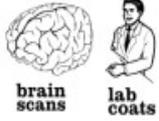


bad sex media BINGO

<p>ONLY penis in vagina is PROPER sex</p>	<p>porn REWIRES your BRAIN</p>	<p>SEX SCIENCE  brain scans lab coats</p>	<p>ERECTIONS = desire</p>	<p>celebrity 'expert' KLAXON</p>
<p>ORGASM is the goal of all sexual activity</p>	<p>all examples are YOUNG heterosexual "WHITE" able bodied ATTRACTIVE* couples</p>	<p>there are only MEN & WOMEN & are very different</p>	<p>GREAT SEX <input checked="" type="checkbox"/> performance <input checked="" type="checkbox"/> positions <input checked="" type="checkbox"/> frequency <input type="checkbox"/> quality</p>	<p>the research sample quoted is W.E.I.R.D. (white, educated, industrialised, rich & democratic)</p>
<p>everyone needs SEX to be happy</p>	<p>dodgy STATS & BAD science</p>	<p></p>	<p>ALL PORN is BAD or good</p>	<p>BEWARE! sex/porn addiction</p>
<p>everyone is GAY or STRAIGHT and <u>nothing</u> else</p>	<p>"SEX ED NOT GOOD ENOUGH" complaining not doing</p>	<p>KINK! is weird, strange or dangerous</p>	<p> TOY DRUG SHOP product placement</p>	<p>BOYS predators GIRLS victims</p>
<p>COMPLEX topic over SIMPLIFIED</p>	<p>everyone LIKES { insert sex act here } so no need to ASK first</p>	<p>GOAL! FOCUS rather than consent & pleasure</p>	<p>token attractive GAY couple</p>	<p>ZOMG! TEENS INTERNET SEXUALISATION STI RATES</p>

Why are these bad sex media? 1.0

Each of the points in Bad Sex Media Bingo is:

- ³⁵₁₇ Commonly repeated in the media (across broadcast and print media),
- ³⁵₁₇ Problematic and potentially harmful,
- ³⁵₁₇ Easily recognisable, and
- ³⁵₁₇ Covers a range of areas.

For each of our bad sex media examples we'll now say:

- Why they are a problem,
- What negative impacts they can have, and
- What would better ways of presenting sex there are.

Only penis-in-vagina sex is proper sex

There are all kinds of ways of having sex and different things work best for different people, and for the same person or relationship at different times. However, sex in the media is nearly always portrayed as penis-in-vagina penetration, giving the impression that this is the only real, normal, or proper kind of sex and that anything else is inferior or even abnormal. Often other activities are regarded as 'foreplay' and 'foreplay' is not seen as 'proper' sex.

The representation of sex as equivalent to penis-in-vagina penetration assumes that all sex is between one person with a penis and one person with a vagina, excluding other kinds of relationships. It also assumes that penetration is the most pleasurable physical act, ignoring the fact that the vast majority of people with vaginas need external stimulation (often of the clitoris) in order to feel pleasure and/or orgasm, and many people with penises are more stimulated by other practices too. Finally, penis-in-vagina sex is one of the most risky practices in terms of transmission of sexual transmitted infections (STIs), and it is the practice most likely to result in pregnancy. So presenting other forms of sex as just as 'proper' is good for reducing STI rates and unwanted pregnancy.

A better way of representing sex would to always include a diversity of practices, for example: mutual masturbation, sharing sexual fantasies or experiences (either in person or over the phone/internet), oral sex, solo sex of various kinds, sex between different genders and numbers of people, sharing sexual images, sexual fantasy, various kinds of kink (spanking, tying up, etc.), sensual massage, and anal sex.

Porn rewires your brain

Everything we do "rewires" our brain. Brain "rewiring" is portrayed in the media as a negative thing rather than the completely neutral and natural way our brain incorporates experience. Learning "rewires" the brain too, but we don't go around trying to get schools banned. The fact that porn is shown to "rewire" your brain (by people in white coats with big shiny machines, no less), is used to illustrate that all porn is very harmful and causes irreversible damage, and once you've been exposed to it, you're scarred for life.

Creating a panic about porn "rewiring" the brain silences any nuanced, level-headed debate about porn. It automatically labels all porn as extremely dangerous and presents us with only one "logical" option, which is to ban all of it outright. Any dissenting voices can be portrayed as uncaring (because they're willing to expose porn users to brain damage). It actually discourages serious research that could

contribute to better knowledge about porn and its users. It also encourages porn users (and their partners or parents) to feel they have done irrevocable damage to themselves, which fills them with guilt, shame and despair. This, in combination with the non-existent sex/porn addiction, leads to many very distressed people seeking quite drastic solutions to either reverse the situation or put a stop to it. It stops porn users from being able to reassure others (and themselves) that their situation isn't catastrophic.

A better approach would be to challenge the concept of "rewiring the brain" and ask what that actually means for the porn user in real life, how that translates into behaviour and where and how this has been proven. Since this is presented as the undisputed outcome of valid scientific research, other scientists or academics should be asked to comment and critique, and other research outcomes about porn should be included in the debate. It would be better not to keep quoting celebrity "experts" who don't have the necessary expertise and who simply quote each other or the current pet theory. It would be better not to give too much prominence to anything that just highlights one piece of research and presents its findings as the absolute truth, without critiquing it and without discussing other (often contradictory) findings. It would be better to consult the experts who are deeply familiar with the reality of porn, but who are rarely quoted in the media because they don't toe the party line. For the sake of knowledge, it would be better not to allow the silencing of debate about porn and to continue asking questions and challenging the answers you get.

Sex science = brains scans & lab coats

'Science' is a diverse area and the depiction of science within media is a whole other area of discussion. The common ways of representing sex science in television is to use visual gimmicks not representative of most sex research – brain scans, penile plethysmographs, ultrasounds, blood flow measurement, lie detector tests, or people being observed having sex while 'experts' judge their 'performance'. Because of the limitations of what can be shown physical measurements are popular as they convey authority without actually having to show much in the way of physical activity or genitals.

Diverse methods – particularly qualitative methods, visual methods, randomized controlled trials, community led studies, or participatory research are either ignored or misunderstood. While sex and relationships are studied across all academic disciplines the media's focus remains very narrowly within psychology and biomedical research – particularly that funded by pharmaceutical companies which may be doing more to medicalise otherwise 'normal' behaviours than advancing scientific research. It also means research undertaken outside the academy (and by non academics) is ignored or mistrusted. Diverse methods are often excellent for telling an exciting story – for example for challenging commonly held beliefs around what people do sexually, or how they experience sex. They can also be very visual and unfamiliar to viewers/readers who may well be jaded with conventional sex research.

Addressing this requires a collaborative effort between journalists and those who are researching sex and relationships. This means improving access, making papers more easy to find and interpret, journalism training and partnerships between the media and those who study sex. We also need to extend this to the wider public, encouraging them to think critically about the studies they hear in the media and making said research accessible to them to appraise if they wish. None of us should assume because a study has been published it necessarily makes it useful, relevant or accurate. Media should represent the full range of research around sex, rather than focus-

ing on a small number of methods (see also Dodgy stats & bad science; Toy, drug, shop: Product placement).

Erections = desire

'If a man wants to have sex he must have an erection' is something we hear variations of a lot in all forms of media, but it offers a very limiting idea of men's role in sex (or any person with a penis) and it also confuses arousal with desire. This puts extra pressure on men to see their role as being about performance which denies them the opportunity to explore the many ways they can have enjoyable sex (and still be a 'man' in bed). The focus on erections is also always on the penis, yet the clitoris also gets erect in a very similar (but not as visible) way.

There is a big pressure on men to have erections because there is a focus on sex as having to involve penetration (see Only penis-in-vagina sex is proper sex). This can create tremendous anxiety for men who feel like they can't perform sex in the way that they are expected to. Ironically this pressure is often the reason that some men find it difficult to have an erection when they want to (see Orgasm is the goal of all sexual activity).

When we refer to erections in this way we are also confusing desire with arousal. Sometimes men may desire sex more than they desire anything else in the world yet still they aren't able to be as erect as they want. Yet men often wake up in the morning desiring nothing more than to pee but have a very inconvenient and very very hard penis. Desire and arousal don't always arrive at the same time and there are no buttons we can press (or magic wands we can wave) to make this so, not even viagra.

So if we expand our idea about what 'counts' as sex (kissing, stroking, whispering, rubbing, massaging, sexting, masturbating) we can also expand on what body parts count as potential sex organs (fingers, hand, thigh, wrist, neck, tongue, ear). This makes it true to say that men don't have to have an erection in order to have really pleasurable sex. Furthermore if they are freed from the idea that desire = erect penis, they may be able to have much more pleasurable sex.

It would also be good to hear more about the erectile tissue of the clitoris filling with blood inside the vulva, the role it plays in arousal and how this interplays with (but is not the same as) desire for many women too.

Celebrities used as experts

More and more often, celebrity "experts" are replacing real experts (who are deemed not sexy enough?). Currently, there are two types of celebrity "experts": celebrities with no expertise whatsoever in anything remotely related to the area on which they are required to advise or comment (type 1), and people with a (vaguely) related expertise who are asked to comment on what is largely outside their area of expertise (type 2). Both types of celebrity "experts" lack the knowledge required for them to comment or advise, but we are lead to believe that what they say matters, especially if the "expert" has any kind of professional qualification and/or title.

Experts have power. We trust experts. We believe what they say and it influences how we think and behave. When celebrities replace real experts, we don't get the expertise we believe we are getting. Type 1 "experts" have no professional knowledge or experience of the area they are talking about. They cannot judge the data they are looking at and can approach delicate issues in an insensitive way. They

can make light of painful issues, miss important signs of distress, and stay too focused on themselves and the image they want to project instead of focusing on the people they are supposed to be helping. Type 2 “experts” overestimate their expertise and make pronouncements about things they don’t know enough about. They sometimes step outside ethical boundaries and diagnose people who are not their patients (often celebrities in the news, about whom, even if they were their patients, they would be bound by professional ethics not to disclose any personal information). Both types 1 and 2 cover up their lack of knowledge by reproducing chunks of randomly chosen and pre-digested “science” completely uncritically. Whatever they say or do becomes a universal truth for too many people who don’t themselves have the knowledge or expertise to judge what they hear. These “experts” are spreading ignorance and actually prolonging people’s suffering. Being given false hope is worse than receiving no help at all, especially when it is damaging – as can be the case. When “experts” directly advise people, and when they do so in a way that puts publicity first and ignores the effects such public exposure could have on someone already in distress, they risk increasing that distress.

It would be better to have real experts whose area of expertise corresponds exactly with whatever is being discussed. These experts could really enlighten us about what is currently known about the subject and provide a critique of research and different approaches. They could attend to people more compassionately, being sensitive to their needs, detecting any psychological distress, and looking at whatever is going on while making sure that ethical considerations and the wellbeing of the people seeking knowledge, help or advice override any other considerations.

Orgasm is the goal of all sexual activity

Media around sex generally assume that the point of sex is the achievement of orgasm. This can be particularly seen in broadcast media depictions of sex where sex is over once either both people involved, or one person (usually the man) has reached orgasm (See All examples are young, heterosexual, white, able-bodied & conventionally attractive couples). Sex which doesn’t end in orgasm is generally only presented in the media as a problem which needs to be fixed. Most frequently it is seen as a physical problem requiring drugs or other physical treatments.

This goal-focused representation - requiring people to have orgasms for 'successful' sex - contributes to the very problem that it purports to be concerned with. Perhaps the main reason that people struggle to reach orgasm is that they feel under pressure to do so (in order to be successful, or normal, or to make their partner feel good). They are therefore likely to feel anxious, creating the very situation under which it is most difficult to orgasm. Rather like falling asleep, reaching orgasm is something which is much more difficult the more you are trying to do it. Also it can be very hard to 'give' an orgasm to another person: often they need to stimulate themselves in some way, at least initially to show you how their body works. So depictions where one person gives another easy orgasms can result in feelings of failure. Additionally this kind of media representation excludes all the many diverse kinds of sexual practice which are possible which have different goals than orgasm, or where orgasm is a more incidental part of what happens for one or more people. Genital issues (such as not getting erections) can be a sign of medical problems such as heart disease and diabetes, so it is worth getting a check-up. However, overly 'medicalising' these issues fails to take account of the other - often more common - reasons that people struggle with sex, for example feeling unable to ask for the kind of sex they really want, feeling under pressure to perform, or not actually wanting sex.

It would be better if media depicted a range of physical and more psychological sexual practices, which may or may not involve one or more people reaching orgasm (see proper sex item for examples). Particularly it would be good to see examples of people having sex, not having orgasms, and still being happy with the experience. In articles and documentaries about people who want orgasms and aren't having them, it would be good to see awareness of the ways in which performance pressure and anxiety function to make orgasm difficult, as well as suggestions for how people can tune into what really turns them on, communicate about this with partners, and enjoy sexual fantasies and activities without the pressure to get or give orgasms.

All examples are young, heterosexual, white, able-bodied & conventionally attractive couples

Almost all articles about sex in newspapers and magazines are illustrated by young, white, able-bodied, conventionally attractive heterosexual couples. Similarly most of the images of sex that we see in broadcast media are also of this group. If you think about it, this group actually represents a very small proportion of the population. However, other groups are generally only represented if the story, film or programme is specifically about, for example, the sexual relationships of older people or people in same-sex relationships.

It seems to be assumed that the audience will all be made up of heterosexual, able-bodied, young, white, cisgender, monogamous people – who will want to see people only like themselves - when of course this isn't the case. However, the problem here goes beyond the simple fact that many groups are excluded from these depictions. We know that lack of visibility in the media impacts on people's well-being and how comfortable they feel about their sexuality, as well as how professionals view them. For example, it is commonly assumed that disabled people are not sexual, which can make it difficult for disabled people to find relationships, to be accepted by others, and to get good advice about sex. Similarly the stigma around sex and old age, alongside the pressure for relationships to stay sexual over time, can make it hard for older people who do want to be sexual, and for those who don't. The continued extremely narrow range of what media presents as 'attractive' is extremely toxic, and many people have anxieties and discomfort around sex because they feel their bodies don't match up to this ideal. Finally, it is often assumed that sex should take place in committed couples, which stigmatises those who enjoy more casual sexual encounters. Sex work is particularly stigmatised, which is very damaging for those who work in that field. They tend to be presented as either abused victims or empowered exclusive call-girls, rather than any sense of the full diversity of people who work in this area.

If we need to illustrate articles, programmes and the like with images of people being sexual it would be best to represent the full range of bodies and relationships, as well as a diversity of sexual practices. Particularly it would be great to include older bodies, disabled bodies, larger bodies, same-sex couples, and sex with one person or with more than two people. It would be good to include such people incidentally, rather than only when the story is particularly on a related topic. At a minimum editors and producers should consider the percentages of different groups in wider society and try to represent them accordingly. Ideally, it would be good to represent some of these groups even more than that, in order to counter years of invisibility and stigma around them and sex.

There are only men and women and they are very different

One of the most common themes about media and sex is that of gender differences. We frequently hear, for example that men are visual sexually and women are not (so women are thought to be disinterested in porn), or that men need sex in order to feel loved, whereas women need to feel loved in order to want sex (so men are regarded as sex-focused and women as love-focused and not wanting as much sex). Often there is an evolutionary focus to such stories: it is suggested that this is how people evolved in order to be better able to pass on their genes, and therefore such differences are 'natural' and cannot be changed. Also many stories claim to reveal the 'secrets' of the 'opposite sex' so that people can be better able to get what they want from partners. For example men getting women to do what they want sexually, women getting men to fall in love with them.

Such massive generalisations are almost always spurious. Psychological evidence suggests that men and women are far more similar than they are different, and also that differences between the same gender in different cultures are usually far greater than differences between different genders in the same culture. Specifically, for example, there are many women who enjoy porn and sex, and many men who are far more focused on love than sex. Evolutionary explanations neglect to take account of years of culture, as well as often ignoring what we actually know about early civilisations (from archaeological research) and about how evolution works (from biology). Finally even if something is 'natural' that doesn't mean that it is good, or can't be changed (e.g. we try to make ourselves less aggressive and more intelligent as a species, and we're happy to wear clothes and use smartphones).

Also there is a risk that such representations encourage people to see potential partners as an alien species to be figured out and played, in order to get what we want, rather than as equal complex human beings. This takes a great toll on relationships as any relationship therapist will testify. Again, the emphasis on gender differences excludes all those people who have same-sex relationships, or who are sexually attracted to more than one gender (between 5% and 40% of people in total, depending on which study you read). Also, increasing numbers of people do not feel they fit into the boxes of 'man' or 'woman', and they are excluded by a focus on gender difference. It is very likely that media obsession with gender difference contributes to men and women feeling they have to fit the stereotypes.

It would be better if media about sex focused on how people can tune into their desires, communicate about them, and enjoy themselves and each other sexually, regardless of the genders or bodies involved. Most of the best advice isn't specific to certain genders or genitals, and relationships are likely to be better if people don't regard each other as alien species to be figured out. If you are reporting gender difference research it would be good to balance this with all the research that doesn't find differences. A great story can be about research which challenges conventional wisdom around gender rather than confirming it. Also it is important to represent same-gender relationships and all the people who don't fit neatly into conventional masculinity or femininity.

Great sex is about performance, positions and frequency, not quality

Great sex is presented as having to last a particular length of time (not too quickly and not for too long), with particular positions or techniques that will always "blow your mind" which you have to be performed a set number of times per week. This is always framed with able-bodied couples and is always about intercourse and penetration (see Only penis-in-vagina sex is proper sex and All examples are young, heterosexual, white, able-bodied & conventionally attractive couples). There is an as-

sumption that this kind of 'swinging from the chandeliers' sex is always the most enjoyable and something the viewer should try to have.

Some people enjoy performing sex in this way and some people enjoy the fact that they know they are performing. However sex which is just framed in this way can be problematic for a number of reasons. It usually assumes that the viewer is heterosexual and wants to have penis in vagina sex. It also assumes that the viewer is able-bodied and has no mobility issues or chronic illnesses. As many people can't perform sex in the way that is depicted the story is that 'only some people can have the most enjoyable form of sex'.

It's also problematic for people who do have the 'right' bodies to have this kind of sex because it sets up a norm for how 'opposite sex' couples 'should' be having sex. This creates unnecessary fears for many people in relationships that they (individually or together) aren't sexy enough. It also presents a script for what 'counts' as normal, enjoyable sex which isn't actually true. Many couples compare themselves with these narratives and feel they come up short. For instance a couple in bed on a 'school night' who are both tired but want to have sex may feel like if they can't do 'that' then they can't have sex.

A more helpful approach would be to highlight the many different ways that people could have sex and to suggest ways that couples could talk about which they would like to try, which they wouldn't and which they may like to adapt for themselves. Instead of positions for 'hitting the right spot every time' it would be great to see positions which may feel comfortable to different viewers/readers. It would also be great to show sex that didn't involve penetration and the many different positions and methods and techniques that can be tried in doing this. This would make for very interesting and sexy viewing rather than seeing 'the wheelbarrow' wheeled out every time.

The research sample quoted is W.E.I.R.D (white, educated, industrialised, rich, & democratic)

Much research from Western Universities is dependent on student samples. This means that academics often use students (paid or unpaid) to participate in their studies. The advantages of this is that students can earn money and, for those studying social / sciences, they may get research experience. Academics have easily accessible participant groups making it far quicker to run and publish research – something for which they are professionally assessed on. However not all academic research involves student participants, and not all research takes place in academia or is run by academics. The types of research that seem to be most favoured in mainstream media are those featuring 'WEIRD' participants. Particularly this is the case if they are highlighting a sex-related issue that fits within a moral, medical or salacious viewpoint; or can be related to a soap opera, celebrity or movie.

While popular, the downside of such research is fairly obvious. It's based on a small number of participants who are young adults in the college system. They are rarely representative of the majority of people that the findings of such research are claimed to be about. Such research also tends to ask about people's attitudes towards issues rather than their behaviours or experiences. And for some academics the focus is on churning out papers rather than careful, critical, community-led studies, meaning the original ideas that underpin the research may not be as strong as they should be.

There is certainly a place for research about students. It becomes a problem when research on students is presented as explaining everyone else's lived experience. In

media, if your piece or programme is about students, there is a wide range of research on their needs and issues. If your topic is about other groups of people (including young people who are not at college) look for research that is more representative.

Be careful! If the paper is WEIRD assume it probably DOESN'T represent us and needs to be questioned. This is better than using it just because it stacks up a story or fits with your worldview – or your editor or producer's prejudices.

Everyone needs sex to be happy

Sex is often described as bad (unhealthy) or good (healthy). Healthy sex is presented as a vital part of being a happy fulfilled human being, and having a 'successful' relationship. We can see this in the way that somebody's sexuality is seen as a key aspect of their identity as a person. Also there is stigma around people who remain a virgin into their twenties or thirties. Not wanting sex is presented as a problem to be fixed (low desire) or a sign of depression. Sex is seen as the cornerstone of a relationship, indeed when we say somebody is 'in a relationship' we generally mean a sexual relationship. Not wanting sex in a relationships is often regarded as a reason to break-up or seek therapy.

Media representations which assume that people should be sexual may well actually contribute to sexual problems. We know that the best thing for people, sexually speaking, is for them to be able to tune into what they really want sexually, to figure out which – if any – of these desires they want to share with others, and to be able to communicate openly about these with partners. The pressure to have a certain kind of sex, at a certain frequency, in order to prove that we are normal, happy and healthy, and that our relationships are good, actually takes us further away from this ability to communicate with ourselves and others about what we really want. It has to be possible to say 'no' to sex in order to really trust a 'yes' (whether it comes from ourselves or a partner). And to be able to say 'no' we need to know that it is okay to not want sex today, tomorrow, this week, this month, or this year. Otherwise it is likely that people will sometimes have sex when they don't want it, which is potentially damaging both for them and for the person they have sex with.

Many people in asexual communities are raising awareness that it is quite possible to not be sexual and still to be a happy, functioning human being who has good relationships with other people. Psychological research has supported the fact that asexual people are just as mentally healthy as anybody else. It would be good to represent the full range of sexuality from those who don't feel sexual at all to those who are highly sexual. It would also be good to emphasis that sexual desire ebbs and flows, rather than being consistent over a lifetime, and that relationships can be great whether or not they are sexual. One common issue is when people in sexual relationships end up wanting very different amounts – or types – of sex, and it would be good to see media considering all of the ways in which such issues can be dealt with, without one person being pressured to have sex that they don't want, or one person remaining sexually unfulfilled.

Dodgy stats & bad science

All broadcast media, but particularly print media, stack up their sex stories with the 'science' of 'statistics'. This usually means quoting percentages to support a predetermined story angle and often relying on commercial surveys (e.g. 'hotel guests say coffee is a better wake up call than sex' – says a 'survey' sponsored by a Travel publication). PR surveys in particular are popular since they're fluffy, fun, easily access-

ible and can slip from press release to publication or programme without too much work. They're designed to create discussion and buzz and are an ideal solution for busy journalists working on numerous stories and short deadlines.

This misrepresents the 'science' of sex research as something either quirky and quasi experimental or 'lite' and tied to a commercial product. It means when journalists are presented with more complex research they struggle to understand it or take it seriously.

As much 'sex research' journalists encounter is not of a high quality there's a suspicion of those working in this area – particularly that they must be disreputable for studying sex or a 'failed scientist' for working in such a 'lite' area. That is not to say some sex research is poorly designed or even prejudicial or dangerous. However the focus on 'sex research' as a mix of lightweight, medical and pseudoscientific can mean core questions on the quality of work, who is running and funding it, how the study relates to other research, and whether it is ethical are missed. It reinforces the idea that 'experts' control what defines our sexual lives while missing the activism and advocacy many in research are involved with – which can involve challenging poor practice in academia, research and practice.

Many who write sex features are unable to understand scientific papers and little is done to enable this (despite critical appraisal being a skill that's easy to teach and with practice easy to do). Academic publishing must take responsibility for this, however, since many studies are not open access – creating a barrier for those who want to broaden their coverage.

The downside of the current approach is that journalists and the public don't trust sex research and the public are often misinformed about their intimate lives or made to feel anxious unnecessarily. It also permits tie ins with commercialized and medicalised conversations about 'perfect sex' to go unchallenged. Or it implies all our intimate lives must be laid bare, talked about publicly and dissected for the viewing/reading pleasure of others. Ideas of choice and consent, so vital to research, are often missed when sex 'science' hits the media.

As mentioned, in Sex science = brains scans & lab coats, it is important to represent the full range of scientific, social science, historical, and other research about sex. It is useful to present research critically and to encourage critical consideration in viewers/readers (being aware of any flaws or problems generalising – see The research sample quotes is WEIRD). Engage with researchers who are doing serious research around sex who will happily tell you about their exciting and original findings, rather than focusing on poorly conducted PR surveys and the like.

All porn is bad or good

What is porn? There is no universally agreed upon definition. There is what we refer to as erotica, which gets a much better press – but one person's porn is another person's erotica and vice versa. So where do we draw the line? When porn is discussed in the media, we are meant to automatically assume that all porn is the same. The often repeated statement that all porn humiliates, degrades and abuses (women in particular), is never challenged. Yes, porn that does all that definitely does exist, but it isn't the only kind of porn. There is porn made by women for women where the performers are enthusiastically consenting to the action taking place, i.e. they are doing it because they are turned on, not because they are coerced or damaged in any way. There is feminist porn, ethical porn, (real) lesbian porn, and so much more. There is porn made for many tastes and preferences and watched by people of all genders,

whether alone or with sexual partners. Porn is used by many millions of people all over the world. Still, the overwhelming majority carry on with their lives without major disruptions and are largely indistinguishable from non-users. Is it really probable that such a significant proportion of the population is as damaged as you would expect if you were to believe that all porn is bad?

We are told that porn harms those who use it. The fact is that there is no conclusive proof of that beyond bad science and moral panic. If you use faulty logic, you can bend research findings to fit whatever agenda you're trying to promote and reach conclusions that can't be logically justified. This isn't exclusive to porn. In the case of violent videos, there is a rarely challenged consensus that they lead to aggression in viewers. It is important to understand that finding a correlation (i.e. those who view violent videos also act aggressively) isn't the same as finding a causal link (i.e. they act aggressively *because* of viewing the videos – they could be viewing the videos because they are aggressive, or there could be a third factor causing them both to view the videos and to be aggressive). It is impossible to conclude from any existing evidence that porn causes harm. A carefully designed experiment could perhaps prove (or disprove) that, but it is impossible to design such an experiment that will also be ethical.

The problem with labelling all porn as harmful is that it stops us from understanding the real effects of different types of porn and which aspects are responsible for these effects. It kills all nuanced discussion that could lead to better and more valid research on the subject. If we lump all porn together, we are unable to isolate specific characteristics of different types of porn, label them accurately and examine them separately to see how they are used and how they affect the user. Valid research requires focusing on clearly defined specifics rather than having a subject matter that is so wide and generalised that it loses all meaning.

When we label all porn as bad, we end up throwing out the baby with the bathwater. We risk diluting the message about the harm some porn does to women, to their body image, to their ideas about their own sexuality and consent, to men's ideas of what women should both look and behave like. When we do that, we are in effect disempowering women when we claim to be acting in the interest of women. We could end up losing educational 'how-to' porn which can be helpful to many people. We could lose the kind of porn that is used to enhance our sex lives and enjoy sex more, whether alone or with someone. It will remove an important and useful tool that is also used by therapists to help people with sexual problems. We could lose what is an important part of sexuality for many people, including many women, who do like many different types of porn (depending on their sexual likes and dislikes and not on their gender!). We could end up stigmatising a consensual and healthy expression of sexuality and making everyone who is turned on by porn feel so much guilt and shame.

It would be better to be more critical of this blanket approach to the subject of porn rather than shying away from any discussion. It would be better to recognise that there are many very different types of porn and to investigate each one separately. It would be better to recognise porn users as a diverse population that makes up a significant proportion of society, rather than stigmatising them as perverts or freaks. If you do that, then people will be less reluctant to talk about porn and less likely to lie about it. Then we will start to get a truer picture of who uses porn, how, why, and how it affects them. We will learn more about human sexuality and the many forms it takes. We will be able to really make up our minds about different types of porn, based on real knowledge instead of knee jerk reactions.

Beware! Sex addiction

There has been a lot of media attention on 'sex addiction' in recent years with worries, particularly, that people - usually men - can become addicted to watching pornography online, but also worries that some people are compulsively having casual sex or paid-for sex rather than forming relationships. However, even the most conservative medical groups - such as the American Psychiatric Association - have failed to find evidence of sex addiction as a genuine disorder. Often the definitions of what constitutes sex addiction are simply amounts - and types - of sex that are beyond what the people who designed the measures are familiar with, rather than anything that is necessarily problematic (for example, measures often include things like phone sex, cybersex, viewing porn, and masturbating frequently).

Scare-mongering about sex addiction contributes to feelings of guilt and shame amongst those who do enjoy pornography or have high levels of sexual desire. It makes people who don't actually have any problem with what they are doing - and who are perfectly ethical in their sexual practices - feel bad about it. There are, of course, people who do have some legitimate concerns about what they want sexually, perhaps because it is getting in the way of the rest of their life, or because they are worried about the ethics of some of what they desire. The demonisation of 'sex addiction' can make it very difficult for such people to seek help, to face their fears, and to really think through what aspects of what they are doing are, and are not, problematic.

Sexual desire is on a continuum: some people are not sexual at all (see Everyone needs sex to be happy), some are highly sexual, and how much we desire sex (as well as what we desire) shifts and changes over our lives. It would be good if media could present this full range rather than considering a narrow range of sexual desire as 'normal' and anything else as too little or too much. Similarly, there are diverse kinds of sex that people enjoy. Rather than depicting some kinds of sex as 'addiction' and others as normal, it would be good to represent the range of possible sexual desires and practices which can be engaged in consensually.

Everyone is gay or straight and nothing else

Media overwhelmingly presents people as either gay or straight. If people are attracted to more than one gender they are generally depicted - in soap operas and news stories about politicians for example - as going from straight to gay or gay to straight. This is despite the fact that we know that many people have sexual relationships with people of more than one gender over the course of their life, and that even more - perhaps most - people have attraction to more than one gender at some point (i.e. they are not exclusively gay or straight).

This representation is damaging to anybody who has such relationships or attractions because they may well feel unable to speak about them without having to completely shift sexual orientation. Hiding aspects of one's sexuality can take a big toll on psychological well-being, and this can also encourage secretive behaviour which can damage relationships and increase risk of sexual transmitted infections (STIs). Such representations are also an example of 'bisexual erasure': the fact that bisexuality is rarely represented as a legitimate sexuality, but is rather assumed to be a confusion, a phase, or even to not exist at all. Many national and international studies have linked bisexual erasure to the higher mental health problems experienced by bisexual people compared to both heterosexual and gay people.

It would be better to represent the full spectrum of sexual attraction, recognising that some people are attracted to one gender, and some are attracted to more than one gender, whilst - for many - the gender of the people they have sex with is less important than other things (such as the kind of sex they have, or what kind of person their partner is). Given the years of bisexual erasure it would be good to counter this by having out bisexual characters (who use the word 'bisexual'), and people in news stories, including positive role models (given that what bisexual depictions there are are generally negative – including stereotypes of being untrustworthy, greedy, tragic, or evil).

Sex ed not good enough: Complaining not doing

Sex education is a much talked about topic. We've known for many years that sex and relationships education (SRE) is inconsistent and not good enough in schools and that young people feel that it is too little, too late and too biological. It is also highly heteronormative with little or no consideration of other sexualities. LGBT young people report feeling excluded by language or use of sexual activities that render 'same sex' activities invisible. The portrayal of stereotypical normal sex (see only penis in vagina is proper sex) is also suggested by some researchers to regulate young people's sexuality and limiting sex education's effectiveness.

Some media reports support the idea that SRE can lead to sexual permissiveness. There is also no evidence to support the claims that the teaching of contraception leads to increased sexual activity. Research suggests that education and strategies that promote abstinence but withhold information about contraception and the diversity of possible sexual practices can actually place young people at higher risk of pregnancy and STIs.

Highlighting inadequacies in SRE provision in the media is welcome, however it misses opportunities to help make it better.

Evidence shows that SRE works best if it starts before a young person has their first experience of sex and if it responds to the needs of young people as they mature. SRE should start in primary school and be taught in an age-appropriate manner, starting with topics such as personal safety and friendships. Both primary and secondary school pupils, particularly girls, have said they need SRE to start earlier¹. Some writers argue that education should be based on a framework of ethical sexual decision-making as promoting safer, and consensual, sexual decision making is an important aspect of advancing mutual sexual pleasure and rejects universalised assumptions about male and female sexuality which predominates in current SRE. Successive governments have failed to give priority to SRE despite anxieties about adolescent sexualities and behaviours. Many teachers feel under-skilled, under-trained and under-resourced to deliver it and many parents struggle to find resources and the expertise to help them to talk to their kids about sex. The media seems to prefer to play these people off against each other in a narrative which focuses on 'where should kids learn about sex.' Actually young people learn about sex and relationships from everywhere (we all do) and many say that they would like to learn more from TV, radio and magazines.

Sadly there is also a lack of nuance around this subject. There are many teachers, schools, youth workers, support workers and therapists that are committed to delivering very high quality SRE. There are also a number of charities and organisations dedicated to providing (and campaigning for) better SRE who deserve championing. These organisations could also be used to inform more informative and educational content.

In relation to recent calls to include discussions about pornography in sex education, it is important to start from a position that allows young people and workers to discuss such a seismically sensitive subject. This means starting from a point where children and young people are not made to feel bad for exploring their sexuality (even if it is through pornography). It is also essential that educational resources reflect diversity of porn production and consumption (see square all porn is bad).

Kink! (and poly, trans*, bi, etc.) is weird, strange or dangerous

Other items have explained that sex is generally represented as happening only within heterosexual, able-bodied, young, white & conventionally attractive couples, and that it generally involved penis-in-vagina penetration ending in orgasm. When forms of sex, gender and relationships other than this are represented in the media, they tend to be presented as either ridiculous, freaky, or damaging. So, for example, we often see comedy around somebody dating a person who is trans* (particularly trans* women). Crime dramas often link kink practices to murderer and psychological damage. People in openly non-monogamous relationships, such as polyamorous people, are often depicted as weirdos and oddballs who need to explain their strange behaviour and can't possibly have good relationships. There are similar issues for representation of bisexuality, asexuality, fetishes, etc. Occasionally articles and documentaries are a little more positive than this, but the author or presenter generally finishes by making it clear that, of course, they (and by extension any 'normal' person) could not handle being polyamorous or kinky, for example.

All such depictions are clearly damaging to people in these groups, and are also problematic for those who might be, but feel unable to even consider the possibility due to the obvious ridicule, stigma, and marginalisation that are reinforced by such media. It is likely that many people remain unhappy in their gender, sexual practices, and relationships, due to intense fear of how people who stray outside the 'mainstream' are treated. There is also a lack of consideration of how relatively few people actually fit into rigid gender roles, and how many people have kinky fantasies (up to two thirds) or have secretly non-monogamous relationships like affairs (a similar number). The rates of hate crimes against trans* people are a particular concern in relation to sensationalising and stigmatising media depictions.

It would be better to see sensitive and thoughtful representations of these, and other, groups when editors and producers do feel the need to write about, or film, them. Even better would be to see trans*, kinky, poly, bisexual, asexual, and other people represented in ways that are incidental, for example a TV character who happens to be trans*, or an article about a businessperson who mentions kink as one of a number of identities or interests.

Toy, drug, shop: Product placement

The media, particularly television, need more than words to bring a story alive. So they are reliant on case studies, compelling storylines and ideas that can be represented in 'televsual' or 'photogenic' ways. However they are also often constrained by those who advertise with them (for which much media is dependent). This leads to a curious situation where the media, knowing that 'sex sells' wants to cover sex/relationships issues. But they cannot do so in ways that are too explicit for fear of losing advertising revenue or breaching broadcasting regulations. So they promise us explicit discussions of sex but usually rehearse them in safe/predictable/stereotypical ways.

“Sex surveys” are often sponsored by sex toy companies, for instance, or to coincide with a launch of a new product or project. So the questions can be skewed to show a need for a certain product as a solution. Also participants are often not a cross section, but rather people who visit a certain (sex toy) site. The results are then applied to the general population.

Creating a 'normal' view of sex means that anyone 'abnormal' can be sold products which can help them achieve 'normality': loss of desire for a partner can be 'solved' with an 'aphrodisiac' pill and sexual dissatisfaction can be 'cured' with a vibrator. However, these oversimplifications ignore underlying issues, whether physical, emotional, systemic or otherwise – and many of the products sold have no research to support their efficacy.

Put simply, marketing tends to work by creating problems then selling solutions. By centring pills, toys and products as the way to solve all sexual products, it sends the message that 'good' sex can only be achieved by spending money.

Boys = predators, girls = victims

Over the past ten years there has been an explosion of concern about the sexual nature of society and the sexualisation of young people. The way young people are described is highly gendered – polarised and separated into two camps. Girls are influenced to become ‘too sexy too soon’, robbed of their natural, childhood innocence. Boys meanwhile have no natural innocence, and are latent predators. Through sexualisation this latent sexual aggression is reinforced and they are taught to objectify women – growing up believing they have an intrinsic right to sex whenever and however they want.

This polarised analysis is problematic for both boys and girls and is reliant on rather essentialist notions of women as passive and boys as aggressive. This is thought to regulate behaviours, autonomy and consequently impact on choices such as condom use. Whilst carrying a condom is increasingly more acceptable, a young woman who does so is risking her reputation. Girls have to adhere to a long standing sexual standard. They can't be seen to be interested in sex unless it's proper, healthy sex – (whatever that is) for fear of being labeled a slag and a whore (frequently by their female peers). Adhering to this sexual script of young woman as passive recipient reinforces traditional stereotypical models of masculinity – giving young men limited option for exploring a range of masculinities, once again without fear of recrimination; being called a ‘puff’ or ‘gay’.

We do not condone physical, emotional or sexual violence in any way, however, if our concern is protecting girls and women (or indeed any young person/adult), another approach would be to move away from these restrictive linear demarcations of sexuality and sexual activity we see in debates about sexualisation – towards an approach which prioritises sexual competency, erotics and ethics. This requires rejection of universalised assumptions about male and female sexuality. Rather than prescribing a list of ‘forbidden’ and ‘permissible’ sexual relationships or activities, individuals can work to ensure that all sexual activity is safe and consensual – an important aspect of advancing safe sexual practices and mutual sexual pleasure.

Complex topic oversimplified

A standard way in which media treats sex is to present it as a moral issue – framed within a black and white debate format where individuals from two perceived ‘sides’ do battle. Another common example is where one individual writes or presents a

particularly contentious column or programme and viewers/listeners are encouraged to disagree. A slightly different format is where experts are used to berate viewers/listeners/readers for not acting in a particular way.

While some aspects of sex and relationships are straightforward, as with so many parts of our lives they can also be complex. Our life experiences, education, personal circumstances (including our physical and mental health), where we live, personal beliefs/faith and interactions with other people will all affect how we understand and engage in relationships.

Most media doesn't work in this way. Instead of a discussion about issues where they are unpacked, explored and examined in relation to our diverse lives, they are simplified and reduced. This is often into extreme positions where the person who shouts the loudest 'wins'. Sadly this often happens during discussions where extreme sensitivity and awareness is required. Topics such as relationship breakdown, abortion, contraception, school based sex education, or sexuality are framed in a 'right or wrong' position that don't account for the many different views people have. Nor allow for people who want information and advice to find this.

This style of discussion also excludes those whose professional ethics don't allow for them to belittle and abuse others, or whose personal practice is based on shared discussion and multiple viewpoints that are not 'expert' led. It excludes those who find on the spot debate difficult or who don't have just one extreme view to share. Those who may be neurotypical, who don't speak English as a first language, or who have learning difficulties are excluded (particularly from television and radio discussions), as are those who see this format for debate and fear they may be abused or belittled by taking part. This is not an unreasonable fear given the polarized debate format allows for ad hominem attacks both by fellow guests and the wider audience (regardless of what position you are speaking from). Additionally, they set up a situation where 'experts/leaders' speak for the whole of science, therapy, religion, or communities and so on – while often not being representative of said areas.

It would be better to acknowledge difference and diversity, and to allow multiple voices and positions to be heard – rather than to shout across each other. Where one view is being featured it would be good to put this within context. It's also common to find that people who seemingly agree in theory have many different perspectives that can lead to a richer discussion (for example in putting together this Bingo card we've had numerous discussions, disagreements and attempts at finding areas of consistency). Putting people together who can add to a discussion rather than take each other down can also help in areas where issues are complicated, or where more nuanced positions are required. Those working in cultures where authoritarian approaches are frequently taken by those in positions of power – medicine, education etc - need to be careful such voices don't drown out those of wider communities or suggest inaccurate ideas (for example that masturbation will cause infertility). It is right to question issues in this area, but this needs to be managed in ways that those who are already disempowered are not further sidelined – or anyone who is speaking is not put in a position where they can be threatened or abused.

This may require more work at finding experts or framing discussions but will benefit any audience who might be temporarily entertained by a shouting match, but will still not have questions on relationships unanswered at the end of it.

Everyone likes [insert sex act here] so no need to ask first

There is an assumption that there are some kinds of sex that everyone wants and likes all the time. Because we are meant to like these things there's no need to seek each others consent first as it's a given that we'll want it. An example of this is 'every guy wants a blow job so why not give him one as soon as he comes in from work as a treat' or 'women love their G spot being stimulated so next time you're giving her oral put your fingers inside the vagina and aim for the upper wall.'

There is nothing wrong in suggesting different kinds of sex that people might like but it's problematic to say that everyone always wants something. Firstly it reinforces the idea that there is a 'normal' sex. Not everyone wants, or is capable of having, the kind of sex that most media says is 'normal' which is very narrow and based on being heterosexual and able-bodied (see All examples are young, heterosexual, white, able-bodied & conventionally attractive couples).

Additionally no matter how hot something sounds or how many people might enjoy a particular act, it is vital to ask first. Something feeling nice is not necessarily the same as consent. Sometimes the language about sex in the media glosses over consent as being taken as read, or only being an issue in casual sex or where it relates to sexual assault. Non-consensual sex happens in long-term relationships too.

It's a shame that media sex messages don't focus very much on asking, or negotiation or communication generally, because this is actually key to having better sex. Rather than having the sex we think we should have it's important for people to be able to find a way of communicating where they might like to be touched, how, by what and when. Media generally presents sex as being impossible to talk about but easier to do. It isn't easy but really good sex education programmes or pieces could provide people with great ideas, as well as trying to understand why it's difficult.

Goal focus rather than consent & pleasure

If someone is talking about orgasms – having bigger or better ones, having them more quickly, or delaying them, or having more than one in a row – then they are talking about goals. Sex acts which are considered risqué (or non-normative or kinky) are often talked about in ways that implies they could be ticked off a bucket list: anal, kink, sex outside, mile high club, multiple partner sex – these are also goals.

There's nothing inherently wrong in wanting to have lots of great sex and for this to feature great orgasms or something exciting and new. However the problem is that setting them as goals means that people who can't or don't want to have this kind of sex feel inadequate and that they aren't doing it properly. Also it sets up a script of sex that we 'should' have rather than sex we might actually 'want' to have, which can be problematic if we are wanting to promote (and model) sexual consent.

Furthermore, even for people who are willing and able, setting goals often doesn't work: in fact it can make those goals harder to achieve (see Orgasm is the goal of all sexual activity). Sexual difficulties are often borne out of people trying to achieve a goal (for instance orgasms, erections, delayed ejaculation) rather than aiming to be 'in the moment' and to enjoy the journey of having pleasurable sex. Seeing sex as a goal to achieve, or sex difficulties as a problem to be fixed actually makes for less enjoyable sex.

Far better would be to see, listen and read about how we can take the pressure off ourselves to succeed in sex. Advice and information on mindful breathing exercises, yoga, massage, being more aware of smell and sound as well touch and sight could

be really useful and could help us all. It is more helpful to regard reaching our destination as a side effect of embarking on and enjoying our journey.

Token attractive gay couple

In the past decade or so gay couples have become a mainstay in films, soap operas and mainstream TV. Many view this as a positive move ensuring gay relationships are normalized and celebrated. We would agree making gay relationships visible is positive. However there is a problem with what kind of gay relationships are shown. Typically these are young or middle-aged men in monogamous/married relationships, or men who wish to be in such relationships. Lesbian relationships are shown less often while bi relationships or those that are openly non monogamous are rarely featured. The inclusion of a conventionally attractive (usually young) male couple both fails to show diversity in same sex relationships and also reinforces the idea that youth and beauty is vital for gay men. Critics argue the focus on monogamous/married gay men is a means of repackaging homosexuality in a media-acceptable format, suggesting that any other form of sexual activity is still taboo or immoral. Indeed it has been argued the exclusion of other genders, sexualities and relationships implies these are still inferior or wrong.

This is a problem as it means those who are lesbian, bi, trans* or interested in alternative sexual relationships are not included. Many people do not consider themselves gay or bi but still have sex with people of the same gender. These experiences are often not shown in media unless as part of reporting on 'problem' behavior (usually related to HIV, drugs, ethnic minorities, sex workers or 'promiscuous teens'). This can mean people who might identify as not being straight or who have sex with people of the same gender, who are genderqueer, asexual or prefer not to give themselves any sexuality label may assume that there is only one choice – being straight or gay, but monogamous.

Media companies, particularly those making 'youth' focused programmes are often keen to show they are not prejudiced or exclusionary by the fact they have a 'gay couple' in their programme, or feature 'gay sex'. Even here this is misleading since 'gay sex' is often defined as training men to enjoy anal penetration (rather than exploring diverse experiences of men who have sex with men). A focus on cheery, attractive gay couples can mean those who're experiencing homo/bi/transphobia in their homes or communities may feel even more excluded, not least in countries where homosexuality is illegal. Sensitivity is required to acknowledge while some gay relationships can be celebrated, in many places this is not possible due to religious and civil laws - without ignoring that faith is important to many LGBT people and their allies.

This can be addressed by focusing on a wider range of genders, sexualities and relationships within media, with content informed by diverse groups. Also it can be addressed by not simply including a LGBT person or mentioning homosexuality while continuing to have a general focus of a programme or publication viewed through a lens that regards heterosexuality as the only natural or normal way of doing sex and relationships. That means not presenting diverse sexualities as 'different', problematic or unusual; or seeing heterosexual, monogamous and sexually active relationships as 'normal'. It does not mean you have to simply include LGBT characters, storylines or issues for the sake of it, nor that you can't celebrate heterosexual relationships (including marriage). It does involve being aware of the issues, histories and needs of different communities. While the popular view in media (and gay marriage campaigning) is 'we're all the same', a more realistic message is that we're also quite different.

And approaching this diversity in responsible and accurate ways makes for fairer and more interesting sex and relationships media coverage.

ZOMG! (teens! Internet! Sexualisation! STI rates!)

An increasingly visible sexual society has led to a great many concerns about young people. Media headlines focus on the biological and social consequences of risky sexual behaviours such as; early sexual initiation! unprotected sex! teenage pregnancy! Abortion! STIs! , internet exposure! and sexting on a daily basis. Increasingly, these, along with a whole range of other 'goods' such as clothing, toys and music are clumped together under the unhelpful umbrella term 'sexualisation'.

The belief that sexualization is a new problem ignores a long history of well-documented anxieties that have existed in relationship to childhood, sex and culture including rock and roll and, even, at the turn of the last century, the Waltz! Similarly, the idea that children are 'asexual' is founded on developmental models that are now considered unhelpful and simplistic. It is also highly classed (Primark rather than Boden is the problem) and gendered (see boys are predators, girls are victims). The range of educational resources aimed at informing young people of the risks of sexual media for example CEOP reinforce these messages that girls are passive and boys are latent predators, which does a great disservice to young people.

Unfortunately media reporting has a tendency to set the 'for and against arguments against each other which limits any opportunities to place young people's voices and experiences at the heart of debate. Too often adults 'assume' knowledge and experience on young peoples behalf, or, when they conduct surveys or interviews construct this in a way which makes it virtually impossible for any dissent. We know for example that if you ask a young person if they think pornography is a 'problem', they are likely to offer a public account that talks of the impact on a generalised other, or on someone they know – reinforcing socially conventional and acceptable perceptions. Once they begin to talk of their own experiences a much more nuanced picture emerges – one that can often be difficult to capture in a media sound bite. When we reduce sexualisation to the poles of a) being obvious for any right thinking adult or, b) its all a moral panic, we risk losing sight of the diversity of children and young people as a social group, also the fluid responses, behaviours, roles that any one child may have at any given time. It also simplifies the huge range of cultural products that are supposedly having an impact (or not).

Rather than taking sexualisation as given, or jumping to polarised positions such as its all a moral panic, it would be helpful for those in the media to ask a few simple questions to inform reporting:

1. What are the assumptions I am making here before I start my enquiry?
2. What evidence exists and how if at all does this show correlation?
3. Have I considered young peoples perspectives and have I used an appropriate method to do so?
4. How can nuance add interest to this story?

Who we are

This document was written by the Sense about Sex network (www.SenseAboutSex.com), specifically: Meg Barker, Clare Bale, Kate Bevan, Sarah Berry, Petra Boynton, Ronete Cohen, Emily Dubberly, and Justin Hancock.

Please feel free to download Bad Sex Media Bingo and to use it to inform media production, to teach and train on these issues, to support activist work in this area, and for any other purposes for which it is useful.

Further Resources

Books

- Barker, M. (2013). *Rewriting the Rules: An Integrative Guide to Love, Sex and Relationships*. London: Routledge.
- Dubberly, E. (2013). *Garden of Desires*. London: Black Lace.
- Richards, C. & Barker, M. (2013). *Sexuality and Gender for Mental Health Professionals: A Practical Guide*. London: Sage.

Reports

- Atwood, F., Barker, M. & Bale, C. (Eds.) (2013). The Sexualization Report. Available from www.senseaboutsex.com.
- Barker, M., Richards, C., Jones, R., Bowes-Catton, H., & Plowman, T. (2012). *The Bisexuality Report: Bisexual inclusion in LGBT equality and diversity*. Milton Keynes: The Open University, Centre for Citizenship, Identity and Governance. Available from www.biuk.org.

Websites

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- www.rewriting-the-rules.com
- bishUK.com
- www.scarleteen.com
- www.drpetra.co.uk
- www.transmediawatch.org
- www.kinseyinstitute.org
- www.outsiders.org.uk
- www.religiousinstitute.org
- Itspronouncedmetrosexual.com
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