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SEX, FEMINISM AND SEXUAL REVOLUTION

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Abstract: This paper is an expository analysis of sex, feminism and sexual revolution. The paper reveals that right from historic time , the s ociety's normative pedagogy has been overwhelmingly influenced by obsessive religious sexual morality. Fundamentalist sexual morality is arguably a morality and pedagogy that is economical with the truth about the nature, mea ning and essence of sex. It was a regime that mystified and forged ossified myths that confounded the meaning and essence of sex. It was a regime that hid the truth or presented a narrow notion of the primary purpose of sex. Worse still, it denied children and impressionable adolescences the knowledge of sex for fear that they may be corrupted. Consequently, children resorted to other 'honest and open' means for the knowledge of sex. Subsequently, armed with the true knowledge of sex when the children of y esterday grew into adolescence and adulthood, they revolted against the traditional order. The strict and dishonest traditional normative pedagogy inadvertently precipitated the sustained resentment that eventually snowballed into full scare sexual revolut ion in a free and liberated society fostered by the emergence of information technology. Based on the findings of the analysis, the paper argues that although, sex is a profoundly close and personal affair , yet, it is an act of man and human act and must b e subjected to ethical reckoning based on the fact that it also has a social dimension arising from the rational and gregarious nature of humans. While we do not totally subscribe to the list of non -traditional sexual behaviours which include senseless and irrational pervasions, we also do not believe that morally accepted sexual behaviours should be limited to traditional sexual behaviours as classically delineated by society under repressive religious influence. The paper concludes that the notion that re production is the only primary purpose of sex is miss -guided. Individuals must be allowed significant deal of sexual freedom, however, with responsibility. The paper advocate s for a sexual freedom that is necessarily accompanied by emotional intelligence, self-discipline and a conscious resolve not to harm significant others and the society.

Keywords: Feminism, Gender, Revolution, Sex, Sexual Freedom, Sexual Morality.

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INTRODUCTION

Prior to the emergence of sexual revolution, the society universally delineated certain sexual practices and orientation and a type of marriage as traditionally morally in line with their understanding of the nature and social essence of humanity (Besong 2019; Esikot et al., 2019). These include heterosexuality; sex exclusively within the context of marriage and for the sole purpose of reproduction; and monogamous marriage between two consenting male and female adults. It must be added that the sexual position that is permissible under this regime is the missionary style. With strict societal norms, value system and traditional legal frameworks these traditional sexual practices and sexual orientation were strictly enforced for the better part of human's history. Although, certain sexual orientation (like homosexuality) and perhaps certain sexual practices may have existed alongside, however, they were frustrated, repressed and suffocated by the hostile and formidable normative order of the society absolutely influenced by religious fundamentalist (fanatical) ethics that mystified and repressed sex with relevant and senseless myths and taboos (Neu 1998). Traditional sexual ethics extoled self-restraint and fidelity as the core values of the family and this ethics for a long time regulated the sexual activities and behaviours of humans.

Subsequently, with the advent and ferocious impact of sexual revolution, which officially kick-started around the 1950s (after WWII) and intensified in 1960s and 1970s, the traditional notions of sex and sexual practices were mortally attacked and decimated. It should be placed on record that sexual revolution did not actually began in the 1950s, rather right from the ancient times, peoples have in one way or the other questioned the traditional delineation of sexual orientation and practices and have always sort for more ways of freely expressing their erotic sexual inclinations. However, the most significant and radical attempt of humans to violate society's repressions, restraints and constraints on people's desires to freely explore and diversely express their sexual drives took place in the 1950s, 1960s and 1970s. And the impact of this revolution is responsible for the pervasiveness and diverse sexual practices, activities and behaviours prevailing globally. Having set record straight, what then is sexual revolution?

The term "sexual revolution" was coined by Wilhelm Reich as a theoretical crusade and advocacy for sexual freedom and sex for pleasure (Matviyenko 2019). He and subsequent scholars advocated for the obliteration of obsessive traditional sexual morality. Reich considered the family as the gatekeeper of the society's fanatical traditional sexual morality and as such he considered the family as a reprehensive institution that has to be destabilized and conquered. His writing and those of other scholars before and after him and coupled with the explosion of information from the mass and print media there was a gradual and sustained widespread departure from traditional sexual orientation and behaviours. Subsequently, varieties and creativity was introduced into sexual expressions and sexual intercourse; and the ambience of sex became the liberated province of pleasure and intimate bonding for lovers of all categories.

The ethics of sexual revolution which emphasizes the goodness of open sexuality, sexual freedom and sex for pleasure gradually decimated the traditional sexual ethics which extols self-restraint and fidelity (sexual repression) (Winch & Reich 1947). This became a new normal that may likely be with humanity for the rest of his surgeon on this planet ethic. This predictive assumption is predicated on the fact that despite the counter revolution staged by conservatives to revert to the status quo ante, the revolution in the sexual

parlance continues to be unprecedented in favour of the movement for open sexuality. Moreover, the antecedent factors that influence and drive sexual revolution in favour sexual freedom are exponentially becoming radicalized and their influence on people and their hyper impact in bringing about massive changes in social perception of nature and essence of human sexuality cannot be trivialized. Today, young minds see premarital sex as a tacit conventional norm and as such it sounds abnormal and even absurd hear a girl of 16, 17, 18 to say he or she has had sex. Among young folks ancient virtue chastity/virginity glorified by traditional sexual morality is but naivety, all thanks to sexual revolution.

This paper is largely expository as it analytically engages the notion of sexual freedom and the interventions of liberal scholars who are sympathetic to sexual revolution and the conservatives who are critical of sexual revolution. The following cluster of questions dictates the thrust of this expository exercise: What is the moral status of premarital sex, group sex, homosexual sex, casual sex, one night stand, adulterous relationships, and polyamorous relationships? Is it morally right to see sexually explicit or unclad photos, or for someone to post some of his/her own on the internet? The liberalist answer to all of these questions is a qualified yes: these activities are morally permissible, so long as they are done between consenting adults in an environment of mutual respect and understanding and provided no one is harmed or exploited. The traditional answer is an unqualified no: none of these activities is acceptable, and the only morally proper context for sexual activity is within a committed marriage between one man and one woman (Smith 2018). Pursuance to this conservative-liberalist contract, this paper reviews the concerns, tendencies and justifications of sexual freedom that is the aftermath of sexual revolution.

The paper reveals that right from historic time the society's normative pedagogy have been overwhelmingly influenced by obsessive religious sexual morality. Fundamentalist sexual morality is arguably a morality and pedagogy that is economical with the truth about the nature, meaning and essence of sex. It was a regime that mystified and forged ossified myths that confounded the meaning and essence of sex. It was a regime that hid the truth or presented a narrow notion of the primary purpose of sex. Worse still, it denied children and impressionable adolescences the knowledge of sex for fear that they may be corrupted. Consequently, children resorted to other 'honest and open' means for the knowledge of sex. Subsequently, armed with the true knowledge of sex when the children of yesterday grew into adolescence and adulthood, they revolted against the traditional order. The strict and dishonest traditional normative pedagogy inadvertently precipitated the sustained resentment that eventually snowballed into full scare sexual revolution in a free and liberated society fostered by the emergence of information technology.

The Naturalness of Sex

Sex is rooted in our biology, pervaded by our intentionality, and (normally) directed at other human beings, sexual desire is complex and not confined to specific mating seasons. Its pleasures are powerful. Sex raises fascinating issues (Folbre & Posner 1993). Like rationality is part of the natural constituting element of man, so is sex one of the natural endowments of man. However, unlike rationality, sex is not the exclusive preserve of human beings rather humans share this natural inclination with other members of the animal kingdom, low and high. However, the difference between the sexual behaviours of humans and that of other animals is that whereas human sexual behaviours are regulated, guided and

restricted by social norms, that of other animals are not. By the pervasive and formidable nature of this human inclination it is apparent that more or less it is the epicenter of human sexuality and the most ferocious and relishing human emotion and desire. Unfortunately, as fundamental as sex to human wellbeing and happiness, in Western philosophical discourses sex has received an abysmally little and relegated attention. Obviously society's repressive normative order influenced philosophers' unjustified apathy and obsession for this fundamentally good endowment of humans. For instance:

> Plato in *Phaedrus*, *Symposium*, denigrated it, arguing that it should lead to something higher or better, Aristotle barely mentioned it, and Christian philosophers condemned it: Augustine argued that its pleasures are dangerous in mastering us, and allowed sex only for procreation, while Aquinas confined its permissibility to conjugal, procreative acts. Immanuel Kant considered it the only inclination that cannot satisfy the Categorical Imperative, and Jean-Paul Sartre claimed that sexual desire aims to capture the other's freedom (Halwani 2018).

Fortunately, few realized the relishing essence of sex to human wellbeing and happiness and they accordingly extoled it. For instance, Marquis de Sade (a philosopher of sorts) celebrated all types of sexual acts, including rape. In the contemporary era, philosophers and psychologists such as Bertrand Russell, Sigmund Freud and others considered sex as generally good.

Sex has historically been an issue of great importance to people in cultures all over the world, and as such is a pertinent topic of discussion and study. As sex is a social practice that varies widely in the ways that it is understood, performed, and discussed, there is much to be said for a critical and comprehensive study of sexual ethics and norms (Marietta 2016). Sex is both an extremely personal affair and a germane social issue. And as such the society legislates on what should be the ideal sexual behaviours of humans. It is specifically noteworthy to categorically state that historically the dominant belief on what is considered "sexually ethical" has been influenced and determined by religious values and mores. In some societies, religious and cultural influences have protected young people from some of the trends evident elsewhere, but as the internet, social media, and ease of travel transcend geographical and political borders, these religious and cultural factors have become less influential. In much of the world, long-held traditions about sexuality, marriage and preparing young people for family life have been severely challenged during the past several decades. Sexual revolution is responsible for this continual global paradigm shift. The right information about sex that parents dishonestly denied their children out of palpable phobia, children have now unlimitedly availed themselves from the bosom of information technology. Consequently, the centre can no longer hold and things have fallen apart in the form of a mega shift in sexual morality and ethics known as sexual freedom.

Human Sexuality

Human sexuality and sexual orientations, right from time immemorial have always attracted the attention of scholars from various disciplines; perhaps because it is an essential subject of reflection both in religion and in culture (Yarhouse 2005). The reason for this is because of the centrality of these issues to the authentic definition of the dignity and worth of human sexuality and its ontological and moral worth. As a result of this wide attention focused on issues pertaining to human sexuality and sexual orientations, they have been

viewed from many perspectives. And of course this has its corresponding advantage and disadvantage. In the study of the nature and meaning of human sexuality and sexual orientations, the following cluster of questions has always been the focal point: What is the nature of human sexuality? Does human sexuality entail just the bodily expression of pleasure, or the expression of the total self? What are the root causes of sexual orientations? What role does choice and upbringing play in the development of sexual orientations? Are sexual orientations the inevitable effects of biological, genetic, hormonal or environmental factors? Or are sexual orientations the inevitable outcome of the dynamic interplay of complex genetic and hormonal factors, coupled with environmental factors?

Basic to contemporary gender studies is the concept, meaning, nature and essence of human sexuality. In the most recent time, with the wind or the spirit of liberation and globalization, there has been an insurgence, a campaign and activism against the traditional understanding of the aforementioned terms. Key to understanding these claim to rights (same-sex marriage rights, polyamory marriage rights, transgender rights, etc.), is a clear and accurate understanding of the nature, meaning and essence of human sexuality, because sexuality is definitional of the being and essence of the human person. For instance, proper and integral understanding of human sexuality, would afford a genuine understanding of what the immediate and remote causes of sexual orientations are; this would further leverage whether or not the traditional notion of marriage is to be re-examined, modified and expanded to accommodate civil unions. There are other claims to human rights, and such claims cannot be established whether or not they are legitimate claims. Hence, there is the urgent need to establish the meaning and nature of human sexuality, because these claims are directly or indirectly related or connected to human sexuality and sexual orientations.

Consequently, in the study of human sexuality the question that agitates the minds of concerned scholars are: are sexual orientations a result of nature, nurture or choice? Or, do they each result from a combination of either or all these factors? In other words, is sexuality caused by nature or nurture or choice? Is being heterosexual or homosexual or bisexual or even bestial caused by gene or environmental factors, or choice? Ironically, the concept of the fluidity of sexual orientation makes the whole effort towards establishing the root cause of individuals' sexual orientation a herculean, if not an impossible task. Be it as may, this research reveals that, what determines a person's sexual orientation remains fundamentally an unresolved enigma. However, there seems to be a near unanimous agreement that sexual orientations result from a combination of a number of factors comprising of both natural and environmental factors. However, it should also be observed that the foundational belief of scholars and advocates for homosexual and bisexual rights is that there is no sexual orientation that is more natural to man than the other, rather societal normative systems seem to suppress one over the other - hence the prevalence or dominance of one over the others. Needless to assert that this claim is arbitrary as it is not based on any credible basis. Notwithstanding, there is no denying the fact that religious precepts, have always played decisive roles in determining what sexual orientation society considers appropriate and according to the inherent moral worth of the human person. In view of this, it is plausible to argue that sexual orientations, as far as available evidence from sustained researches in the last five decades is concerned, seem to be influenced or determined or caused by a combination of biological, sociological, social, psychological, religious, e.tc factors,

but this claim is still hypothetical because it has not been conclusively established.

The concept, "sexuality" entails the following: that which is characterized or distinguished by sex, sexual activity, the concern with, or interest in sexual activity, sexual potency, sexual orientation, sexual identity, gender or sexual receptivity. All of these categories, make up what is collectively referred to as human sexuality. Human sexuality therefore involves the whole self. It defines the being and essence of the individual human person. It represents the different dimensions, manifestations and expressions of the self. It is the umbrella concept that defines various perspectives of the human self. According to Livie Onyebuchi (2012, p. 7), "Every human being is either male or female. This is the first thing people want to know each time a baby is born; whether it is a boy or a girl". While this assertion remains fundamentally true, where do we place hermaphrodites? I mean individuals born with two sets of genitalia; since individuals are biologically differentiated into male or female based on the differences in their genitalia which gives them their respective reproductive potentials). Being a boy or a girl, as far as sexuality is concerned, is the dimension of sexuality referred to as sexual identity or gender identity. According to Onyebuch (cited in Uzomah, 2017, p. 56):

> Human sexuality embraces the totality of the human person, our entire make up as male and female, genetically, anatomical, physiological, sociological, cultural, mental and religious life. Since human sexuality expresses itself in that which involves the whole self, it must reject the widespread view which reduces human sexuality to the level of something of common place, equating sexuality with sex-the bodily expression of selfish pleasure.

Onyebuchi's observation is apt, because to the average man on the street, the mere mention of sexuality connotes sexual intercourse and all other activities related to bodily expression of erotic love. Although, the expression of erotic love is a part of sexuality, however the concept sexuality, is more profound and all-encompassing for it entails the integration of the whole person. It encapsulates the sum total of the integrated self, due to the fact that the human person can be likened to a complex machine that is made up of different simple parts that are knitted together and works harmoniously. Unarguably, the human person then is simple yet complex in nature and expressions. Little wonder then, 'the philosopher' came to the conclusion that the human person is a composite of matter and form. And the psychologist would add that, he is a bunch of psychological processes and the interplay of neutrons. Yet the biologists would refer to man as an organic complex of cells, tissues, nervous system and an extended body with complex mechanical processes.

On her part, the Catholic Church (no. 4), in her divine capacity of mother and teacher, *mater et magister,* under the auspices of the *Congregation for Catholic Education,* gave a broad encapsulation of what sexuality entails thus:

> Sexuality is a fundamental component of personality, one of its modes of being, of manifestation, of communicating with others, of feeling, of expressing and of living human love. Therefore, it is an integral part of the development of personality and of its educative process: sexuality characterizes man and woman, not only on the physical level, but also on the psychological and spiritual, making its mark on each their expressions. Such diversity, linked to the complementary of the two sexes allows true responses to the

> design of God according to the vocation to which one is called.

In other words, sexuality is a fundamental element in personality development and expression. Be that as it may, one's sexuality has crucial roles to play in the individual's psychological and spiritual expressions. It ensures complementarity between the psychological self and spiritual self. Corroborating the above description of sexuality, Coleman observed that "sexuality plays a decisive role in a person's life. The purpose of the gift of sexuality is life.[10] In other words, humanity is endowed with sexuality for its survival and flourishing in the human society. Hence, sexuality permeates every facet of a wo/man's composition. Based on this understanding, human sexuality is something more profound and expansive than just sexual instincts. In fact sexual instinct is, but just an element or an aspect and expression of human sexuality.

In sequel, Onyebuchi's (pp. ix-x), attempt to eliminate the error of reducing human sexuality to just sexual instincts is apt:

> …sexual instincts profoundly permeates every dimension of the human person, including the human soul, spirit and emotions, relationships, thoughts, love, and indeed the whole person. Its strength and pervasiveness have led some like Freud, to claim that all human drives, energies, and desires are reducible to one single drive, namely, the sexual drive or what he calls, the libido. However, while the reason for this sort of claim is understandable, the danger is that it introduces reductionism into the discussion. Sexual instinct surely has a very fundamental place in human sexuality, but it does not, by that fact, sum up or undergird all other dispositions of that personality.

The Freudian introduction of reductionism into the discourse of human sexuality, is not only narrow, but regrettably distorts the notion of human sexuality. It makes sexual instincts the governing propensity of every man's actions and deeds. In other words, Freud the father of psychoanalysis, is like saying that man is nothing but a complex being, fundamentally defined in terms of sexual arousal and attraction. If this is the totality of what the human person is, then the supposed human dignity that humanity arrogates to herself is worthless. This implies that when an individual talks about his/her sexuality/personality, he/she is referring to nothing other than sexual orientation and sexual intercourse. What a trivialization of human sexuality!

Sexual Identity or Gender Identity and Sexual Orientation

In discussing human sexuality, we consider two dimensions that are integral to human sexuality. They are as follows:- sexual identity or gender identity and sexual orientation. Coleman (1992. p. 2), gives a detailed analysis of the nature of these dimensions of sexuality:

> The first dimension of sexuality is gender identity, while the second dimension of sexuality is sexual orientation, which also has the subjective and objective aspects. Adult subjective orientation, refers to the sex of people or mental images of people that attract and provoke sexual arousal. An adult can be considered heteroerotic if the great majority of images, fantasies and attractions associated with sexual arousal, concern members of the opposite sex. Homoerotics think about, are attracted to, or aroused by images of persons of the opposite sex. Bierotic individuals have the ability to become sexually aroused by images of both sexes. Sexual

> orientation is also reflected in adult behaviour. Adults are generally classified as heterosexual, homosexual, or bisexual, depending on the biological sex of the partners and their own set of images and attraction.

Moreover, sexual identity could be used to designate a person's perception of his or her own sex, rather than sexual orientation. Also, sexual identity refers to an individual's conception of themselves. For instance, my sexual identity is, a male gender, and/or, I'm a boy. While my sexual orientation is, I am a heterosexual man.

It is essential we make further clarifications pertaining to the nature of the two dimensions of sexuality. It should be stated that it is one thing to have a given sexual orientation, and another thing altogether to express them. Sadly, circumstances or one's disposition may prevent one from doing the same. Hence, there is the need to differentiate sexual behaviour from sexual orientation. While sexual orientation has to do with an individual's persistent sexual arousal, sexual behaviour refers to actual sexual acts performed by the individual. Individuals may or may not express their sexual orientations in their behaviours. Many reasons have been adduced as responsible for this, and they shall be made obvious as this chapter unfolds. People who have a homosexual sexual orientation that does not align with their sexual identity are sometimes referred to as closeted (Marietta 2016). A further clarification of another concept that relates to sexual orientation is necessary- 'sexual preference'.

The term sexual preference has a similar meaning to sexual orientation, and the two terms are often used interchangeably, but sexual preference suggests a degree of voluntary choice (Marietta 2016). The term has been listed by the American Psychological Association's Committee on Gay and Lesbian Concerns as a wording that advances a "heterosexual bias".[15] Scholars are of the view that the main difference between these two related concepts is that, while sexual preference is a matter of choice and taste, sexual orientation is a matter one may not have power over, because as we shall be seeing shortly, it is presumed that sexual orientation is an effect of a combination of factors. Attention will now be paid to a detailed discursive attention on sexual orientations.

Sexual orientation is the second dimension of sexuality. Talking about sexual orientation, there are basic questions that border on the very nature of the meaning of sexual orientation that must be answered. The questions are: who turns you on sexually? From what sex or gender type do you get your enduring pattern of emotional cum romantic arousal and attraction; from the opposite sex, or from same sex, or from both? Or ironically from non? Based on these questions, sexual orientation could be defined as "an enduring pattern of romantic or sexual attraction (or a combination of these) to persons of the opposite sex or gender, the same sex or gender, or to both sexes and more than one gender" (Marietta 2016). Sexual orientation "also refers to a person's sense of identity based on those attractions, related behaviors, and membership in a community of others who share those attractions" (Wunsch 2017, pp. 54). It also involves an individual's fantasies, attachments and longings. For instance, it has to do with who Mr. Paul Amos has sexual fantasies, attachments and longs always to have intimacy, especially of a sexual nature with. Who is that person that you have so much attachment for and with whom you long to spend a better part of your time or life? Is the person he/she of the opposite sex or of the same sex with you? There are four classical categories of sexual orientations. These include heterosexuality, homosexuality and

bisexuality. Meanwhile, the fourth classical category of sexual orientation is asexuality. The recognition of this fourth category defined as the absence of traditional sexual orientation, still remains a topic for debate among sex scientific researchers and concerned philosophers. Besides these, there are other forms of sexual expressions which are hardly and analogously called sexual orientations, but significantly called aberrations and pervasions of human sexuality. They are zoophilia, paraphilia, and even bestiality. It should be observed that, "Scientific and professional understanding is that "the core attractions that form the basis for adult sexual orientation typically emerge between middle childhood and early adolescence" (Wunsch 2017, pp. 76).

Now, human sexuality, streamlined to sex has to do with people's interest and attraction to others. Understood in this sense, it is the ability to be horny and have erotic feelings and experience. Moreover, owing to the fact that sexual desires and orientations are ideally directed towards others, human sexuality can be understood as part of the social life of humans, governed by social norms and rules of behavior. Society's views on sexuality have changed throughout history and are continuously evolving. Each society has different norms about premarital sex, the age of sexual consent, homosexuality, masturbation, and other sexual behaviors. Individuals are socialized to these norms from an early age by their family, education system, peers, media, and religion.

Sexuality may be experienced and expressed in a variety of ways, including thoughts, fantasies, desires, beliefs, attitudes, values, behaviors, practices, roles, and relationships. These manifest themselves not only in biological, physical, and emotional ways, but also in sociocultural ways, which have to do with the effects of human society and culture on one's sexuality. Some researchers believe that sexual behavior is determined by genetics; however, others assert that it is largely molded by the environment. Human sexuality impacts, and is impacted by, cultural, political, legal, and philosophical aspects of life and can interact with issues of morality, ethics, theology, spirituality, or religion (Nwoye 2018; Asuquo 2019).

Biology and Psychology of Human Sexual Behaviours

Biologically speaking, sex is associated with reproduction and pleasure. Christian biologists are quick to add that sex biologically is primarily for procreation and that the pleasure that inexorably accompanies it is a reward mechanism to sustain the inclination to procreation. According to the account of biologists, sexual reproduction developed within the animal world about three hundred (million) years ago. Prior to the emergence of sexual reproduction, asexual reproduction was the only means for reproduction. It is interesting to note that animal species each have their respective mating patterns and customs, and as such it becomes an impossible project to attempt to classify all animal sexual behaviours into just one type. Notwithstanding this fact, it behooves to point out that in discussing animal sexual behaviours, one of the most germane factor considered is the extent to which a given animal species is monogamous or polygamous in nature. To this effect James Fieser (Fino et al., 2020, 67), asserted that:

> Only about 4% of mammals mate for life, such as otters, bats and beavers. But even in these cases most are not completely faithful to their partners, and DNA tests show that 10% or more of the offspring of monogamous animals are sired by different fathers. Biologists sometimes make a distinction between "social monogamy," indicating that an animal couple consistently lives together, and "genetic

> monogamy," where couples have a consistently single sexual partner. Thus, genetic monogamy in animals is even rarer than social monogamy. Monogamy in general may be a useful survival mechanism when the offspring are especially at risk and may benefit by having two parents. But socially monogamous animals that play the field also have survival advantages: females have an opportunity to pick better genes for their offspring, and philandering males increase the chance of continuing their genetic line by fathering as many children as they can. It is unlikely that animals have these reproduction benefits in mind while either remaining faithful or cheating; rather, it is more like a blind inner impulse that drives them to their respective sexual behaviours.

Sexual behavior among primates who are anthropologically and evolutionarily the closest genetic relatives of humans is particularly varied. For instance:

> About 15% are socially monogamous, such as Gibbons Apes and Marmosets monkeys. At the other extreme are Bonobo apes, sometimes called Pygmy Chimpanzees, which are notoriously promiscuous. Sex, for the Bonobo, functions as a mechanism for social bonding, apart from its reproductive purpose. It helps establish a wide network of relationships and smoothes over conflicts. Whereas humans shake hands to greet each other, Bonobos have sex. Further, different males within their community copulate successively with the same adult female and, when an infant is born, each male behaves as if it is the father. Less than one-third of their sexual contacts are between adults of the opposite sex: much of it is bisexual and incestuous. Their sexual techniques are also varied as they display face-to-face genital sex, tongue kissing, oral sex, and genital rubbing (Fino et al., 2020, pp. 88).

It is pertinent to assert that although humans are not as promiscuous as Bonobo Chimps, yet they are not as monogamous as Gibbons monkeys. If society's sexual ethics allowed humans the liberty Bonobo Chimps have humans would have most probably be offering sex a gesture of salutation or greetings rather than handshake. Recall what has been often said about how the Benue man in the past offers his wife as a cola nut to a visiting friend. Apparently, humans are by nature genetically polygamous. In *Deflating the Myth of Monogamy*, David Barash (cited in Uzomah, 2017, pp. 57), a sociologist described the biological predisposition (natural inclination) of humans toward having multiple sexual partners thus:

> Social conservatives like to point out what they see as threats to family values. But they do not have the slightest idea how great that real threat is, or where it comes from. Monogamy is definitely under siege, not by government, declining morals, or some vast homosexual conspiracy but by our own evolutionary biology. Infants have their infancy; and adults, adultery.

As a species, humans begin having sex shortly after reaching puberty, and globally, people have sex on average 106 times a year. Humans have many sexual partners through their life time. Men report having perhaps twice as many sexual partners as women do. Also, adultery is commonplace. A famous

study by Alfred Kinsey (cited in Uzomah, 2017, pp. 57), in 1953 indicated that:

> 50 percent of married men and 26 percent of married women had adulterous relationships by age 40. More recent studies give similar percentages and DNA tests show that as many as 10 percent of the children of socially monogamous parents are sired by a different father. As with most animals, then, there seems to be a biological predisposition among humans to play the field at least to some extent.

What do all of these point to? They strongly indicate that humans are by nature polygamous. For instance, an average African man is genetically and socially polygamous. Even when Christianity (especially Catholicism) has forced its male adherents to be socially monogamous, it has not succeeded in altering their genetic polygamous dispositions. This is responsible for extra marital affairs that are characteristically rampant. One may be moved to ask, if actually humans are genetically polygamous, why then do couples or people in erotic relationships display degrees of jealousies even to the point of even harming their partners suspected of cheating? A simple and straight answer to this question is that humans are generally egoistic and jealous. This is not directed only towards sex but to other areas of social affairs.

Sexual Revolution

In a very simple and direct language, sexual revolution is the practical crusade against traditional restrictions on sex to give way for sexual freedom. Sexual revolutionists advocate for the naturalness and the goodness of liberated sexuality. Sexual revolution was the war waged against the society for sexual liberation from the shackles of dishonest traditional and religious mores and values system that limited morally permissible sexual activities to traditional sexual activities such as monogamy, heterosexuality and sex within marriage and primarily for procreation. The sexual revolution regime agitates for an unlimited sexual freedom and sex for pleasure. It is a culture of easy sex, sex without commitment, obligation, or a long term relationship. It emphasizes that sex should be a means to achieving social pleasure and that individuals should be allowed to express their sexual inclinations in a way and manner they so desire. It is like saying individuals should be allowed to indulge in premarital sex, extra marital sex, adultery, homosexuality, bisexuality, cohabitation, multiple partners' relationships, friends with benefits, etc. if they so desire Moreover, sexual freedom as enabled by sexual revolution is like saying instead of married and unmarried couples to restrict themselves to the traditional sexual styles and positions-the missionary style, that they should rather explore and make sex more pleasurable and fun-fare by being creative and adopting different styles including anal and oral sex. Therefore to have sexual freedom or liberty implies that you are empowered and free to explore any of these non-traditional sexual orientations and sexual practices according to the whims and caprices of your sexual inclinations and desires. In a world, sexual freedom implies freedom to see and enjoy sex not primarily as a mechanism of reproduction but as a natural order of pleasure, gratification and means of intimate bonding between affectionate friends.

Changes and instability of regulation of sexual freedom and practices has taken place in many different historical periods and cultures across the globe, but majorly in Europe and America. Historically, there have been three waves of sexual revolutions. The first surf of sexual revolution happened around 1950s after the First

World War and was inspired by many variables. The 1950s represented the height of family stability in the United States. Soldiers returned home to marry, build a career, and raise a family. Advances in medicine ensured better health and longer life. Post-war security meant greater freedom and prosperity. Two-parent families were the norm. People were expected to remain chaste until marriage, and most couples were faithful to their marriage vows (Wang 2003). However, as protective as these social norms were, there was a lot of ignorance and misunderstanding about sexuality. People sometimes experienced low levels of sexual fulfillment in marriage. A façade of respectability could hide infidelity or abuse. As society became more mobile, couples were cut off from traditional sources of support and guidance provided by extended families and stable communities.[28] Subsequently, the writings of scholars like Sigmund Freud, Scott F. Fitzgerald, Ernest Hemingway and Edna Saint Vincent Millay significantly exposed the maladies existing in traditional marriages. Eventually, when the society's sexual normative order could no longer withstand the formidable onslaught unleashed on it by these aggressive combatant forces, there was a revolution that brought about a mega shift in the sexual lifestyles of humans. Let consider these deterministic factors of sexual revolution one by one.

FACTORS RESPONSIBLE SHIFT FROM TRADITIONAL PRACTICES: SEXUAL REVOLUTION

At this juncture, it is pertinent to state that apart from the aftermath of the WW II other potent factors or historical contingencies that acted as precursors of sexual revolution include:

1. The presence of new and improved methods of birth control (contraceptive pills).
2. The effect of the baby boom generation on the marriage prospect of women.
3. Postponement of marriage by most women for career pursuit.
4. Women's compliance with the masculine desire for sex without strings (commitments).
5. Women's adoption of a more masculine sensibility regarding issues of number of sexual partners, sexual variety, and sexual satisfaction.
6. The rise of feminist crusade.
7. Effect of the writings of scholars like Sigmund Freud, Wilhelm Reich, Herbert Marcuse, etc.
8. Social Protest and Unrest: the counterculture
9. Media.

The Presence of New and Improved Artificial Methods of Birth Control (Contraceptive Pills)

The first factor that triggered the shift from traditional sexual behaviours is the presence of improved contraceptive pills which gave women more control over sexual repression. "New artificial methods of birth control were introduced, leading to major shifts in sexual behavior. Ordinarily, the fear of unwanted pregnancy and contracting sexually transmitted disease (STDs) prevents peoples from engaging in premarital and extra marital sexual intercourses. However, with presences of improved methods of contraceptive pills, people were assured of having healthy and protected sex. With this assurance, people became confident to engage in premarital and extra marital affairs with the least fear of either contracting STDs or begetting unwanted pregnancies. This played an instrumental role in catalyzing the first wave of sexual revolution which took place in the 1950s.

The Baby Boom Generation

The second cause of sexual revolution was the effect of the baby boom generation on the marriage prospect of women. "The dramatic increase in birthrate after the war produced what is known as the baby-

boom generation, which began to come of age in the 1960s" (ibid). It might interest you to know that the baby boom of the previous generation continually jeopardized women's opportunities of getting married throughout the sixties. There was in fact only eighty (80) men of marriageable age for every hundred (100) women; thereby leaving twenty (20) deficient of women. What this translated to in reality is that because monogamy was the order of the day those twenty women might never get married in their lifetime. Yet these women who are unmarried have their sexual urges intact and have need to express the same. This gave rise to adulterous relationships and multiple partner relationships; and with the passage of time, this became a tacit conventional norm and traditional sexual ethics that limited morally permissible sexual practices was displaced.

The Postponement of Marriage by Most Women for Pursuit of Career

A third factor that caused the sexual revolution was the fact that most women suspended marriage in pursuit of careers. "For the first time, significant numbers of American youth delayed marriage and employment in order to pursue a college education. They tended to reject many of the values of their parents and the assumptions of the Cold War period, turninu7g instead to radical ideas. Advertising and the entertainment industry focused on the tastes of this large population group" (Lynch 2005). The resultant consequence of factor number two (the disproportionate number of men of marriageable age to the number of women of marriageable age) and factor number three (the growing number of sexually active women who differed marriage for the sake of career pursuit) was that with time huge numbers of women's population who became sexually active outside marriage. When career women were ready for marriage and the fierce competition for scare men could not allowed them to, they then opted for sexual intimacy outside marriage. They engaged in adulterous relationships, extra marital affairs, multiple partners relationships, etc. Some even opted for same sex relations as a means of expressing and satisfying their sexual drives.

Men's Desire for Sex without Commitments and the Corresponding Women's Compliance with this Desire

Another factor that may be plausibly adduced as leverage for the sexual revolutions of the 1960s and 1970s is that there was this men's desire for sex without commitments (strings). Subsequently, because of the saying that what is good for Tom, is good for Jerry, women started subscribing to the same desire. Men and women increasing and freely indulged in premarital sexual intercourses without the least consideration or intention of neither establishing serious relationships nor having marriage in view. In addition to complying with the masculine desire for sex without strings, women adopted a more masculine sensibility regarding issues of number of sexual partners, sexual variety, and sexua l satisfaction (Lynch 2005). This of course was inspired by the feminist crusade for gender equality and the liberation of the female sexuality. The license to indulge in sex without commitment also gave men as well as women to the liberty to have fleets of sexual partners and to advance verities of ways expression their sexual drive and attaining sexual satisfaction.

Feminism and Sexual Revolution: It is germane to assert that the rise of the feminist movement was a formidable precursor of sexual revolution. The agitations of the feminist movement also played a crucial role to the liberation of not just the femininity from sexual dominance but the inclusive liberation of both genders from the predator mentality that characterized traditional

sexual ethics and practices. For instance, in the traditional sexual ethics:

> There are essential emotional and biological differences between males and females. These differences imply distinctive but complementary ethics. In the West, the code of male honor calls for men to use their superior strength to help women and never to take advantage of their susceptibility to promises of love and security. There is a corresponding code among women not to take advantage of men's vulnerability to visual arousal and emotional manipulation. These ethics recognize the unique moral influence each gender has on the other (Pushkareva 2019, 127).

This predator mentality fueled a growing discrepancy between masculine and feminine expectations regarding sex and marriage (Pushkareva 2019). In reaction, feminism advised women to avoid victimization by lowering their romantic expectations and enjoying casual sex as much as men. Plus it encouraged women to compete with men in using sex for dominance (Pushkareva 2019). This most probably inspired women to learn and develop varieties of sexual styles and positions that enables them to contribute in love making. Women are not just merely there to be fucked by men, they also take their turn to fuck men in return. In light, the sexual intercourse became known as not fucking but love making because both men and women take turn to be in charge of the up and down movement and other intermittent directions of locomotion that associated to this relishing affair of humans. In most cases, love marking became a competition between the males and females involved instead of being a realm where men express their dominance over women.

Effects of the Writings of Scholars like Sigmund Freud, Wilhelm Reich, etc.

Most discourses on sexual activities, behaviours, roles and psychological development was inspired by the father of the psychoanalytic tradition Sigmund Freud. Instigated by the failure of traditional normative system to resolve the challenges of the post-World War II sexual explosion precipitated by his psychoanalytic theory, he Freud pulsated that sex drive was the strongest human object, hence sexual repression was the cause of mental illness. His ideas on sex instigated opposition to the self-restraint and traditional sexual norms. “The Freudian theoretical framework’s main objective was to delineate the relations between biological energies (libido) and capacities (oral, anal, and genital sexualities) and the social forms established to regulate them, primarily monogamous heterosexual marriage” (Hatten 2017). This theoretical framework focused on repression and sublimation to control unruly libidinal energies, transforming sexual energies into cultural energies. In some of his early work, Freud, saw the costs of sexual repression, but he also believed that the libidinal energies were powerful and disruptive forces. However, towards the end of his life, he came to believe that sexual repression and sublimation were necessary to the survival of modern society.

Since Freud opened the door to the bedroom with his psychoanalytic theories, major shifts in attitudes, behavior, and regulations about sexuality have emerged. Sexual liberation became the central axis of many radical movements of the 1960s. For instance, under the intoxication of Freudian intellectual liquor, scholars like Herbert Marcuse and Wilhelm Reich opposed the ethics of self-restraint, hard work, and fidelity that were promoted as the family norm (Hatten 2017). Wilhelm Reich who was one of Fraud’s most brilliant acolytes coined the term ‘sexual revolution’ and

advocated sexual freedom and sex for pleasure. "He advocated the abolition of traditional sexual morality, viewing the family as a repressive institution that had to be undermined and overthrown" (Hatten 2017, pp. 168). He (cited in Escoffier, http://www.glbtq.com), maintained that:

> Sexual expression (primarily, the orgasm) was natural and that social control of libidinal energies by the family, institutionalized sexual morality, and the state was destructive. Reich believed that sexual repression profoundly distorted psychological development and led to authoritarian behavior (such as fascism).

It is difficult to overestimate the impact of Reich's thinking about sexuality on intellectuals and more indirectly on the general culture. The sexual revolution of the 1960s was initiated by people who shared many of Reich's beliefs about the detrimental impact of sexual repression. Many of the first people on the barricades of the sexual revolution were inspired by Reich.

Another scholar whose work influenced sexual revolution is Herbert Marcuse (1898-1979). His work consisted of a radical critic of traditional sexual morality. In conformity with Reich, he advocated for a liberated society that favours and fosters free and open sexuality expedient for greater happiness and freedom of people. The ideas of Reich and Marcuse became a major intellectual and political influenc e on the counterculture revolution.

Another significant personality whose works leverage sexual revolution is the zoologist Kinsley (1894-1956). Kingsley was known for his notion of sexual license. He expressed a fervent belief in the human need for frequent sexual outlets of any kind. To say the least his postulations immensely influenced the development of modern western culture by overstating pervasiveness of homosexuality, infidelity and premarital sex.

The Media

Apart from the impact of scholarly works, other variables that provoked sexual revolution as mentioned earlier are the aftermath of WW I and II and the radical activities of the mass media. The economic and social dislocations of World War II and the explosion of mass media and the entertainment industry challenged traditional views of life and morality. The sex entertainment industry pioneered by Hugh Hefner, founder of the Playboy business empire, popularized the ideas of the sexual revolution. "Hefner's magazine glamorized recreational sex and pornography to an entire generation of professional men. Playboy Magazine portrayed marriage and parenthood as restraints on personal freedom, and sex as purely a private matter between consenting partners. The sex trade burgeoned and promiscuity saturated the arts and entertainment industry" (Pushkareva 2019, pp. 128). Moreover, the Playboy magazine mocked purity and family life by promoting sex apart from commitment and love. By 1968 it was the most popular magazine among college men. Within four years it reached half of all male professionals in the United States. The magazine legitimated young men's tendencies to seduce women and then discard them. It glorified bachelor pleasures over preparations for a responsible and unselfish partnership with a wife (Reisman, cited in Uzomah, 2017, pp. 109). The sweeping impact of this magazine on the sexual lifestyle young folks in America in particular and the entire western world in general was unprecedented.

In addition, the media glorified this new immorality, since it boosted sales of products,
movies, and music. The public could be m anipulated through sexual arousal. Mass media in the form of television,

magazines, movies, and music continues to shape what is deemed appropriate or normal sexuality, targeting everything from body image to products meant to enhance sex appeal. Media serves to perpetuate a number of social scripts about sexual relationships and the sexual roles of men and women… (Uzomah, 2017, pp. 109).

> The entertainment industry, which has become the primary agent for promoting the values of the sexual revolution throughout the world, young people are growing up in a highly sexualized environment. Every day they are bombarded by sexual messages via TV, movies, videos, advertisements (especially on the internet), books, magazines, and music, most of which promote the physical pleasures of sex and downplay any element of responsibility. Premarital and extramarital sexual relations are depicted as glamorous, exciting, and generally without negative consequences (Uzomah, 2017, pp. 109).

It is not out of place to assert that the increasing unprecedented power of the media till date dominates the influence of family and other agents of socialization in the lives numerous young folks. For instance:

> The media's constant propagation of sexual images outside of the context of marriage has given rise to the notion, even among many parents, that it is unrealistic to expect young people today to postpone having sex until they are married. Young people in turn perceive the adult expectation that they will fail to restrain themselves. As adults witness the rise in sexual experimentation among the young, they are losing the will to guide adolescents to remain abstinent until marriage. Such a vicious cycle of expectation leading to increased sexual activity has influenced some adults to believe that young people simply cannot be expected to control themselves (Uzomah, 2017, pp. 109).

Consequently, it is almost unthinkable or absurd to hear or see a young folk who relishes virginity/chastity as a virtue worth propagating. These days pubescent boys and girls are shamed to even mention to their peers that they are still chase. The idea of not having a boyfriend or girlfriend as the case may be, even appears abnormal. It is apt to submit that our today society appears to have tacitly moralized premarital sex. Having discussed the factors that influenced sexual revolution, let's briefly consider the two shifts or waves of sexual revolutions and the feats they achieved, respectively.

THE OUTCOME OF THE FIRST AND SECOND WAVES SEXUAL REVOLUTION

The First Wave of Sexual Revolution: The first wave of sexual revolution according the accounts of most writers occurred around 1950s. This was the consequence of the aftermath of WW II and the baby boom generation. This wave brought about the wild drinking and sexual tricks of the lost generation. In addition, one of the most fundamental hallmarks of this first sexual revolution is the increase in the numbers of sexual partners occasioned by the growing acceptance of sexual encounters between married adults. According to Jeffery Escoffier (http://www.glbtq.com):

> Throughout this period young men and women engaged in their first acts of sexual intercourse at increasingly younger ages. The impact of earlier sexual

experimentation was reinforced by the later age of marriage; thus, young men and women had more time available to acquire sexual experience with partners before entering upon a long-term monogamous relationship. In addition, the growing number of marriages resulting in divorce and the consequent lessening of the stigma attached to divorce provided another opportunity for men and women (to a lesser degree) to engage in non-monogamous sexual activity.

These three developments enabled the generation born between 1935 and 1945 to experience sexual activity with a larger number of sexual partners in their lifetimes than most men and women born in the preceding generations.

The Second Wave of Sexual Revolution: The second surge of sexual revolution took place in the latter half of the twentieth century, precisely around 1960s and 1970s and this immediately attracted the eagle eyes of the mass media like a parrot looking for voices to mimic. This second surf of sexual revolution which extended to 1980s compared to the first revolution was profounder, more sweeping and enduring. Remarkably, the second revolution was characterized by deeper shifts in the values and attitudes of the society towards homosexuality, freedom of sexual expressions and women's sexuality. All of these were basically influenced by three developments which include:

i. The intellectual contribution of the radical Freudian theorist Wilhelm Reich and the empirical sex research of Alfred Kinsey;
ii. The battles of pornographers, performers, and literary writers to secure the right of sexual speech; and,
iii. The permissive context created by the social movements of the period, especially the counterculture movement, the women's movement, and the gay and lesbian liberation movement (Chrisman 2013).

The feats collectively achieved by the first and second waves of sexual revolution helped sexual revolutionists achieve their principal target which consists of allowing humanity the leverage and freedom to express their erotic sexual inclinations in varieties of ways unhindered by traditional sexual mores and value system. Apparently, this target was achieved, there was indeed a revolution in the sexual behaviour of humanity as there was increase in the lifetime number of sexual partners of people, gay and lesbian liberation, widespread of premarital sex, adulterous relationships, multiple partners relationships and other extra marital sexual practices prohibited by traditional sexual ethics were introduced. In addition to the change in sexual behaviours, there was also a cultural revolution that midwifed other social changes. For instance, women's sexuality was redefined and there was a novel emphasis on clitoral orgasm and sexual satisfaction; and the emergences of several new lifestyles that are connected to the exploration of sexual pleasures.

CONCLUSION

Sexual revolution which is the brainchild of historical necessity is formidable attack on traditional sexual ethics. It is the view of this paper that we cannot remove morality from the affairs of men, because it is the only potent principle of order and harmony. The basic principle of morality is, do good and avoid evil. Yet while we do not totally subscribe to the list of non-traditional sexual behaviours which include senseless and irrational pervasions, we also do not believe that

morally accepted sexual behaviours should be limited to traditional sexual behaviours as classically delineated by society under religious influence. Moreover, the notion that reproduction is the only primary purpose of sex is miss-guided. Our argument is that, if it is, then after menopause, every sexual urge and the feeling of being horny would have completely disappeared. And when a woman is in her infertile period there wouldn't have been any sort of sexual feelings and vagina lubrication. Sex has not just one primary purpose rather it has primary purposes which include socio-emotional and biological purposes. The primary socio-emotional purpose of sex is for intimate bonding between two complementary sexes, and the fulcrum of this intimate bonding is the indescribable pleasure which is natural to the intercourse; while the primary biological purpose of sex is for reproduction for the perpetuation of a species' kind. Hence, considering the social cum biological essence of sex one can precisely assert that the primary purposes of sex is for bonding (conjugation) and primarily either for gratification or for reproduction or even for both. Individuals must be allowed significant deal of sexual freedom, however with responsibility. The paper advocate for a sexual freedom that is necessarily accompanied by emotional intelligence, self-discipline and a conscious resolve not to harm significant others and the society. In the quest to satisfy the natural inclination, human should be reasonable, prudent and responsible. Restricted sexuality is inimical to human nature and the natural law that makes varieties to be the spice of life. Nature has put so many limitations on human nature, so the society must desist from fabricating sexual mores that restricts man's meaningful exploration of his sexuality. Religious sexual ethics is unrealistic and misguided in principle. The paper categorically concludes that in whatever variety one adopts it must be rational and responsible and must be directed towards a consenting complementary (opposite) human being. in the name of gender parity, the male gender as well as the female gender should and must be given equal freedom and liberty to express their sexual drives in varieties of ways and manners they that affirms their dignity and equality.

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