

Chapter 1 : Sex Education is for the Family by Tim LaHaye

In other words, it is not the job of the state to teach my children "sex education," but it is the responsibility of my wife and me to teach our children what marriage isâ€”a lifelong covenant between one man and one womanâ€”and to teach them by example what this looks like in practice.

What is sexuality education? Comprehensive sexuality education is learning about: What is the purpose of sexuality education? It aims to contribute to behaviour change, including reducing unprotected and unwanted sex, and reducing harmful behaviour, including sexual offences such as assault and abuse. What is good quality sexuality education? Research shows quality sexuality education programmes happen when: Does sexuality education work? Sexuality education programmes increase knowledge about sexuality and the risk of pregnancy or sexually transmissible infections. Good quality comprehensive sexuality education also helps to protect young people. International research has found that many sexuality education programmes delay the first time young people have sex, reduce the number of sexual partners and increase condom or contraceptive use. Comprehensive programmes which also provide sexual and reproductive health, healthier behaviour and talking about attitudes and values result in better health outcomes. What is an appropriate age to start sexuality education? Young people are maturing at younger ages than ever before and are bombarded with media messages about sexuality. If parents and educators are not talking about sexuality, young people will get their messages from the internet, music, videos and films. Sexuality education helps them make sense of messages in the media and gives them skills to separate fact from fiction. It is important for children to feel comfortable asking questions and building on their understanding as they mature. This is helped by having normal conversations about bodies, good and bad feelings, families and relationships and learning communication skills. Who should teach sexuality education? It is more effective when sexuality education is talked about at home and at school. Parents or carers are the first teachers for their children. They are role models for relationship behaviours, gender roles and expectations. Not all parents or carers are comfortable talking about sexuality and relationships and comprehensive sexuality education at school can complement this education at home. Young people may develop different values from their parents or carers which can be challenging to accept. However, research shows that parents or carers who talk with their young people about their dreams and hopes for them are protecting them. What questions do young people ask during sexuality education sessions? Younger students want to know about: Girls tend to ask more relationship and emotions-related questions and boys focus a little more on the body and sexual activities. Older students want to know: Family Planning has clinics located throughout New Zealand. Use the clinic finder to find your nearest clinic.

Chapter 2 : What Is Sexuality Education - Family Planning

Family-based sex education can: Allow for the sharing of family values. Provide accurate information to children. Build effective decision-making skills.

It is a delightful book, hugely instructive in many ways, not the least because we get to learn about two bright and noble Bible characters, Ruth and Boaz, coming together through amazing providence, culminating with their marriage and the birth of Obed. Any preacher who makes it to chapter 3 has my sympathy. What makes the chapter difficult is that some of the Biblical language used has undeniable sexual connotations. Rather, he commends her for her goodness to Naomi, for he sees that her actions show her desire to secure him as both kinsman-redeemer and husband, to provide for Naomi in in her old age. Responding to these sorts of questions is a challenge for any parent. How much does one say or leave out? What is age appropriate? These kinds of questions should have careful attention, but my impression is that many parents, Christians included, tend to avoid them, possibly because they think it is easier to leave teaching on sexual matters to the schools. Sex education was seized upon by Communists and radicals in Western countries, who understood the value of it for their own purposes in eradicating Christian morality. But the idea did not stop with the Communists in Hungary. It was seized upon by radicals in other Western countries, who understood the value of it for their own purposes in eradicating Christian morality elsewhere. I also hardly need to point out what this has done to Christian moral values, and we now see the widespread acceptance of all sorts of sexual behaviors that once were recognized to be destructive and wrong. If he could be here today, he would surely be both thrilled and amazed at the impact his ideas have had on the Western countries that adopted them. Although there are variations from country to country as to what is taught and at what age, and although the U. Terminology is often more important than we may think. It can actually strongly influence, or even predetermine, the outcome. Like many other issues in our post-modern world, the terms have been chosen by opponents of Christianity to put us at a disadvantage. We need to go back and redefine them. The problem is that it separates the sexual act from its original purpose. The consequences of this "as he rightly saw" would be to not only undermine Christian morality, but ultimately to undermine the Christian faith altogether. But whose responsibility is it to teach on this? The first answer is to say where the responsibility does not lie. It is clearly a parental responsibility, and any parent who leaves it to paid strangers in schools to deal with is absconding their responsibility, and b asking for trouble. A huge part of this will, of course, include marriage. This will include a lot of different things "love, submission, complementarianism, work, protection, forgiveness, faithfulness" to name a few. And of course it will also include teaching on sexual relations within Biblical marriage. This is too important to trust to the schools. Next month I plan to flesh out a few ways in which parents might approach this subject with their children, without embarrassment, with sensitivity, and ultimately with an eye to helping their children understand the beauty of God-ordained sexual relations within the marriage covenant.

Chapter 3 : Sex education - Wikipedia

Sex education is high quality teaching and learning about a broad variety of topics related to sex and sexuality, exploring values and beliefs about those topics and gaining the skills that are needed to navigate relationships and manage one's own sexual health.

He is a Licensed Clinical Social Worker in the states [Read More](#) A very disturbing statistic was published nationwide in newspapers and on television news channels. For all of our sophistication as an advanced and highly educated society, something is going wrong about the way we are educating boys and girls about sexuality. WebMD Medical News posted a report on its site about the need of parents to take responsibility for educating their children about sex. Unfortunately, parents continue to find this a difficult task with which to cope. WebMD reports that many families select one occasion to discuss sex with their youngsters, never to raise the issue again. However, once is never enough. Through the many years of my practice men and women have told me the various ways in which sex education was handled during their childhoods. I have heard stories including: Mom and Dad left a book for me to read on the kitchen table and never said a thing. When I was 5 years old mom told me all the entire story of sex but it was never mentioned again. Sex in our house was a taboo subject and everyone knew it must not be discussed. When I asked about where babies come from I was sternly told that was a "dirty subject" and must not ask again. Another variation on this theme was that I was told that I was too young to ask. Yet, another variation on the subject was that my mom said that I would know and understand when I was an adult. She never told me how I would know and understand and it was never mentioned again. One older woman remembered how, when she developed her menstrual cycle and told her mother, she was slapped across the face. I later learned that this was not so unusual among a certain generation of women. Others discussed how they were told about the sperm and the egg but it was never made clear how a man and a woman cause the sperm and egg to meet and fertilize. The stories go on with every kind and type of variation. The sum of all the stories were that kids came away confused and mystified about sex, yet, sensed that they had better not bring it up again. For too many adults, sex education implies a course in biology, as though sex organs do not exist. They will discuss sperm and egg but nothing else. I remember my own High School days, during which there was a short unit on reproduction in our Hygiene class. During those times, hygiene classes were part of the gymnasium experience. It is interesting that sex education was part of "hygiene," implying that there was something dirty going on. During the short unit there were posters on the eternal sperm, egg, fertilization, etc. All the findings are that the more parents talk to their teenagers about sex the less risk there is of pregnancy and of STDs. It is important to remember in teaching kids about sex that protecting against STD is just as important as protecting against pregnancy. This is a vitally important topic about which people have very strong opinions, often guided by religious and moral teachings as well as their own early experiences.

Chapter 4 : Sex education in the United States - Wikipedia

It is interesting that sex education was part of "hygiene," implying that there was something dirty going on. During the short unit there were posters on the eternal sperm, egg, fertilization, etc. but nothing on sex organs, masturbation, menstrual cycles, preventing pregnancy, proper behavior during sex, etc.

Guidelines for Education within the Family , in , is yet another one of the growing list of outstanding teaching documents produced by the modern papacy. Sex education, while generally understood to be controversial, has not normally been too high on the list of most well-informed people as among the most critical moral and spiritual issues we face today. For one thing, almost everybody agrees that we do have to have some kind of sex education. In this climate of opinion, people who come forward as opponents of sex education, if they are not instantly dismissed or at least condescended to on all sides, are almost invariably seen at best as impractical, unrealistic, head-in-the-sand types who have to be brought back into the real world. Or, if that is impossible, perhaps just humored while society goes on to do what is obviously necessary today. Nobody likes this kind of treatment, and so even many who are uneasy about the current vogue of sex education tend to resolve whatever doubts they may have about it in favor of letting it go on anyway: Moreover, it should also be primarily a matter for the parents to impart privately in the home, not something to be purveyed and discussed in mixed classrooms of boys and girls at impressionable ages. The Vatican II Declaration on Education calling for positive and prudent sexual education, when it gets around to discussing where education should be performed, speaks of the Catholic school as performing its services as partners of the parents. And in its Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, Vatican II takes up the same theme again, stipulating that especially in the heart of their own families, young people should be aptly and seasonably instructed about the dignity, duty, and expression of married love. Trained thus in the cultivation of chastity, they will be able at a suitable age to enter a marriage of their own after an honorable courtship emphasis added. Thus, if there is anything than can rightly be called Catholic sex education, it cannot be anything else but an education in chastity imparted by the parents or in close collaboration with and in support of the parents. By contrast, modern classroom sex education programs deliberately aim to let it all hang out, leaving nothing to the imagination; this is considered openness and honesty, in contrast to the hypocrisy with which matters pertaining to sex were formerly thought to have been dealt. More often than not, these school programs are designed to continue for years on end. Sex education Much more important than the question of whether or not we need to have sex education, then, is the question: What kind of sex education are we talking about? Most people have not bothered to look into this question. Few think to ask themselves why K-through comprehensive school programs are necessary to accomplish such aims. Rather, what they really aim at is breaking down traditional morality and sexual inhibitions in favor of actually encouraging sexual experience " but safe sex through the use of modern prophylactic and contraceptive devices. Modern contraception, of course, along with the availability of abortion, makes the very idea of sex without consequences possible " which thus lies at the heart of the modern sexual revolution; the sexual revolution would have been impossible without contraception and legalized abortion. The open sponsorship of such programs by Planned Parenthood and allied organizations should long since have provided clues to alert citizens as to the real nature of these programs, but this does not always seem to have happened. Instead classroom sex education has widely continued to be considered necessary and also to enjoy a fairly strong measure of public support; to attempt to oppose it almost automatically marks one as a troglodyte. A number of publishers catering to the Catholic-school textbook market have produced their own comprehensive family-life programs " a standard euphemism for sex education programs, even in the secular schools. These programs seem to be in fairly wide use in the Catholic schools. Often these Catholic sex education programs claim to have added in values and morality, and indeed a veneer of both usually is found in them " but they are not essentially different from the secular programs in that their aim remains sustained indoctrination in a new and modern understanding of sexuality by purveying supposedly objective or scientific information about sex and sexual functioning. Catholic confusion Even the official Church has not

been unaffected by the widespread incidence and promotion of classroom sex education. In , a USCC-sponsored committee of typical educational experts issued guidelines for Catholic programs that unfortunately bought heavily into the whole mistaken trend and helped validate it. These guidelines, although never approved by the bishops, were nevertheless widely accepted in the Catholic education and family-life establishments as permission to go on promoting Catholic classroom sex education. Nor was Rome of much practical assistance at this point. Pope John Paul II himself, in his fine apostolic exhortation *Familiaris Consortio* on the Christian family, while re-affirming that sex education. What resulted in practice, however, was somewhat different from what Rome had no doubt envisaged: At the time the two Roman documents were issued, of course, many Catholic schools were already doing precisely that – just as Catholic textbook publishers had already produced their own comprehensive programs, sometimes K through 8 or even . Thus, while the applicable Church documents presented the role of the school as qualified and limited – indeed, determined – by parental decisions, in practice it was the role of the parents that became qualified, limited, and determined by decisions of the school and the educational bureaucracy. In , this whole questionable school-based approach to Catholic sex education received a formidable degree of official Church approval when the U. Once again the document had been prepared by another no doubt typical committee of educational experts, whose actual identities, except those of five individual bishops who also were on the committee, have never been officially disclosed. It had been brought forward for a vote after a period of less than three weeks in which individual bishops had had an opportunity to examine the text. For a Catholic Church document, *Human Sexuality* was dismayingly positive toward secular sex education programs in general. *Guidelines for Education within the Family* henceforth *TMHS* , welcome as it is, cannot be said to have arrived on the scene at exactly the right moment. Actually, it is twenty or thirty years overdue. As a practical matter, Rome was not really much help when the battles over classroom sex education began. Those Catholics who perceived that the whole sorry trend was a serious mistake were obliged to try to make their case by quoting the actually very strong strictures of Pius XI and Pius XII against ever trying to teach sex, of all things, in the classroom; but in the atmosphere that prevailed, most people had come to believe these popes were very much out of date on this subject. Now that we finally have it, though, *TMHS* resoundingly vindicates the critics of classroom sex education in every important respect. *TMHS* has looked at modern society, as well as at some of its favored solutions; and, with customary Roman clarity, it focuses unerringly on what the real sex education situation is: In the past, even when the family did not provide specific sexual education, the general culture was permeated by respect for fundamental values and hence served to protect and maintain them. In the greater part of society, both in developed and developing countries, the decline of traditional models has left children deprived of consistent and positive guidance, while parents find themselves unprepared to provide adequate answers. The guidance that *TMHS* provides to parents is positive, comprehensive, and entirely in accord with the Catholic tradition, beginning with the first chapter of the *Book of Genesis*. The Catholic tradition in this matter is: Every person knows by experience, *TMHS* confidently declares, that chastity requires rejecting certain thoughts, words, and sinful actions; one cannot always just be positive where this topic is concerned; temptation is a reality. Any education offered in matters related to sexuality is therefore necessarily an education in chastity, according to the Catholic tradition, as beautifully summarized at some length in *TMHS*. Such an education in chastity is not, and cannot be, confined to, or chiefly characterized by, the imparting of mere information, however true – this is probably the least important aspect of effective education in chastity, in fact. Moreover, given the delicacy and sensitivity of this particular kind of subject matter, the Church has constantly and consistently held that this kind of education in chastity is best done privately, in the heart of the family, as Vatican II taught. *TMHS* goes on at great length explaining why sex education is primarily and necessarily a matter for parents to carry out in the home. The document declares that its own primary purpose is to give parents back confidence in their own capabilities and help them to carry out their task. Although the school is not entirely excluded, it almost disappears from sight in this perspective except as it might help parents in their task. Where school programs are mentioned, they are assumed to be supplementary; and it is immediately added that parents are to keep themselves precisely informed on the content and methodology with which such supplementary education is imparted. On

the other hand, they must freely allow any child or young person to withdraw from any form of sexual instruction imparted outside the home without penalties or discrimination. One of the strongest features of this papal document is its insistence that parents should remove their children from school programs whenever this education does not correspond to their own principles. What the private approach taken by TMHS says about the whole system of public classroom sex education currently in vogue in the United States is not hard to understand. The document provides what it calls four working principles, which it says should always be operative whenever matters related to sexuality are taught: Human sexuality is a sacred mystery and must be presented according to the doctrinal and moral teaching of the Church, always bearing in mind the effects of original sin. Only information proportionate to each phase of their individual development should be presented to children and young people. No material of an erotic nature should be presented to children or young people of any age, individually or in a group. No one should ever be invited, let alone obliged, to act in any way that could objectively offend against modesty or that could subjectively offend against his or her own delicacy or sense of privacy. These working principles are accompanied both by explanatory norms and by a discussion of those teaching methods to be used and those to be avoided. The favored method, which is no surprise by the time we reach this point in the document, is personal dialogue between parents and their children, that is, individual formation within the family. In the end, of course, education in chastity is indistinguishable from religious and moral formation generally. Discernment, therefore, is necessary concerning what we can, and what we cannot, adopt and adapt for Catholic use from the largely neo-pagan society which now surrounds us. Comprehensive school sex-education programs are clearly among the things we cannot adopt and adapt. Some people have been trying to point this out for a couple of decades, and now the Church has strongly and definitively confirmed it at the highest level. In short, the Holy See has done it again. Whitehead is the author of, among other things, *Agenda for the Sexual Revolution: Chastity cannot exist as a virtue without the capacity to renounce self, to make sacrifices, and to wait. Insofar as it entails sincere self-giving, it is obvious that growth in love is helped by that discipline of the feelings, passions, and emotions which leads us to self-mastery. One cannot give what one does not possess. If the person is not master of self* — through the virtues and, in a concrete way, through chastity — he or she lacks that self-possession which makes self-giving possible. Chastity is the spiritual power which frees love from selfishness and aggression. To the degree that a person weakens chastity, his or her love becomes more and more selfish, that is, satisfying a desire for pleasure and no longer self-giving. A Christian education for chastity within the family cannot remain silent about the moral gravity involved in separating the unitive dimension from the procreative dimension within married life. This happens above all in contraception and artificial procreation. In the first case one intends to seek sexual pleasure, intervening in the conjugal act to avoid conception; in the second case conception is sought by substituting the conjugal act with a technique. These are actions contrary to the truth of married love and contrary to full communion between husband and wife. Parents must find time to be with their children and take time to talk with them. As a gift and a commitment, children are their most important task, although seemingly not always a very profitable one. Children are more important than work, entertainment, and social position. In these conversations — more and more as the years pass — parents should learn how to listen carefully to their children, how to make the effort to understand them and how to recognize the fragment of truth that may be present in some forms of rebellion. Parents, as we have said, should be watchful so that certain immoral fashions and attitudes do not violate the integrity of the home, especially through misuse of the mass media. Each child is a unique and unrepeatable person and must receive individualized formation. No one can take this capacity for discernment away from conscientious parents. The normal and fundamental method already proposed in this guide is personal dialogue between parents and their children, that is, individual formation within the family circle. In fact there is no substitute for a dialogue of trust and openness between parents and their children, a dialogue which respects not only their stages of development but also the young persons as individuals. However, when parents seek help from others, there are various useful methods which can be recommended in the light of parental experience and in conformity with Christian prudence. In the first place, parents must reject secularized and antinatalist sex education, which puts God at the margin of life and regards the birth of a child as a threat. This sex education is spread by

large organizations and international associations that promote abortion, sterilization, and contraception. These organizations want to impose a false lifestyle against the truth of human sexuality. Working at national or state levels, these organizations try to arouse the fear of the threat of overpopulation among children and young people to promote the contraceptive mentality, that is, the anti-life mentality. They spread false ideas about reproductive health and sexual and reproductive rights of young people. Another abuse occurs whenever sex education is given to children by teaching them all the intimate details of genital relationships, even in a graphic way. Today this is often motivated by wanting to provide education for safe sex, above all in relation to the spread of AIDS. In this situation parents must also reject the promotion of so-called safe sex or safer sex, a dangerous and immoral policy based on the deluded theory that the condom can provide adequate protection against AIDS. Parents must insist on continence outside marriage and fidelity in marriage as the only true and secure education for the prevention of this contagious disease.

Chapter 5 : Sex Education: The Vatican's Guidelines

Sex Education is for the Family has 0 ratings and 0 reviews. Helps parents teach their children about sex from a Christian perspective.

Issues at school Sex education Some primary schools introduce sex and relationships education SRE for children, most often in year 6 and sometimes in year 5. Most schools will have put down what they are going to do and why, in a Sex and Relationships Policy. You can always ask to see this. What is covered in SRE? This can also help your child to develop more confidence and build their self-esteem. The more confident a child is, the more likely they are to get the most out of their school life. Most schools are very keen to work with parents on how they teach these topics. They might arrange a meeting with parents to tell them about SRE and their policy. What happens in secondary school? In secondary school, the focus can switch to social and emotional responsibility as well as learning the science of sex education through biology. Other than what is on the curriculum, some schools may differ in their approach and may try to educate teenagers on keeping safe, peer pressure and sexual bullying. You can speak to the head of year and ask if any of these issues are raised with the pupils at any time. They should be able to discuss this with you further. Your concerns about sex and relationships education You may be concerned about what your child is being taught about sex in school. Being told that their child will be learning about sex can be unsettling for some parents, who may feel they are too young. You should, however, try to avoid excluding your child from these lessons. This not only risks making your child feel different from their peers but will also make sex into an even bigger issue when you do come to tackle it. Instead of exclusion, consider becoming more engaged by looking through what your child will be learning and then talking about it with them afterwards. Asking them what they think and answering any questions they may have will help create an honest and open environment and may lead to them making better informed decisions about sex in later life. You can also share experiences and advice with other parents on our Forums. Family Lives is here for you and you can contact us about any family issue, big or small. What do you think of our website?

Chapter 6 : The Family Role in Sex Education - Basic Information on Sexually Transmitted Diseases (STD)

Sex education is the instruction of issues relating to human sexuality, including emotional relations and responsibilities, human sexual anatomy, sexual activity, sexual reproduction, age of consent, reproductive health, reproductive rights, safe sex, birth control and sexual abstinence.

Finland[edit] In Finland , sexual education is usually incorporated into various compulsory courses, mainly as part of biology lessons in lower grades and later in a course related to general health issues. Schools are expected to provide 30 to 40 hours of sex education, and pass out condoms, to students in grades 8 and 9 aged 15â€” In January , the French government launched an information campaign on contraception with TV and radio spots and the distribution of five million leaflets on contraception to high school students. The ultimate goal is to foster mutual respect between boys and girls early on so that it impacts their conception of the world later on. Since sex education is a governmental duty by law. It is comprehensive enough that it sometimes also includes things in its curricula such as sex positions. Most schools offer courses on the correct usage of contraception. The birth rate among 20-year-olds was very lowâ€”only 1.3. This policy is largely due to the strong objection against sex education raised by the Catholic Church. There is also an official program intended to provide sex education for students. Nearly all secondary schools provide sex education, as part of biology classes and over half of primary schools discuss sexuality and contraception. Starting the school year, age-appropriate sex educationâ€”including education about sexual diversity â€”will be compulsory in all secondary and primary schools. The curriculum focuses on biological aspects of reproduction as well as on values, attitudes, communication and negotiation skills. Dutch sex education encourages the idea that topics like masturbation, homosexuality, and sexual pleasure are normal or natural and that there are larger emotional, relational, and societal forces that shape the experiences of sexuality. The Netherlands has one of the lowest teenage pregnancy rates in the world, and the Dutch approach is often seen as a model for other countries. It is not uncommon for teachers to rely on students asking questions as opposed to documentaries, discussions, textbooks and in-class debates. Classes are usually divided into boys and girls. Boys are taught the basics of sex, usually limited to dialogue between student and teacher of annotated diagrams of genitalia; while girls are additionally taught about menstruation and pregnancy. Alongside this emphasis of sexual diversity, Swedish sex education has equal incorporations of lesbian and gay sexuality as well as heterosexual sexuality. They provide knowledge about masturbation, oral and anal sex as well as heterosexual, genital intercourse. In Geneva , courses have been given at the secondary level first for girls since 1970 and compulsory programs have been implemented at secondary level for all classes since the 1990s. They are also given knowledge of their own rights, told that they can have their own feelings about themselves, and informed on who to talk to in case they feel uncomfortable about a private matter and wish to talk about it. Finally, the objectives include an enforcement of their capacity to decide for themselves and their ability to express their feeling about a situation and say "No". In secondary schools, there are programs at ages 13â€”14 and with the basic objective to give students a secure moment with caring, well informed adults. With confidentiality and mutual respect, students can talk to an adult who understands youth needs and what they should know about sexual life in conformity with age and maturity. In the German part of the country, the situation is somewhat different. Sex education as a school implemented program is a fairly recent subject, the responsibility given to school teachers. It involves teaching children about reproduction, sexuality and sexual health. The compulsory parts of sex and relationship education are the elements contained within the national curriculum for science. Parents can currently withdraw their children from all other parts of sex and relationship education if they want. Some schools actively choose to deliver age appropriate relationship and sex education from Early Years Foundation Stage , which include the differences between boys and girls, naming body parts, what areas of the body are private and should not be touched unless the child is happy and gives consent. Education about contraception and sexually transmitted diseases are included in the programme as a way of encouraging good sexual health. In response to a refusal by Catholic schools to commit to the programme, however, a separate sex education programme has been developed for use in those schools. Funded by the Scottish Government ,

the programme Called to Love focuses on encouraging children to delay sex until marriage, and does not cover contraception, and as such is a form of abstinence-only sex education. Ontario has a provincial curriculum created in 2008. Attempting to update it has proven controversial: With rates of syphilis and gonorrhea rising in the province since this change, several researchers and sex educators are criticizing the current policy, most notably Lisa Trimble and Stephanie Mitelman. Sex education in the United States Almost all U. Many states have laws governing what is taught in sex education classes and contain provisions to allow parents to opt out. Some state laws leave curriculum decisions to individual school districts. Other studied topics, such as methods of birth control and infection prevention, sexual orientation , sexual abuse , and factual and ethical information about abortion , varied more widely. Only 11 states require that students receive both comprehensive and abstinence education and 9 states did not mention any sort of sexual education in their laws and policies. On the other hand, proponents of abstinence-only sex education object to curricula that fail to teach their standard of moral behavior; they maintain that a morality which is based on sex only within the bounds of marriage is "healthy and constructive" and that value-free knowledge of the body may lead to immoral, unhealthy, and harmful practices. Within the last decade, the federal government has encouraged abstinence-only education by steering over a billion dollars to such programs. To date, no published studies of abstinence-only programs have found consistent and significant program effects on delaying the onset of intercourse. Congress found that middle school students who took part in abstinence-only sex education programs were just as likely to have sex and use contraception in their teenage years as those who did not. The Virginia Department of Health [1] ranked Virginia 19th in teen pregnancy birth rates in 2008. Virginia was also rated "The Healthy people goal [2] is a teen pregnancy rate at or below 43 pregnancies per 1,000 females age 15-19." Texas[edit] Sex education in Texas has recently become a policy of much focus in the state. With the rise of recent protests and proposed bills in the Texas House, the current policy has been the focus of much scrutiny. As of 2011, when Senate Bill 1 was enacted, Texas has left the decision of inclusion of sex education classes within schools up to the individual districts. The school board members are entitled to approve all curricula that are taught; however the bill has certain criteria that a school must abide by when choosing to teach Sex Ed. Additionally, school districts are not authorized to distribute condoms in connection with instruction relating to human sexuality. Sexuality Education in Texas Public Schools [3] report where they found that: We cannot allow our schools to provide erroneous informationâ€”the stakes are far too high. The bill would have medically accurate information, including: The bill received a hearing but was left in committee. It did not receive a hearing. Scientific evidence accumulated over many decades clearly demonstrates that the abstinence-only-until-married AOUM curriculum taught in Texas schools is harmful and ineffective in reducing the adolescent pregnancy rate in Texas. In fact, the U. Some opponents of sex education in Catholic schools believe sex ed programs are doing more harm to the young than good. Opponents of sex education contend that children are not mentally and emotionally ready for this type of instruction, and believe that exposing the young to sex ed programs may foster the students with the preoccupation of sex. The Catholic Church believes that parents are the first educators and should rightfully fight for their duty as such in regard to sex education: A Consultative Council for Health and Human Relations Education was established in December under the chairmanship of Dame Margaret Blackwood ; its members possessed considerable expertise in the area. The Council had three major functions: The Unit advised principals, school councils, teachers, parents, tertiary institutions and others in all aspects of Health and Human Relations Education. In 1998 the Consultative Council recommended the adoption of a set of guidelines for the provision of Health and Human Relations Education in schools as well as a Curriculum Statement to assist schools in the development of their programs. These were presented to the Victorian Cabinet in December and adopted as Government policy. New Zealand[edit] In New Zealand, sexuality education is part of the Health and Physical Education curriculum, which is compulsory for the first ten years of schooling Years 1 to 10 but optional beyond that. Sexual and reproductive health education begins at Year 7 approx. Sexual liberals see knowledge on sex as equipping individuals to make informed decisions about their personal sexuality, and they are in favor of comprehensive sexual education all throughout schooling, not just in high school. Sexual conservatives see knowledge on sex as encouraging adolescents to have sex, and they believe that sex should be taught inside

the family in order for their morals to be included in the conversation. Sexual conservatives see the importance of teaching sex education, but only through abstinence-only programs. Prescott, holds that what is at stake in sex education is control over the body and liberation from social control. Proponents of this view tend to see the political question as whether society or the individual should teach sexual mores. Sexual education may thus be seen as providing individuals with the knowledge necessary to liberate themselves from socially organized sexual oppression and to make up their own minds. In addition, sexual oppression may be viewed as socially harmful. Sex and relationship experts like Reid Mihalko of "Reid About Sex" [] suggest that open dialogue about physical intimacy and health education can generate more self-esteem, self-confidence, humor, and general health. A website which supports that view is the Coalition for Positive Sexuality. Naturally, those that believe that homosexuality and premarital sex are a normal part of the range of human sexuality disagree with them. They may believe that sexual knowledge is necessary, or simply unavoidable, hence their preference for curricula based on abstinence. LGBT sex education One major source of controversy in the realm of sex education is whether LGBT sex education should be integrated into school curricula. Studies have shown that many schools do not offer such education today. These education standards outline seven core topics that must be addressed in sex education; one of those core topics is identity. The identity topic presents lesbian, gay, bisexual and transgender identities as possibilities for students as they progress through life and come to understand who they are. These standards, the Future of Sex Education argues, will start in kindergarten and will evolve into more complex topics throughout schooling as the students mature and age.

Chapter 7 : There's No Place Like Home for Sex Education

It brings up age-appropriate sexuality topics and covers the broad spectrum of sex education, including safe sex, sexually transmitted infections, contraceptives, masturbation, body image, and more. It teaches that sexuality is a natural, normal part of healthy living.

Adolescent sexuality in the United States Sex education programs in the United States teach students about sexual health as well as ways to avoid sexually transmitted diseases and unwanted teenage pregnancy. The three main types of programs are abstinence-only, abstinence-plus, and comprehensive sex education. Although sex education programs that only promotes abstinence are very prominent in American public schools, comprehensive sex education is known to be the most effective and is proven to have helped young people make better decisions. Sex education has many benefits as it educates students about the human anatomy and teaches the importance of having healthy relationships. Adequate sex education programs in public schools greatly benefit students and have the potential to reduce the high percentages of sexually transmitted diseases and unwanted pregnancies in America. Most adolescents in the United States receive some form of sex education at school at least once between grades 6 and 12; many schools begin addressing some topics as early as grades 4 or 5. Many states have laws governing what is taught in sex education classes or allowing parents to opt out. Some state laws leave curriculum decisions to individual school districts. HIV or STD prevention and pregnancy prevention are more commonly required in high school than in middle or elementary school. Within the demographic of United States public and private high schools which taught pregnancy prevention, the average time spent in class teaching this topic was 4. The CDC report also found that, on average, 2. Sex education in these grades is often referred to as puberty education in order to reflect the emphasis on preparing children for the changes that all humans experience as they develop into adults. Little data is available for how much sex education is taught in elementary, but increasing numbers of schools are beginning developmentally appropriate sex education beginning in kindergarten in alignment with the National Sexuality Education Standards NSES. Public opinion[edit] There have been numerous studies on the effectiveness of both approaches, and conflicting data on American public opinion. Public opinion polls conducted over the years have found that the majority of Americans favor broader sex education programs over those that teach only abstinence, although abstinence educators recently published poll data with the opposite conclusion. Experts at University of California, San Francisco also encourage sex educators to include oral sex and emotional concerns as part of their curriculum. Their findings also support earlier studies that conclude: Identification of common negative social and emotional consequences of having sex may also be useful in screening for adolescents at risk of experiencing more-serious adverse outcomes after having sex. The goal for the parents is for their children to follow their family values. Parents want the ability to teach their children what they want about sex education rather than school programs teaching them of things that certain things that parents are trying to avoid. Sex education programs in schools are mainly trying to give the students a complete picture about sex and sexuality. They want students to know their bodies as well as know how to protect them and make smart decisions. In a study titled "Emerging Answers: School programs are teaching students everything they need to know about sex and sexuality and that is helping these same students to make their own decisions and to be safe no matter what they choose to do. The specific problem is: June Learn how and when to remove this template message In a standard classroom, you have a teacher passing on health information to their students. A near peer teaching model is when a more experienced student acts as the instructor and passes on their knowledge and experience to the students. Additionally, it has been used as tool for peer educators to enhance their teaching and leadership skills. This is due to the fact there is a gain in social constructivism, a theory that states individuals conceptualize material through social interactions. Additionally, educators develop a new understanding of the material they are teaching, because they often create their own explanations, which is found to have the largest academic gains. Results showed that 7 out of the 11 trials were more effective with the peer taught model. It also depicted greater positive changes in health behavior with a peer model compared to that of adults. It was seen to reduce smoking,

marijuana, and alcohol usage. Teen PEP focused in 3 broad areas: Results shows a positive impact of this model. Due to the fact that peer educators are closer in age to the students, students across all schools felt that they were more approachable and reliable than teachers since they share more common experiences. I learn better from younger kids that have been in my situation. Furthermore, peer educators were proven to be effective instructors. In these same six students created Peer Health Exchange PHE , in which college undergraduate students teach comprehensive health education to 9th grade students in Title I schools. PHE is a c 3 organization and focuses on four main areas: The purpose of having peer health educators is so that conversations with high school students, regarding health, are more honest and real. Additionally, students who received the 13 workshops had higher rates of accurately define consent, knowing how access contraceptives, and identifying signs of poor mental health compared to those who did not. This study aimed to analyze the effectiveness of peers intervening via text messaging to promote sexual health. The PPWP Education Department made sure that the peer educators received appropriate training for answering sexual health question and navigating the app; they developed an 8-lesson student curriculum. The app was then launched in four high schools in western Pennsylvania in which peer educators answered student questions. IOTAS was successful and deemed to be time-effective in answering questions all while upholding the confidentiality of sexual health information beyond the classroom. It also allowed the peer educators to be more involved in their communities and expand their own sexual health knowledge, thus it was great for both those who were receiving and getting the information. It began in as a sexual health info line where teens could call and get their sexual health questions answered anonymously and confidentially from adults. Since then it has emerged into a near peer model in which youth volunteers are available 5 days a week Mondays-Thursdays between 4 p. They cover a wide range of sexual health topics, some of which include: It started to become less effective due to overcrowding and students not wanting to ask their questions in person. Time commitment[edit] It is hard to sustain due to the time commitment it requires of peers. This time commitment requires the peer to become experts in health knowledge which is impractical. The results showed that 9th grade students did not perceive educators as having the same authority as teachers, therefore it was difficult for peer educators to have control over the classroom. It was also noted that it was more difficult for male peer educators to control the classroom because of tensions flowing from preconceptions and stereotypical views about male behavior and the role of men in managing groups. They also had difficulty managing noise levels. The timing of the lessons were another problem. Educators reported that when they taught at the end of the day, students were tired and not engaged. Additionally, the constraints of the school schedule also made it difficult. Sometimes lessons would be cancelled, or the delivery of lessons would have long gaps due to the school schedule therefore, the lesson that followed would not be as effective. Peer educators stated they would have appreciated some affirmations for their contributions. Others noted that they did not receive help in finding resources such as writing materials. Then develop a training for peer educators that include classroom management skills such as how to deal with bullring and how to address comments. Reassure peer educators that even the most difficult students are able to engage well with peers. This can be done through creating relationships by using humor. Make sure there is an adequate amount of space to teach the lesson and that the lessons are not taught at the end of the day. Emphasize working in small groups and if feasible have peer educators give multiple lessons to the same group of students. Teachers should be actively engaged by supporting peer educators. Teachers should show appreciation to peer educators, provide them with resources, and make sure to work around the school schedule for lessons. When the 1, participants were asked for their opinion regarding curriculum options, the majority group, The study also noted that Hispanic parents demonstrated the strongest support for school-based education which is medically accurate, and provides information on condoms and contraception. The survey demonstrated popular support for comprehensive sex education; the odds of parents who favored CSE as a more effective method for sex education than abstinence-only curriculum were The survey revealed that parental for the inclusion of specific individual topics in school-based sex education was also high, ranging from The majority of parents also felt that school-based sex education should begin in middle school, or earlier. Funding for Title V, Section abstinence-only education had expired in , but was reinstated by a provision in the health care reform law by

Senator Orrin Hatch. M" is an acronym, which stands for "abstinence only until marriage. M is a federally-funded policy for sex education that was developed in the s as a part of welfare reform, partially in reaction to the growth and development of adolescent sex and HIV education programs spanning the s, s and s. M policy has little influence over preventing students from engaging in sexual activity, is ineffective in reducing "sexual risk behaviors" and fails to improve the health outcomes of increasing contraceptive use and decreasing teen pregnancy rates. M, due to "10 years of opposition and concern from medical and public health professionals, sexuality educators, and the human rights community that AOUM withholds information about condoms and contraception, promotes religious ideologies and gender stereotypes and stigmatizes adolescents with non-heteronormative sexual identities. These criticisms are generally dealt in the form of studies conducted or sponsored by Abstinence-Only or Comprehensive advocates, with the intent of once and for all convicting the other side of ineffectively educating. These emotional components include but are not limited to topics of consent, pleasure, love, and constructive conversation techniques. Comprehensive sex education curricula are intended to reduce sexually transmitted disease and out-of-wedlock or teenage pregnancies. According to Emerging Answers At the time, each organization was looking ahead to the possibility of a future without federal abstinence-only-until-marriage funding and simultaneously found themselves exploring the question of how best to advance comprehensive sexuality education in schools. The purpose of the project is to create a national dialogue about the future of sex education and to promote the institutionalization of comprehensive sexuality education in elementary schools. In "Sexuality Education in the United States: Shared Cultural Ideas across a Political Divide," Jessica Fields discusses that sexuality education seeks behavioral change, and believes that worded in specific terms, can be transparent and neutral. At the heart of sexuality debates, practice, and sexuality education lies a stable, rational, and unambiguous relationship between knowledge and behavior. Proponents of this approach argue that sexual behavior after puberty is a given, and it is therefore crucial to provide information about the risks and how they can be minimized. They hold that abstinence-only sex ed and conservative moralizing will only alienate students and thus weaken the message. When information about risk, prevention, and responsible behavior is presented, it promotes healthy decision-making in youth. Family life or sex education in the public schools, which traditionally has consisted largely of providing factual information at the secondary school level, is the most general or pervasive approach to preventing pregnancy among adolescents Adolescents who begin having sexual intercourse need to understand the importance of using an effective contraceptive every time they have sex. This requires convincing sexually active teens who have never used contraception to do so. In addition, sexually active teens who sometimes use contraceptives need to use them more consistently every time they have sex and use them correctly. A wide spectrum of topics is covered in these programs, which include abstinence, contraception, relationships, sexuality and the prevention of disease Siecus. The main focus is to educate youth so that they can make an informed decision about their own sexual activity and health. Studies have shown that the comprehensive programs work for youth population across the spectrum. Inexperienced, experienced, male, female, the majority of ethnic groups, and different communities all benefited from this type of curriculum.

Chapter 8 : "Sex education"™ is the purview of the family, not the state | Samaritan Ministries

Tagged as family, raising children, Same-sex "Marriage", sex education, transgender (gender-identity disorder) By Leila Marie Lawler Leila Marie Lawler is a wife, mother, and grandmother living in central Massachusetts.

Chapter 9 : Sex education - Family Lives

Sex education Some primary schools introduce sex and relationships education (SRE) for children, most often in year 6 and sometimes in year 5. SRE is a legal requirement for all pupils of primary and secondary school age as it is part of the National Curriculum Science Order.