

# Gender training (emphasizing the goal, principles and contents)

Mohsen FarmahiniFarahani<sup>1</sup>, Hassan Manouchehri<sup>2</sup>, Mehdi Khadadadi<sup>3</sup>,  
Master Yousef sadati painroudposhti<sup>4</sup>, Elhamsaeidi<sup>5</sup>

## **Abstract**

*Gender training notion: gender training is one of the most important and complicated aspects of training that plays an important role in the manner of formation of human personality and affects his thoughts, emotions and behaviors (ISLAMIAN, 2015) and attends the growing, social, ethical and cultural characteristics (CRCLER, 2000). For all the children and youths, the gender training is a critical component of contemporary training quality (Goldman, 2010).*

**Keywords:** *Gender training, balanced growth*

## **I. Introduction**

Gender training is all the measures taken from the initial periods of human life in the order of the proper and balanced growth of gender instinct. From the Islamic perspective, the meaning of gender training is that the individual is trained such that he detects Halal and Haram in gender issues upon reaching the age of maturity, being aware of espousal tasks, refraining from promiscuity and Islamic virtues becoming his ethics (FAQIHI, 2008). gender training is the set of training measures, including customs and rules training, direction, caring and the application of correct principles and methods so that the grounds for the growth of gender instinct is provided in the order of the excellence and evolution of the gender characteristics of the children or he could be able to utilize this instinct desirably in the order of individual and social growth (FERITAS, 2003). In some cases, the gender training is applied in the meaning of gender education. Whereas it has a wider sense. gender training not only includes gender feeling, but also has the property of social, moral and cultural personality growth as well (KOUCHTEKEF & LAPIK 2002). Gender training is one type of training that can be established beside other trainings such as social training, logical training, moral training, civil training, and political training. Gender training is the presentation of a series of essential psychological, physical and religious information over the gender issues related to any individual

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<sup>1</sup>. PH.D Associate Professor in Education, Shahed University Department of Education, Tehran, Iran .E-Mail: [farmahinifar@yahoo.com](mailto:farmahinifar@yahoo.com)

<sup>2</sup>-Master student Education Science , Social Pedagogy in Johannes Gutenberg in University Mainz.Germany([hmanouch@students.uni-mainz.de](mailto:hmanouch@students.uni-mainz.de))

<sup>3</sup>.Master of counselling from Islamic Azad University of Khomeini Shahr([mehdivfarzadkhodadadi@gmail.com](mailto:mehdivfarzadkhodadadi@gmail.com))

<sup>4</sup>. Master of Educational Psychology from Adib Sari Non-Profit University([yousefsadati1995@gmail.com](mailto:yousefsadati1995@gmail.com) )

<sup>5</sup>. M.a student of history and Philosophy of education in shahidbeheshii university.([saeidi.el94@gmail.com](mailto:saeidi.el94@gmail.com))

along with information over the opposing sex (FARMAHINI FARAHANI, 2004). According to the definition by world health organization, gender training includes: coordination among mindset, feeling and corpus that puts the social and logical aspects of humans along the path of personality improvement, generation of love and communication and any deficiency leading to non-coordination and hence the dissatisfaction with gender relation, can be associated with gender interaction deficiency (NAZ, 2014: quoted from Muhammad JANI, YAR Muhammadian, KAJ BAFI & QELTASH (2016)). Gender training curriculum includes the objectives, content and learning opportunities, their implementation and examination, in a way leading to the generation of relatively stable variations in the gender behavior of the learner. the learning opportunities of gender training curriculum includes learning over the self-existence (instincts, desires, existential components, secondary gender properties, their caring and health), interaction with others, the opposite sex in particular, reproduction and so forth (Mc Kay et al 2014; Wight & Fullerton 2013 & Post 2015).

Objectives of gender training: among the objectives of gender training at schools with regard to religious doctrines, the following can be addressed:

- a) Giving proper gender information
- b) Awareness of risks and diseases
- c) Awareness of religious and legitimization tasks
- d) Reaching gender self-recognition
- e) Reaching tranquility, forgiveness in life (FarmahiniFarahani, 2010).

According to the international guideline on gender training, the primary goal of gender training is to equip the children and youths with the knowledge, skills and values enabling them to make responsible selections over their gender activities and social relations in a world affected by HIV and AIDS. According to this guideline, the gender training programs usually have the following common objectives (UNESCO, 2009):

Increasing the knowledge and understanding

Description and clarification of the feelings, values and attitudes

**Generation or empowerment of skills**

**Risk reducing**

In addition, according to the research by KONTULA (2008), the most important objective of gender training from the point of view of teachers is to train the sense of responsibility and awareness of gender issues realities to students. The goal of preparing youths has transformed as the responsible, healthy and productive citizen (Goldman, 2010).

Necessity of gender training: When it comes to individuals training many studies indicate that there are vast majority who are suffering from various disease, namely diabetes, mental disease like addiction (shahsavari et al., 2013), HIV (MohseniTabrizi&Hekmatpour, 2016), cancer (Jafarzadeh et al. 2018), and so forth. Training for all

people in all fields like skills, language (Bagherzadeh et al., 2014) , educational, behavioral, gender and ... is crucial. In contrast, mental self-knowing is a non self-knowing, where the attention is led to the persons and events in the external environments. It seems that the loss of social skills is part of learning inability (soleimanfar et al. 2015 & 2016).

gender training is a part of training responsibility and the authorities of health context. Today, we require gender training program more than ever before. That is because with the advancement of civilization and technology and the extension of social media, global public communication devices and the prevalence of gender motivating factors, a disastrous gender situation has been generated and the human life has faced a serious hazard (BEHESHTI, 2006). There are many methods to evaluate medical situation of individuals, testing on animals with PET method (Sanaat et al. 2019 & 2020), Laboratory tests (Chamkouri et al. 2015-2016 & Akbari et al.,2016), medical experiences, proffem method and etc. The lack of awareness of gender issues will provide the grounds for suffering from other deflections. The lack of awareness of gender issues can become the spring of stress, anxiety, mental tensions and depression. in total, gender training is of importance for the following reasons: 1- from the perspective of family consultants, psychologists and lawyers, many ethical and social abnormalities such as invasion, familial conflicts and separations result from gender deficiency or excessiveness (AKBARI 2013), 2- the emergence of extending physical and mental diseases and moral, social abnormalities, will double our need to gender training. 3- the emergence of gender maturity and the fundamental physical and mental changes motivate questions inside students when in case of not receiving a proper answer, they will share them with their peers or will search for their response through such ways as satellite or internet and so forth and in many cases, they do not receive a correct answer (FARAHANI FARMAHINI, 2010). 4- The extension of hereditary infectious diseases resulting from improper gender communication among the students such as AIDS. 5- The intensification of students' anxiety and worrying over gender issues. 6- Silence and dissatisfaction of adults (such as parents and teachers) from the students' questions on gender problems. 7- Extension of the willingness to postpone the marriage among adults and the eventual increase of temporal interval of gender maturity until marriage. 8- Vital importance of gender training through the school due to the extension of the individuals covered and presentation of formal training (McKernan, 2007, ORNSTEIN & HUNKINS, 2009).

Gender training in Islam: with regard to the large affection of gender training in the fate of individual, the silence of Islam in this context seems far from imagination. The repetitive recommendations to parents over what they should include in specific situations themselves, as well as what they should teach their children such as nocturnal emission, becoming period, maturity, separate sleeping of children and so forth exists in the gender training context of Islam (FARMAHINI FARAHANI, 2008). "Islam would not suppress any instinct forces since it does not want to kill them. it requires all the forces for the complete structure of humans, but it does not mean constantly thinking of gender problems, it does not mean we concentrate our entire attempts over this same problem. Life is not exclusive to gender issues and its objective is not just this as well" (QOTB, 1983). No school of thought has attended the topic of gender training as much as Islam. Bertrand Russell, the British philosopher states that: at all customs, a kind of pessimism towards gender instinct and interest is found, except Islam. Islam has set rules and scopes to this interest, but has never considered it as devil. The consideration of Islam over gender training is totally

different from that of western thought. The intention of Islam from gender training is to balance, educate and orient, rather than excelling and arising. In Islamic sharia, the necessity to observe balance and to refrain from extremes and extravagance is not only recommended in gender instinct context, but also at all the aspects of universal living (FARMAHINI FARAHANI, 2004). Unlike the current practice that prepares the environment for the stimulation of this desire, Islam believes that it must be already attempted not to stimulate this desire. In Islam, gender instinct has been accepted and respected as an existential reality of humans and the necessity of its control and training has been specifically attended as one of the main responsibilities of the parents and community.

### **Some of the key principles in gender training**

The precedence of prevention over treatment shall be included: it is very easy to control the gender desire prior to its stimulation. However, it is very difficult after its stimulation.

The role of parents in gender training must change from absolute prohibition, indifference and escape, being talkative, lying and mere advice to direction proper to age and gender proportionate.

Gender intelligence and its empowerment shall be attended in trainings. What makes those with high gender intelligence exceptional from the others is their performance in three aspects of gender behavior: a) highness of gender information. b) Wide awareness of their gender quality and manner. c) Ability to communicate effectively to the others.

Presentation of gender training shall be considered as integrated with the curriculum existing at schools and universities.

In gender training context, the educational topics and goals should not be limited to information. Rather, it must cover social values, attitudes and norms, inter-individual and communicative skills and responsibility as well (UNESCO, 2009).

Gender training content: training of gender issues to students includes the scientific knowledge and comprehensive information over gender desires, not only in physiological terms, but also in psychological and social terms (KEHILY, 2002). In managing the gender behaviors of the students and providing proper training in this context, schools have been attended by the majority of educational systems (TURNBALL 2008; SCHUSTER et al 2008). It is such that the educational system of many states has attended the gender training curriculum (FRANKOR & NOUNAN, 2004). Gender training is not an easy topic in the schools of some communities and there is still the fear and anxiety on talking about gender problems (Scottish, 2000; HAWKES, 1996). DENMAN (1994) believes that the curriculum must be revised from 5 to 16 years of age and gender training must be a part of curriculum. Kingman (1994) also highlights the fact that gender training must be a part of the curriculum of schools.

International guideline of gender training has organized gender training content around 6 key concepts and subjects including: 1- relations. 2- Values, attitudes and skills. 3- Culture, society and law. 4- Human growth. 5- Gender behavior. 6- Gender and reproductive health (UNESCO, 2009).

Zahed al attar of Islamic scientists, declares the proposed content for Islamic gender ethics training as follows:

Gender growth in growth process including maturity timetable, physical variations at time of maturity, and the need for family formation.

Physiology of reproductive system

Pregnancy, fetus growth and birth

Gender hereditary diseases (AIDS ...)

Social, emotional and gender aspects of maturity such as the social and gender ethics, the manner of treating the gender tensile pressure of the opposing sex (FARMAHINI FARAHANI, 2010).

Proper content of gender training in the pre-school, junior school and high-school: the most important topics that must be observed in the gender training of children before going to school include the following:

The generation of desired gender habits or indeed, the prevention of undesired gender habits

The proper, understandable answers to the gender questions of children

Helping in the formation of gender identity proper to child gender

Prevention from the awakening of feeling prior to gender situation

#### **Observation of gender health issues**

The junior school is a sensitive period and it is important in terms of the consolidation of the ethical and educational personality. It is the period of the prevalence of infrastructural and essential trainings, the period of forming a basis for habits, the period of child's relations to others, and the period of the emergence of some deflections and deviations. for this reason, in the training system of Islam, recommendations have been provided over the trainings and cares in this period to parents and tutors, such as recommending the separation of beds, observation of some codes in communications, empowerment of religious and ethical bases, the manner of protecting the self, defending the dignity and humanity, generation of proper habits in sleeping and resting, in disposing and discharging, in coverage and clothes and training the rudimentary things required for arrival at maturity world (a collection of masters, 2009: PP 105-106).

The following content seems to be suitable for the junior school (FARMAHINI FARAHANI, 2004):

The subjects related to the maturity age and its symptoms (particularly for girls)

Clearance commands (without mentioning the recommended and abandoned things)

A summary of immersion commands and its types

Ritual purification commands as necessary

The problems related to HIJAB and the importance Islam gives to Hijab particularly for the girls

### A summary of the problems related to MAHARAM

Awareness of gender role and the fact that the girl feels proud out of his girl being and the boy feels proud from his being a boy.

A brief awareness of the structure and functionality of gender members of plants and animals

the most important topics that must be included in gender training in high-school include the following: the manners for balancing and mediating the gender instinct, awareness of gender risks and diseases, description of health tips in maturity ages, the impact of virtual space and friends in the safety or collapse of gender ethics, religious issues specific to girls and boys over maturity and tasks, gender ethics basics in Islam, the scope of legitimate relations between the girl and the boy, conditions of good espouse (FARMAHINI FARAHANI, 2004).

Various approaches in gender training: in terms of gender training, three approaches can be identified: a) gender training programs based on mere self-keeping. b) Gender training plans based on other plans. c) Universal gender training plans (MEMARI, 2018).

The gender training plan based on self-keeping recommends children to refrain from involvement in gender relations before marriage and states the adverse consequences of gender relations before marriage and considers self-keeping as the only way to protect from children and young adults. In many communities it is believed that the training to use condom and the methods to prevent from pregnancy cause the direction to unwanted gender behaviors. The major criticism to this plan is they have no correct scientific and ideological bases and are not based on empirical evidences. The plan is not successful in preventing from high-risk gender behaviors and gives no information over gender behaviors and relations (HAMIRR 2017). The second type is the plans based on self-keeping and other programs. In these plans, self- refraining is at the center and the emphasis is on self-refraining. however, the methods to prevent from pregnancy and the manner of using condom are also trained so as to get the young- adults away from the infectious transferred through gender intercourse or unwanted pregnancy and they could be the decision-maker in their gender life. the universal gender training is based on the fact that gender training plans are based on life procedure, are permanent, require acquiring knowledge, the development of attitude, values and skills helping the gender health and reproduction ability of an individual and hence, his better quality of life. The universal gender training considers self-refrain as the most confident way in preventing from the adverse and unwanted consequences of gender activity. However, the mere self-refrain is not the objective. Rather, the comprehensive gender training is the information over gender health, gender behavior, gender tendency, gender, gender pleasure, anatomy, physiology, safe intercourse, prevention from pregnancy, self-refrain, reproductively and pregnancy, growth and development, physical image, intimate relation with espouse/wife, discovery of attitudes and values, helping in the growth and development of gender health and reproductively skills such as communications, decision-making, the power to say no, recognition of potential behaviors related to gender abuse, risky situations and refraining from hazardous behaviors (HIRLAND & REGO 2015).

### **Gender training in various countries and their examination**

The investigations conducted over gender training imply that the majority of the countries have highlighted the necessity of gender training as an inevitable affair (FARMAHINI FARAHANI, 2004). However, due to having thought and theoretical ambiguities, and has executive barriers, gender training is facing many problems. The laws and norms existing at any culture and society determine the acceptable behaviors at any determinant culture. The emergence of these trainings had been in Sweden. Switzerland had been the first state to attend the gender training. In this state, gender training started since kindergarten and had significant advances in this context (ZIMMERMAN, 2015). in 2001 in Hong Kong, on average, the high-school students would receive gender training for 2 hours a year. in Scandinavian countries where the formal and informal gender training exists and the parents speak to their children over gender issues the pregnancy rate of youths is very low (Walker, 2004). In many American kindergartens, the gender training curriculum is implemented since 1960s. Such countries as Algeria, morocco, Tunisia, and Bahrain have placed the training of human reproduction method as well as gender health in their national schools (ARAL & FRANSEN 1995, quoted from NASIRI, 2012). In china, the basis for gender training for children has been established since 1982 (SCHENA & DINGCHO, 2013). In japan, due to the attention being paid to the defined economic and moral aspects, any training that prohibits the individuals' body and mindset from attending the high level of activity, production and not attending the familial functions is not confirmed. Therefore, severe attacks were done against the formal gender training (MOORAS, 2005). In Australia, any state plans separately for curriculums and training the subjects such as mathematics, English, sciences, and gender issues. Maturity training and gender issues take place within the framework of physical health training (Goldman, 2010). In Australian schools, gender training is associated with such barriers as: the unwillingness of teachers in accepting this responsibility, parents' veto right, the risks perceived by teachers and the cost of these trainings. Many of the Australian schools prefer to use educational institutes once or twice a year to teach these topics rather than getting their teachers involved (Goldman, 2010). the comprehensive gender training does not exist in the majority of Arab countries (Bahrain, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, morocco, Oman, Saudi Arabia, Sudan, Syria, Tunisia, united Arab emirates, and Yemen) and numerous studies imply the minimum connection between parents and children over gender training (ALQUIZ, 2012).

Many scholars that have investigated the impact of gender training have concluded that gender training causes the reduction of gender activity, unwanted pregnancy and fetus collapse (DYE KASS & CASTNER, 1990; Turner et al 1993: quoted from FAQIHI et al 2008). The results of some studies have shown that those who participate in gender training plans no increase is observed in their gender behavior or the number of their gender partners (Anderson et al 1990). Many studies have shown that ge3nder training is not effective on gender activity levels (RISS & Zimmerman 1974: quoted from FAQIHI et al 2008). Of course, limited researches display that gender training causes gender activity to be increased in the trained people (MARSIGLIU & mute, 1986: quoted from FAQIHI et al 2008).

In some countries, gender training is more focused on the ability to prevent from the problems suffered through gender deflection, such as unwanted pregnancies, intercourse diseases and AIDS through gender training.

These trainings are more based on self-keeping where it is the only way to refrain from pregnancy, AIDS and other intercourse diseases. Now, in case a student is sexually active and cannot help self-keeping, he can reduce this hazard by the continuous and proper usage of condom. This mixed pattern that is currently common in many public and private schools, has now become a belief to many people. It sends a dual message and its content is as follows: "abandon the sexual satisfaction". However, there is a relatively safe way to satisfy it. The emphasis of this kind of training is on self-decision making, rather than taking a competent decision (FARMAHINI FARAHANI, 2004). One of the other social problems of western communities is the spread of pornography that has unfortunately been penetrated into Islamic countries as well.

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