is suitable for his age.*



(Salah - a non-German participant – My translation)

Results

Results are summarized in three major themes that reflect how the participants respond to children's questions on sexual matters

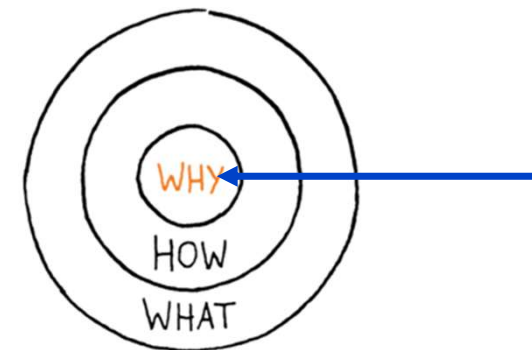
1- The What: the answers

Direct answers VS No (or evasive) answer

2- The How: the language

Explicit VS Implicit

3- The Why: the cultural background



Results

Results are summarized in three major themes that reflect how the participants respond to children's questions on sexual matters

1- The What: the answers

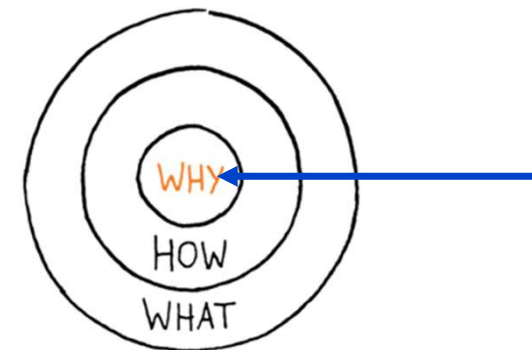
Direct answers VS No (or evasive) answer

2- The How: the language

Explicit VS Implicit

3- The Why: the cultural background

- **The different educational system**
- **Religion and cultural norms**
- **Different sexual-relations structures**
- **The personal encounter with sexuality**
- **Different values and perspectives about sex and sexuality**
- **In Germany, it is different!**



Responding to children's questions on sexual matters



I think it was when I was in the ninth grade, 13 or 14 years old, that it was my first time to know that my father and my mother had sexual practices together. and I was shocked! But here? the German children are different. Sometimes they see such things in the television. Or they see their parents' bodies without clothes or even they see some sexual practices between their parents. One time a child told me: Yesterday I saw the penis of my father and it was very big! I told him 'Ok. Let's go Play' and we went to play in the garden.

(Omar - a non-German participant – My translation)



I am not sure maybe because as Muslims there is some embarrassment speaking about such things.

(Ameen - a non-German participant – My translation)

Responding to children's questions on sexual matters



I think it was when I was in the ninth grade, 13 or 14 years old, that it was my first time to know that my father and my mother had sexual practices together. and I was shocked! But here? the German children are different. Sometimes they see such things in the television. Or they see their parents' bodies without clothes or even they see some sexual practices between their parents. One time a child told me: Yesterday I saw the penis of my father and it was very big! I told him 'Ok. Let's go Play' and we went to play in the garden.

(Omar - a non-German participant – My translation)



I am not sure maybe because as Muslims there is some embarrassment speaking about such things.

(Ameen - a non-German participant – My translation)

Responding to children's questions on sexual matters



The German culture is different than our culture. they have different inputs. For example, the marriage we have in Egypt is different than what they have here. The form of the relationship I mean. In Egypt, first is the marriage then the children. Here it is the other way around.

(Ali - a non-German participant – My translation)



I think the German are exaggerating things. They are dealing with the sex as if it is it something like eating, drinking and sleeping. so free so free. They are talking about it normally. A guy and a girl can go together and do something together (have sex) as if they are drinking a cup of tea and then they do not know each other as if it was not a big deal. I am with educating the child of course, but not about such topics.

(Mazen - a non-German participant – My translation)

Responding to children's questions on sexual matters



The German culture is different than our culture. they have different inputs. For example, the marriage we have in Egypt is different than what they have here. The form of the relationship I mean. In Egypt, first is the marriage then the children. Here it is the other way around.

(Ali - a non-German participant – My translation)



I think the German are exaggerating things. They are dealing with the sex as if it is it something like eating, drinking and sleeping. so free so free. They are talking about it normally. A guy and a girl can go together and do something together (have sex) as if they are drinking a cup of tea and then they do not know each other as if it was not a big deal. I am with educating the child of course, but not about such topics.

(Mazen - a non-German participant – My translation)

Responding to children's questions on sexual matters

It is very different in Iran. I think the sexual education does not start until the middle level of education, from the sixth or seventh grade, or something like this. However, again, it is different, because the schools are single-sex schools since the first grade. this means that in girl's class, even if they will be talking about sexuality in a later point, they will be just a group of girls, or just a group of boys in the boys' class. But here in Germany, I think the sexual education starts in the third grade or so.



(Taheer - a non-German participant – My translation)

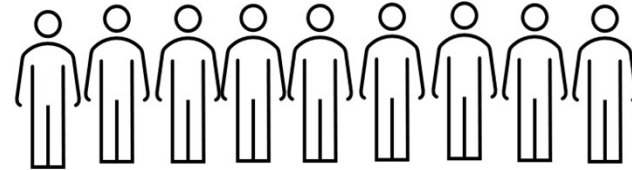
Responding to children's questions on sexual matters

*It is very different in Iran. I think the **sexual education does not start until the middle level of education**, from the sixth or seventh grade, or something like this. However, again, it is different, because the **schools are single-sex schools** since the first grade. this means that in girl's class, even if they will be talking about sexuality in a later point, they will be just a group of girls, or just a group of boys in the boys' class. But here in Germany, I think the sexual education starts in the third grade or so.*



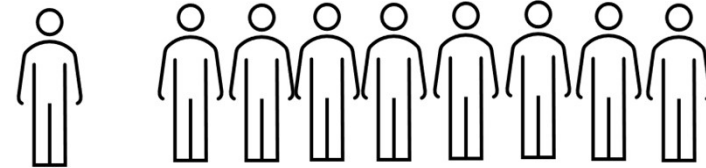
(Taher - a non-German participant – My translation)

Responding to children's questions on sexual matters



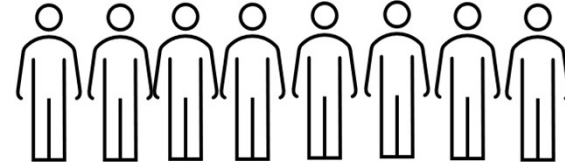
(Shapour - a non-German participant – My translation)

Responding to children's questions on sexual matters



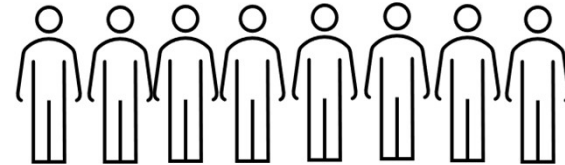
(Shapour - a non-German participant – My translation)

Responding to children's questions on sexual matters



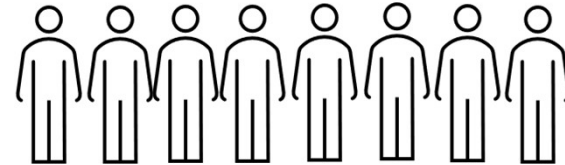
(Shapour - a non-German participant – My translation)

Responding to children's questions on sexual matters



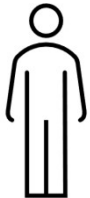
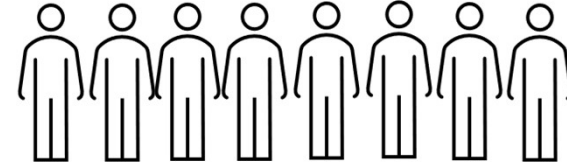
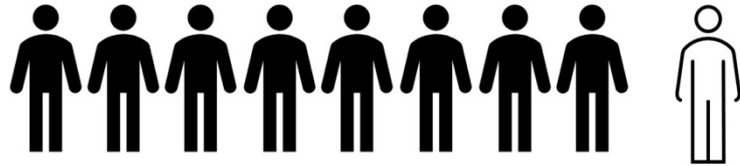
(Shapour - a non-German participant – My translation)

Responding to children's questions on sexual matters



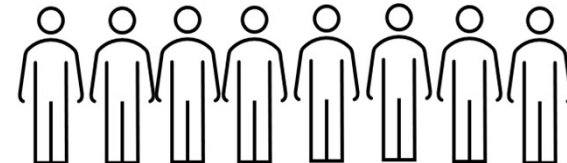
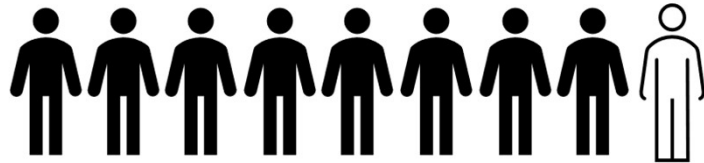
(Shapour - a non-German participant – My translation)

Responding to children's questions on sexual matters



(Shapour - a non-German participant – My translation)

Responding to children's questions on sexual matters



(Shapour - a non-German participant – My translation)

Responding to children's questions on sexual matters

I try to explain it, because you have the issue of the 'sexual abuse', which is mostly connected to the family, So, you have to educate the children about self-protection. So, we try to name the genitals normally like the way it is named in the adults' language. Penis, vagina, and so on. Because if the child knows the right word, he can communicate about it. But if a child has a fantasy name, then if he tells me, I will not understand it. So, we try to be clear about these things, especially on the linguistic levels



(Shapour - a non-German participant – My translation)

Responding to children's questions on sexual matters

*I try to explain it, because you have the issue of the 'sexual abuse', which is mostly connected to the family, So, you have to educate the children about self-protection. So, we try to name the genitals normally like the way it is named in the adults' language. **Penis, vagina, and so on**. Because if the child knows the right word, he can communicate about it. But if a child has a fantasy name, then if he tells me, I will not understand it. So, we try to be clear about these things, especially on the linguistic levels*



(Shapour - a non-German participant – My translation)

Responding to children's questions on sexual matters

*I try to explain it, because you have the issue of the 'sexual abuse', which is mostly connected to the family, So, you have to educate the children about self-protection. So, we try to name the genitals normally like the way it is named in the adults' language. **Penis, vagina, and so on.** Because if the child knows the right word, he can communicate about it. But if a child has a fantasy name, then if he tells me, I will not understand it. So, we try to be clear about these things, especially on the linguistic levels. . . To tell you the truth, this was a little bit difficult for me at the beginning, because of my cultural background, because in Iran, we do not speak about such things. the topic is a bit taboo. But not anymore, I am more comfortable now.*



(Shapour - a non-German participant – My translation)

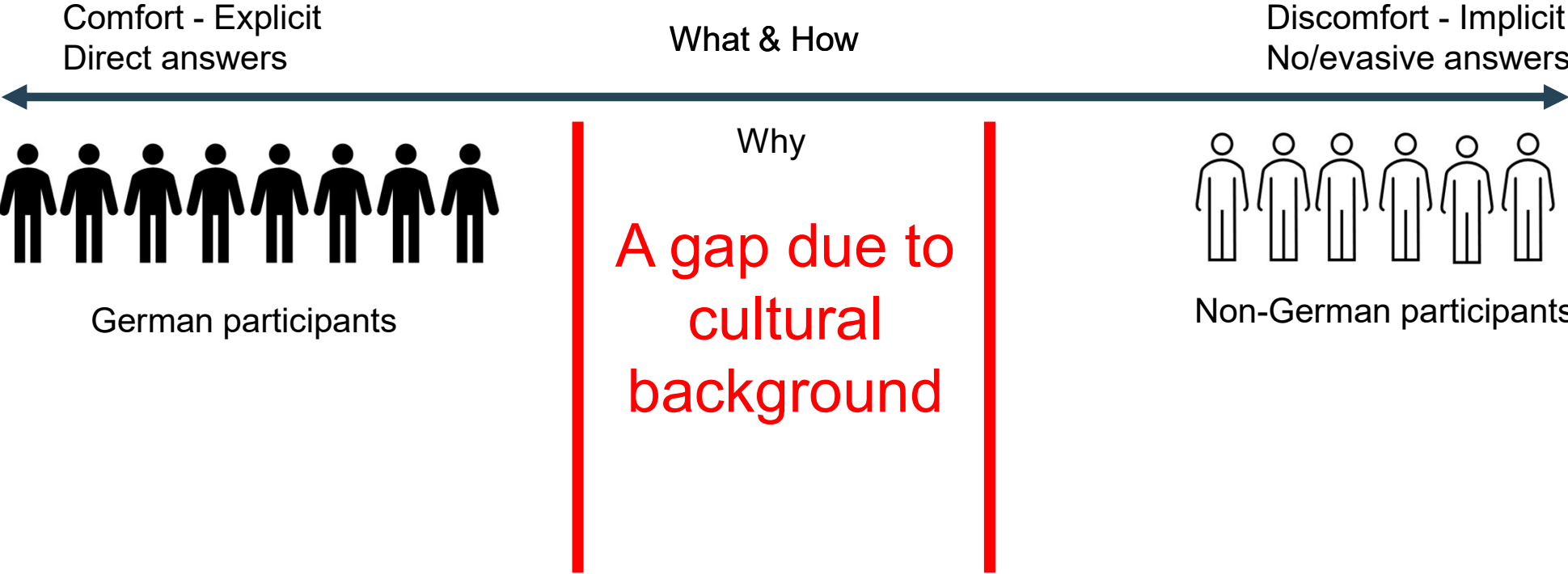
Responding to children's questions on sexual matters

*I try to explain it, because you have the issue of the 'sexual abuse', which is mostly connected to the family, So, you have to educate the children about self-protection. So, we try to name the genitals normally like the way it is named in the adults' language. **Penis, vagina, and so on.** Because if the child knows the right word, he can communicate about it. But if a child has a fantasy name, then if he tells me, I will not understand it. So, we try to be clear about these things, especially on the linguistic levels. . . **To tell you the truth, this was a little bit difficult for me at the beginning, because of my cultural background, because in Iran, we do not speak about such things. the topic is a bit taboo. But not anymore, I am more comfortable now.***

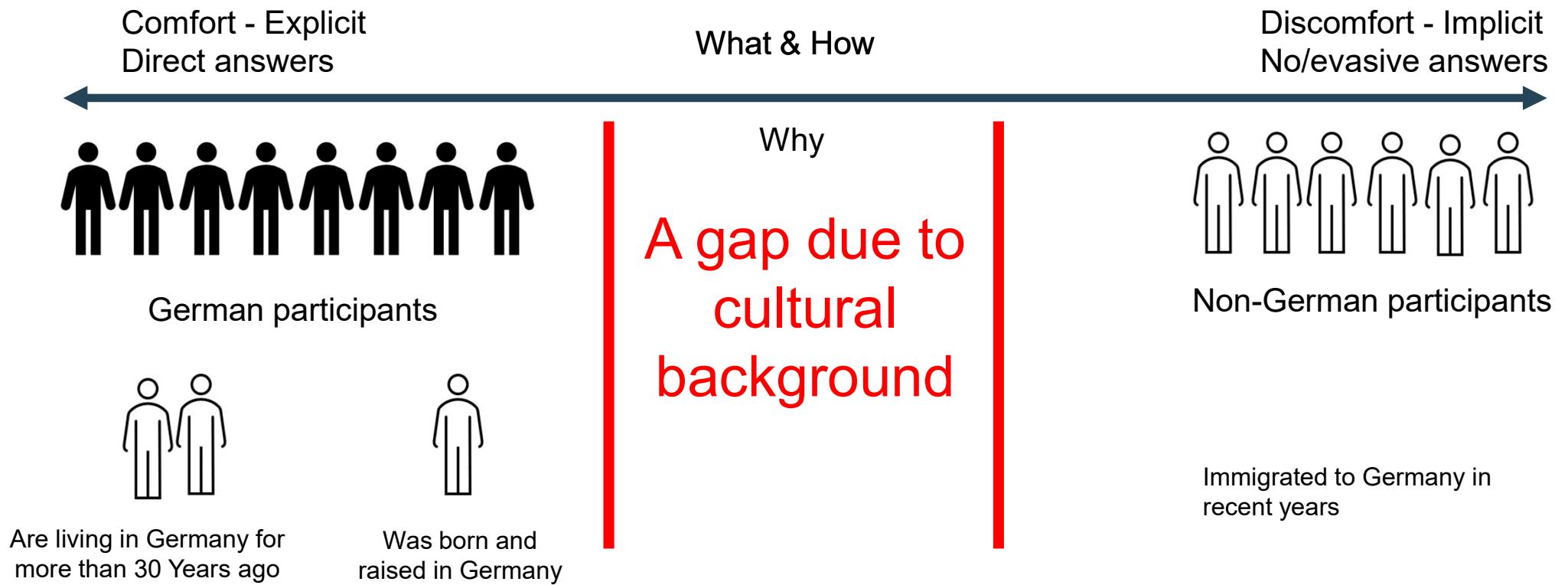


(Shapour - a non-German participant – My translation)

Answering children's questions related to sexual matters



Answering children's questions related to sexual matters



Outline

- 1 Introduction & Overview ✓
- 2 Results ✓
- 3 Discussion & recommendations



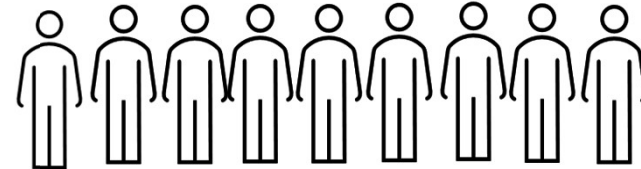
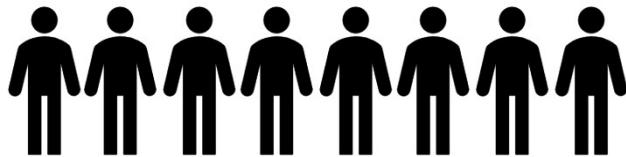
Based on these results ...

- We verified that **the cultural factor** affects how male ECE educators responding to **children's questions on sexual matters**. Our findings showed **significant differences across the male ECE educators** in regard with their levels of comfort and confidence in answering children's questions on sexual matters which are strongly related to their **cultural background**
- Findings have revealed that **the majority of the non-German/Migrant** male ECE educators showed a **pattern of discomfort** in answering children's questions related to sexual matters (*What*) and even reflecting about this (*How*) and we confirmed that the cultural background is the (*Why*)



Based on these results ...

- We confirm previous research indicating that migrants go through various processes that affect their cultural values and attitudes through time, such as **adaptation, assimilation, integration, and acculturation** (Cormoş, 2022). According to (Cormoş, 2022), **Acculturation** is “the process by which an individual acquires and adapts to a new cultural environment as a result of being placed in a new culture” (Cormoş, 2022)





Based on these results ...

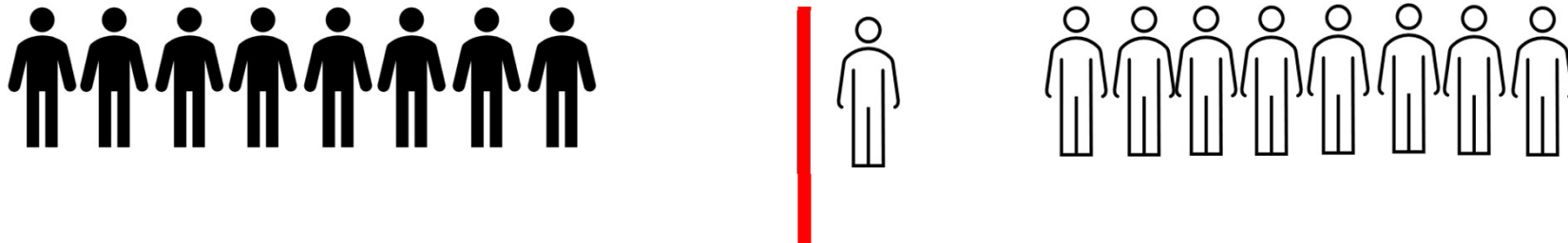
- We confirm previous research indicating that migrants go through various processes that affect their cultural values and attitudes through time, such as **adaptation, assimilation, integration, and acculturation** (Cormoş, 2022). According to (Cormoş, 2022), **Acculturation** is “the process by which an individual acquires and adapts to a new cultural environment as a result of being placed in a new culture” (Cormoş, 2022)





Based on these results ...

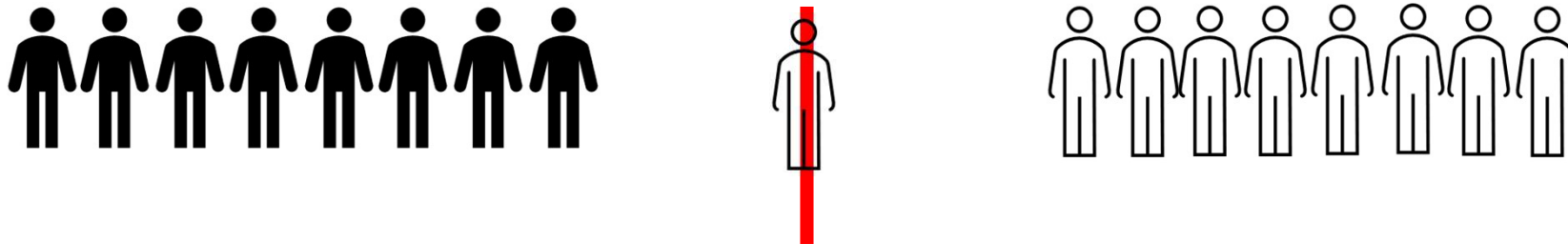
- We confirm previous research indicating that migrants go through various processes that affect their cultural values and attitudes through time, such as **adaptation, assimilation, integration, and acculturation** (Cormoş, 2022). According to (Cormoş, 2022), **Acculturation** is “the process by which an individual acquires and adapts to a new cultural environment as a result of being placed in a new culture” (Cormoş, 2022)





Based on these results ...

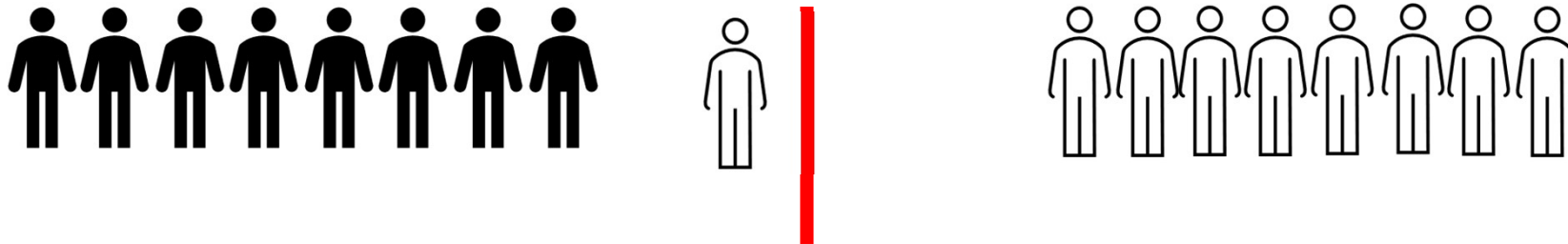
- We confirm previous research indicating that migrants go through various processes that affect their cultural values and attitudes through time, such as **adaptation, assimilation, integration, and acculturation** (Cormoş, 2022). According to (Cormoş, 2022), **Acculturation** is “the process by which an individual acquires and adapts to a new cultural environment as a result of being placed in a new culture” (Cormoş, 2022)





Based on these results ...

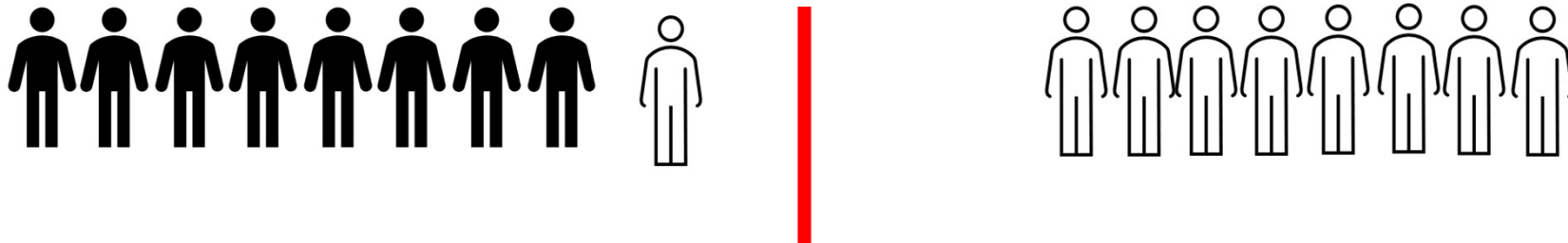
- We confirm previous research indicating that migrants go through various processes that affect their cultural values and attitudes through time, such as **adaptation, assimilation, integration, and acculturation** (Cormoş, 2022). According to (Cormoş, 2022), **Acculturation** is “the process by which an individual acquires and adapts to a new cultural environment as a result of being placed in a new culture” (Cormoş, 2022)





Based on these results ...

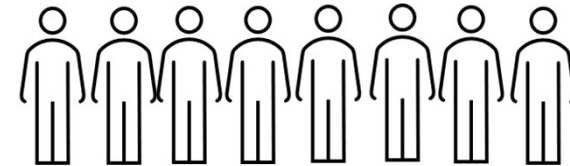
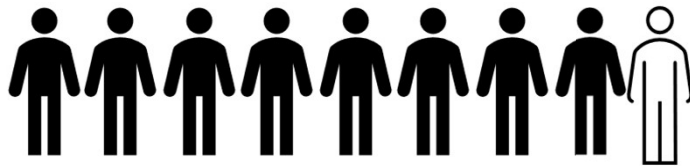
- We confirm previous research indicating that migrants go through various processes that affect their cultural values and attitudes through time, such as **adaptation, assimilation, integration, and acculturation** (Cormoş, 2022). According to (Cormoş, 2022), **Acculturation** is “the process by which an individual acquires and adapts to a new cultural environment as a result of being placed in a new culture” (Cormoş, 2022)





Based on these results ...

- We confirm previous research indicating that migrants go through various processes that affect their cultural values and attitudes through time, such as **adaptation, assimilation, integration, and acculturation** (Cormoş, 2022). According to (Cormoş, 2022), **Acculturation** is “the process by which an individual acquires and adapts to a new cultural environment as a result of being placed in a new culture” (Cormoş, 2022)



Waiting 30 years?



Merging these results with...

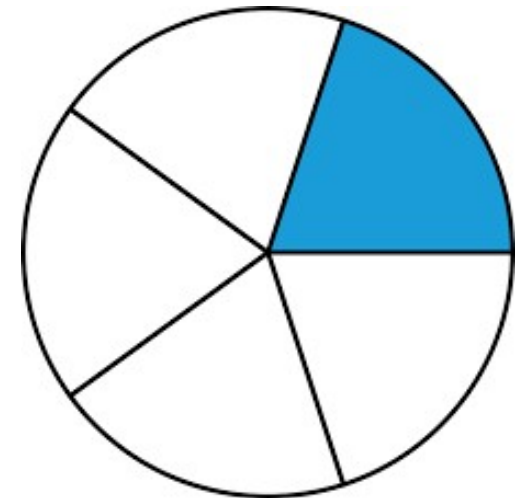
- The fact that children actively engage in their own ‘sexual socialisation’ through their **questions**, even though informal everyday interactions in **preschool** (Martin & Bobier, 2017), and that answering these question with ‘confusions and distractions’ affects the amount and type of information the children obtained (Martin & Torres, 2013), therefore it is important to provide children with the needed ‘**sexual enlightenment**’.
- Looking at **immigration statistics** in the whole world, the number of **immigrants is always increasing**, and people are always moving from countries to countries (World Migration report 2022).





Merging these results with...

- The fact that children actively engage in their own 'sexual socialisation' through their **questions**, even though informal everyday interactions in **preschool** (Martin & Bobier, 2017), and that answering these question with 'confusions and distractions' affects the amount and type of information the children obtained (Martin & Torres, 2013), therefore it is important to provide children with the needed '**sexual enlightenment**'.
- Looking at **immigration statistics** in the whole world, the number of **immigrants is always increasing**, and people are always moving from countries to countries (World Migration report 2022).
- According to the German Autorengruppe Fachkräftebarometer (2021), **a fifth of the employees in the field of early childhood education and primary schools have a migration background.**





Merging these results with...

Answering children's questions on sexual matters **is a challenge for the non-German male ECE educators**, where their **thoughts and responses were heavily confined by the social and cultural norms** acquired through their previous experiences, and cultural constructions.

Providing the theoretical as well as the **practical professional sexuality education/preparation for the ECE educators improved their knowledge, readiness , and attitudes** to introduce sexuality education to their children. (Brouskeli & Sapountzis, 2017; Ünlüer, 2018; Martin et al., 2020). Therefore, **It is important to 'Equip early childhood educators** with what they need to support the development of sexuality in childhood' (Balter et al., 2018).



Recommendations

- In order to break the cycle, we argue for **the need of extra continuous professional support/development for the male ECE educators**, especially the non-German male (and female) ECE educators, / for the cultural mixed teams, with a specific focus on sexual education and personal reflexivity about it.
- We argue that **Reflexivity is important**. Non-German ECE educators should be encouraged to reflect on their own sources of embarrassment (e.g., their own cultural construction and sexual socialization) and critically evaluate the costs of ‘feeling embarrassed’, in order to be able to respond to children’s questions on sexual matters, objectively, without relying on the personal and cultural beliefs and values.
- We assert the need to **more qualitative research** exploring the role played by cultural factors in affecting the professional practice of ECE educators from different cultural backgrounds.

References

1. Autorengruppe Fachkräftebarometer (2017): Fachkräftebarometer Frühe Bildung 2017. Weiterbildungsinitiative Frühpädagogische Fachkräfte. München
2. Autorengruppe Fachkräftebarometer (2021): Fachkräftebarometer Frühe Bildung 2021. Weiterbildungsinitiative Frühpädagogische Fachkräfte. München
3. Balter, A.-S., van Rhijn, T., & Davies, A. W. J. (2018). Equipping early childhood educators to support the development of sexuality in childhood: Identification of pre- and post-service training needs. *The Canadian Journal of Human Sexuality*, 27(1), 33–42. <https://doi.org/10.3138/cjhs.2017-0036>
4. Brouskeli, V., & Sapountzis, A. (2017). Early childhood sexuality education: Future educators' attitudes and considerations. *Research in Education*, 99(1), 56–68. <https://doi.org/10.1177/0034523717740149>
5. Cheung, S. K., Kwan, J. L., & Yim, K. Y. (2020). Pre-service early childhood teachers' perceptions about sexuality education and behavioural intentions towards children's curiosity about sexuality. *Journal of Education for Teaching*, 47(1), 89–103. <https://doi.org/10.1080/02607476.2020.1829964>
6. Cormos, V. C. (2022). The processes of adaptation, assimilation and integration in the country of migration: A psychosocial perspective on place identity changes. *Sustainability*, 14(16), 10296. <https://doi.org/10.3390/su141610296>
7. Jirout, J., & Klahr, D. (2012). Children's Scientific Curiosity: In Search of an operational definition of an elusive concept. *Developmental Review*, 32(2), 125–160. <https://doi.org/10.1016/j.dr.2012.04.002>
8. Martin, K.A., & Bobier, L. (2017). Preschool Sexuality Education?!. In: Allen, L., Rasmussen, M. (eds) *The Palgrave Handbook of Sexuality Education*. Palgrave Macmillan, London. https://doi.org/10.1057/978-1-137-40033-8_12
9. Martin, K. A., & Torres, J. M. C. (2013). Where did I come from? US parents' and Preschool Children's participation in sexual socialisation. *Sex Education*, 14(2), 174–190. <https://doi.org/10.1080/14681811.2013.856291>
10. Martin, J., Riazi, H., Firoozi, A., & Nasiri, M. (2020). A sex education program for teachers of preschool children: A quasi-experimental study in Iran. *BMC Public Health*, 20(1). <https://doi.org/10.1186/s12889-020-08826-y>
11. McAuliffe, M & A. Triandafyllidou (EDS.) 2021. World Migration report 2022. International organization for migration (IOM), Geneva.
12. Sak, R. (2015). Young children's difficult questions and adults' answers. *The Anthropologist*, 22(2), 293–300. <https://doi.org/10.1080/09720073.2015.11891880>
13. Ünlüer, E. (2018). Examination of preschool teachers' views on sexuality education. *Universal Journal of Educational Research*, 6(12), 2815–2821. <https://doi.org/10.13189/ujer.2018.061215>
14. Wan Nawi, W. N., Kai Sze, A., Yeong, L., Ling, Y., Ibrahim, A., & Jing, V. (2021). "But not as detailed as including teaching the private part": Malaysian preschool teachers' understanding on the implementation of sexuality education in preschools. *Southeast Asia Early Childhood Journal*, 10, 40-52. <https://doi.org/10.37134/saecj.vol10.sp.4.2021>
15. Yağan Güder, S., & Alabay, E. (2018). Children's questions and answers of parents: Sexual education dilemma. *International Journal of Progressive Education*, 14(6), 138–151. <https://doi.org/10.29329/ijpe.2018.179.11>

**If it is “cultural”
is it unquestioned???**



Thank You! 😊

Halah Elkarif
halahgaber@gmail.com

- Prof. Tim Rohrman
- tim.rohrmann@hawk.de