

Educational Approaches to Preventing Sexual Abnormalities

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Abstract: Sexual instinct as a factor in the survival and renewal of a generation is a divine blessing given to man. The lack of education and proper education will eliminate the calmness and health of the individual and the family and society. From the point of view of Islam, the education of the right sex is a moral necessity for the survival and continuity of life, and faith and religion are the guarantors of the exercise of morality. In religious texts, training has been given to parents as the closest to preventing sexual deviations and developing healthy sexual behaviors among children and adolescents. In these tutorials, special attention has been paid to family and environmental factors (social and cultural). On the first hand, family coverage behaviors, verbal chastity, and the avoidance of expressions of sexual sentiment when anger and discomfort towards children and parents and the bedroom and special care about the curiosity of children and adolescents in sexual matters, the degeneration of the living environment from sexual stimulation, the avoidance of parents from verbal and nonverbal behaviors of sexual abnormalities against children, including training in this field. In the second case, the healthy environment of the school, the healthy keeping of the communication of all from the breaking of norms, social and cultural care about the study of journals, the satellite, the Internet, the purging of the society from unhealthy social patterns that can harm the unhealthy sexual development of children, teens and youth.

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Introduction:

Regarding the prevalence of abnormalities and factors that make sexual deviations more and more day-to-day, what are the appropriate strategies for preventing and treating these abnormalities?

How can we prevent the penetration of malicious data from the causes of anomalies, especially the Internet and the satellite, which are the grounds for the escalation of these deviations and deviations?

It is clear that prevention of treatment is easier. One who has been immersed in sexual deviations, it is difficult to return him straight and expect normal behaviors from him. Basically, the personality of man is that he can overcome the tendency towards abnormalities, especially sexual malformations, and not to give in to tendency to act and act.

In different societies, there are always several controlling forces that try to control perverted individuals. From Islamic point of view, what are the ways to prevent the occurrence of sexual abnormalities and how are perverted people controlled so that sexual deviations cannot be passed on to other people and that diversion does not occur? Here is a reference to these educational strategies.

Educational Solutions

1. Implementation of sexual education methods

The most important preventive methods for abnormal sexual behaviors are correct sexual education in different stages of childhood, adolescence and youth. Therefore, by providing emotional and psychological needs and desirable educational backgrounds and development of sexual identity in childhood and education of sexual issues, cultivating humans, teaching ways to control sexual stimulation and developing a desirable sexual identity in adolescence, and teaching methods of premarital sexual control, All-round preparations for marriage, cognitive enhancement and emotional attitudes and appropriate sexual training in the youth period are the most important preventive measures for abusive sexual behaviors.

2. Overcoming the diversion factors

Another way of preventing, providing conditions and grounds for not realizing the causes of sexual abnormalities is to prevent them from being effective. Therefore, if families do not have a negative educational role and do not provide themselves with their own activities, they cannot provide the grounds for sexual stimulation in their children, but by strengthening their moral and religious orientation,

they can prevent the influence of environmental diversion factors on them. Children prevented sexual abnormalities.

3. Social monitoring

Social supervision is the sum of the means and means by which a group or organization uses its members to adopt behaviors, norms, and even customs and customs consistent with what the group and organization deserve. Social monitoring is the process of collective control of those who do not observe norms, desirable customs and traditions, and this continues to keep distracting from their actions and the society reaches its desired stability. External monitoring is a monitoring that is imposed outside of the individual's existence, but internal monitoring is a monitoring that originates from within and invokes him to comply with desirable norms. (Beer, Allen, 1991, vol. 2, p. 348)

External monitoring is divided into several types, including:

A: Official and informal supervision

Official monitoring is a form of supervision that is formally carried out in accordance with established methods, rules and regulations and is often carried out by individuals, institutions and organizations whose duties are social monitoring, such as the police and the judicial authority involved in dealing with Detecting perpetrators and offenders in accordance with defined rules.

Informal monitoring is a monitoring that is not defined by the rules of law and usually all the people of the community participate. (Chromobi, 1988, translated by Hassan Payan, p. 350) This type of supervision is more in the family, peer group, and so on.

Emotional and friendly relationships in these groups have the effect of more monitoring. (Amir Khawah, 137, p. 21).

B: Mandatory and persuasive supervision

In forced supervision, people are forced to accept lifestyle and behavioral practices through the use of punishments and punishments; however, in persuasive supervision, people are using means of propaganda, the use of encouragement, credit and authority, and the use of values. Ethical, are encouraged to accept the desired norms. (Torabi, 1962, p. 122).

C: Social Surveillance and the Internet

Now, despite the positive aspects of the global network, the misuse of these computer networks by deviant people poses a serious threat to national security, hence the use of various filters and firewalls to prevent data Destructive and harmful data and the selection of healthy data in these networks is increasing.

In addition to the use of technical facilities, other control methods have been proposed to control the Internet. One of these methods is government control. In this way, the general policy of the ruling country does not allow access to malicious and anti-moral bases, and the government, with special filters, controls the diversion networks from the gateway to the country.

Another approach is organizational control, which is usually the organization and organization responsible for providing service to Internet customers, is obliged to control the network and monitor its proper use, in order to ensure that it fulfills its obligations with legal and ethical requirements. (Rusk, 1990, translation of Behrouz Nabavi, p. 23).

Another method is social monitoring of community members. In this way, social observers, which include all members of the community, deal with perverted behaviors and maintain a social stability.

Individual monitoring and control is another method that can be done. In this type of control, all executive bans are in-person, and the person takes care of corrosive networks using personal conscience and ethical principles as well as religious commitment. Now, the question remains as to what extent the current method can be implemented in our current society, and what is the duty of the state and the nation in establishing the rational and internal self-governance of the people of the community and which ways?

Some experts believe that the use of information filters has a major role in controlling malicious information in order to reduce or eliminate the negative aspects of the Internet.

On the other hand, strengthening the internal networks and setting up special youth networks with a wealth of useful, entertaining and entertaining information can play a significant role in reducing the cultural and information pollution of the Internet. The inclusion of useful information on the Internet. In addition to providing sound information and services, after providing a rich and rich archive of information from all over the world, the internal information can be provided to users by increasing the information and updating it as the country's information infrastructure. Be High speed and low cost in using internal networks are two important factors in the attention of users to these networks.

However, the lack of strong cultural presence in the age of communication, especially in the wider Internet, means accepting failure in a large part of the cultural invasion scene. Escaping from the presence of global information networks, ignoring the developments in the age of communication, will put us in a passive and defective way. For this reason, using

this medium as a defensive weapon and in a step forward as an aggressive tool can help us to realize the universal Islamic and national ideas.

In addition to the above, the creation of an online legal system in the community is essential. If the administration of this legal system, which can be described as an antidote to the rebellious and intrusive Internet trauma, is to be accompanied by a comprehensive legal and judicial system, it is easy to detect and follow up the misconduct and misuse of this medium.

By looking at the issue of social surveillance as the only way to control social deviations, in particular preventing the diversion of other youths from the Internet through the Internet and modern media in the age of communication, one can choose the best type of monitoring. (Beiru, Allen, 1991, translated by Bagher Sarokhani, p. 348). It seems that the types of external surveillance, informal, emotional monitoring and persuasive supervision are more effective than other types of supervision. In this regard, family monitoring has features that It results in a high level of efficiency compared to other social controls.

4. Individual meditations

Among the methods of preventing sexual abusive behaviors is the techniques of individual meditations that have been introduced in the Hadithic texts, some of which are mentioned here:

A: Paying attention to your dignity

Everyone should note that the impact of stimuli and the submission of any desire and desire for sexuality is not consistent with human dignity and dignity, and on the contrary self-control and self-control, its power and intellectual ability, and its dignity. Imam Ali (AS), referring to the fact that a person who has a sense of dignity and greatness does not pay attention to desires and desires. He says: someone who knows herself with dignity is considered to be despicable and despicable. doing. (Nahj al-Balaghah, wisdom 449), and also considering that the lust of humankind is low and unnecessary, states: "Nothing, like a long-term, dignity of a person, and does not endure anything like the sensuality of a person. It does not amount to and does not post (Tamimi, 1994, vol. 6, p. 143).

The sense of dignity and dignity is that a person wisely thinks and sees with the eye that he is blown from his emotional desires, his dignity and his human personality.

In addition to self-esteem and rational control, exercising and acting to cope with self-control will strengthen one's personality and create a skill that can have tendencies and do not affect the internal factors of abusive behaviors. Imam Ali (AS) says: When the human soul becomes strong, its lust decreases. (Nahj

al-Balaghah, wisdom 245), and resistance as the factor of victory over the emotional desires, and states that one who, with practical opposition to the wills, resists lust, will surely win. (Nouri, 1408 AH, vol. 11, p. 346).

B: Note and attention

Paying attention to God and understanding God's consciousness of the behavior that has been forbidden to mankind creates a vile or fear in a person that can prevent sexual deviations. Imam Sadegh (AS) also says: Continuing to remind God and paying attention to the necessity of following His commands, remove the roots that originate from the lustful desires. (Ibid., vol. 73, p. 394). Also, the remembrance of death and life in the bosom of the world is considered as a means of preventing desires. In Hadith, it has been narrated that God told Moses (peace be upon him): Remember yourself, you will reside in the grave, so this reminder prevents you from drowning in your lust (Kaleini, 1983, vol. 8, p. 46).

The Prophet (peace be upon him) recommended many companions to remind them of death, saying, "Death too remembered, because it takes away your thoughts from fleeting pleasures and is kept between you and your cowardice." (Majlesi, 1403, p. 6, p. 132).

C: Focusing on environmental issues

Over-the-counter conversation is a necessity for the opposite sex, frequent contacts, warming and self-immolation, which provides a ground for stretching into sexual lusts and behaviors.

One needs to avoid these environmental contexts to prevent libido and the development of sexual deviations, and to prevent situations that exacerbate sexual stimulation and exacerbation and to exert pressure on inordinate behaviors with internal pressure. Hence, some traditions have been mentioned in the hadiths. For example, Imam Ali (peace be upon him) said: "I am the first step of the male to the non-married woman, and invite him to eat the co-op from these fields," said that you men do not initiate and salute the non-married women, and eat them with Do not proclaim yourself, because the Prophet (PBUH) said: women are flexible and influenced by the words of men, and their bodies are infantile and provoke men. Avoiding dialogue with them to prevent them from being disturbed, and preventing their bodies from being exposed to inhumane eyes, staying home in them and not interacting with men. (Kalini, 1983, p. 5, p. 534).

Also, mixing and interacting men with women in the message of the Prophet (PBUH) is considered as a field that leads people to anomalies, the Imam said: I do not see anything harmful and seductive for men than women. (Feyz, 1339 AH, p. 5, p. 180). He also quoted Bukhari and Muslim as saying that you should avoid the sedition and corruption of the world and

women, as the first corruption in the state of Israel was from women.

Among the predisposing factors of sexual anomalies that provoke a man is to move and look at women behind them. Because of the seduction and sexual eloquence of this behavior, the Prophet Davood (pbuh) told his son: "My son is behind The jerk of milk and the black-eyed shark move, but do not go behind the woman (Nouri, 1408 AH, p. 14, p. 275). Aborting this abusive behavior, in addition to protecting a person from mental and linguistic damage, it prevents his wife from doing so. It means that the person who looks and looks at the back of other women, maybe others may look at his wife. If someone does not like you and does not want someone to look at her with one another, then she should not look at other women.

D: Complete the wisdom

Wisdom in the presence of a person leads to the norm and prevents from turning into abnormalities. And as the intellect becomes more complete and its ability to understand the issues and evaluate the functions, it can better resist the luminous motives and under their influence It does not go away, but modifies it and under its influence and guidance it has a desirable direction for them; in other words, the more intellect can play its role, the inferior thoughts will become weaker.

Imam Ali (as) said: When the intellect is complete and empowered, lust and desire decreases. (1994, vol. 3, p. 135, p. 4054).

In this tradition, the effect of wisdom and lust is examined in the way that a person inculcates lusts, when he values and values them, whereas rational perfection makes it possible to evaluate an individual invaluable and unworthy of desires Laugh and do not have the stimulus to do it.

And since reason wisely accepts behaviors by means of wisdom and verbs that have a wise result, they override the excesses and abnormalities that have nothing but harm and pestilences.

From the signs of perfection of wisdom and wise evaluation, attention is paid to the limited and temporary pleasures of sexual abnormalities and pests, which history refers to. Imam Ali (as), considering the decline in pleasures, thinks about it as an inhibitor of libido's desires in humans, and states: Remember the limitation and destruction of libido's pleasure, which this attention denotes the stimulation of lust in a person. (Same, vol. 2, p. 228, p 2449).

And Imam Baqir (AS) also refers to the role of piety in human mental health, including the ability of reason, to lead a rational assessment of the history of those who are excessive in their lusts, to pay attention to the lesson and say: "You are guilty of divine virtue I recommend that virtue leads to a person's health from

injury. Piety perseveres the person from what the wisdom first neglects, and his blindness and ignorance become the discovery of the truth. Individuals who resist and assess their selfish desires, disrupt the rebellion of desires by contemplating the signs and from their predecessors (Kaleini, 1983, p. 8, p. 52).

E: Paying attention to the wife and asking for Allah

One of the things that a person needs to do to prevent the effects of sexual stimuli and stretch towards abusive behaviors is to look at him if he has a spouse, to observe his beauty and to be satisfied with him, and to note that what, for example, Women have their own wife, this way the pressure of the stimulus decreases on the individual, and the psychological motivation to stretch towards the abnormal sexuality of the weakens and the person can protect himself from being infected by the deviations, and if he has no wife To bring prayer and prayer and help from God to provide the ground for marriage, he created a psychological emotional position toward God. He has found that the effect of the stimulus pressure on him is weak, that he can resist his sexual stimulation and create his immunity.

5. Paying attention to the complications of sexual abnormalities

Prevention methods for sexual abnormalities should take into account the consequences and complications that a person may have. Given that there is no desire and deviation, unless causing pests and injuries to the individual and the community; Imam Ali (AS) states: "A person who is eager for covetous behavior, accelerates to pests and injuries. Has done. (Tamimi, 1994, p. 5, p. 327).

In Hadiths, there are many injuries and abnormalities of lust and abnormal sexual behaviors so that people do not seek libido according to them. Paying attention to pests and negative outcomes Abnormalities make people's minds unhappy with misery and disadvantages, they can wash away or at least reduce their abnormalities.

The traumas of sexual abnormalities are high. Some of them are referred to the traditions:

A. Personality injuries

A person who follows sentimental desires and takes on abnormal sexual behaviors, loses his human and spiritual character and substitutes for feelings of humor and vice. She considers herself dependent on animal desires and does not find any desirable identity.

He finds his inner conflict, he does not find the unity and solidarity of his personality and does not accept his dignity and value, and also he sees himself in the temptation of sin and sinfulness of the Lord, he does not portray his bright future for himself, and to the future and growth and Promotion does not have any hope.

Imam Ali (AS), according to the relation of the follower of the follower of emotional desires with the personality of the person, says: "A person who follows abnormal mischief has put himself in a position and inferiority: (ibid., P. 208).

And elsewhere they say: "The one who has conquered him by the air of his soul has turned his dignity into dignity." (Nouri, 1408 AH, vol. 11, p. 212).

B: cognitive and attitudinal injuries

Addressing sexual abnormalities and deviant lusts engenders human mind and causes mental dispersion and reduces the ability to perceive facts, and eliminates the motivation to address scientific issues, and recognizes the realities of existence, the philosophy of life, Human dignity, the various aspects of human personality, moral and spiritual values are prevented; hence, the illogical attitude towards the system of creation and its goals, God, man, life, and value issues, and the truth of the distance takes.

Considering the negative effect of lust in reducing the efficiency of reason, Imam Kazem (AS) states: A person who dominates three things over three things has helped eliminate his intellect; he who has longed for longing his light of thought It brings darkness and darkness and, with many words, eliminates the exact points of its wisdom and, with its lust and desire, silences its ignorant light, such a person has helped to ruin his intellect and intellect and By doing so, it destroys its religion and its world. (Claini, 1983, vol. 1, p. 17).

Considering that intellect is based on self-denial, ie, lust, and can no longer have a proper attitude toward life. In fact, lust as an important factor damages the efficiency and perceptual role of reason both in the theoretical and practical aspects, and in the diagnosis of good and bad and prevents the individual's scientific development.

C: Spiritual Damage

Sexual deviations are one of the obvious examples of sin. These kinds of deviations not only hinder human spiritual growth, but also impair the faith and beliefs of the human religious' attitude and its relationship with Allah.

Imam Ali (AS) says: A person who agrees with diversionary intentions has opposed his comprehensive development. (Tamimi, 1994, vol. 5, p. 196, p. 7957).

Prophet Muhammad (PBUH), referring to the lust for lust for spiritual growth, says: "One who is relieved with despondent lusts is forbidden from reaching the spiritual growth and kingdom of the heavens." (Abi Fares, Bitā, vol. 2, p. 122).

One of the things that can prevent and attenuate people from sexual deviations is to inform about the consequences and disadvantages that these behaviors

leave behind in their worldly life and in the past, and in many cases there is no way back. In Hadiths, a series of painful illnesses caused by sexual abnormalities such as physical illnesses, as well as destruction and misery in general, have been mentioned as follows. Like the Prophet (PBUH) said: "The destruction and mischief of the people according to the hawks Feeling and Lust. Imam Ali (AS) also says: Lust for human life eliminates immunity and causes destruction and misery. (Tamimi, vol. 4, p. 383, p. 6412).

Allah, during the preaching of Jesus (AS), said: face your eyes against things that are not good in him. Perhaps a viewer who once inflicted a lust in his heart to kill him and kill him. (Clayney, 1983, vol. 8, p. 134)

And in other traditions, including the consequences of joy, difficulty, pain, mischief, torment, scandal, and abortion, are mentioned in the end. Rasul Akram (p.) States: "Lutheran facilitates the entrance of hell into hell" (Mattiqi Hindi, 1389 AH, p. 15, p. 883), and also about the quality of gathering of groups of people: those who are immersed in lust and pleasure are forbidden On the Day of Resurrection, with a bad smell, they are worse than the smell of carrion. (Hawzi, 1984 AH, vol. 5, p. 493).

In the hadith of the Holy Prophet (pbuh) (about the traumas and consequences of one of the abnormalities: "Adultery has six effects, three works in the world and three works in the hereafter, but the works in the world are that human dignity goes, Life will be shortened and death will come to an early date and reduce the time.

But three things in the hereafter are that a rigorous and accurate audit is carried out, that the wrath of God involves the personality of man, and that he will always be in the fire. (Hor Ameli, 2014, vol. 20, p. 311).

Therefore, attention to the disastrous consequences of the worldly and afterlife affects sexual anomalies and their remembrance in people's psyche and prevents them from being recklessly abusive sexual behaviors.

Conclusion

The results of this paper are:

1. One of the most important preventive methods of juvenile and youth sexual abusive behaviors is their proper education, which begins and continues gradually from infancy.

2. Identifying the effective factors of sexual deviations by parents and instructors and providing conditions for their failure to realize them is also very effective in preventing adolescents and young people from occurring in deviance.

3. Family and social monitoring, formally and informally, based on religious education, increases the rationality of adolescents and reduces deviations.

4. Individual meditations such as restraint, mentioning and paying attention to Allah, awareness of environmental, intellectual, intercourse and computing are among the educational methods that have been considered in traditions to prevent sexual deviations.

5. Informing adolescents and young people about personality, cognitive, attitudinal, spiritual, psychological, and physical traumatic diseases as well as the complications of the ancients emphasized in many hadiths are effective in preventing sexual deviations.

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