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Exposed Bodies. Adolescence, Emotions and Sexuality

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Abstract: This contribution examines the relationship between adolescent exposure to sexually explicit online content, embodiment, consent, and the risk of gender-based violence. Drawing on philosophical perspectives, particularly Merleau-Ponty's concept of the lived body, it explores how digital environments may transform the body from a lived subject into an object of observation and consumption. The analysis considers how pornography, social media, and sexting may influence bodily self-perception, sexual expectations, and relational models. Research suggests that exposure does not produce uniform effects but may constitute a risk factor in the presence of individual and contextual vulnerabilities. The central hypothesis is that repeated exposure to objectifying sexual scripts may encourage an understanding of consent as the absence of refusal rather than active willingness. The contribution also examines the implications of Italian Law No. 104/2026 for sexuality and relationship education in schools. It highlights the risk that reduced educational opportunities may increase reliance on digital sources and advocates coordinated educational interventions promoting consent, empathy, respect, and gender equality to prevent gender-based violence.

Keywords: adolescence; pornography; gender-based violence

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1. Introduction

Human beings' relationship with their bodies has changed radically over time, and throughout the history of philosophical thought, the body has acquired different and often conflicting meanings. For Plato, it plays an ambivalent role: on the one hand, it is the prison of the soul, a material vessel containing the spiritual dimension; on the other, because it is mutable and bound to the sensory world, it distracts the individual from contemplating the eternal and immutable realities that constitute the true objects of knowledge, from which human beings must therefore detach themselves in order to gain access to them. In the Phaedo, while the soul naturally tends towards the truth and purity of the intelligible world, the body is configured as a source of distraction and error. Nevertheless, in Platonic thought, the body remains an indispensable element in dialogue oriented towards the recollection of the Forms.

With Aristotle, the conception of the body departs from the Platonic tradition. Whereas Plato tended to regard it as an obstacle to knowledge and a prison for the soul, Aristotle rejects this dualistic view and proposes a unified model of the living being. In living beings, the soul cannot be separated from the body, since it is what makes the body alive; correspondingly, the body, although essential, cannot live without the soul. From this perspective, which transcends the traditional opposition

between soul and body, the human being emerges as a substantial unity rather than a dual entity. Merleau-Ponty assigns the body an entirely new role by introducing the concept of the "lived body", understood as the originating point of human experience. The body, in fact, is not merely an instrument of the soul that guides action and knowledge; it is also the condition through which the subject opens up to the world and experiences being-in-the-world (Heidegger, 1927/2005). It follows that consciousness is situated in the body and is inseparable from it.

If, as Foucault puts it, modernity enabled human beings to discover their own bodies (Foucault, 2006), it is equally true that it also introduced new ways of interacting with them. During modernity, the body became the object of renewed attention and of new forms of representation and discipline. It progressively assumed a central position in the production of knowledge and in the exercise of power, becoming both an object of control and a site for the construction of individual subjectivity. In the modern age, the body is understood above all as a cultural, social, and technological construct. It has progressively become a central element in processes of communication and social representation, eventually turning into an object of what Codeluppi (2007) defines as social vitrining. This expression refers to the process through which individuals constantly display themselves, their lifestyles, and their bodies, exposing them to the gaze of others as if on a permanent stage. The phenomenon, made ubiquitous by social networking platforms, has its roots in a deeply consumerist society in which bodily identity is defined not only by subjective experience but also, and above all, by visibility and the evaluation of others. Bodily reality thus emerges as the embodied memory of the social world: what appears spontaneous or natural is, in fact, the product of processes of internalization that reflect and reinforce power relations and social distinctions.

The body is not merely a space for exposure and social recognition; it is also the place in which individuals experience, express, and manifest their emotions as they enter into relationships with others. The bodily dimension is closely connected to the emotional dimension, since the way we perceive ourselves and relate to the world depends both on cognitive processes and on the feelings and passions that permeate everyday experience. Understanding the relationship between the body, identity, and social relationships therefore also requires examining the role of emotions and human beings' ability to recognize and regulate them.

2. Emotional Education for the Prevention of Gender-Based Violence

"We reason with the mind, love and hate with the heart. This is the human condition: we are drawn to the mind, which exercises control over our passions, yet also seduced by passions that escape the mind's control" (Galimberti, 2021, p. 10).

With these words, Galimberti captures the complexity of human beings, who are constantly caught between rationality and passion. If, as Nussbaum (2006) argues, feelings are at the origin of thought and ethics, it becomes essential to develop the skills needed to recognize, name, and regulate emotions, so that they do not translate into conflict and destructive behaviour. The education of impulses, in particular, makes it possible to understand the role that emotional competencies can play in preventing violence.

Gender-based violence is a complex phenomenon encompassing any act of violence directed towards another person that causes, or is likely to cause, physical,

sexual, psychological, or economic harm. It is not limited to physical assault but also includes harassment, discrimination, coercion, and deprivation of liberty, which may occur in both private and public spheres. Given its prevalence and the disproportionate representation of women among its victims, the roots of this phenomenon must also be sought in cultural models that have historically contributed to the construction and perpetuation of a patriarchal society. Article 1 of the United Nations Declaration on the Elimination of Violence against Women (1993) defines violence against women as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life".

Efforts to combat gender-based violence continue to encounter significant obstacles, linked to the persistence of cultural stereotypes deeply rooted in a patriarchal society in which, as Zaccaria (2022) observes, "women's word counts for less than men's" (p. 137). The prevalence of this phenomenon and the continued victimization of women demonstrate that feminist achievements, although fundamental, have not yet been sufficient to overcome the inequalities and forms of violence that persist in contemporary society (Uliveri, 2023).

The seriousness of the phenomenon is also reflected in statistical data. According to the report *Violenza contro le donne dall'infanzia all'età adulta*, prepared by the Italian National Institute of Statistics (ISTAT) and referring to 2025, 14.9% of women surveyed reported having experienced at least one form of physical or sexual violence before the age of 16, with a prevalence of 15.3% among Italian women and 11.4% among foreign women. Physical violence affected 9.2% and 9.6% of the two groups, respectively, while sexual violence affected 8.2% of Italian women and 3.4% of foreign women. The perpetrators were predominantly people known to the victims, including family members. Moreover, more than 58% of women who had experienced sexual violence during childhood reported that they had not told anyone about it. Particularly significant is the association between early traumatic experiences and violence in adulthood: the prevalence of the latter rises from 31.9% to 57.2% among Italian women and from 27.4% to 56.8% among foreign women when there is a history of physical or sexual violence during childhood.

In light of these findings, it is necessary to examine the risk factors that may contribute to the occurrence of gender-based violence. Among these, difficulties in recognizing and regulating one's emotions deserve particular attention, especially because of their possible implications for aggressive behaviour. Scientific literature highlights a significant association between alexithymia, impulsivity, and violent behaviour (Fukunishi et al., 2001; Covell et al., 2007). It is important, however, to clarify that emotional dysregulation cannot be regarded as the sole cause of gender-based violence, but rather as a potential risk factor within a broader framework of individual, relational, and sociocultural determinants.

The study by Covell and colleagues (2007) identified affective difficulties among men who perpetrate domestic violence. These individuals have difficulty understanding their partners' emotions and may respond with distorted emotional reactions characterized by anger and hostility, reflecting a more general difficulty in emotional regulation. Further evidence comes from the research conducted by Mannarini and colleagues (2023), which identified a significant association between alexithymia and impulsivity. The study suggests that men who experience greater

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difficulty identifying and describing their emotions may resort more frequently to impulsive behaviors in an attempt to manage emotional distress. Taken together, these findings support the hypothesis that a reduced ability to recognize and regulate emotions may be associated with a higher risk of aggressive and violent conduct, without, however, accounting for the full complexity of the factors contributing to gender-based violence.

3. Gender-Based Violence Among Adolescents

The importance of emotional competencies is also confirmed by studies focusing on adolescence, a particularly significant stage of life for the development of personal identity and patterns of interaction with others. Recent literature suggests that emotional intelligence may have a protective role against violence in adolescent romantic relationships.

The study by Estevez-Casellas, Gómez-Medina, and Sitges (2021), conducted on a sample of 254 adolescents aged between 12 and 18, investigated the relationship between emotional intelligence and violence perpetrated, experienced, and perceived in romantic relationships. The findings revealed a significant negative correlation between the various dimensions of emotional intelligence and perpetrated violence: adolescents with higher scores in certain emotional competencies tended to report fewer violent behaviors towards their partners. A significant positive correlation was also found between emotional intelligence and the perception of violence, suggesting that greater emotional competence is associated with an enhanced ability to recognize aggressive behaviors in romantic relationships. Conversely, no significant correlations were identified between the dimensions of emotional intelligence and victimization. Finally, the authors found no statistically significant differences between boys and girls in levels of emotional intelligence or in violence perpetrated, experienced, and perceived. Overall, the findings underscore the importance of emotional competencies in preventing violence in adolescent relationships, although they do not establish a causal relationship between emotional intelligence and violent behaviour.

With specific regard to gender stereotypes among adolescents, the report *Le ragazze stanno bene?*, conducted by Save the Children in collaboration with IPSOS in 2024, shows that 69% of respondents consider girls more likely to cry than boys, while 64% believe that girls are more capable of expressing their emotions. Furthermore, 50% believe that girls are more inclined to care for others. These findings reflect a process of "gender training" (Uliveri, 2023), through which education and care have for centuries been understood as exclusively female practices.

Gender-based violence during adolescence takes multiple forms of control and coercion that are often minimized or interpreted as expressions of love. One concerning finding from the same survey is the normalization of violent conduct in peer relationships. Thirty per cent of respondents consider jealousy a sign of love, a belief particularly widespread among boys who are currently or have previously been in a romantic relationship (38%). A related practice, which is far from harmless, involves sharing passwords or geolocation data: 21% believe that sharing passwords for devices and social networks with an intimate partner is proof of love, while 20% consider it normal to request access to location data. The figures concerning physical violence are even more alarming: 17% of respondents consider it normal

for a slap to "escape" in an intimate relationship, while approximately 19% reported having been frightened by a partner's violent behaviour, such as slapping, punching, or pushing.

Sexual violence perpetrated by adolescents constitutes a complex area of gender-based violence that requires careful examination of offenders' criminological profiles. The study by Ryan and Otonichar (2016) provides an overview of the phenomenon of juvenile sex offenders (JSO), examining the characteristics that distinguish this population both from other young offenders and from adults who commit sexual offences. The findings indicate that most adolescents who commit sexual offences do not have paraphilic disorders and do not exhibit a predisposition to committing sexual offences in adulthood. The study examines several variables associated with sexually abusive behaviour during adolescence, including a history of sexual victimization in childhood, early exposure to sexually explicit content, social isolation, and the presence of atypical sexual interests. Additional significant risk factors include growing up in dysfunctional families and belonging to disadvantaged social environments or deviant peer groups.

The impact of violence on girls is devastating: adolescent victims face an increased risk of developing psychiatric problems, including stress, depression, and suicidal tendencies (Park et al., 2017). Sexual offences committed by adolescents are, ultimately, arguably the most serious form of juvenile offending (Trezzi & Maggiolini, 2025), and the available statistical data on this issue are far from reassuring. The 2024 report *Criminalità minorile e gang giovanili*, published by the Italian Ministry of the Interior, shows that between 2022 and 2023, reports concerning minors charged with and/or arrested for sexual violence increased by 8.25% overall.

Gender-based violence is a complex, multifactorial phenomenon rooted in cultural, social, and relational dynamics that have historically legitimized women's subordination and promoted models of masculinity based on domination, strength, and control. Difficulties in recognizing and regulating emotions constitute a significant risk factor, although they are not sufficient, in themselves, to explain the origins of violent behaviour. Promoting the development of emotional intelligence, empathy, and the ability to name one's affective states may therefore contribute to the development of more conscious and respectful relationships, particularly during adolescence, when individuals consolidate the ways in which they express emotions and deal with conflict.

It is therefore essential to return to language and care (Marzullo, 2022) as a means of educating against violence and restoring human beings' *humanitas*. Language is not merely a tool for communication; it is also a means through which emotional experience can be recognized, processed, and transformed. As Zambrano (1997) writes, life needs words, and "if living were not enough, one would not think; if one thinks, it is because life needs the word: the word that serves as its mirror, the word that illuminates it, that empowers it, that elevates it and, at the same time, declares its failure. That word which eludes us, which dissipates, which fails to take shape because the human being is unfinished" (p. 125).

3. Adolescent Pornography Consumption and Related Risks

In this context, while the internet expands adolescents' opportunities for self-expression and interaction, its pervasiveness (Lorizio, 2022) also constitutes a risk factor when young people are allowed unrestricted access to sexual content.

Pornography consumption, facilitated by free access to platforms and the possibility of viewing content on any device, has now become routine (Burgio, 2021), including among adolescents.

Sexting, defined as the sending or receiving of sexually explicit images or messages via digital devices, is also widespread among adolescents and beyond. This practice, which stems from the search for social approval and sexual curiosity, entails numerous risks associated with the non-consensual dissemination of intimate content and, equally significantly, increased anxiety, depression, and feelings of shame among the adolescents involved (Di Pentima & Toni, 2024).

It should nevertheless be noted that access to pornography or engagement in sexually oriented practices, although potentially facilitating young people's exploration of sexuality, can significantly influence representations of the body and gender stereotypes. In general, pornography is more common among boys than among girls (Burgio, 2021), and it does not always prove problematic. The study by Cardoso and colleagues (2022), conducted on a sample consisting predominantly of young adults, examined predictors of problematic pornography use, identifying difficulties in emotional regulation, loneliness, stress, participants' age, and gender. The results nevertheless show that only 4.6% of the sample engaged in problematic pornography use, whereas the majority used pornography recreationally without experiencing significant negative effects.

A study by Cerbara and colleagues (2023) analyzed the effects of adolescents' exposure to pornography, identifying important differences between boys and girls in terms of frequency of use and effects on gender roles. In particular, pornography use, which is substantially more common among boys than among girls, is associated with lower self-esteem and body satisfaction, as well as increased emotional distress among both boys and girls. Among boys in particular, exposure to pornography reinforces adherence to traditional gender roles and increases tolerance of violent and discriminatory behaviour. By contrast, among girls, exposure to pornography is associated with lower adherence to gender stereotypes and may even have an emancipatory effect.

Pornography, therefore, is no longer a marginal phenomenon but a central element in shaping sexual representations and expectations among adolescents and young people (Massey et al., 2021). Exposure to pornographic content affects not only sexual practices but also emotional regulation and the quality of young people's relationships, as it encourages distorted perceptions of consent and sexual roles. Unrestricted viewing of sexual acts presented as desirable behaviour may, in fact, trigger a process through which extreme or risky sexual practices become normalized.

The study by Massey and colleagues (2021) also finds that pornography influences perceptions of intimacy and power dynamics in relationships among adolescents. The bodily and sexual models conveyed by such content may generate unrealistic expectations, distortions in the emotions associated with sexuality, and a more performative approach to sexual activity, with significant effects on young people experiencing the "deep-seated fault" (Burgio, 2021) of adolescence. While girls demonstrate greater awareness of the risks and distortions associated with such content, boys tend to use pornography as a source of instruction concerning sexual practices.

About consent, pornography frequently depicts distorted sexual situations characterized by a lack of mutual respect and disregard for the partner's autonomy. This may contribute to the normalization of aggressive and coercive behaviour, leading to practices that undermine the partner's dignity and rights (Barrios Miras & Montserrat, 2025). Although access to pornography may create difficulties in the development of sexuality, particularly among young males (De Alarcón et al., 2019), it may also lead to the sexual objectification of partners, especially women (Peter & Valkenburg, 2016), resulting in coercive behaviors towards them.

In this sense, pornography may represent a risk factor for adolescents, particularly when they lack relational and educational experiences that enable them to recognise, name, and express their emotions and affective needs. This highlights the importance of comprehensive sexuality and affective education in supporting young people in developing a healthy understanding of sexuality, grounded in emotional awareness, mutual respect, consent, and the ability to establish meaningful and non-coercive relationships.

5. Conclusions

The current institutional debate confirms the relevance and urgency of the issues addressed. Italian Law No. 104 of 9 June 2026, entitled "Provisions on Informed Consent in the School Environment", raises important questions concerning the relationship between educational responsibility, the role of families, and the protection of adolescents' emotional and relational development. Although the legislation seeks to strengthen parental involvement and transparency in school activities relating to sexuality, its provisions—which exclude such activities from pre-primary and primary education and make extracurricular and supplementary activities in secondary schools subject to families' written informed consent—could reduce and fragment the educational opportunities available. This concern must also be considered in light of the role played by digital environments and peer groups in shaping representations of the body, sexuality, and relationships.

A paradox thus emerges: consent, which the legislation treats as a legal and administrative instrument for obtaining parental authorization, is simultaneously a relational competence that must be developed through structured educational programmes. Reducing institutionalized learning opportunities could therefore leave greater scope for informal socialization, which is not always accompanied by adequate tools for critical interpretation. Protecting minors requires a balance between family responsibility and the institutional responsibility of schools, through coordinated interventions that integrate emotional literacy, bodily awareness, education for gender equality, and the skills needed to critically assess digital content (Confalonieri et al., 2020; Crooks et al., 2018).

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