

NECESSITY OF SEX EDUCATION IN OUR INSTITUTIONS

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Peer

Introduction :

The world-wide tendency to hush up any talk about sex, presents the greatest difficulty for the educationists to find devices to solve this problem. It has been observed that the attitude of the people to this aspect of life is very seldom scholarly. Although we manifest either normally or abnormally, interest in the opposite sex, still in spite of all moral and ethical education, we occasionally come across persons who fail to imbibe the true spirit of sublimation in sex relationship and sometimes even fail to adjust themselves in the presence of the opposite sex. Even if a teacher is teaching something about it, the students would be making misuse of the term and of the knowledge by exhibiting not only bad taste but also manifesting as to how frustration their experience evolves and how disrespectful they are towards their parents.

Our Culture:

Sex is a difficult problem to handle because of the way it is regarded in our culture. Our cultural standard holds that all talks about sex are indecent and undesirable and it forbids open discussion of them. Many parents effectively caution their children to regard anything concerning sex as indecent. Though from a broad social point of view the repression of sex has served the function of reducing some of the social evils, but from the standpoint of individual adjustment it often achieves this end at the cost of mental conflict

and anxiety. The anxiety caused by the conflict with the dominant cultural ethics produces tension.

In its larger aspect 'Sex' tension begins with the birth of the child. Every individual is soon treated as a male or a female. Sex consciousness is forced on every child and he or she is required to think accordingly. Artificial differences in behavior, mode of life, ambition and standards of conduct are encouraged and the genuine dynamics, as a factor in the promotion of fine and social relationship on which cultural progress depends, are neglected. The sex factor is still the most important single item in the list of causes of maladjustment in family, home and society.

“The Ward case is a problem in animal training”, so wrote Rebecca West in the Sunday Telegraph, the day after Ward died. This critical statement of judging the case shows how the English people were alarmed by the horrors of the ‘sex problem’. No one can ignore the challenge that ‘Ward Affair’ has left to human culture and civilization. Humanity has yet to find its method in solving such problems. Boasting the superiority of our culture, even we Indians cannot deny the prospect of such an episode in our society. The thought that our culture is the best is more foolish than the idea that the sun shines only on our land. In our country where many of the people are, consciously or unconsciously, anti-women in their social behavior, social hygiene is needed most.

Studies have proved that the facts of sex are the laws of nature and cannot be evaded. It is a fundamental aspect which dominates life. All countries and their corresponding cultures show how primitive man was in the initial stages of civilization. A scientific study of the cultural development reveals that in the gradual evolution to the present day, all nations show a similar history of emotional development, and that all nations have passed through these stages at one time or the other, though the difference may be that a certain section of humanity may be at one stage and the other at another stage, ahead or behind. Sex problem is not limited to any particular country or society. It is universal. Hence social hygiene is the educational device needed in every society.

In our country, largely due to the false standard and methods of moral and sex education, certain forms of sex problems have become rampant. Sex themes curse our current novels, short stories and popular songs. Sex appeal commands the stage and the screen. The sex problem has become more difficult owing to the persistent wrong type of

education resulting from the excesses of inconsiderate commercialism. Our movie pictures which are invariably doing more harm than good cannot be endorsed by us from the point of view of the social hygiene.

All literatures and languages manifest, to certain extent, the cultural pattern of the corresponding stages; hence so far as the modern literature is concerned, the young mind accomplished of mental hygiene will not find much difficulty in verifying its effect in the light of the present circumstances. But the ancient literature, especially the mythological one, presents a general difficulty, because all movements of higher thoughts have passed from magic to religion and from religion to Science. Mythology represents either the first or the second stage where dogmatism ruled the humanity.

Dual morality being prevalent in our society, we must avoid that type of mythological literature which can be harmful. For example, the ideal of 'Krishna' is imparted to the young children without formulation the consequences of its effect on their mind. The deep meaning of the 'Krishna' philosophy, only an adult can find out, but certainly not the youngsters. Again if sex is the dominant characteristic of our gods, how can we criticize our children for being sex-minded? On the one hand we forbid young boys and girls from mixing up, while on the other, we teach them stories of 'Krishna and Gopis' as examples of our moral and ethical code. Such dual moral teaching can make the adolescent nothing but septic. Realizing these harmful consequences, we have to change and modify the Krishna form of literature. Such hypothesis should never be considered as revolutionary and hurting the sentiments of the devotees of Krishna, because moral lapses on the part of the characters who are the nuclei of legends and epics and other kinds of literature are not peculiar to any nation or literature. Literatures of all countries show a similar history of emotional developments.

The psychological studies have proved that sex impulse is natural and honorable and it is the conclusion of the psychologists that the problem of Sex can be realized as a normal cultural problem without fear and shame, and the most effective solution for this problem is to encourage constructive substitute adjustments, chiefly of the type of sublimation, that satisfy social motives broadly. All the modern educationists suggest that social hygiene should be imparted in educational institutions.

There are ample evidences that the 'Social Hygiene Programmed' in U.S.A. has accomplished much good. This programmed is gaining ground in the States and there the school, church, home and social agencies are all participating in the Programmed of Social Hygiene. We should not hesitate to take advantage of this programmed and make it applicable to our society. After evaluating our fundamental requirements, we should impart sex education in our schools.

Instructions should be imparted according to the age, education and maturity of the pupil. Social Hygiene should deal with the various aspects of human life and should not be limited to the physical factors. The Sociological, Ethical, Psychological and Religious phases must be given consideration. Instructions must be in harmony with the best thought in Biology, Psychology and Sociology. Further, sex education must appeal to all character-building motives and the faculties that reach the will. Not only reason but emotion must be touched.

The constructive value of Social Hygiene cannot be measured. However, the movements that elevate sex form the borders of indecency and utilize it as the culmination of the social relationships, which culture has made possible, such movements must inevitably remain positive in their constructive contribution to the society.

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