

A introduction on prevention principles in moral education damages

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Abstract

Today, students spend only 10 percent of their time in training centers and the major part of their time is spent in home, society and other places. However, significant events happen in this limited time. In addition to training and learning, they are prepared and educated to interact with society. Education is an important issue in global educating and training systems. There are different approaches in this regard. Some educational systems and connoisseurs believe that training and education are the same but others separate them. It is tried in this article to talk about principles and basics of preventing educational damages especially moral education. Meanwhile, 12 suggested principles and some guidelines are provided. This important subject will be achieved by considering hidden or indirect training.

Key words:

Education, Indirect methods, Educational systems, Hidden training.

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Introduction

Fundamentally, parents are responsible for training and educating pre six-year-old children and afterwards, the children pass institutional training (Al-Afendi, 1980. p.40) and get familiar with trainers and educators. In this way, formal school environment sets aside informal and sentimental home business.

Since elementary to pre-high/high school students form one third of our population and by accepting the fact that quality and ideality of national education program is the key for the country's development as well as the fact that religious education is a major educational principle in schools and universities, the sensitive aspects of the matter are felt further.

Everybody knows the significance of students' religious training in different levels especially in elementary and secondary levels because the students have not yet engaged in social environment and therefore are highly influenced by home and school (Al-Afendi, 1980, p.132).

Thus, two major children training bodies namely home and school must complete each other and commit to offer religious education along with formal and classic training rather than contingency and strangeness (Sakari, 2000. p.80).

We must not forget that the law of heredity and the law of acquirement are both rooted in home and school. Today, psychological researches show that the way of speaking, mentality, transfer speed, some interests and desires, artistic talents and even nice rhetoric have genetic and congenital roots; while the students are inherited nothing from school and all trainings in schools are acquirable (Kiamanesh, 1989, p.241).

On the other hand, the students attend only 9 months in schools of which about 60 days are holidays. Elementary students spend five hours a day in school. So, they spend only 12 percent of educational year in their schools. In other words, a great part of elementary (and even secondary and high school) students is spending with their parents in their homes. Therefore, one can suppose that the students are regularly monitored by their parents and their attendance in the school is discontinuous. Meanwhile, the times in schools are limited and repetitive, while the family, in different and varied situations, is able to penetrate and influence over offspring's spiritual aspects, beliefs, religious education and be effective in forming his/her different personal aspects (Binaghi, 1999. p.82).

It is noteworthy that by knowing its important role and school programs, the family should create a delicate coordination between class activities and religious training.

Certainly, the school can not monitor students' training life and religious education lonely and with possessing only 12 percent of their limited time. Of course, the school is able to identify some needs, spiritual shortages and probable slips and try to remove them by investigating their behaviors and applying the views of parents and advisors (Binaghi, 1999. p.98).

According to individuality and sociality principle, a child/adolescent is an individual in home monitored regularly by parents, while the school is a big society that, in the best conditions, each student is monitored by a teacher. Regarding such a difference, the performance of parents and teachers in students' ideal spiritual and religious education (formal or informal) is coordinated but difference.

The teacher shows the way but the parents turn "learning" to "habit"; teacher teaches reading, writing and performing but the parents teach institutionalization.

Based on practice-theory model, we must not forget that life flow is actual, natural and practical in family but it is formal, theoretic and conceptual in school (Portelli, 1993. p.192).

After this summarized but not so short introduction, this article tries to discuss about the 12 major principles in religious education which should be considered by trainers, families and educational/religious teaching authorities.

First: priority of encouragement to intimidation

Fundamentally, creating encouragement, tendency and paying attention to beautiful aspects are more effective than frightening effective and potential consequences in stimulating someone to make good works and abandoning evil works, (Khansary, 1360. p.69).

For example, individual's motivation to pray rather than rough reminding and negative look to mistakes which is suitable and appropriate, one must apply purification method. It is noteworthy that praying was the first thing obligated to Islam Prophet after monotheism and Unitarianism. It shows the significance of praying which is the basic ground of human relation with God and appraising His endless blessings. Therefore, Islamic leaders particularly the Prophet had offered many recommendations about

praying and states: "Prayer is the religion's pillar. If some one prays, he/she will be included in our intercession in the other world."

One should also talk with students' encouragement about the pleasures of reaching the Divine, the clear of accepting the blessings and the necessity of speaking with the world's creator and prove that we can turn stress to calmness with through remembering God (Sangary, 1380. p.14).

Second: applying indirect instead of direct methods

Making relationship through an indirect and encouragement method and providing youngsters with the opportunity of selection, judgment and questioning religious problems will grow desire, interest and curiosity in their hearts. It is highly experienced that commanding and imperiously methods will cause the feeling of hate and religion-avoiding. The God states to the Prophet: "They would certainly abandon you, if you were hardhearted and peevish."

Today, we must seek the root of many behavior problems in a forgotten need namely the need of indirect and non-imperious relationship."

To make helpful and effective relation through indirect methods, some rules should be noted:

Firstly, the trainer should have high capability in making relation and applying indirect methods.

Secondly, he/she must be admired by audience(s).

Thirdly, he/she must consider the rate of acceptance and capability (Sharfi, 1997. p.18).

Indirect inspiration method in eloquence and making face-to-face relation with audience is highly important. In this method, one should not say the materials directly and mention Divine commands in the framework of story and example or to address a group to be heard by another group. Based on Imam Sadeq (PBUH), Holy Koran is descended in this way and although Holy Koran's commands are addressed to followers rather than the Prophet. Holy Koran is like this Arabian proverb: "we are telling you but you the neighbors, listen!"

In religious education, using indirect speaking methods are too important so that the trainer must resort to Holy Koran. For example, the trainer should use sarcastic terms to explain (directly or indirectly) sexual affairs in order not to attract the audiences especially youngsters to such issues. This is Koran's lesson. While talking about marriage, Holy Koran

uses “touch” term: “Take ablution with clean earth and sand if you touch a lady and do not find water.”

Third: “how” to say and “what” to say

“How” to say, is among very important and considerable points in religious education because that adolescents/youngsters whose social personality are forming, need a lot of cooperation, congeniality and kind speaking. They lack sufficient experiences in life changes and expect to face with respectful behaviors on behalf of the elders particularly religious advisors and trainers. So, in “how” to say, we must always try to cultivate hope seed to grow their interests because that in this period, youngster’s hearts are dominated by feelings and senses and the must be addressed with encouraging rather rough words (Sadr, 1981. p.167).

The adolescent/youngster will live hopefully in home, family, school and society, will be protected of many mental disorders and spiritual stresses, will not go for separation and loneliness and will not get far from work and attempt for even a moment if he/she is spoken with a hopeful language.

To make further attraction and efficacy of speaking in religious education, one can apply likening, allegory and other literal techniques to encourage and stimulate pure feelings toward the values, apply historic events and predecessors’ fate to promote audiences’ judgment and finally apply question-answer method to prepare an intellectual ground in educated person (Sangari, 2001. p.87).

Fourth: attention to message acceptance by the educated person (and not imposing it on him/her)

Today, even in advertisement and communication issues, those people are dominators who have special verbal or technological tools that make the messages acceptable. Some traditional methods, however, based on speaking explicitly try to impose the messages and oppose “how” and “what” analysis. So, we emphasize analysis rather than appraisal and on impose rather than endurance. Undoubtedly, the explicitly principle in religious basics is necessary and undeniable (Smith, 2001. p.232).

Nowadays, we are living in information age, mass media especially satellites have rolled up geographic borders gradually, have practically destroyed national territory and governmental powers in some countries and are dominating them in some regions.

In this delirious conditions, the attack of satellites and their policy-makers' messages and waves has imposed new vocabularies to global language/culture such as "super-media", "open sky", "in-air information", etc..... While keeping religious education, the new generation must look at new matters with open eyes in order not to be influenced and imposed by them.

Today, the messages are injected by sweet words and desired/admirable methods. Therefore, it is necessary to think about current gestures in religious education and move from imposing methods to delicate and admirable ones.

Language and style have a lot of applications in making the message of religion and religious education acceptable. We must find the locks and the keys not to break them. The children understand gentle language better. Religion is a delicate matter and religious education is too elegant (Yazdy, 1963. p.103).

Fifth: relying upon beauties in religious education

It is right that "theism" and "absolute-seeking" starting their growth after born and in childhood and then completing in adolescence, but it will find its competent position and will fructify when religious education teachers tell them the beauties of the religion.

Since the youngster has argumentation spirit and reasoning is in his/her nature, he/she will accept the right words soon and will not deny the words compatible with sensitive spirit and reasoning. Theism and religious beauties in religious education of adolescents/youngsters will indicate its merits. Theism is in their truth-seeking heart. For example, when monotheism and proving the existence of God with its arguments and special beauties is mentioned in adolescence, they will accept clear facts and singularity with the beautiful spirit of a theist.

One can highly rely upon the beauties in Imams' words. For example, Imam Ali states: "Great God created various phenomena, defined a size for each, and designed each phenomenon in its most beautiful form."

Therefore, we must open the doors of beautifulness and delicates in religious education toward spirit and heart.

Religious art is also an attempt to create contemplative beauties. Religious art is not simply delineation. It is, however, to open creation book.

Regarding human nature which enjoys art and beauty and avoid hearing wearisome and tedious matters, one should use artistic and beauty-

recognizing methods to transfer the messages in religious education and related matters.

Today, this method is common in advanced countries. To achieve the evil aims, expansionists do not invite the people to it directly and roughly, rather they accompany beautiful faces with their own objectives (Joseph J. 2000, p.218).

Unfortunately, atheism world is serious in its way. In religious education, we recognize only a few defined and traditional methods in addition to the lack of facilities and effective tools. They use all possibilities such as film, cartoon, theater, painting, graphic, statue-making, nice written, matches, puzzles, etc and generally art to strength the pillars of domination and force in the world of speed, power, wealth and information. However, we are surprisingly stand in choosing the ways and using them in the best way and do not pay attention to them rightly. Religious campaign and religious education are limited to speeches and inflexible methods.

Holy Koran has rightly shown this matter which is applicable in art and changing views and states: "Samaritan who was Moses' enemy made a golden calf that had a surprising sound. He introduced the calf as Moses' God and detoured Moses' followers." Therefore we can apply religious art in proving pure religious teachings.

Sixth: "causing to understand and analysis" prior to "prohibition and forbidding"

Ironies, metonymies, selected words and, sometimes, explanations and descriptions in media age are based on causing to understand and analysis although some damaging media try to impose their message. We must note symbolic forms of such media if we are going to understand the clear and ironical role of these communicative tools.

In religious education, the efficacy of this method will be high if we consider the audiences based "causing to understand proportionate with their age" and "analysis proportionate with their understanding level and hearing capacity". Representing speech skill based on analysis and causing to understand in ancient times was not simply a central element in educating the people of Athens who respected and credited it more than philosophy. Even in that time, such a skill was considered as a valuable artistic skill. In the views of Greeks, such an effective and analytical speech was in the form of expressing written words. It was right that such a method needed the verbal announcement of the words but its strength in expressing and proving

the reality was based on the power of written words which arranged a hierarchy of documents and arguments on a rational, logical and disciplined manner.

Although Aflatoon (based on Socrates' arguments) opposed and questioned this concept of "reality explain", other people in his age believed that based on causing to understand and analysis speech is a suitable tool for "correct belief" and to explain and introduce it to others (Ornestein, 1993. p.322).

The lack of attention to the rules and norms of eloquence namely to express the ideas without using verbal emphasizes and without applying suitable analysis and feelings, is a kind of insult to hearer's smartness. It will put the teller in the imposing charge.

Ayatollah Hassan Hassanzadeh Amoly says: "we must analyze rather than permanent appraisal."

Therefore, we must not forget in religious education that we can utilize the values of explaining the reality, causing to understand and analysis nicely and effectively.

Islam reasoning indicates its importance and the rational arguments based on fact analysis and scientific reasons in different levels for various problems are seen in Holy Koran's verses. Islam Prophet states: "All I tell you about God, is based on argument and reasoning."

Holy Koran asks the followers to be strength in their words.

It is highly important in religious education that trainer's words should be a strong dam in front of different waves.

Seventh: "benevolent relations" prior to "inflexible and commanding relation"

Psychologists believe that the first thing in spiritual and relational connections is kindness which is independent and common initially.

The historic study of intellectual trends about rules and the ways of education as well as evaluating the way of evolvment and formation of behavior in children/adolescents shows that there are for a long time opposite behavioral methods namely commanding ways and kind/affectionate ways.

In other aspect, the psychologists believe that an affectionate injury called "**traumatism**" is the result of mental damages of forceful ways that sometimes leads to hate or escape. In religious education, we must move toward benevolent and kind relations by considering these facts carefully.

Holy Koran encourages the people to well-doing and avoids them from evils. Therefore, the trainer of religious matters should inform his/her pious audiences to Divine reward and deter malefactors from Divine punishment.

Holy Koran invites the people to these good news and states: "For those who donate their properties for the sake of God, such properties are like the seeds which grow in seven branches with one hundred grains and the Divine will multiple the grains for any one he wants."

Meanwhile, Holy Qoran encourages pious people to good deeds and praying and stats: "Those who believe and perform good deeds, prayer and pay alms, will be rewarded by God. They are neither frighten nor sad."

Eighth: noting two eloquence and clear language in speech

Since the born, the man is in a network of social interactions. He/she attracts social heritage and integrates with the society through the mutual relations between him/her and others. Throughout the life, the man lives in such a network, is transformed by social changes and is always inspired by the society (Naghbi, 1993. p.32).

In religious education and in "the necessity of practicing in the light of Divine knowledge" discussion, it is pointed that God has provided the man with many blessings and has expressed the life style to apply such blessings correctly.

In one hand, God has made the youngster as the center of power and movement and in the other hand, has grown knowledge seeking and affectionate seeking as well as intellectual investment among adolescents/youngsters to moderate and control them.

Our another point is that how are those who provide intellectual feeding effective?

Therefore, in religious education both eloquence (charming) and clear language (impressive) as well as the efficacy and simplicity should be obeyed.

So, in religious texts/contexts, we seem this trend well. For example, the eloquence and clear language of Holy Qoran is accepted by all friends and enemies and one of the miracles of this great book is its clear language and having no ambiguity and generalization.

Islam Prophet, who was a pattern for religious educators, had an eloquence and clear language that the people said: "O' God's Messenger! We have not found anybody more eloquent than you". The Prophet

answered: "What can prevent my eloquence words when I state the Holy Koran as the most eloquence speech?"

When Moses was in his way toward Pharaoh with the command of God, he asked God to be accompanied by his brother Harun because that Harun was a clear speaker.

An example of the miraculous effect of eloquence and clear language on audiences is Imam Ali's words to Hemam which heard the words, screamed and passed away. Then, Imam Ali (PBUH) stated: "Eloquent and clear recommendations effect on believers in this way."

Ninth: "motivation and hope" rather than "negativism and serious critics"

The psychologists believe that in growth stages, the youth and adolescence periods are disturbed agitated stages in which different levels of growth changes are not separated from each other and some individuals see the growth as an upward spiral that there is no discontinuity among its different levels (Mohseni, 1993, p.112).

The opponents of this intellectual trend admire that the growth speed increases in adolescence period. Besides, they believe that this period is considered as the very important moments in individual changes. To recognize such significance, however, they emphasize on the reflection of maturity or even cultural and social factors but not only they do not see this quality as a separated crisis totally but also as one of the interrelated factors of an overall transformation which is direct trail the of previous improvements.

As mentioned before, educability spirit is one of the blessings of adolescence/youth periods which will provide more appropriate grounds for value-taking if it accompanied with motivational and hopeful spirit/aspects especially if it expands in religious education. When a youngster is equipped with a religious education along with hope and motivation and do not see him/herself in the wave of serious critics and negativism and get familiar with values preciously not preventively, they will possess an eminent and endless investment which is not obtainable with any price. Regarding the way of speech lest accompanied with negativism, Imam Ali (PBUH) states: "Do not say the words to people that you do not like they tell you."

In religious education, we must not forget that (as mentioned by a philosopher) adolescence/youth period is the time of making mistakes. We can reform their mistakes by motivation/hopeful-oriented education. While

criticism could be constructive, rousing and awakening, it could cause mental hurt and deep sinful feeling and non-returnable ways if it is rude (Sadegh Zadeh, 1998. p.12).

Adolescent/youth personality forms when we behave proportionate with their demands, motivations and internal tendencies and inject religious thoughts in the shape of motivation and hope.

In human education, Holy Koran recognizes the hopefulness from God and discouragement from Satan and states: "Never disappoint from God's blessing and hope since only unbelievers desperate from God's commiseration."

Tenth: "inspiring capability and reliance" rather than "inspiring inability, incapability and weakness"

Humankind is the born of positive opportunities and inspirations. Psychologists believe that an individual will not attempt if he/she does not need something, does not being desired to it and does not look for it via its belief to his/her capability and self-esteem. Captivity in null circuit of inability, incapability and weakness is the worst kind of performance in education.

Cooper Smith points that positive self-imagination is an important factor in behavior and believes that the behaviors of people with positive self-imagination (namely they have grown through inspiring high capability and self-esteem) is more admirable in the society than people with negative self-imagination.

Self-imagination means individual's supposition and thought about the generalities of his/her existence. Interestingly, such imaginations involve all physical, mental, social, emotional and moral aspects.

Adolescents/youngsters are among the forces/individuals that have faster capability in religious education. Imam Sadegh (PBUH) states: "Respect the adolescents since they go on good deeds faster."

By considering Imam Sadegh's words, respecting inspiring the capability principle and reliance rather than inspiring inability, incapability and weakness is very important in religious education.

Today, such a matter is notable in global level. The differences in living and life quality are observable. It means that the life style/quality of people whose society gives them a lot of free time and treat them with self-esteem differs from the people who live in societies that give their people limited time and negative education and inspire inability and incapability.

Since World War II, some machines equipped with loudspeakers and audio sets arranged by clock have been used by politicians, speakers and students which inspire them necessary teachings during their sleep or in certain hours of the day (Ausbrooks, 2000. p.90).

Now, in religious education and campaign and its valuable effects, in addition to devotion, emotion and hope to Divine success, an informed and aware religious educator is needed to mix religion with the values of creating self-esteem and inspiring the reliance and capability and draw a picture of man movement toward God and refine him/her from ambiguity and inability (Gharati, 1999. p.74).

Eleventh: “positivism” rather than “negativism”

The fact that positivism is a new kind of human relations and thoughts sharing indicates the self-evident for human forces training officials. Also, we must not forget that religious education and commanding the lawful and forbidding the sinful acts are among the significant issues in Islam and we are living in an age in which the type of inspiration and the method for offering it is highly important.

In religious education, the major pivot is God and success in doing the affairs is granted from God. Therefore, any speaking or discussion start with the name of God that is the source for all gifts, blessings and benefits.

As Holy Koran invites the man to good deeds and forbid from bad works, it reminds Divine reward and incentive (while reminds tribulation and torture for bad works). So, religious educator must talk in this way. He/she must encourage the pure hearts of adolescents/youngsters and introduce the patterns by saying positive words.

Holy Koran, for instance, states to encourage the people to good deeds and praying: “Those who are the believers, do good deeds, prayer and pay alms will be rewarded by God. They are neither frighten nor sad.”

Therefore, religious educators should help his/her audiences to recognize interesting religious issues which are viewed differently by each person and then to institutionalize them by positive efficacy. Psychologists such as Combs and Snygg (1959) and Combs and Soper (1966) and Rogers (1951) believe that human behavior is influenced by feelings.

In other words, feelings, inspirations, beliefs and understandings create the behavior.

In educational view, it is an important vision that the students will behave towards religious values if they feel that their teacher likes them and

brings them positive religious thinking and morals; and they will gradually show mal-behaviors, will be frightened of ambiguities and will get far from the promoting aims of religious education if they feel that the teacher has a negative view to them and is offering them the religious teachings in the shape of fear and negativism (Nasery, 2001. p.38).

Twelfth: “continuous and permanent relation” rather than “message discontinuous and periodical representation”

Without any concern and exaggeration, one can claim that the biggest initiative in religious education and training, is not in the hand of those teachers who are trained well and have taught in periodical classes in school but this important, dynamic and effective tool is in the hand of teachers who are experienced, have not neglected modern sciences and have taught their audiences in a long time relationship.

While continues religious education in home and school, continuity principle compensate for created flaws and ambiguities because that man's thinking and wisdom is too limited in recognizing the facts. Human is not only unable to recognize rationalities and beauties in the nature but also to recognize higher issues such as religious recognition. Hence, continuity principle causes that these issues being clear gradually and learned by him/her.

Deploying the prophets from God to thirsty people is based on continuity principle. Imam Ali (PBUH) explains that leading principle was general and since the life continued, this principle was also kept on and it finished at the end of leading plan and then the last prophet was deployed.

Therefore, one should not be captivated by discontinuity in religious education. We must not offer discontinued and unstable messages to audiences; rather, we must keep on the plan and offer continuous guidance (Sangari, 2001. p.10).

The necessity of objective continuity should be considered in writing textbooks. It should be also considered in religious educators' briefing and in-service trainings.

Four grounds in religious education

First: drawing the reliance

One of the important ways in religious education is drawing audiences' reliance. Reliance (trust) is not playing a role; it is an educator's internal fact.

The audiences are trusted when they observe behavioral and discourse honestly in their educator's eyes.

The key of Divine leaders' success in attracting individuals to God was to speak in the language of people and attracting their trust (Saeedy, 1999. p. 52).

When we offer religious education based on reliance and belief, the people will pray with the holy names and God and we will hear Divine songs when we listen to their heart.

One of the main elements which made the Prophet as the lover of hearts before and after his mission was the trust of friends and enemies to him and the title of Trustee was the result of such a trust.

Second: patterning

One of the fundamental problems in "expectation explosion" age is the lack of patterns or the incapability in patterning and pattern-recognition.

It is too important in religious education and must appraise the patterns, give them meaning and then introduce them rather to show them as mental, uncertain and unachievable idols.

In religious education, the patterns could be diverse and to be used based time, place and audience.

Interestingly, Holy Qoran reminds itself patterning in deploying the last messenger and states: "God twist the believers for sending a messenger among themselves to teach them religious commands."

Today, the world is moving toward material patterns and is captivated by human/material idols. Individuals' identity particularly adolescents and youngsters is voided.

Any adolescent is seeking patterns and new thing in different levels and his/her need to break down existed and repeated frames is the witness of this claim. Seeking new suitable patterns or, at least, ancient not traditional patterns is an ideal for adolescents/youngsters (Morris Debs) and is shown in different forms as one of the basic manifestations of adolescence/youth period.

Psychologists believe that in today turbulent world, the campaigners familiar with psychological secrets conclude these conditions that the youth lack spirituality and they must be sold ideals. In this way, ideal selling will become common. The best tool to expand this trading is to apply patterning or simulation and need to make relations. These so-called wolves wear lambs' clothing and in the name of friend, will talk with others. The need to

patterning and simulation is utilized in a way that a general prevalence is made. Shortly, any thing is sold in any where in the shape of ideal and it is sufficient to have enough money. This situation make the adolescents/youngsters happy but they are not informed the negative aspect of the case and do not know that they are deceived and are sold incorrect ideal and then it is feigned that they themselves have selected.

Utilizing the need to patterns and the lack of suitable patterns as well as the need to simulation is not limited to adolescents/youngsters and adults are also in the danger of being deceived. Expanded ideal-making and patterning campaigns are involving them too.

Regarding the lack of patterns for adolescents and youngsters, we are facing with parents' neutrality that are shirking and neglecting their educational duty.

Therefore, psychologists believe that youngsters' disorders – even if enhanced externally – will be transient and not resulted in perilous consequences if the family performs its educational and protective duty as live and structured unit.

Summing up, adolescents are always needed to pattern and model and the patterns offered them now, should be proportionate with dominated culture of the society (religious culture) completely.

It is not to say that the adolescent should abandon technological manifestations and being deprived of art, cinema and artistic patterns. It is not right educationally and will result in inundating desires and destroying the values that he/she feels internally.

It will be problematic and will cause that he/she does not trust him/herself if a 16-20 year-old adolescent or youngsters feels that he/she is not compatible with his/her time and can not participate in his/her interested issues like others.

The “me” who is seeking in others' eyes, needs more than anyone else to live for and with his/her time. The duty of religious educators and family is to grant him/her necessary motivation and encouragement in utilizing appropriate patterns and thoughts.

Third: personality honoring

Personality honoring is highly effective in physical and spiritual health of adolescents/youngsters. Psychologists believe that even in familial and social treatment, “insulting behaviors” (in contradictory with personality honoring) in children education and too domination over them will cause that they consider themselves helpless and stuck.

According to Adler, adolescents/youngsters' stress and worrisome rooted in educational disorders of families the looking for imposing their idea and views to their children.

In religious education, identifying the goods and blaming the evils as well as enhancing religious understanding of religious concepts and principles will result in strengthening spiritual values and weakening abnormal and blamed values if religious education accompanied with audiences' personality honoring.

Cleaning and enriching the environment for religious education and achieving the increased level of tendency to religious education are impossible without audiences' personality honoring.

Audiences' honoring especially adolescents/youngsters should be in a kind and flexible manner because that personality honoring is not only in commandment form but also in treatments. Through personality honoring the people especially mentioned generation will be encouraged to values more and the experience has proved that it is not possible to guide anyone by insulting or intimidation. "Oh Messenger! Is it possible for you to guide all people forcefully?"

Humility, courtesy and curtsy are other reasons for personality honoring.

God commands the messenger clearly: "Help the believers who follow you and be humble to them."

Fourth: association of ideas

Association of ideas plays an important role both in education and training; religious education is not excluded from the rule.

Often, man learns the words and their meanings accompanied with their related memoirs which had its roots in childhood that creates more beautiful memoirs and more learning of words and their meanings in child's mind.

Therefore, it is very helpful in religious education to use these principles in explaining religious issues and to accompany them with charming memoirs.

So far, we have repeatedly observed the further influence of speaking in the time of awarding a gift to a student who has obtained a good scale.

Association of ideas is usable in different ways.

Holy Koran applies association of ideas in the form of allegory and states about those people who are deaf, dumb and blind in hearing, telling and watching the right and do not think.

Holy Koran states about the polytheists whose hearts are like stone: “After this great miracle, you become so hard hearted that your hearts are like stone or even harder than it.”

Hoping that through these twelve principles and four represented grounds we can move toward a dynamic religious education.

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