

Summary of the concept "Plausible and Attractive Alternatives"

First, a little about myself: I was a vocational school religion teacher west of Cologne – retired for over 20 years – and my concern was and still is true monogamy (i.e., only one sexual partner in life), which is actually the basis of our Christian faith. And I think this teaching is by no means outdated or unfashionable, because, as I've noticed, young people basically want it too, if only they knew how to live it sensibly and, above all, how to make it happen. And I think that, especially during my retirement, I've come across a concept that, based on my impressions so far, should be well-received, or even very well-received, by the vast majority of young people: This is what girls who want to be truly moral seem to dream about. And the boys like it too!

But let's start at the beginning!

1. First of all: Why the approach to sexual morality that I advocate differs so much from that which is usually taught might be explained by what I recently read in the newspaper DIE WELT about the NATO exercise "Hedegehog 2025" in Estonia. In this exercise, a team of ten combat-experienced drone pilots from the Ukrainian army held up an entire NATO brigade (i.e., 2,000 to 8,000 soldiers). And just as the Ukrainian team's apparently quite effective solution developed "under combat conditions," so too can my solution be seen; it too developed "under combat conditions," this time, however, in the classroom with young people. And it should be understandable that I have therefore arrived at a different concept than the usual theorists sitting at their desks "far from the front lines," who have never actually been "frontline combatants" in "concrete combat with a class." And after all, I have always tried to orient myself towards the high ideals of the Judeo-Christian understanding of religion, as far as morality is concerned, as we have known it for several thousand years. Because this ancient morality is not wrong – the problem lies solely in the pedagogy of this morality, and that is largely disastrous and completely unprofessional!

2. What I've come to understand through my "frontline experience," including in-depth conversations, both during and after lessons (at the teacher's desk) or on trips where students sometimes joined me, is this:

In these conversations, I also wanted to know why the girls start doing this, or why they started doing it. For a long time, I believed that there were so-called Don Juan types who, with a certain charm, managed to wrap girls around their little finger, and so on. And that this was the root cause of the "sexual chaos" we see today. But this view was increasingly shaken – not least

because several girls told me that no one had seduced them, but that they themselves wanted "it" and had sought someone out. Are the girls driven by their instincts with a tendency towards immorality, to put it bluntly? And has the almost ubiquitous pornography seduced them, is it therefore to blame for the "moral decay"? I couldn't see anything wrong with that, though, because what the girls witness here is largely perceived as disgusting and rather off-putting.

In my experience, the girls are very aware of what they're doing, and they are by no means primitive, driven by their instincts, or even unpredictable, as they sometimes seem to others. And their decisions aren't simply a matter of blind fate.

They find themselves in a very difficult dilemma. They simply want to find the right life partner. And everyone says that the first sexual partner is never the right one and that first sexual intercourse is never enjoyable – or only very rarely. So the problem for them is this: if they don't have "real experience" with men, there's a great risk that they'll blindly commit to a man and end up with someone who's a dud, or who's completely unsuitable – not just sexually, but in every other way as well. But if they try out several partners, they risk being labeled as sluts – or even prostitutes if it becomes too many. And then true monogamy is over, but they're not interested in that anyway.

So that's the girls' problem, because they definitely don't want to be labeled as sluts or prostitutes! But what else can they do in this dilemma to find the right one? The only solution they see is therefore: since there's nothing sensible a woman can do about it anyway, it's: "Just close your eyes and get through it!" And depending on their disposition or upbringing, they're more or less bold, also in choosing their partner – often it's just a casual partner. And if it is one of those, then that's also well thought out: because everyone says that you don't have to look too closely "during" it, because nothing really matters for the first time. And above all, the other girls do it that way too, so it's obviously normal and part of growing up. A woman just has to go through with it. And it's practically recommended in sex education classes these days. So it can't be all that bad. You just have to be careful and use condoms. And at some point, a woman has to start anyway, so it doesn't really matter who it's with. Eventually an opportunity will arise and someone will be found – and a woman just needs to be emancipated enough to recognize and seize it.

But of course, none of this is perceived as ideal! And above all, the beginning is very often truly unpleasant – when the girl lies there like a "piece of wood with a hole in it," passively enduring everything he tries to do... Many girls are then completely fed up with it. What often remains is a traumatic experience – very often for life. But how can it be done differently?

3. I stumbled upon the solution for a truly monogamous relationship during my travels, rather by chance, or perhaps on a whim. Long after my time as a teacher, I tried to catch a glimpse of the Royal Palace in Meknes during a trip to Morocco, so I wandered around the grounds along a huge mud wall. But I didn't get a view of the Royal Palace. However, I did pass near the university and saw two female students sitting on a bench. And, so to speak, the devil took hold of me, and I thought I'd try to pick them up – which led to an idea for my concept. And, somewhat cheekily, thinking they didn't know me anyway and what could possibly happen, I went up to the two of them and introduced myself as someone who, before my retirement in Germany, had been a Catholic or Christian religion teacher, and that my most interested students had been Moroccan girls. I asked if I could tell them what had particularly interested these girls. Of course I could; the one who wore a hijab, that Moroccan hooded head covering, was obviously the most interested. So I began by saying that my teaching goal was high morality, meaning that sex should only take place within marriage. And I said I had mentally summarized what I had learned about why the girls started having sex. And I had discovered that they were all incredibly afraid of nudity, even though there were "beaches like that" where it would be perfectly uncomplicated and no one would hurt them. But they would never do it, because they found it disgusting and immoral. However, they would certainly start having sex of their own accord, sometimes even with boys they would never marry and who really didn't suit them - and where the relationship would soon end.

Clearly, the fear of nudity has absolutely no moral effect. For me, this means that the girls avoid doing precisely what could even be innocent, idyllic fun, but instead do what very often causes problems that often never disappear from their lives. And there's certainly no trace of any romantic notions. My goal was for them to actually use their reason and act in reverse, avoiding the problematic actions and instead doing the unproblematic, idyllic ones—so that they might even enjoy nudity—of course, only where it's possible and where other people also have a corresponding rational and moral attitude.

And the reaction, especially from the student wearing a hijab, was completely different from what I had expected. I had anticipated that she would rail against my "immorality" and that she now knew how her "Moroccan sisters" in Germany were being corrupted, even in Christian religious education classes. But absolutely nothing of the sort happened! On the contrary, she seemed electrified; obviously, this was exactly what she had always secretly longed for – and I had, so to speak, struck a chord with her. I had similar experiences later with a young waitress in a small guesthouse in Bali, and especially with a high school graduate from northern Germany whom I met on her world trip while visiting the Franciscan church in Lima, the capital of Peru, and with whom I had a longer conversation during a city tour I had invited her on. And with this graduate, I came even closer to understanding what a woman should

"do" instead of engaging in sexual activity.

Yes, how much more beautiful and sophisticated is a concept where a girl were to ask a boy (instead of hitting on him for sex): "I imagine moonbathing with you would be wonderful, wouldn't you like to try it?" Moonbathing here refers to the liberating openness towards one another, the freedom from fears, as described in this concept: perhaps lying in a meadow on a warm night, clothed only in the moonlight, bathing together in it – or something similar. But they don't have to do everything that's possible! It's also nice for a girl to have a protector, for example, during a visit to the beach or on an exciting trip, or to experience a heavenly sports massage where, of course, the "special body parts" remain off-limits – and certainly on a reciprocal basis. Above all, such a desire also shows a willingness to overcome fears and an openness to truly getting to know one another. What couldn't they do together then?

And if things get really "hot" for both of them and they can't "hold back" any longer, then it's a case of "not all, not nothing": He's on the bottom and she's on top with her legs intertwined, so that she remains in control and thus practices emancipation here too, but real emancipation, not just emancipation in name only! And if she feels comfortable and even moves to intensify the contact, then he'll also find it wonderful and won't even want penetration anymore. But be careful, both should only practice this kind of togetherness if, should she also experience orgasm (because penetration isn't necessary for that), they could and would want to stay together forever! More on this in the short version! (Note: In his book "The Patriarchy," the anthropologist and sex researcher Ernest Borneman (1915–1995) sees a connection between sexual behavior and societal conditions in general. If he is right, this could mean that genuine emancipation of women in sexual behavior also changes societal conditions in general—in the direction of true, full emancipation of women. This would also mean that all the gender politics is completely superfluous. And I think Borneman is right! In any case, genuine emancipation of a girl in sexual behavior shouldn't harm anyone!)

And both can always start all over again with someone else, including full romance, if the relationship doesn't go as expected and they realize they're simply not compatible!

And especially with this high school graduate from northern Germany, where I could talk more because we spent more time together, it was always the same thing. It felt as if I had lifted a burden from her soul, as if I had actually freed her from a great distress. The young women all obviously found my approach to the practice of high morality very appealing, the kind that, incidentally, also corresponds to our Christian religion—if we keep things in perspective and don't overdo the moral precepts.

Of course, I wondered what I had done differently here compared to my

religious education classes when I was actively teaching. Because back then, my ideas hadn't exactly met with much approval—unlike here with my brief travel acquaintances. It must have been that I was talking to girls who wanted to live according to the high morality they had somehow instilled in them, but who also saw the challenges of finding the right partner. In principle, these were the same problems as the earlier students faced with the dilemma – only I must have been more concrete here. I presented something like a concept they could act upon. Back then at school, I wasn't that far along; I was still in the planning stages – and I was simply too reserved and therefore didn't express myself clearly enough, so the young people didn't even know what I wanted...

4. In contrast, the existing concepts of sexual morality only create pointless fears – and then “it” happens anyway!

But first things first: At least those of us who are older remember how sexual morality was taught in earlier times: A transgression against modesty was considered a sin; children weren't allowed to know much more than that. Anyone who violated the morality that children were permitted to know committed a grave sin and faced eternal damnation in hell after death, or at least a more or less lengthy purgatory if they didn't manage to repent and confess their sins before dying. Thus, nudity acquired a fundamentally immoral reputation, one it didn't deserve at all. And when young people eventually learned about sex, they may have realized what sin was really about, but nudity retained its immoral reputation. Indeed, there was a genuine fear of it, because the implicit assumption was that nudity plus a man and plus a woman automatically meant sex – and anyone who didn't want that had to avoid nudity. And this applied even to those who wanted to be moral. Yet every sauna-goer knows that such an automatic process doesn't exist – but you have to have that sauna experience first.

Truly a brilliant pedagogy! And this rigid, fear-ridden abstinence, taught here, actually caused real harm – in the "purity culture" – see the internet – things are still similar today!

And even our theologians have now realized that such a pedagogy is wrong, especially because it induces fear of a punishing God – and this fear would contradict a loving God and ultimately lead to apostasy. And the church leaders certainly didn't want that – for whatever reason, not least because God is also their business model...

So away with anything that might cause fear! And because effective sexual moral education was only conceivable through fear-mongering, the baby was thrown out with the bathwater, and all sexual moral education was thrown overboard. This means that sexual moral education is completely abandoned, and everything is left to run its course – and this total capitulation is then

euphemistically justified by claiming that young people also have a right to “sexual self-determination,” and therefore, from a scientific perspective, there is no need to do anything in the direction of sexual morality. And for those who can't cope with this, there is the loving and merciful God. And the task of parents and church leaders is now to behave toward their offspring who have difficulties with this in the way this merciful and loving God does.

And this is how our Christian faith is put into practice today.

5. Advantages of the “Plausible and Attractive Alternatives” Concept and its Practice

After all, our traditional concept that one should have “nothing of the sort” regarding sexuality before marriage, including no enjoyment of paradisiacal, innocent nudity, was already criticized by Saint Thomas More in his book “Utopia”: Among the Utopians, there is no divorce, so marriages must be arranged in such a way that they truly last. Thus, the Utopians are puzzled that, among other cultures, people marry each other who have never really seen each other beforehand, when even with intellectuals, one shouldn't disregard whether they are genuinely attracted to each other – purely outwardly. Therefore, among the Utopians, they are introduced to one another naked in the presence of a venerable person: “When someone buys a foal there <among other peoples>, they said, for only a few coins, they are so cautious that, despite the animal's almost complete nakedness, they do not decide to buy it until the saddle and all riding blankets have been removed; for some defect might be hidden beneath these coverings. But when it comes to choosing a wife, a matter that will bring pleasure or disgust for a lifetime, they proceed with such carelessness that they hardly judge the woman by a handbreadth of her body. They look at nothing more than her face—the rest of her body is, after all, covered by clothing—and thus they bind themselves to the woman, exposing themselves to the great danger that the marriage bond will not hold up if something should later cause offense.”

Well, it's somewhat amusing – but doesn't that perfectly illustrate the problem of sexual morality as the Church still envisions and teaches it, as do the pious, highly moral educators? Isn't what they preach completely out of touch with reality and therefore simply impossible for everyone to truly benefit? Of course, with a great deal of dedication, perhaps anything can work, but that's far from an elegant solution. But the church leaders and theologians couldn't care less whether it works or not! I've written to several of them, and they certainly don't see any need for action. Therefore, I'm trying to do things differently, because simply going naked isn't an option; a completely alternative concept is needed, and I think what I've come up with after much trial and error would work very well. And well-intentioned young people would adapt to it very quickly.

6. Even during my active service, I had positive experiences with students (and of course, female students as well).

And here's another reason why I'm continuing even in retirement:

So, the Bishop of Aachen revoked my teaching license because I no longer uphold the Church's dogmas. (I still have my teaching license in the Archdiocese of Cologne, at least – and the Archbishop there is generally familiar with my views.) Since I was employed by the state of North Rhine-Westphalia, I had to be kept on and was assigned all sorts of tasks at the school for which I seemed suitable. That's when I overheard students wondering why I was no longer allowed to teach religion – and they suggested it might be due to "MeToo issues." So I went to the head of the department: "Look what's come of all this, what people are saying about me!" And the head of the department, Dr. Wolff at the time, acted very professionally and immediately went with me to the class in question and explained the reason to the students: that I didn't believe in the Church's dogmas and therefore couldn't teach them – and that this belief was, in fact, a prerequisite for being a Catholic religion teacher. "Well," said one student, "but what if we wanted him?" The headmaster replied, "why wouldn't that work? I have to represent Catholic doctrine." At this, another student stood up: "If I look at it this way, we have four groups in this class: the Catholics, the Protestants, the Baptists, and the Muslims. Well, the Catholics can leave the room, but he can still teach the rest of us!" The headmaster was stunned, as he'd always thought my teaching wasn't working with the young people, and I was stunned too, because I'd had so many arguments with the students in this particular class. But perhaps these arguments weren't because I was wrong, but simply because I hadn't yet found the right teaching method?

At least I now knew clearly that my teaching was well-received by the young people, that they actually wanted it, and so I continued to refine it and am now trying to make my texts accessible to others so that they can apply them in practice. Will I succeed?

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And regarding the following article: Somehow, the following article also confirms my impression that the young people are by no means unwilling, but they simply want sound arguments, including those concerning morality! You just have to read between the lines in the article! Email: basistext@gmx.de

The Changing Sex Lives of Young Germans (DIE WELT, January 23, 2026) A study reveals striking changes in the timing of first sexual experiences and kissing by UMA SOSTMANN

"Young people today generally take more time and make conscious decisions when it comes to sexuality": This is how Mechthild Paul, deputy director of the Federal Institute for Public Health, summarizes the central finding of the new youth sexuality study. **This is no coincidence, she says, but rather due to quality sex education.**

This is the tenth such representative survey conducted by the former Federal Centre for Health Education. In the survey, 14- to 17-year-olds are defined as "adolescents" and 18- to 25-year-olds as "young adults." Compared to the previous study from 2019, only 18 percent of 14- to 18-year-olds now report having had sex. This represents a decrease of ten percentage points. A similar trend can be observed in the other age groups surveyed.

The 17- to 20-year-old age group is particularly affected: While 61 percent of 17-year-olds were sexually active in 2019, that figure has now dropped to only 40 percent. Around half of the young people (51 percent) and young adults (53 percent) cite the lack of a suitable partner as the reason for this.

Furthermore, 41 percent of young people say they consider themselves "too young"

Notes: What do you mean by "too young" and "too shy"? The statisticians apparently can't grasp that young people still possess a healthy sense of morality. Girls, for example, don't want to be cheap and stupid "sex objects." The editors writing about this obviously can't understand that either. And in my experience, young people are by no means fundamentally opposed to the body! They would be quite open to the pleasure of nudity, for instance, if only one would talk to them about it reasonably (in the sense of true emancipation)!

for sexual intercourse, and 37 percent describe themselves as "too shy." Multiple responses were possible. Psychologist Sara Scharmanski, a consultant at the Federal Institute, explains possible reasons for increasingly later sexual experiences as follows: "One reason is certainly a change in leisure and communication behavior. Young people often lack opportunities to meet partners. Leisure time is very structured, very tightly scheduled, and there is also a change in health and safety needs; for example, risky behaviors such as alcohol consumption are declining significantly. I believe that the pandemic is not the sole cause; rather, it has acted as a kind of catalyst for this development."

A majority of young people and young adults report having been in a committed relationship with their first sexual partner. 65 percent of female and 53 percent of male respondents express this view (2019: 64 and 50 percent, respectively). A quarter of the female and 31 percent of the male respondents stated that they were "well acquainted" with their first sexual partner (2019: 27 and 30 percent, respectively)... (The red highlighting is mine. If you would like the complete text, please let me know!)