

**Chapter 1 : A Social History of Sexual Relations in Iran by Willem M. Floor**

*This study illuminates the 2,year social history of sexual relations in Iran. Marriage, temporary marriage, prostitution, and homosexuality are all discussed, as well as the often unintended result of these relations--sexually transmitted diseases.*

If there are more than two participants in the sex act, it may be referred to as group sex. Autoerotic sexual activity can involve use of dildos , vibrators , anal beads , and other sex toys , though these devices can also be used with a partner. Sexual activity can be classified into the gender and sexual orientation of the participants, as well as by the relationship of the participants. For example, the relationships can be ones of marriage, intimate partners , casual sex partners or anonymous. Sexual activity can be regarded as conventional or as alternative , involving, for example, fetishism , paraphilia , or BDSM activities. The object of desire can often be shoes, boots, lingerie, clothing, leather or rubber items. Some non-conventional autoerotic practices can be dangerous. These include erotic asphyxiation and self-bondage. The potential for injury or even death that exists while engaging in the partnered versions of these fetishes choking and bondage , respectively becomes drastically increased in the autoerotic case due to the isolation and lack of assistance in the event of a problem. Sexual activity can be consensual, which means that both or all participants agree to take part and are of the age that they can consent, or it may take place under force or duress, which is often called sexual assault or rape. In different cultures and countries, various sexual activities may be lawful or illegal in regards to the age, gender, marital status or other factors of the participants, or otherwise contrary to social norms or generally accepted sexual morals. Mating strategies[ edit ] In evolutionary psychology and behavioral ecology , human mating strategies are a set of behaviors used by individuals to attract, select, and retain mates. Mating strategies overlap with reproductive strategies, which encompass a broader set of behaviors involving the timing of reproduction and the trade-off between quantity and quality of offspring see life history theory. Relative to other animals, human mating strategies are unique in their relationship with cultural variables such as the institution of marriage. The human desire for companionship is one of the strongest human drives. It is an innate feature of human nature, and may be related to the sex drive. The human mating process encompasses the social and cultural processes whereby one person may meet another to assess suitability, the courtship process and the process of forming an interpersonal relationship. Commonalities, however, can be found between humans and nonhuman animals in mating behavior see animal sexual behavior. Stages of physiological arousal during sexual stimulation[ edit ] This Indian Kama sutra illustration, which shows a woman on top of a man, depicts the male erection, which is one of the physiological responses to sexual arousal for men. The physiological responses during sexual stimulation are fairly similar for both men and women and there are four phases. Men and women experience a " sex flush " on the skin of the upper body and face. During the plateau phase, heart rate and muscle tension increase further. Though generally reported that women do not experience a refractory period and thus can experience an additional orgasm, or multiple orgasms soon after the first, [5] [6] some sources state that both men and women experience a refractory period because women may also experience a period after orgasm in which further sexual stimulation does not produce excitement. From a biochemical perspective, sex causes the release of endorphins and increases levels of white blood cells that actually boost the immune system. Motivations[ edit ] "Pity sex" redirects here. For the American rock band, see Pity Sex. People engage in sexual activity for any of a multitude of possible reasons. Although the primary evolutionary purpose of sexual activity is reproduction, research on college students suggested that people have sex for four general reasons: Sexual arousal can also be experienced from foreplay and flirting, and from fetish or BDSM activities, [1] [11] or other erotic activities. Most commonly, people engage in sexual activity because of the sexual desire generated by a person to whom they feel sexual attraction ; but they may engage in sexual activity for the physical satisfaction they achieve in the absence of attraction for another, as in the case of casual or social sex. A person may engage in sexual activity for purely monetary considerations, or to obtain some advantage from either the partner or the activity. A man and woman may engage in sexual intercourse with the objective of conception. Some people engage in hate sex, which occurs between two people who strongly dislike or annoy each other. It is related to the idea that

opposition between two people can heighten sexual tension, attraction and interest. Joan Roughgarden, in her book *Diversity, Gender, and Sexuality in Nature and People*, postulates that this applies equally to humans as it does to other social species. She explores the purpose of sexual activity and demonstrates that there are many functions facilitated by such activity including pair bonding, group bonding, dispute resolution and reproduction. The self-determination theory can be applied to a sexual relationship when the participants have positive feelings associated with the relationship. These participants do not feel guilty or coerced into the partnership. The purpose of this model is to connect self-determination and sexual motivation. This model also links the positive outcomes, satisfying the need for autonomy, competence, and relatedness gained from sexual motivations. When this need was satisfied, they felt better about themselves. This was correlated with greater closeness to their partner and higher overall satisfaction in their relationship. It was concluded that females had more motivation than males to engage in sexual activity for self-determined reasons. You may improve this article, discuss the issue on the talk page, or create a new article, as appropriate. June See also: Sexually active life expectancy The frequency of sexual activity might range from zero sexual abstinence to 15 or 20 times a week. According to the Kinsey Institute, the average frequency of sexual intercourse in the US for individuals who have partners is times per year age 18–29, 86 times per year age 30–39, and 69 times per year age 40–. Adolescent sexuality The age at which adolescents tend to become sexually active varies considerably between different cultures and from time to time. See Prevalence of virginity. The first sexual act of a child or adolescent is sometimes referred to as the sexualization of the child, and may be considered as a milestone or a change of status, as the loss of virginity or innocence. Youth are legally free to have intercourse after they reach the age of consent. This figure rises with each grade. Males are more sexually active than females at each of the grade levels surveyed. Sexual activity of young adolescents differs in ethnicity as well. A higher percent of African American and Hispanic adolescents are sexually active than White adolescents. Female adolescents tended to engage in more sexual activity due to positive mood. In female teenagers, engaging in sexual activity was directly positively correlated with being older, greater sexual activity in the previous week or prior day, and more positive mood the previous day or the same day as the sexual activity occurred. According to a research study, sexual experiences help teenagers understand pleasure and satisfaction. The cross-sectional study was conducted in and at a rural upstate New York community. Teenagers who had their first sexual experience at age 16 revealed a higher well-being than those who were sexually inexperienced or who were first sexually active at a later age of There are four main types of risks that may arise from sexual activity: Sexually transmitted infections[ edit ] Main article: People may not be able to detect that their sexual partner has one or more STIs, for example if they are asymptomatic show no symptoms. Both partners may opt be tested for STIs before engaging in sex. Crab lice typically are found attached to hair in the pubic area but sometimes are found on coarse hair elsewhere on the body for example, eyebrows, eyelashes, beard, mustache, chest, armpits, etc. Pubic lice infestations pthiriasis are spread through direct contact with someone who is infested with the louse. Sexuality in older age Typically, older men and women maintaining interest in sexual interest and activity could be therapeutic; it is a way of expressing their love and care for one another. Factors such as biological and psychological factors, diseases, mental conditions, boredom with the relationship, and widowhood have been found to contribute with the common decrease in sexual interest and activity in old age. National sex surveys given in Finland in the s revealed aging men had a higher incidence of sexual intercourse compared to aging women and that women were more likely to report a lack of sexual desire compared to men. Regression analysis, factors considered important to female sexual activity included: Both genders in the study agreed they needed good health, good sexual functioning, positive sexual self-esteem, and a sexually skilful partner to maintain sexual desire.

**Chapter 2 : Premarital sexual relationships: Explanation of the actions and functions of family**

*A Social History of Sexual Relations in Iran Willem Floor studied development economics and non-western sociology, as well as Persian, Arabic and Islamology from at the University of Utrecht (the Netherlands).*

Zina verse[ edit ] Only one passage in the Quran prescribes a strictly legal position. It is not restricted to homosexual behaviour, however, and deals more generally with zina illicit sexual intercourse: And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is oft-returning to mercy , the Merciful. The second verse was taken to refer to homosexual intercourse by the early Quran exegesis of Mujahid; it is also the interpretation mentioned in Tafsir Ibn Kathir and Jalalayn. Cupbearers in paradise[ edit ] Some Quranic verses describing the paradise refer to "immortal boys" Although the tafsir literature does not interpret this as a homoerotic allusion, the connection was made in other literary genres, mostly humorously. I have a lad who is like the beautiful lads of paradise And his eyes are big and beautiful Jurists of the Hanafi school took up the question seriously, considering, but ultimately rejecting the suggestion that homosexual pleasures were, like wine, forbidden in this world but enjoyed in the afterlife. Narrated by Abdullah ibn Abbas: If a man who is not married is seized committing sodomy he will be stoned to death. The Prophet cursed effeminate men; those men who are in the similitude assume the manners of women and those women who assume the manners of men, and he said, "Turn them out of your houses. According to Everett Rowson, none of the sources state that Muhammad banished more than two mukhannathun, and it is not clear to what extent the action was taken because of their breaking of gender rules in itself or because of the "perceived damage to social institutions from their activities as matchmakers and their corresponding access to women". Documented instances of prosecution for homosexual acts are rare, and those which followed legal procedure prescribed by Islamic law are even rarer. Kutty, who teaches comparative law and legal reasoning, also wrote that many Islamic scholars [60] have "even argued that homosexual tendencies themselves were not haram [prohibited] but had to be suppressed for the public good". He claimed that this may not be "what the LGBTQ community wants to hear", but that, "it reveals that even classical Islamic jurists struggled with this issue and had a more sophisticated attitude than many contemporary Muslims". He argued that it therefore seems hypocritical to deny fundamental rights to same-sex couples. Moreover, he concurred with Islamic legal scholar Mohamed Fadel [61] in arguing that this is not about changing Islamic marriage nikah , but about making "sure that all citizens have access to the same kinds of public benefits". Kugle notes the Islamic "tolerance for diversity of interpretation of sacred texts. Then Kugle continues, "the implication of this verse is that no Muslim is better than another," even "a gay or lesbian Muslim. One level is "genetic inheritance. Accordingly, the Arabic language had an appreciable vocabulary of homoerotic terms, with a dozens of word just to describe types of male prostitutes. During later periods, the age of the stereotypical beloved became more ambiguous, and this prototype was often represented in Persian poetry by Turkish soldiers. Caliph al-Mutasim in the 9th century and some of his successors were accused of homosexuality. When he refused, the Sultan instantly ordered the decapitation of Notaras, together with that of his son and his son-in-law; and their three heads were placed on the banqueting table before him". However, Turkish sources deny these stories. Whatever the legal strictures on sexual activity, the positive expression of male homoerotic sentiment in literature was accepted, and assiduously cultivated, from the late eighth century until modern times. First in Arabic , but later also in Persian, Turkish and Urdu , love poetry by men about boys more than competed with that about women, it overwhelmed it. Anecdotal literature reinforces this impression of general societal acceptance of the public celebration of male-male love which hostile Western caricatures of Islamic societies in medieval and early modern times simply exaggerate. European travellers remarked on the taste that Shah Abbas of Iran had for wine and festivities, but also for attractive pages and cup-bearers. A painting by Riza Abbasi with homo-erotic qualities shows the ruler enjoying such delights. Evidence includes the behavior of rulers. Few literary works displayed hostility towards non-heterosexuality, apart from partisan statements and debates about types of love which also occurred in heterosexual contexts. The medical term ubnah qualified the pathological desire of a

male to exclusively be on the receiving end of anal intercourse. Physician that theorized on ubnah includes Rhazes , who thought that it was correlated with small genitals and that a treatment was possible provided that the subject was deemed to be not too effeminate and the behavior not "prolonged". For example, a ruler in Persia in the 11th century advised his son "to alternate his partners seasonally: Pederasty Ottoman illustration depicting a young man used for group sex from Sawaqub al-Manaquist , 19th century While friendship between men and boys is often described in sexual ways in classical Islamic literature, Khaled El-Rouayheb and Oliver Leaman have argued that it would be misleading to conclude from this that homosexuality was widespread in practice. They believe "one has to avoid getting buggered precisely in order not to acquire a taste for it and thus become addicted. The report stated that though illegal, there was a tradition of such relationships in the country, known as bache bazi or "boy play", and that it was especially strong around North Afghanistan.

**Chapter 3 : Download PDF: A Social History of Sexual Relations in Iran by Willem Floor Free Book PDF**

*A Social History of Sexual Relations in Iran uses travelers' accounts, Iranian and international archival sources, as well as government data, to bring together, in detail, and within the context of Iranian culture and religion, the nature, variety, and problems of sexual relations in Iran over the ages.*

Iran J Nurs Midwifery Res. Family is an important environment that is associated with a range of social and emotional behaviors of children. Twenty-six single males and females of years who were living in Isfahan participated in this qualitative research study. The participants had begun to have some form of sexual activities. Twelve other participants including parents, teachers, school counselors, clinical psychologists, family counselors, and health care providers also took part in the study. Data collection method was based on semi-structured interview and observing the sexual actions and interactions of youths at different levels. In order to analyze the data, the researcher used constant comparison analysis of investigation. Based on the prominent role of the family in shaping sexual relations before marriage, it is necessary to educate and support families and also revise the neglected aspects. Adolescents, family actions, premarital sexual relationship, sexual behavior, youth

**INTRODUCTION** Today, due to the advances in technology and its impact on the quality of life, addressing the health and its influencing factors has become important. Also, providing health for the society is considered as one of the main issues in any country. Sometimes, it would even bring death to such mothers. However, smaller in-depth studies focusing on youth have indicated that their sexual activity has clearly increased. One of the functions of family is socialization of children. In the socialization process, children learn values, beliefs, and the accepted behavioral criteria of their society. The daily routines of families and their relations and contrasts are regarded as a resource which has an effect on the growth of children. A healthy family creates a healthy structure and provides the opportunity for growth and development of children. Like in other countries, Iranian youth are also at the risk of experiencing and involving in sexual relations. Research studies have reported that risky sexual behaviors have been observed among the young people of the country. In recent years, HIV incidence has increased through sexual transmission. So, it is important to perform qualitative research studies to be able to prevent and control premarital sexual relations and inhibit risky sexual behaviors and their consequences. In this research study, the actions and functions of family in shaping premarital sexual relations among youth are discussed.

**Participants** The study participants were 26 single men and women, of age years. They were living in Isfahan. We selected the participants based on the criteria that they had begun to have some form of sexual activities, and volunteered to participate in the study. Potential participants were enrolled from the university campus, parks, and gyms because a large youth population could be found in these places. There was an equal distribution of women and men; moreover, the researcher used different parks and gyms around the city to be able to choose people of different economic and social status. In order to reach to an expanded amount of information regarding the topic of the study and the aspects which may not have been scrutinized, 12 other participants including parents, teachers, school counselors, clinical psychologists, family counselors, and health care providers nurses, midwives, and obstetricians were enrolled in the study. To choose these participants, two methods of sampling including purposeful sampling at first and maximum variation sampling people of different educational levels and professions were applied. Informed consent, anonymity, information confidentiality, and the right of research withdrawal at any time were assured. Data collection Face-to-face in-depth semi-structured interviews were used to collect data. Most of the interviews were conducted in one session. The session with those participants who provided thorough information about the topic was divided into two or three sessions to avoid it being long and boring. Duration of the interviews varied from 45 to min. The interviews were lengthened to reach the needed amount of saturation and richness. As the interview continued, it became more specialized and the content of the questions was the formation of sexual relations in youth, family functions, and other topics of related content. The research environment was suitable for qualitative studies and was based on natural settings. All the interviews were conducted in an agreed place such as parks. We found our potential key informants one male and three females after interviewing 10

individuals. They were more informed about the topics of the study and knew many young men and women who had already initiated sexual activity. In other words, these four participants were considered as the means to connect to the youth network. They showed their capability of being familiar with the culture of sexuality in terms of language of use, slang, and so on. They had a chance to observe sexual interactions among their peers and the circumstances which were impossible to be observed by the researchers. The key informants also helped the researcher in finding further participants who had already started their sexual relations. In this study, the first investigator also observed the youth in different fields besides the interview process. The first investigator also used key informants in observing acts, behaviors, talks, communications, and sexual interactions in different natural environments such as internet cafe, coffee shop, restaurant, shopping center, park, cinema, bus, gym, university, and recreational complex. The key informants were asked to write whatever it seemed to have a sexual nature among youth. They were asked to write these topics with a detailed look irrespective of any interpretation. The key informants were trained to write field note and the reflective journal on a daily basis. They reported 40 episodes of field observation. Data analysis Shortly after an interview was conducted, the script of the recorded interviews was transcribed word by word by the first investigator. The scripts and the recoded observations of the field work were analyzed by constant comparison analysis. All the new data were compared with the existing data in order to understand the differences and similarities of the incidents. In this way, the acceptable points were identified. Data credibility was reassured with long-lasting involvement 16 months with the participants and in the process of data collection. Besides the data collection duration, we created a rapport by a friendly relationship with the participants and close relationships with the key informants to have a trustful data collection procedure. The first investigator also tried to search and analyze the contrastive evidence by interviewing youth of different layers of the society. Investigation within different social and economic situations was carried out to collect various and rich data. Discussion sessions with five different participants were conducted to collect their final views about the topic in order to fulfill member checking. Data confirmation was made possible by external checking. During the external checking procedure, three university professors including an expert in the field of sexual behavior, nursing, and clinical psychology, who were knowledgeable in qualitative data analysis, assisted the first investigator to confirm the data. They first rechecked the coded scripts, and mentioned their opinions about the coding method; later they suggested their own code lists. Data transferability was made possible by the findings reviewed by four young people including two young males and two young females who had similar characteristics as the participants of the study but did not take part in the study. These people found the findings similar to those behavioral patterns they used to observe in their real life. Furthermore, we used external audit method of investigation to address the matter of dependability. This means the data analysis was done by an expert researcher who was not related to the study. RESULTS Out of 26 single youths of years of age who participated in the study, 15 participants were females and the rest were males. Also, 15 people were students, 6 were employed, 1 was jobless, and 4 people were employed students. There was also a group of 12 participants 4 parents, 2 teachers and counselors, 1 clinical psychologist, 1 family counselor, 1 nurse, 2 midwives, and 1 gynecologist who participated in the study. Data analysis showed that family and its characteristics are categorized as one of the main factors in shaping premarital sexual relations. They also mentioned that lack of friendship-based relations between parents and children, lack of love-based home environment, contempt and reproach, excessive command and prohibition, one-way relations, humiliating criticisms especially in gatherings, inferiority, loneliness, hopelessness, ostracism especially in teenagers guide them toward having friendship with opposite sex. A year-old female stated: A participant mother mentioned: As another reason, not receiving emotional support from parents is effective in guiding the children toward having friendship with opposite sex. If this love and support is not answered, they will tend to have friendship with opposite sex to fill the emotional gap. Females believe that in the case of lack of emotional support from father, the girl will accept any type of emotional behavior from boys and also accept his request for sexual relationship. This happens in young ages most of the times because the children are not yet mature enough. The females emphasized that they are even restricted on their behaviors with relatives. They said such behaviors have changed the boys as an unknown creature for them and girls start having

opposite sex friendships at younger ages to know boys better. Participants said that parental control has decreased because both parents are working or the father has to work excessively to satisfy the economic needs of the family. A year-old male stated: They believed that making a healthy personality is the main factor in prevention of unhealthy behaviors and premarital sexual relationships. A year-old male said: Participants also referred to the economic status, beauty, and such matters. In this way, they attempt to have opposite sex relationships and even sexual relationship to add to their chance of marriage. In this regard, a psychologist said: They said that the gap of emotional needs which are caused in such families because of divorce, struggle, and conflicts makes the youths to start having opposite sex relationships. Mostly, girls in such cases attempt to have sexual relation to continue the relationship. This is because many more youths are interested in furthering their education at the universities. In so doing, their chance of having full-time or part-time jobs has decreased. The participants frequently mentioned the problem of youths wanting to satisfy their economic needs. The reason that families cannot allocate enough investments for youths is because of the existence of economic hardship for parents, extravagancy, excessive needs, and unexpected needs. Participants believed that girls in our society are not that free in satisfying their economic needs in comparison to boys, and this makes them more dependent on their parents. Girls sometimes have to have friendship with several boys simultaneously. A year-old female said: Sexual awareness Majority of the participants said that they do not receive sex-related information from their parents. They said talking about such topics is a taboo in families. Also, children do not receive sufficient information in this regard. What they may receive is a surface knowledge, sometimes late or even after their own experience. So, to satisfy their sexual desires, youths have to get involved in friendship with opposite sex and have sexual relationship without sufficient information.

### Chapter 4 : A Social History of Sexual Relations in Iran - Willem M. Floor - Google Books

*This book studies sexual relations in Iran from antiquity to today against social, anthropological and cultural contexts. It is organized in five chapters. Chapter 1 studies sexual relations within the framework of marriage. This chapter also provides a very useful analysis of kinship and practices.*

### Chapter 5 : LGBT in Islam - Wikipedia

*I purchased this book thinking that it would be a work of serious scholarship and depth. Given that it would be a social history of sexual relations in Iran, I thought it was quite a unique and needed piece of work.*

### Chapter 6 : Review. A social history of sexual relations in Iran - ePrints Soton

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

### Chapter 7 : The Pearl Cannon: A Social History of Sexual Relations in Iran

*A social history of sexual relations in Iran, by Willem Floor, translated into farsi by Mohsen Minookherad Skip to main content Search the history of over billion web pages on the Internet.*

### Chapter 8 : Persian Culture: A Social History of Sexual Relations in Iran

*Download Citation on ResearchGate | On Jan 22, , Hormoz Ebrahimnejad and others published A Social History of Sexual Relations in Iran }.*

### Chapter 9 : The Pearl Cannon: Iran in years ago

*Sexual Orientation and Human Rights in the Ethics Code of the Psychology and Counseling Organization of the Islamic Republic of Iran (PCOIRI) Mohammadrasool Yadegarfar, et al.*