

Sexual Education, the Common Task of Family and School

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Abstract

The novel religion of Islam which teaches people the correct manner of living is not indifferent over sexual issues. Rather, it has paid special attention to it. The reason might be that the sexual instinct affects the majority of human issues such as material and spiritual issues and it varies the human fate. In this research, the role of parents in sexual education will be investigated in 3 periods of 7 years and the role of school as the complementary to sexual education role at home will be addressed. The method of the present research is descriptive- analytic. The following cases can be addressed as the major results of the present research. The role of family in sexual education in the first 7 years of life includes the generation of desirable sexual habits, responding to the sexual questions of children, parents helping in the formation of sexual identity, prevention from the arousal of early time sexual feeling. In this time period, the role of parents is very remarkable. The most important role of family in sexual education in the second 7 years (junior school course) includes the cooperation with school, inclusion of the differences of sexual education of the girl and boy and the cares to be included by parents in their relations, in cosmetics, observation of coverage and in watching movie. In this context, a close and intertwined connection must exist in particular between the tutors and parents so that sexual maturity becomes effective. The most important role of family in sexual education in the third seven years includes responding to the most important concerns of maturity period such as monthly habit, nocturnal emission, and internet. In general, the sexual guidance of parents in this period must be focused on sexual guidance and balancing the sexual instinct aspects. In this period, the role of school is much more remarkable and its influence is higher.

Keywords: sexual education, various stages of education, role of family, role of school, parents and tutors

INTRODUCTION

Sexual education plays an important role in the emergence of aesthetics, art of love-making, intimacy, liking and devotion. Like water, sexual instinct is often clear, often dark, and often residual and often twining while refining, often dense behind a dam, seemingly calm and off, often destructor of spiritual and mental foundations. for this reason, this bilateral force and sword, in case of being balanced and softened with psychological principles and training rules, will not cause ethical deflection, but rather becomes the overflow of love and sympathy in inter-individual relations of humans.

Sexual education of human is one of the important and full of drift training contexts. The sexual education issues require an extraordinary ability, special respect, intelligence and much empathy.

Ayatollah AMINI states in this regard: the responsible parents cannot be indifferent towards the sexual instinct of their children and not to have any plan in this regard. That is because sexual education is one of the most difficult and sensitive types of trainings. A slight error and negligence in this context might put the children exposed to corruption and destruction ^[1]. in the present era when the invention of

various, advanced auditory and visual media have made easy access of children, adults and young-adults to them across the city and village, a concern to Muslim families, it is necessary to identify the role of parents in this context through more research and a better grounds for the direction and guidance of students is provided through the dominance of parents.

An overview of the researches conducted over sexual education displays that major researches highlight the

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necessity of sexual education and a few of them also focus on proper content for this type of training. For example:

82% of parents have considered sexual education essential in 12- 18 years of age ^[2]

Girls are more interested in gaining information over having a child and pregnancy issues and boys want to gain information over establishing the satisfactorily sexual relations ^[3].

60% of people such as masters, university students, students, teachers, staffs and householders approve of teaching sexual issues at schools ^[4].

The most important content for sexual education at high-schools includes the following: the manner of controlling and balancing the sexual instinct, description of healthy notes in maturity ages, the impact of friends on sexual ethics health or collapse and awareness of sexual risks and diseases ^[5].

Most parents consider the sexual education to be one of the most difficult parts of training. That is because the young-adulthood is associated with the rebel of sexual instincts on the one hand and the virtuousness and shame of parents in presenting sexual information to children worsens this issue ^[6].

With regard to this Hadith by Imam Sadeq (peace be upon them) who has stated that: leave your child within 7 years free to play and train them for the first 7 years with useful customs and methods and be them accompany like an intimate friend in the third 7 years (WASAEL AL SHIA, VOL 5, P 125), in this holy hadith, Imam has divided the stages of training into three periods of 7 years. Proper to this hadith, the main goal of this paper is to investigate the training role of parents in the context of sexual health and training in three main periods of life. In addition, the role of school as the complementary of sexual education in the family will be addressed. However, three main questions of the present research include the following:

What is the role of family and school in the sexual education of children prior to 7 years of age?

What is the role of family and school in the sexual education of children in the second 7 years of life?

What is the role of family and school in the sexual education of children in the third 7 years of life?

RESEARCH METHOD

The method of the present research is descriptive- analytic. In this context, all the documents existing and related to the research topic have been investigated to answer the research questions. After note-taking, data have been extracted,

authenticated and analyzed in the order of the main question of the research.

Research findings

Over the first question of the research, that is, the role of family and school in the sexual education of children up to 7 years old: in this time limit, as the highest amount of the child's time is spent in family, the role of parents is much more remarkable. Naturally, the role of school is weak and tarnished. However, those children who spend some years in pre-school and kindergarten centers, the role of educational spaces and the communication of tutors to them can have a serious impact on their sexual identity. However, parents play the main role.

In this period, the role of family in sexual education is remarkable in four aspects:

1 – The creation of the desirable sexual habits or indeed, the prevention from the undesirable sexual habits

Among the above topics, the role of the creation of proper sexual habits is of special importance and the doctrines of the childhood have been introduced as carving on the rocks. The role of the formation of proper habits is such that many Islamic and non-Islamic philosophers and tutors have defined training as the formation of habits. Many of the Muslim tutors consider the objective of childhood education as the transformation of proper habits within the child and some of them have also counted the habits as the method of education the child. Still others have counted training as the technique of forming the habits. The aligning of habit with training or giving importance to it as the method or objective implies the importance of habit ^[7].

The certain fact is that the sense of moral properties and personal habits are transformed in the first 5 years of life. If we are not to relate all the issues of adulthood life to the childhood like many psychologists, one should not neglect the importance of this period and the formation of suitable habits in the future of the person. It is certain that the main role of sexual education in childhood and the generation of proper habits are with parents. In this regard, the parents must themselves learn the clear and essential trainings and must be helped to get prepared for answering the biological and sexual questions by referring to proper books and religious texts. One should know that the early, hastily and naïve training of sexual issues to children has the same degree of harm that if these trainings are associated with delaying, concealing or neglecting.

In the same context, Imam Ali (peace is upon them) states, addressing them respected child, Imam Hassan (peace is upon them) in sermon 31 of Nahj al Balagha: so I accelerated in your training before your heart gest stiffened and your wisdom gets occupied with other affairs.

Two points can be mentioned in theme:

The main role of sexual education in this period is with parents. This is where Imam in wisdom 339 considers one of the rights of the father over the son to be the good training of the child. b) The sense of ethical properties and personal habits are evolved in the first 5 years of life. It is such that Imam in part of wisdom 31 states that: and I made haste in writing the will to you before the invasion of universal transformations and desires on you and it becomes difficult for you to approve and obey. That is because the heart of young-adults is ready to accept any seed that is poured there like the planted land.

With regard to the two notes, the parents must make all their attempts in their orientation.

The subtle point is that parents and educators face the following problems when answering children's sexual questions:

Shame and modesty: in terms of shame and modesty, it should be stated that in hadiths, modesty has been depicted in two forms: one is wise modesty and the other is insane modesty. Wise modesty results from science and insane modesty includes negligence and lack of knowledge (IBN ABI AL HADID, VOL 4, P 692). It seems that that modesty blamed in narrations is improper lacking a wisdom foundation. From the definitions of modesty and the hadiths received in this context, it is deducted that whoever is modest, they will refrain from sins in its situation. In fact, the force of modesty and shame prevent them from being infected. Imam Ali (peace is upon them) has stated that:

Modesty prevents from ugly deeds (IBN ABI AL HADID, TR: MOHADETHI, VOL 3, P 318).

They want to tell the truth, but are unaware of the correct method of doing it.

Some are afraid that the responses may learn bad things to children.

The above cases cause some parents to deviate from responding or to refer the answer to one another or to state that: you are too young, you will understand when you grow up. The message of these types of responses is that it is out of the scope and is taboo. However, the children will realize the unwillingness of parents. Parents are also worried lest the sexual information is used in the way to sexual experience. Whereas the researches show that the child and young-adult will receive these answers in various ways.

The sexual questions of children are a natural thing and a child can never be bullied and blamed due to these questions. The type of children's questions is usually about their own creation, the quality of creation and the quality of them own delivery. They include? Where did you take me from? Where does the newborn come from? Where was I?

These questions do not imply the sexual deviation. Rather, they imply the curiosity, attracting the attention and spending the time.

The ages of 3 to 4 are the ages of question and answer. Sexual questions often start from this age. In answering such questions, the point to be noted always is that the training procedure of children must be gradual and all the details must not be provided to them at once. The answer to their questions must be brief and simple. To satisfy the curiosity of these children, two or three sentences at most shall suffice.

Sometimes, finding out the origin of the child's curiosity is also useful. As an example, in the questions: did he saw anything on TV? Is the teacher pregnant? Has them friend told something? Knowing the origin of curiosity will facilitate the task of the respondent.

In the ages of 3 to 4, children insist on keeping their body confidential and do not want to get naked and feel modesty upon being seen by the others. It is also necessary for the parents to empower the state so that they will not be pushed to sexual recklessness, particularly in the higher ages.

In 5 to 6 years of age, the activity of sexual hormones is low. Therefore, it is required that the questions be responded only with short and correct answers. In 7 years old, boys exhibit their interest in girls. However, their interest has a friendship aspect, rather than a sexual one. Therefore, there is no room for worrying. However, there is no reason for separation of their beds from one another. Some psychologists consider the ages of 7 to 12 as the age of sexual concealment. Therefore, the sexual plan must be coordinated with their sexual willingness concealment and any exciting actions that cause sexual stimulation must be refrained.

In responding to sexual questions of children, the parents and tutors must consider the following cases:

1. It should be remembered that training in this regard must be gradual and all the details are not needed to be given to them at once. Indeed, the unusual expansion and description must be refrained.
2. One should refrain from telling lies in responses. For example: "we have bought you". these type of responses causes the child to loss them trust in them parents upon growing up a bit more and when realizing the wrong answer of the parents.
3. The responses must be true and must not be associated with superstitions.
4. The response to the questions shall be done in plain and understandable language, in a way adapted to the child logic. To do so, the usage of indirect methods is better. Generally, there are two overall ways to present sexual concepts:

Direct method: in this method, we designate the legitimate commands and doctrines related to this issue directly like what has been established in theses. This includes the tasks

after maturity, the nocturnal emission in boys and period in girls.

indirect method: this is more suitable for lower ages and childhood, when these trainings are provided through keeping animals at home, generation of plant and flower, mentioning the stories, using opportunities (such as delivery and so on). One of the usefulness cases of this method is the non-insolent property of the child and the nonexistence of the disintegration of modesty curtain in between.

5. It must be persuasive.
6. It must be proper to the child perception and age.
7. The responses should not be associated with bullying, kidding and naughtiness.
8. The manner of expression must be such that the child's trust is attracted to it and he feels you have not assembled the subjects.
9. We shall be dominant over ourselves and we shall not suffer from slip of the tongue due to worrying and modesty.
10. We shall be good audiences. This means that we shall be dominant over ourselves and let the child establish them question fully.
11. If we felt that we have told something wrongly upon conversation with our child, we shall confess on our error and then shall modify it and shall state that my information over that subject was low. Now that I studied over it, the reality of the subject is like this.

In responding to sexual questions, we should always consider that modesty and shame are somehow required and we shall always refrain from reckless sexual responses.

Although the cases mentioned are in response to the sexual questions in childhood, the majority of them also hold over the higher ages. For higher ages, if the respondent is someone other than the parents, these must also be considered. In fact, the respondent must have the following conditions:

Having heart and intellectual health, having self- purification and purity

Shall take care of them modes, since the possibility of devil temptations always exists

Shall have a relatively high age interval with the child or young-adult

Shall have the required scientific and legitimacy awareness of the principles and methods of sexual education and the sexual issues associated with it.

The help of parents in the formation of sexual identity

Another subject that is of special importance in sexual education in childhood is the subjects related to sexuality. Sexuality is something more than sex and gender identity and

includes understanding the manner of human bodily function, reproduction, human relations, individual life skills, gender identity and some other gender issues.

In terms of sexuality, when we talk of it with our children or not, we shall know that the informal trend of sexual education has been created from the very beginning of birth. The manner of parents treating their children, type of toys, watching TV, playing with the peers and similar things signal messages to the child over them sexual role and identity.

One of the issues the parents play an effective role in its formation is gender identity. It is a notion the individual has of himself or herself as a man or woman. In fact, the image of anyone over them or them being a male or female and them or them feeling and impression over how is the man or woman, generates them or them identity.

Prevention from the arousal of the pre-term sexual feeling

Unlike the thinking position and thoughts of some westerns, the pre-term nature of sexual awakening in children should not be welcomed. This does not mean that we want to keep the child negligent and without knowledge in relation to them existential members. Rather, the intention is that we do not generate awakening in them or them by means of artifact and stimulation, followed by the generation of lust and appetite.

The pre-term awakening of sexual desire causes the thought occupation of the child and them attention to the affairs that has not been predicted in them life plan. he is in a world when he must prepare himself for living and adapting to nature and community by acquiring the awareness, techniques and skills and must first acquire the rudimentary things required for living such as reading, writing, calculating, cosmology, anthropology, theology and then shall get familiar with this issue^[8].

Scientific investigations have shown that the pre-term sexual awakening provides the grounds for the occurrence of some incorrect lusts, improper and deviating habits such as the masturbation, being exposed to sexual and instinctual abuses and the eventual development of corruptions and pollutions.

The prevention from sexual feeling has two essential parts. The first aspect is the cares the parents must have in their relations to each other and the second aspect is the cares they must take in relation to their children. Each of them is described as follows:

A) care of parents in the relations with each other

Among the most important cares that the parents must have over sexual training in the first 7 years of life in the relations to each other, the following can be addressed:

1. In sexual affairs: the parents are required to keep their sexual affairs away from their children, even though they are infants or children. The holy prophet (peace is upon

them) stated that: if the infant witnesses the sexual affairs and later on, if he / she end up with corruption, the parents must blame themselves in their corruption [8].

2. In sleeping and resting: in the distinct ages (about 6 years old), it is better that the children's room be separated from the parents, in a way that is away from the reach of parents. For example, it is not proper that the parents be on one floor of the home and the children be on the other floor of the home. The place of their sleeping must be such that the parents could reach up their heads by hearing their voice. The children are also not entitled to enter the bedroom of the parents without permission. From the childhood, they must get the habit of knocking on the door and getting permission on arrival at the room of the father and mother.
3. in the humors and joking: the ethical notes and rules must be observed at the presence of children. One should not image that the children do not understand the type of relations and the concepts of jokes and humors. Oftentimes, the deficient information that they acquire in this way, can cause some harms and probably their pre-term sexual awakening.

Parental care in relation to children

In terms of the cares the parents must take in relation to children so that the pre-term sexual feeling does not awake and the individual behavior does not lead to the impolite sexual habits, these are numerous. Among those cares, caring in washing and clearance, in coverage and clothing, in circumcision, in games, in sleeping and resting, in manipulations and touches and caress can be addressed.

In this context, Imam Ali (peace is upon them) states that:

When the girl becomes six years old, strangers are not allowed to kiss them as well as hugging them [9].

With them exact science on children, Imam addresses an important issue that is totally confirmed by the science of today. That is to say, the infant children, despite not reaching the sexual maturity, can be somehow stimulated when these improper stimulations will certainly cause many deviations in them.

In this regard, Imam Ali (peace is upon them) states that:

The manipulation of the sexual organ of the girl by the mother is a type of adultery [9].

In relation to the second question of the research, that is, the role of family and school in the sexual education of the children within the second 7 years of life, it must be stated that the second 7 years of life and the 5 years- period of junior school are sensitive periods and they are important in terms of the consolidation of the ethical and training personality. It is the period of learning the essential and infrastructural trainings, the period of forming the basis of habits, the period of the relations of child to others, and the period of the

beginning of the emergence of some deviations. For this reason, in the training system of Islam, some recommendations in the order of training and cares for this period have been provided for the parents and tutors, including the recommendation to the separation of beds, observations of some codes in relations, empowerment of religious and ethical basis, training the manner of protecting the self, defending from the humanity and dignity, the generation of suitable habits in sleeping and resting, in depletion and discharge, in coverage and clothing, as well as the training of the preliminaries required for arriving at the maturity world [10].

It is true that many psychologists have introduced the ages of 7 to 12 as the age of sexual concealment and the sexual education plan must be coordinated with the concealment and the information must not be such that causes the pre-term sexual awakening and causes the empowerment of the fire under ashes. However, one should not imagine that the children do not have the power to understand the sexual subjects. With regard to the intellectual properties and that he or she has reached a relatively desirable level of perception and the power to distinct the ugly and pretty, the child has the power to understand why should he or she get permission to arrive at the private room of parents and why them or them bed should be separated from the others.

With regard to the fact that the curiosity of the child is severe and oriented in this stage, the cares the parents take in relation to themselves and with their children, must be taken with a higher severity like the pre-school period. In addition, the severe willingness of junior school children to imitate from the adults causes them to approve and copy their behavior with their specific simplicity. For example, children do physical exercises with their parents, they play chess, they read books, they paint or exhibit interest in literal subjects or learn swearwords. Therefore, it is required that the parents take some cares in their behavior for the growth and mental and sexual health of their children. There are numerous cares that the parents must take over sexual education in their relations before the maturity so that the pre-term sexual awakening does not occur. In fact, the parents who want to have healthy children in the physical, mental and social aspects are required to include some cares in their relations. The most important of which includes the following:

- 1) In cosmetics: that the parents must decorate and do cosmetics for each other is recommended in Islam. However, taking cares and the observation of moral notes are also necessary.
- 2) Observation of coverage: observation of the proper coverage near children is necessary at home. Comfort at home does not mean that the parents are allowed to wear any type of clothing. The observation of the proper coverage plays an essential role in the formation and evolution of the modesty of the children. The parents must be the manifestos of modesty. Modesty is the feeling of shame of ugly actions. As a moral characteristic, the modesty plays an important role in

the preservation of the individual and keeping them or them away from exposure to sins. Modesty is the basis of virtues. The virgin is the one who resists against self-desires such as sexual attractions and keeps them or them and does not approve of the devil and ugly actions.

In case the parents do not observe modesty themselves, the child will grow profligate by observing the fact, particularly in case of continuation from the very childhood and will lose the feeling of shame and modesty. The creation of shame and modesty in the children is the serious aspect of sexual education and it must not be undermined.

The shame and modesty is not only observed in our culture, but is also observed in many cultures and the standpoints of commentators. Kouchakzadeh, the author of the book "psychology of sexual education" states that: the training of modesty in children is the same as the correct training of sexual feeling. In addition, Saif, the famous Russian physician states that: shame and modesty is not the reminder of barbarism. It is rather the valuable result of the culture and civilization ^[11].

- 3) In watching the movie- when watching movie- particularly the satellite movies, the parents must care so much. Parents know what impact the media have on the sexual growth of their children. In today's communities, particularly in the west- where many of the media programs address the sexual relations; it might seem contradictory to teach our children that the sexual issues are private. The electronic communicative devices such as the internet do not often confirm the values and morals of parents. However, there is the reality that the media play an active role in the sexual education of our children. Among the various media, television and satellite networks in particular, have the highest influence on the children's lives. It almost exists at all homes and its screen opens up the eyes and minds of our children and are always affecting their selections. Television can be both a funny, smart and entertaining friend and a very furious adversary that transforms the actual face of life with sexual slavery and considers the anti-values as the values ^[12].

Many of the patterns and beliefs that penetrate into the minds of children out of these movies are not ethical. It is possible that an adult able to distinguish the fact from the fictions considers a scene as imaginary upon seeing it. However, the same scene can confuse a 10-year old child and can plant the seed of beliefs in them or their mind and can damage their future.

Therefore, in watching video movies, care must be taken as to the proportionality its content for the age of children. The programs the children watch must be controlled and seen with a critical view. Be an active observer to the television and respond to it. When the children see you have a critical view

towards the content of programs, they might also gain this view.

there is no doubt that school plays a complementary role in relation to training, sexual education in particular. The main responsibility for sexual training of the child and young-adult is with parents. In case of the absence of the mother in the family environment (due to divorce, death or long disease or hospitalization), the training of the issues related to the maturity of girls is required to be made by other women of the family like aunt, grandmother. In case of the absence of the father in the family setting, the grandfather, and uncle can take on them responsibility. Otherwise, it is preferred that these types of issues shall be trained to students by one of the school tutors ^[13].

The point to be noted by parents and tutors in these ages is that girls are sexually more vulnerable than boys. That is because they are physically weaker than boys and that the maturity age in them is less than that in boys. Usually, girls at the age of maturity do not have the essential and required sexual awareness and doctrines. For this reason, they easily get trapped by sexual deflection. Therefore, it is necessary that the parents take the sufficient cares in this context and become effective over the preparation of girls to arrive at the maturity period. Fortunately, the task party ceremony is a good motivation to their action.

With regard to the trainability of the child in this age, he or she must learn such trainings as getting permission on arriving at the private room of parents, separation of beds, familiarity with the methods of tackling the sexual invasions and bullies and the warnings required in this context. With regard to the important role of friends, it is up to the parents to take care of the friends and making friends of their children so that their children remain protected from being trapped by the deviated and devil people. In this regard, Imam Ali (peace is upon them) states that:

Refrain from accompanying the corrupted where the devil joins the devil ^[14].

In the same sermon, he states elsewhere:

Refrain from making friends with the ruthless and the criminals, since every person is recognized by their friends ^[14].

The manner of sleeping can be effective on stimulation of sexual instinct. For these reasons, the children must get used to a form of sleeping that would have the lowest stimulation impact. With regard to them, Imam Orders: man should not sleep over, when you see anyone having slept over, wake them up and do not leave them ^[14].

In addition, in relation to sleep literature, Imam Ali (peace is upon them) has ordered that: whenever one of you wanted to

sleep, they should put their right hands beneath their right cheek ^[14].

In relation to the third research question, namely the role of family and school in the third 7 years of life- it must be stated that the young-adulthood is one of the most critical periods. The young adulthood age is the time of great interests and thinking of them. The robust impacts of the feelings related to sexual desires, takes the place of many mental imaginations and notions, the impacts of sexual interest are evidently reflected in their behavior. The kind, exact and sympathetic youths oriented to sexual impacts and anxieties, become usually emotion-less, angry and malignant towards the surroundings. These transformations might be the result of a lack of sexual satisfaction and a lack of the measures required such as: sporting, working, journey or too much sexual satiety. It is certain that the nature of young-adults varies in the sexual maturity period. They become angrier and rebel and these are evident with the emergence of sexual desires such as the satisfied or dissatisfied desires in some of them.

Maturity is the vitally important turning point of human life. It is said that there are three turning points during the lifetime of every person: birth, marriage and death. Some believe it to be a superficial and immature interpretation. It is better to state that three turning points of every person are birth, maturity and birth, since maturity is the pre-requisite of marriage and it is of high importance prior to marriage.

regarding the vital importance of this period in the lives of young-adults, in terms of training aspects in particular, it is necessary to describe some of the specific facts and notifications of this period so that the young-adult would recognize them or them critical situation and becomes aware of the legitimate, social and moral tasks and responsibilities assigned to them from now on, and both the parents and tutors will achieve the spiritual understanding of their young-adults.

Monthly habit (period) is the common question of all the girls and it is the characteristic of maturity for the girls. Providing awareness for the girls in this regard is very essential. Mothers must talk slightly to their daughters to avoid from the unexpected treatment particularly upon the emergence of sexual maturity sings, thus preparing the girl for the beginning of period and shall provide descriptions over the physical, natural and harmless phenomenon, along with reminding the necessity of observing the hygiene regulations associated with it to them.

In addition, nocturnal emission is one of the common questions of the girls. When the body of the boy begins the production of sperm, he experiences them first nocturnal emission. In case the boys are not prepared for such a state, they might get confused at experiencing them. In case the young-adult is not aware of the subject of maturity and its side-effects and does not know what happens inside them or them existence, in many cases, they suffer from sexual

deviation and a type of fear overwhelms them. In some cases, the reports of suicide have even been given.

In the young-adulthood ages, providing them with all types of sexual information is not essential. Training the sexual intercourse techniques to a 12 to 15 years old young-adult that will think of marriage and family formation in the later years, is like giving a razor to a drunken bell and will cause numerous problems. It is also recommended in Islam that the children shall not be notified over the sexual espousal relations and information until reaching the age of marriage.

Due to the following reasons, adults and young-adults are sensitive to sexual affairs: 1- sense of ability for sexual action. 2- Intensification of sexual motivations. 3- Curiosity over sexual issues. 4- Attempting at specifying the sexual role. 5- Intense fearing of the results of sexual activity. The excessive sensitivity that is associated with the secretion of sexual hormones will intensify the sexual desires of the adults. If the legal and legitimate way of treating the sexual desire is not available, the adult is likely to deviate, often manifesting as alternative camouflage ^[15]. To resolve such problems, the parents must put increasing the insight of their young-adult and children included as their agenda.

The most important concerns of the first maturity period include the following: 1- concern over commonality. 2- Concern over sexual characteristics. 3- Concern over size. 4- Concern over weight. 5- Concern over sexual organ. 6- Concern over the secondary sexual characteristics (such as the breast growth in girls, the growth of mustache and beards in boys ^[16]). In this regard, by providing proper awareness, the parents must resolve the origin of these concerns from the young-adult (BILLER, TR: KADIVAR, 1992).

According to the researches, despite the fact that sexual maturity in girls begins earlier than the boys, the boys achieve their maximum sexual power earlier than girls. one of the sexual differences of the boys and the girls is that the boys want the climax of sexual pleasure more than girls, resort more to sexual fantasies, are more sensitive to sexual signs, reach the climax sexual pleasure when sleeping, require the constant stimulation less to remain in sexual stimulation state, the amount of their sexual relations with an opposite sex is more than girls, insist on the governance of love and sympathy on the sexual relations less than girls and believe in the continuation of the emotional and sexual relations less than girls. These differences of sexual behavior between the two sexes, is largely determined by social expectations and cultural limitations ^[17]. For these reason, the task of parents, psychologists, consultants and training tutors of the schools is to get young-adults familiar with these properties and to provide the boys with the essential and logical notifications over erection, nocturnal emission, and masturbation like they provide the correct recognition to the girls over monthly habit, sexual variations and desires. A lack of awareness over sexual issues can be the origin of stress, anxiety, mental stress and depression. To tackle such psychologically undesirable

states, many adults and young-adults tend to alcohol and drug misuse and get trapped for years, often till the end of their life by addiction in practical terms.

In sexual education in the period, the observation of the attending the necessities of time principle is necessary. In the context of sexual education, one should be innovative along with attending the iteration of the precedents subjects. With regard to the properties of the present era (long distance between the maturity and marriage, rapid growth of technological communications such as internet and satellite), the sexual education requires novel investigations so as to be coordinated with the properties of the era. The observation of time necessities and being the offspring of one's own time has some introductions, the most important of which is prediction and retrospection. It has been stated in the doctrines of Imam Kazem (peace is upon them): realize the time being and decorate it, and get prepared for responding to its expectations, requirements and challenges, since you are responsible (TAHF AL OQUL, speeches by Imam Muses Kazem, extensive hadith, addressing HOSHAM). In Alavi doctrines, these characteristic has been established as the virtues index and the level of faith. As stated by Imam Ali (peace is upon them), the virtuous are those who see and construct the future inside the temporal plate of the present (NAHJ AL BALAGHE, summon 83).

One of the issues incurred on the boys and girls is internet and its devil teachings that is the characteristic of our present time. Addiction to internet and searching in virtual world is one of the modern addiction types that is different from the traditional addictions and addiction to opium and opiates. The number of internet users globally is steadily increasing. It is said that 80% of internet wanderings of young adults globally is inside the anti-moral sites. No exact information is available over Iran. However, making internet friendship through chat, wandering in anti-ethical and anti-value sites is a category affecting the identity-seeking and identity-finding of the young-adult and adult. Despite the wonderful advantages of internet in terms of research, in particular, its dark aspects and moral, education and cultural harms must also be addressed that could expose the spirit and mindset of children and young-adults to threat and destruction like devouring and sucking energy. One of the social problems of the new communities is the spread of pornography. Pornography is the illustration of movies and images contrary to purity. It is an industry that has gained boom since 1960s on in northern America. It is currently established as one of the high-income economic branches of western countries. It is such that the number of people directly working in the pornography section is about 10 thousand people. The researches imply that when people are exposed to pornography, they feel they are sexually stimulated when the impact of the observation is higher in the singles than those married. In addition, much observation of sexual corruptions will destroy the audiences' sensitivity and the ugliness of the problem gets ordinary to them. The improper usage of internet is as much dangerous as the improper usage of drug

substances. Consequently, as the parents remind their children not to talk to strangers, to look on both sides of the street before crossings; safety recommendations over internet must also be reminded to them. In this regard, there are two quarantine and immunization looks:

In quarantine training, people are placed in a chosen space. It is such that they are not in contact with the contaminated and corrupted space. In other words, it is also called greenhouse training and it is successful only when these determined borders are preserved when it is doubtful with regard to technology development and the issue of deconstruction (BAQERI, 2005: p 60).

Therefore, we must benefit from methods to succeed in sexual education of people. With regard to them, it can even include the capability to use technology in learning, skills, thinking at high levels, and approval of multicultural standpoints and the like ^[18].

The points to be reminded by parents in them period include the following:

1 – Control of the look and the position of spectacles in sexual education

In terms of the role of visual sense, Imam Ali (peace is upon them) considers the heart- which is the center of perceptions and decision-making- as the eye book and letter and states that: the heart is the plane of eye. The senses, visual in particular- have much role in the stimulation of the lust, sexual lust in particular. On the other hand, the visual power is a way to satisfy them lust. Therefore, if the humans control their eye and do not see any scene, he can better control them lust power, including sexual lust, thus preventing from the generation of many deviations related to sexual lust. For these reason, Imam Ali (peace is upon them), considers glance as a factor for the stimulation of the lust and states that:

Many times, a look generates a desire (IBN ABI AL HADID, TR: MOHADETHI, P 117).

With regard to the high impact of spectaculars on the stimulation of the lust, he states, for balancing it:

The best factor for the avoidance of desires is to close the eyes (IBN ABI AL HADID, TR: MOHADETHI, v12, p 119).

Modesty and sexual instinct control

The shame and modesty force prevents the individual from contamination and the higher the modesty is, the stronger the inhibitor force will become. As a result, the possibility of the ugly and devil work is lower. Imam Ali (peace is upon them) considers modesty as the factor of controlling and prohibiting humans from the commitment of devils and informs us of the strong, inseparable relation between the modesty and clearance from contaminations. He states that:

Whoever wears the modesty clothing, people do not see their disadvantages^[14].

In terms of the relation between modesty and virtue, he states:

Virtue is the same as human modesty^[14].

Hijab and the issues related to women and men coverage

In the order of virtues and keeping the human's self from sins, members of body that are stimulator to the others, must also be covered in addition to distancing from some stimulator scenes. The coverage is interpreted as hijab. Hijab and covering the body has been considered essential for woman and man.

In relation to sexual instinct balance:

The meaning of sexual instinct balance is to reduce the severities and states of this instinct. In particular, because the young-adult is in the initial years of maturity and the period of severe instinct, stimulator pressures are imposed upon them when the observation of the following cases by the parents is necessary in terms of instinct balance:

- 1) In terms of food (dairies shall be attended more in them diet, their night food shall be lighter, spices should be reduced in their food)
- 2) In terms of clothing (refrain from dressing them with sticky clothing, their clothing should not be too thick or light, they should sleep with underwear (long pants) at night)
- 3) in terms of showering and taking baths (if possible, they should take a bath one night in between for 3 to 5 minutes before sleeping, the water for taking bath should be soft and moderate, they should not stop too much inside the bathroom, they should wear shorts or limp during the bath taking)
- 4) In terms of sleeping and waking up (set their sleep amount, getting them used to sleep backwards, get them used not to stay in the bed after the morning wake-up and not to spend their time rolling on the bed and so on).

CONCLUSION

The Islamic subjects on sexual education rightly form a sexual system that is wider and more comprehensive in comparison with other systems. Scrutinizing the religious texts implies it has not lost any note in this context and all the details have fully been established. It implies the importance of this training setting. It is such that those who could have balanced their sexual instinct and to control it, have progressed more easily in other contexts of training. The Islamic perspective in terms of sexual education can be used as a guideline for action. In various countries, oftentimes, excessing and wastage are observed in terms of sexual training when both of them are considered as a type of deviation. Although some Islamic perspectives are not compatible with the western insights over sexual issues,

totally, there are some common perspectives between the Islam and the west in terms of sexual issues. For example, the importance of sexual education is highlighted by Islam and the west. However, their basics, goals, methods, and training materials differ. The Islamic perspective neither recommends suppressing sexual lust, nor does it let humans free for the full sexual satisfaction or any possible form. Therefore, it can play a key role in the contemporary world, in terms of sexual issues in particular.

in total, the sexual guidance of the parents and tutors need to be done in two aspects: 1- sexual direction and guidance: binding the child with believing and legitimacy basics is necessary, along with informing of the religious commands in this regard and to teach them to orient their works and attempts in the framework of the divine commands and preventions. Part of this direction is in the context of empowering the faith and morality. Along with this, the proper notifications and directions over the manner of the sexual instinct evolution and subjects over the opposite sex and the like things should be given. 2- Instinct balance: the intention is to reduce the instinct severity and states, particularly in the third 7 years when the young adult is in the severity of instinct period and the stimulator pressures are imposed on him. Meanwhile, it is necessary that the parents indirectly care the child and young- adult and shall be informed of their accompanies, relations, sleeping and rests, commutes. They shall supervise their communications and looks, shall take proper positions. In addition, the proper training and guidance should be given to encounter the sexual instinct intensity and the observation of moral principles should be reminded in this context.

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