CHAPTER I

INTRODUCTION

HUMAN SEXUALITY

'Sex' the tingling topic, which makes the ear sharper so that nothing is missed out. 'Sex', everybody is talking about it, endlessly, women especially. On evenings out, social occasions, amongst school/college friends, working/non-working women, between men, and with intellectuals, sex is not such a taboo topic as was considered earlier. Material available on sex is immense. Soft Porn, Hard Porn, journalists or sex scandals, medical practitioners on sex anatomy and its functions, social scientists on evaluating the attitudes towards sex.

'Don't be afraid, they say, sex is certainly normal. You have problems, don't worry, everyone does. Sex is like a stormy voyage into seas to be conquered, an initiation into depths of your being, an encounter with the real you. There is a lot to learn, it can't be easy, the going may be hard, it is sometimes very difficult and painful to comfort one over sexuality. You must have the courage. Nothing is gained without effort and this after all, is your whole life at stake.' Stephen Heath in the Sexual Fix.

Sex has dominated the human consciousness through the ages, manifestly or outside the field of awareness, and has left its imprint on almost every fabric of civilization-on art, architecture and literature, on social institutions mores and norms, politics, philosophy religion and law. 'Next only to the topic of God, or perhaps at par with it, sex and sexuality constitute a topic that has been the cause of excitement and ecstasy, of fear and anxiety, of confusion and uncertainty to men women and societies at all times.' (Ganguli 1988)
Our expression of our sexuality represents how we are or want to be in relationship to the world and other people. It can express a general need to experience commitment to, dependence on, submission to, transcendence with, or physical psychic unity with another person. It can express a general need to always be in control of oneself, of another person, of all situations, or of all persons one develops any relationship with. Sexuality can be seen also as a survival mechanism, a trading of needs and desires, a desire to be liked, needed, wanted, indispensable and the highest priority in someone else's life. Sexuality can be perceived as a measure of one's attractiveness to other people, as a route to intimacy, as a way to be entrusted with another's vulnerability. Sexuality has also something to do with love and physical pleasure.

In sexuality there is a real biological substrate for a range of sexual responses that involve the brain, hormones, muscles and blood vessels - tingling, fluttering and flushes; engorgement, secretions, and muscular contraction - that are elicited for any individual, only by certain stimuli, a particular person or type of person, a scent, a sound, a physical experience, a psychological situation, motive or pornography.

'As palpable, visible, perceptible and even measurable as are the physiological stages of sexual responses, there is nothing about desire, arousal, orgasm, or feeling of transcendent oneness that come naturally' (Ruth Bleir, 1984). For most women, orgasm the most important of biological responses is a complicated mental and psychological production. Sexuality is so charged for women with psychic and emotional significance and so inextricable from issues of vulnerability and expressively that it is a powerful weapon for the social control of women.

One of the specific contributions of the contemporary women's movement, of feminist and lesbian-feminist writings has been to loosen women's physical sexual pleasure from the weight of traditional constraints. Regardless of the significance or obligations that women may invest in a sexual role, many have learned over the past
two decades what some women have always known: a sense of excitement, the limitless possibilities of physical pleasure to be experienced by their bodies, whether alone, with women or men. More women have begun to understand not only the possibilities for pleasure, but also their rights to sexual enjoyment, active participation, or the exercise of control, rather than resigned acceptance.

There is a new sexual myth: people are knowledgeable and comfortable with sex and rarely have problems. The media is inundated with sexual material; people talk more openly and frequently about sex than ever before, however the sad fact is that sexual awareness comfort and satisfaction have not increased. The promises of the sexual revolution have not been fulfilled.

DEFINITIONS OF SEXUALITY

Sexuality has generally been treated as a thing, a universal given essence - implicitly understood, assumed by all, not requiring definition (Padgug, 1979). Yet across cultures or individuals, sexual activity involves an enormous range of social and individual acts and attitudes, that engage mind and body in manifold and diverse ways.

'The forms, content and context of sexuality always differ.' (Padgug, 1979).

From culture to culture and within any culture, sexuality takes different forms and meanings depending on one's gender, class or position in a kinship or other kinds of hierarchy. Its forms, meanings and symbols are socially learned and transmitted, whether one considers intercourse itself or kinship relationship or act of fantasy. As Padgug (1979) points out 'The members of each society create all of the sexual categories and role within which they act and define themselves or at least ought to act, since these categories are indeed normative and ideological. The meaning even of the categories women and men vary among cultures as well as among classes.
Our individual belief and ideas about what sexuality is may be as varied as sexual practices themselves. At one extreme is the connection that our sexuality is truly who we are, that all of our life activities, energies and relationships represent how from birth on we have developed our infantile (innate) desires and sexuality, i.e. 'libido shapes our world and our consciousness' O'Brien (1981). This assumes some innate unchanging essence that is covered over with layers of social and personal postscriptions and could or should under some circumstances be unconcerned or released. Another quite contrary view is that our consciousness, our world, shapes our libido. It sees sexuality, including obvious biological components that may be a part of one's sexual responses, as socially modeled from early childhood, like any other part of our personalities and it does not allow for notions of inateness.

For the individual, there is no fixed sexual 'essence' or 'nature' that lies beneath layers of social ordering, any more than there is a core female or male nature. Our individual sexuality’s, like our natures, are socially constructed from our individual histories of interactions with people and society and they continually change. Our sexuality comes to symbolize and mean different things and different things come to have symbolic meaning and significance for our sexuality. Our sexuality is one interface; we as individual have with the external world and other people, a dense zone of interaction with the world, with constantly changing and unique physical, emotional and symbolic meanings.

'A Sex Bomb'

The sex bomb is dropped. Take care of your sexual body, 'a magnificent work of art,' keeps it in good shape, so that your sexual self is always ticking. If you are not aware of the sexual ways there are many books that can give you a self-help course in sex. Clearly you want to ‘Treat yourself to sex’, so get a 'Good sex guide' and try to achieve the 'Joys of sex' and yet there is 'More joys of sex too.' You must claim 'Your rights to sex happiness', even if this will involve you in coming to terms with 'the obstacle to sexual happiness.' The goal naturally is 'Total Loving' and gets your rewards by knowing 'how sex can keep you slim'. And by the way 'God says Yes to sexuality.'
We have, it seems, been 'catapulted out of sexual dark ages into a glittering age of sexual enlightenment and pleasures' Rachel Moss (Ed) Total Loving p.74. He argues that sexuality is without the importance ascribed to it in our contemporary society, the much-wanted liberation of sexuality, our triumphant emergence from the dark ages; is not a liberation but a myth, an ideology, the definition of a new mode of conformity that can be understood in relation to the capitalist system.

Sex has existed from the very beginning of the animate universe and even while there is nothing new in sex, it has always been a controversial and much thought about subject. As Promila Kapoor points out 'Sex for human beings has two major functions; One is reproduction and the other is for pleasure. Sex as a biological necessity for preserving the species has always been upheld by all at all levels and at all places as highly desirable. But its pursuit for the gratification of the senses alone has been subject of social and ethical controversy'.

In India one finds a lot of frank and scientific literature of love and sex in ancient classical literature. Vatsyayana's 'Kamasutra' gives a vivid account of the various facets of sexual life. Later sex became taboo and the problem arose as how to discipline and organize it so as to promote at least to some extent social harmony and well being. So the institutions of marriage with an appending code of morality evolved into social practice. When marriage became the rule, sex outside the matrimonial bounds came to be looked upon as sinful, immoral, illegal and so on (Punikar and Rao, 1967).

Schofield (1968) defined sex, as Sex in psychological terms is one of the basic drives motivating human behavior.

Ellis regards sex as The central problem of life ... sex lies at the root of life and we can never learn to reverence life until we know how to understand sex. Sex is often a part of love an important part. Sex can be one of the most beautiful and most vital forces in life, but it can also be a problem (Kando, 1978).
The sex force 'motivates man in many ways. It determines much of his behavior. It influences his way of thinking. It makes him proud. It makes him sad. It makes him guilty or ashamed. It gives him a sense of strength and others a sense of weakness. Gedder (1954)

And as expressed by Krish (1967) Sex is the most intimate human activity. Its consequences are the most public; for the sexual impulse forces us to come out of our relations and ourselves with other people, and ultimately, all the institutions of society.

Popenoe (1963) is of the opinion that sex is to be looked upon as a way of living - not as an episode.

Radhakrishnan (1956) views the gratification of sex impulse as 'not like taking a cup of coffee. It is not a trivial, inconsequential event, which leaves no memory behind. It results in affection, friendship and love. The casualness of modern sexual life is a sign of growing vulgarity.'

Russell (1959) points out that 'Sex is a natural human need like food and drink. It is true that men can survive without it, whereas they can not survive without food and drink, but from psychological standpoint, the desire for sex is precisely analogous to the desire for food and drink.'

According to the Roman Catholic view, 'Sex is sacred and inherently good. It is sacred by the virtue of being the specific means of reproduction. But whenever it is attempted just to seek the pleasure of the sex act and avoiding the sacred purpose of reproduction, it is sinful.'

At the time when the sexual revolution is said to have set in and one finds massive publication of sexuality, there arises a need to explore the reality of human sexual experiences. As Brown & Foulder (1979) in 'Treat Yourself of Sex' comment 'the new understanding sees enjoyable sex as a right, not a privilege of human beings ... The only rights we have are over our own body.'
The aim now is to study the contemporary sex attitude. The woman, in fact is what sexology (the modern study and treatment of sexuality) is all about.

Conflicts of sex and sexuality provide the roots for most societal problems. Low self esteem initiated by these conflicts leads to physical and economic competition, oppressive political power, unequal pay for women, rape, divorce, prostitution, crime and disease. Consequences of sexual conflict are conflicting values and behavior, repressed emotions, fear and anxiety, which provide a natural breeding ground for many illnesses.

**HISTORICAL PERSPECTIVE ON SEXUALITY**

Human sexuality has long been perceived as a very powerful force, which required control. Predominantly, this control was provided by rules and regulations lay down by both law and religion. It was towards the end of the nineteenth century, when sexual repression was believed to be at its height that the scientific study of human sexuality began in earnest. Between 1896 and 1910, Henry Havelock Ellis produced a series of volumes entitled ‘Studies in the psychology of sex’. Ellis argued that many of the sexual problems were psychological rather than physical in origin. He also stated that homosexuality was entirely natural and illustrated the variability among normal, sexually healthy human beings. By comparison, Richard von Krafft- Ebing, a German Psychiatrist, linked the term ‘heterosexual’ to reproductive sex and to the concept of ‘normality’ where as other eminent sexologist had made a distinct separation between sexual desire and procreation.

Around the same time in Vienna, Sigmund Freud was developing his theory of personality in which he argued that the principle force behind motivation were sexual impulses or drive. Freud’s theory rested on the belief that the underlying cause of several neuroses was the result of ‘conflicts between the subject’s sexual impulses and his resistance to sexuality’ (Freud 1935). Freud proposed a developmental model of sexuality where an infant progressed through an oral, anal and genital phase until sexual maturity was reached. Each stage must be passed through or else development would be delayed. While revolutionary in the time of repressed Victorian attitude, the theories have been widely criticized, particularly by feminist writers.
Perhaps the most important early contributor to the scientific study of sexuality was the German Physician, Magnus Hirschfeld. In 1913 he founded the Medical Society for Sexual Sciences and employed scientific method to the study of human sexuality. Some 13 years later Alfred Kinsey with his colleagues published their investigation into the sexual behavior of the American male (1948). Five years later they published a second comparative study focusing upon the sexual behavior of the American female, which challenged the traditional myth that women were in some way less sexual than men.

In mid 1960's William Masters and Virginia Johnsons published their own study related to sexual arousal. They believed that in addition to sexual behavior, it was necessary to understand the physiological, psychological and social aspects of sexuality. Their work led to another advancement in the study of human sexuality – the treatment of sexual problems. Within a few years a revolution in sex therapy took place: clinics and centers were opened in the United States, and sex and sexuality became issues that could be discussed openly by the media.

Simultaneously the Gay movement was gaining momentum. Gay and women’s rights campaigner argued for declassifying homosexuality as a mental illness, and in 1973 American Psychiatry Association declassified Homosexuality as mental illness and replaced it by ‘ego-dystonic homosexuality’.

Despite the significant advances we have made in our understanding of human sexuality, there still remains a great deal to discover. The advent of the AIDS epidemic has brought with it a re-evaluation of sexual behavior among those communities most affected by it. The role of sexuality and procreation needs to be examined in countries with an increase in population. Thus the historical perspective shows that the theories of the past may be considered obsolete or open to challenge.

**HINDUISM AND SEXUALITY**

Religion has played an important role throughout the ages in seeking to regulate sexual behavior. Hinduism is the first and foremost religion, which had the practical
wisdom and pragmatism to recognize the purpose of life both 'here and the hereafter'. It is Hinduism that has laid down the principles and practices to make life on earth enjoyable, meaningful and worthwhile - while unfolding the 'after-life' scenario in equally vivid expressions.

The people of India enjoyed life and delight in 'Sensual things' as much as in 'things Spiritual'. Hinduism had classified and labeled the four fold objectives viz. Dharma, (Virtue- Duties and obligations) Artha,(Success, Wealth), Kama (Hedonic pleasure) and Moksha .(Liberation, salvation) They are called the 'Purushartha s' - objectives of human existence. "Dharma" is that activity which sustains and relates to moral activity. "Artha" refers to 'interested activity' (i.e.) regulation of the means to earn the wherewithal so necessary to live well and enjoy wealth, property etc. "Kama" refers to regulation of 'playful activity' and includes from simple desire at the one end of the continuum to lust and intemperance at the other. "Moksha" refers to liberation from the circle of births and deaths. It can be noticed that the secondary objectives of Artha and Kama have been adroitly sandwiched between the primary objectives of Dharma and Moksha.

This is to indicate that human life while no doubt progressing towards death and therefore its primary objective should be to seek release from 'Samsara' (i.e.) Moksha, so long as one is destined to live in this world Artha and Kama are not taboo and can be enjoyed but regulated by Dharmic principles consistent with law, justice, customs, traditions, heritage, ethics, morals and manners - in the same way as they talk of 'justice being tempered with mercy.'

Dharma

No commandments had proved more profound, more soul stirring and more soul ennobling than the Manu Dharma Sastra, the Vidhura Neethi and the Bhishma Samvada, which explained the whys, and how's of spiritual elevation while living in this world.
**Artha**

No literature in the world has delved deep into the means of acquisition, maintenance and utilization of wealth and all it stands for, and the various activities of the Government including Defense, law, judiciary etc., more than what KAutilya had dealt with in 15 Adhikaras of his Arthasastra. All the defense experts of the day pale into insignificance before the exquisite exposition of state craft and the intricacies of what goes by the names of military intelligence and strategic espionage in the modern world, than what is gleaned from the Rama-Bharata Samvada in the Srimad Ramayana which is also otherwise known as "Ramageetha". One is wonderstruck at the scientific formulae underlying the art of weaponry including Agni Astra, Vayu Astra, Varuna Astra and myriad other warheads culminating in the famous formidable Brahmastra.

**Kama**

Sigmund Freud, Havelock Ellis and Marie Stopes have not even touched the fringe of the subject of Kama when compared to VATSYAYANA'S Kamasutra (Science of Erotics) which has revealed all up to the frontiers of satisfaction of the umpteen facets in the pursuit of pleasure.

"Far from treating the subject with levity as Ovid Boccacio and other western authors have done the Indian author has taken the opposite view, and it is impossible not to admire the delicacy with which he has handled an indelicate theme. As he assures his readers, his object is not to encourage mere sensual indulgence but to prevent disharmony between the husband and the wife"

"The Kama sutras contain full directions for sexual love with amazing lists: Sixty four arts auxiliary to the joys of love, six classes of signs for lovers, fifteen excellent go betweens, eight signs which reveal the dawn of love, twelve noncoital forms of embrace, ten kinds of kisses, eight kinds of scratchings, eight types of bitings, twenty six categories of men who are successful with women, thirty four types of women who are easy prey to men, seventeen signs a woman has lost interest in a man, and eighty four coital positions! Many of the directions are intended more for the wooing of a young bride than for illicit love"
As for the ultimate viz., MOKSHA, which refers to liberation, freedom, release, salvation, deliverance, fulfillment and realization, the eternal truths expounded in our scriptures stand non-pareil to any religious literature in the world. And, the world is slowly but steadily recognizing this fact and has begun to look forward to India with awe and wonder.

If we Indians have not cared to acquaint ourselves with these, it is only a reflection on our own failure, apathy, indifference and utter bankruptcy in application and does not detract from the intrinsic worth of the invaluable treasures bequeathed to us. To cite a biblical example, it is like pearls scattered in front of pigs that could hardly appreciate their value. In the ultimate analysis, it is we who are the losers, neither the scriptures nor the western thinkers who have seized the opportunity to study them and have commenced incorporating them in their philosophy and life.

Hinduism values all values which people may regard as valuable - comfort, wealth, delight, sex, family life, adventure and reputation. But, over and above all these 'pleasures' - as they really are - there is another kind of good which is spiritual, absolute and ultimate. One can enjoy 'pleasures' in its way - as a by-product may be in many life spans - but the real happiness lies beyond all these which man will ultimately yearn for.

Isavasya Upanishad advises us to enjoy through renunciation. Eckhart echoes "It is permissible to take life's blessings with both hands, provided thou dost know thyself prepared in the opposite event to leave them just as gladly" How much fame one goes after?. In the long run, one wants something better, something beyond. Too much indulgence in the pursuit of Artha and Kama will lead to what is known as the 'frustration syndrome'. A stage of super - saturation will be reached. The enjoyment would before long turn out to be irksome, if not intolerable. And, that is the point of time when one would naturally look to the final goal - Moksha.
The Kamasutra

The world's oldest and the most widely read guide to the pleasures and techniques of sex, the Kama Sutra was compiled in the fourth century A.D. by a Brahmin and religious scholar named Vatsayyan, who worked from texts dating back to the fourth century BC. The Kama Sutra deals without ambiguity or hypocrisy with all aspects of sexual life—including marriage adultery, prostitution, group sex, sadomasochism, male and female homosexuality, and transvestitism.

"Kama" is the name of God of Love in Hindu Mythology. Mallanaga Vatsyayana somewhere between 2nd - 5th Centuries AD composed the original work of Kamasutra. The three aims of life as per Hinduism are "Dharma", "Artha" and "Kama". "Dharma" means social duty. "Artha" is collection of wealth for the family. "Kama" is Physical Love-Making. "Kama Sutra" is not only the art of physical love making but also covers diverse topics such as the decoration of house, selection of wife, behavior between the husband and wife and a vast array of other subjects. Kamasutra also answers questions such as: with whom this act is to be performed, the circumstances of performing this act and how it should be performed.

What is the basic message of Kamasutra?
To give eroticism a greater place in the scheme of life along with artha, moksha and so on. But it does not imply libertinism. Kamasutra has a lot of dharma (of sexuality) and dharma leads to spirituality. It tells you that there are certain things you should not do but if you want to do it then do it this way. It's the Indian way of saying that nothing is absolutely right or wrong. That way it professes some subordination to the whole scheme of the person and is not independent of him.

Even though India has been the land of the Kamasutra and the erotic temples of Khajuraho, still sex has been a taboo topic. Actually, there are two factors here. First, there is the Indian tradition itself where there is a conflict between the ideals of eroticism and ascetic celibacy. A conflict which eroticism has almost always lost, except in the Gupta period of Vatsyayana. Secondly, the middle class was under the Victorian Puritanical influence, which strengthened the ascetic ideals of the Indian
tradition. People believed that since the western political and economic institutions were better, perhaps their moral institutions were also better. So the ascetic tradition and the Victorian and Muslim influences have been responsible for the prevailing attitude towards Erotica.

Architecture and Eroticism

The erotic component of Khajurao's temple sculptures invites tremendous comment. Perhaps no other collection of medieval art uses the body-metaphor as voluptuously as these sculptures. The temple walls are a living, seething mass of life and vitality; celebrating youth and beauty, they are the sanctuary of lovers, both divine and human. Unabashed, incredibly frank, the erotic quality of Khajuraho is disturbing, but also cleansing: this is the love sanctioned by the gods, a love unaccompanied by guilt and one which knows only the language of pleasure.

Sexual intercourse forms only one component of Khajuraho's sculptural art; the Jain or Vishnu temples, for instance, possess little or no eroticism, and the scenes represented on the Shiva temples as often depict everyday life as sexual union. But it is in designing the lines of the human body that the erotic prevails. The female form is profusely depicted, with round breasts and generous curves, twisting and turning in sinuous poses, each movement recorded in the minutest detail. Men wage war or sit in conference, or provide the male component of a couple; they are depicted with all their blemishes - pot-bellied, lecherous, willing to rest, to watch - the prop for the more energetic female form who, crafted over and over, in varying moods, nevertheless emerges as a mysterious figure, one that men cannot fully understand. Most visitors are surprised to discover that the much-publicized erotic scenes form only a small part of Khajuraho's sculptural wealth; yet, in the file of Khajuraho memories, it is always the erotic factor which remains associated with the temples. Does it mirror the ultimate decadence of a depraved society, or explain the profound philosophy of a highly enlightened one?
Explanations have been sought at various times by various people, from scholars like Mulk Raj Anand, Vidya Prakash and Kanwarlal to the local guides and gurus. The simplest explanation reverts to the legend of Hemvati and her brief, passionate interlude with the Moon god, which could only be condoned through the performance of the ritual bhandya-yagya by her emperor-son. The ritual of the yagya included the depiction of erotic figures or pictures (bhandya-chitra) as admissions of guilt and as lessons in morality. Is it not possible that, once Hemvati's guilt had been absolved, rulers of the dynasty went back to the same images in successive temples, both to remind the people of how the dynasty began, and to continually propitiate the gods?

Carvings of couples performing the sexual act, known as mithuns, are routinely depicted on temples, since the Indian shastras (canons) consider them propitious symbols that ward off evil and render the building immune to destruction. Historically, mithun sculptures, motifs or symbols have been depicted in India over a period of nearly 2,000 years, from the 2nd century BC to at least the 17th century AD. They are present at the shrines of various religious sects in the whole geographical vastness of India, from Kashmir to Kerala and from Gujarat to Assam. Some scholars suggest that the artist in Khajuraho simply followed the general tradition, carving the mithuns as a matter of course; if this is so, they took considerable license with their depiction, for their sheer number is overwhelming; nor does this explanation provide an answer to the question: why has the woman been so sensuously carved as the focal point of the temples?

It is possible that the earlier beliefs which attached no stigma to sex found expression on the temple walls to correct the erroneous thinking of preachers, including the Buddha himself, who chose to forget the fundamental ingredient of being. Buddha in his wisdom wished to banish woman, love, sex and beauty from the life of man. As a result, the pendulum later swung to the extreme, as we discover in several Buddhist and Hindu creeds prevalent at the time when the temples of Khajuraho were constructed; not only in India, but also in Nepal, Tibet, China and several other lands. The pleasures granted by centuries of Hindu thought and philosophy, which the Buddha had banished, was revived; frugality and abstinence were rejected in favor of self-expression and sensuality sanctioned by religion. And what better way to
proclaim the revival than by the depiction of women, love and pleasure on the walls of temples?

The temples of Khajuraho, with their contemporaries in Gujarat, Rajasthan and Orissa, also mirror certain social and philosophical attitudes of the age. For man, life has always posed a choice between acceptance of the body at the cost of the soul, and denial of the flesh for the sake of the spirit. But every now and then, as in the golden, prosperous age of the Chandelas, men seem to have reconciled the physical and the spiritual, proving that mind and matter need not necessarily be at war. To enjoy the delights of arth (material wealth) and kama (sensual pleasures) while performing one's dharma (duty) was the accepted way of life for the grihastha (householder). The complete scheme of life included these essential stages on the path to detachment so that, when ripe for the next stage of moksha (liberation), man could renounce both without reluctance or regret. The temple structure is also seen in these stages. The ardh-mandap is allegorised as dharma, the mandap as arth, the antaral as kama (this portion contains most of the erotic sculptures) and the garbh-griha signifying the liberation of moksha.

During ancient and medieval periods in India, education was imparted by Brahmins or priests within temple precincts, and there were fully developed treatises on all subjects including sex. Thus, as the most popular place of assembly and education, the temple itself became a storehouse of knowledge, with a language of its own; its walls carried lessons in philosophy, religion, mythology, codes of conduct and social behavior, as well as sexual hygiene and morality. Against this backdrop, the mithun sculptures can be seen as merely imparting sex education and ingraining in students the realization of the sensual life as an essential step on the journey from householder to renunciator. Healthy copulation is shown to open the doors to earthly bliss, as is evident from the look of contentment on the faces of amorous couples; intercourse with beasts, on the other hand, becomes the door to hell; mark the expressions of those indulging in bestial, unnatural practices. The placement of the two, one much higher and the other at a low level, accentuates this teaching.
Life presents a constant struggle between the physical and the spiritual; according to Hindu thought the conflict can only be resolved through discipline and self-control. Hence, one reaches the purity of the sanctum only after reflecting on, and leaving behind, the attractions of the senses. To highlight this, the erotica are placed mainly on the exterior walls; when they appear inside a temple, it is on the ambulatory, the path around the sanctum - thus becoming the ultimate test of one's resolution.

**FREUD'S THEORY OF SEXUALITY**

Sigmund Freud was one of the most important thinkers of the twentieth century, because versions of his ideas have permeated popular culture. Freud was both a medical doctor and a philosopher. As a doctor, he was interested in charting how the human mind affected the body, particularly in forms of mental illness, such as neurosis and hysteria, and in finding ways to cure those mental illnesses. As a philosopher, Freud was interested in looking at the relationship between mental functioning and certain basic structures of civilization, such as religious beliefs. Freud believed, and many people after him believe, that his theories about how the mind worked uncovered some basic truths about how an individual self is formed, and how culture and civilization operate.

When Freud looks at civilization (which he does in *Civilization and its Discontents*), he sees two fundamental principles at work, which he calls the "pleasure principle" and the "reality principle." The pleasure principle tells us to do whatever feels good; the reality principle tells us to subordinate pleasure to what needs to be done, to work.

Subordinating the pleasure principle to the reality principle is done through a psychological process Freud calls SUBLIMATION, where you take desires that can't be fulfilled, or shouldn't be fulfilled, and turn their energy into something useful and productive. A typical Freudian example of this would focus on sex. Sex is pleasurable; the desire for sexual pleasure, according to Freud, is one of the oldest and most basic urges that all humans feel. (The desire for sexual pleasure begins in early infancy, according to Freud.) But humans can't just have sex all the time. If they did, they'd never get any work done. So they have to sublimate most of their desires for
sexual pleasure, and turn that sexual energy into something else--into writing a paper, for example, or into playing sports. Freud says that, without the sublimation of the sexual desires into more productive realms, there would be no civilization.

The pleasure principle makes us want things that feel good, while the reality principle tells us to channel the energy elsewhere. But the desire for pleasure doesn't disappear, even when it's sublimated to work. The desires that can't be fulfilled are packed, or REPRERESSED, into a particular place in the mind, which Freud labels the UNCONSCIOUS.

Whatever route is taken into the unconscious, what you find there, according to Freud, is almost always about sex. The contents of the unconscious consist primarily of sexual desires that have been repressed. Freud says that sexual desires are instinctual, and that they appear in the most fundamental acts in the process of nurturing, like in a mother nursing an infant. The instincts for food, warmth, and comfort, which have survival value for an infant, also produce pleasure, which Freud defines specifically as sexual pleasure. He says our first experiences of our bodies are organized through how we experience sexual pleasure; he divides the infant's experience of its body into certain EROTOGENIC ZONES. The first erotogenic zone is the mouth, as the baby feels sexual pleasure in its mouth while nursing. Because the act of sucking is pleasurable (and, for Freud, ALL pleasure is sexual pleasure), the baby forms a bond with the mother that goes beyond the satisfaction of the baby's hunger. That bond Freud calls LIBIDINAL, since it involves the baby's LIBIDO, the drive for sexual pleasure. Freud describes the various erotogenic zones in the second of his Three Essays on the Theory of Sexuality

These zones are the ORAL, the ANAL, and the PHALLIC (OEDIPAL), and they correspond to three major stages of childhood development. They take place roughly between the ages of 2 to 5, later psychoanalysts argue that the oral stage begins soon after birth, with the first experience of nursing, and that the phallic stage ends somewhere between ages 3 to 5. The exact ages at which an infant goes through these stages are less important, in understanding psychoanalysis as theory, than what those stages represent. The oral stage is associated with incorporation, with taking things in, with knowing no boundaries between self and other, inside and outside. The anal
stage (which Freud says has a lot to do with toilet training) is associated with expelling things, with learning boundaries between inside and outside, and with aggression and anger. The phallic stage—and Freud argues that "phallic" refers to both penis and clitoris, and is common to both boys and girls—leads a child toward genital masturbation, and hence to the gateway of adult sexuality. IDENTIFICATION is the process by which the child takes in, as his own the parents standard of conscience and morality and thus the superego develops.

By about age five, when the Oedipus complex is resolved for both the sexes, the child’s basic personality patterns are formed. Though unconscious conflict with parents, unresolved fixations and guilt and attitudes with the same and the opposite sex, will continue to play themselves throughout life. The LATENCY stage lasts from the end of the phallic stage to puberty. The child settles down, goes to school, makes friends, develops self-confidence, and learns the rules for appropriate male or female behavior. Sexual feeling subsides. The GENITAL stage begins at puberty, and marks the beginning of what Freud considered mature adult sexuality. Sexual energy is located in the genitals and eventually directed toward intercourse. The defense mechanism of the ego and the displacement of the instinctual energy may prevent people from reaching mature genital sexuality, and keep them fixated on immature forms of sexual behavior.
SEX AND SPIRITUALITY

'Next only to the topic of God or perhaps at power with it, sex and spirituality constitute a topic that has been the cause of excitement and ecstasy, fear and anxiety, of confusion and uncertainty to men women and societies at all times'

HC Ganguli

Sex and spirituality is a chameleon concept lying on two diametrically opposite poles. It has caused enough excitement and anxiety and left the people in a state of confusion and guilt. Over the ages religion has taught us to abstain from sex, and today we find that not only are we bombarded by sexual innuendoes but we are also 'worshipping at the altar of sex religion'.

Sexuality and spirituality have become a medium through which people are trying to define their personalities. 'Perfect' sex acts are choreographed and trained for and people are being driven to achieve perfect fulfillment and happiness through the realization of their personal 'innermost', 'unique' sexual souls.

In India, Nepal, Tibet, China and Japan, sexuality has been regarded as both an art and a science worthy of detailed study and practice, because a complete knowledge of the sexual principal takes one to transcendental experience of unity. Till now the sexual secrets have been very closely guarded because they can be dangerous unless accompanied by emotional maturity.

The western view on sexuality has been limited to procreation and recreation, whereas the ancient Indian approach has also studied the third dimension--- 'as a path to liberation.'

'Sexual union is an auspicious Yoga which
Though involving enjoyment of all the
Sensual pleasures gives release It is a
Path to Liberation.'

Kaularahasya
The growing interest in the expansion of consciousness and self-awareness has led many to search for liberation through sexuality. The changing attitudes towards sexuality in our society have broken many sexual taboos and inhibitions in an effort to free sexual enjoyment from feelings of guilt and shame. Liberation especially sexual liberation must be directed in a positive spiritual direction. If not when the novelty of the new sexual experience has worn off, emptiness and meaninglessness inevitably results.

**SEX EDUCATION**

The Indian social environment is largely repressive, where sex and sexuality are issues discussed in hushed tones and behind closed doors. As a result of this attitude there are a large number of myths and misconceptions rampant among the people, which are passed on from one generation to another. Leading to the perpetuating of negative sexual attitudes and unhealthy sexual behavior thus taking a heavy toll on society at large.

Sexuality is a natural and intrinsic part of an individual's personality and needs to be nurtured and developed like all other facets. This fact is completely ignored by parents and teachers in our society, because they are themselves not comfortable and knowledgeable about the subject. They have inhibitions about discussing and expressing themselves on this issue, thus indirectly discouraging the children from any form of sexual expression and encouraging them to hide their sexuality.

With the onset of puberty and the accompanying physiological changes, youngsters are unable to cope with their increased curiosity and they turn to unreliable sources for information, such as friends, peers, movies, televisions, magazines, pornography, etc. This leads to misconception born out of unscientific knowledge. These myths are the cause of much sexual conflict. Due to lack of proper guidance and awareness people become frustrated, making irresponsible sexual choices, and indulging in deviant sexual behavior.
On the one hand our orthodox and typically prudish society exercises a restrictive influence on society. On the other hand, the media as part of aggressive marketing strategies is, obviously and liberally exploiting sexuality. The youngsters are constantly bombarded with sexual images and messages, most portraying sex as something mysterious but exciting, providing constant titillation and provoking sexual desire.

The sexually mature unmarried adult is caught in a viscous circle, where sexual desire is provoked and aggravated by the influence of the media which necessitates an outlet, the opportunity for which is socially unavailable, leading to a lot of sexual frustration. This frustration manifests itself in the current social scenario, fraught with problems like increasing promiscuity, sexually transmitted diseases, Aids, sexual crimes and disorders and unwanted pregnancies.

Sexual Health Education involves the acknowledgment and the understanding of the process of sexual development and interaction that starts at conception and effects the individual for the rest of his life. It encompasses the Biological, Psychological and sociological aspects of human sexual behavior which are responsible for the development of a child into a healthy and responsible adult, capable of using his sex instinct to the maximum without being obsessed by it.

**MAKING SENSE OF SEXUALITY**

'Sexual intercourse is one element of sexuality, but it is not the only-or even the most important one. Sexuality is a positive, integral part of the personality.' (McCarthy1994) Sexuality has not been accepted as a healthy aspect of the individual but has been promoted as a source of excitement and jokes, a symbol of lust and desire thus resulting in conflict, guilt and embarrassment. 'Sexuality has become a medium through which people define their personalities, establish their identities and become conscious of them selves.' (Foucault 1981) Sexual knowledge is delivered in all manners and forms, from the medical text and sex education in schools, comics, fashion books, T V operas, jokes, advertisements, pop-songs, and films. Further more sexual images sell cars, chocolate bars, cosmetics, kitchen
products, paints, holidays, perfumes, jeans, Coke and Pepsi. As a result, sexuality is
inextricably tied up with all aspects of our lives in what has been called our
contemporary culture of 'Bio power' (Faucault 1981)

"'Healthy Sexuality' is a chameleon concept. On the one hand it seems that nothing
could be easier to understand, or that there is nothing to be understood. The concept
of healthy sexuality does not arise naturally in our biographies. We learn at our
mothers knees or (near by) what is right, proper, decent, sexual behavior. She uses
the language of morals not the language of health. So there is nothing to be
understood. When health is mentioned at all, we are told to keep our body parts clean
and we learn about venereal disease. So 'Healthy sexuality' is understood in terms of
soap and penicillin." (Soble 1987)

This is where the society encounters ambiguity and confusion. We may be obsessed
by sexual matters in the narrow sense of "who does what with whom, when, where
and how," but we are seldom conscious of the implicit sexual 'knowledge' of the
messages and images with which we are bombarded on a daily mundane basis. Our
every day language is full of sexual innuendo, slang, and joking which signify the
seriousness with which we treat sexual matters, but which also demonstrate that these
cannot be discussed openly without embarrassment. Sex is of central importance but
viewed of as 'secret'. From all this it is clear that sex is not simply a biological
phenomenon. If satisfying our hunger drive was as complicated as satisfying our sex
drive, then many people would be a lot thinner.

The human sexual response is exceedingly complex. It has cognitive, motivational,
emotional and behavioral factors. The legal, social, political, economic and moral
standards prevailing in the society effect the shaping of sexual attitudes. Making sense
of sexuality requires an exploration of the complex and dynamic ways in which
sexuality is socially and politically constructed. We need to be sensitive to the
changing patterns of our own society and we must recognize that what is considered
acceptable sexual behavior today may have been considered unacceptable in the past,
or by the same token, may be considered unacceptable at some time in the future.
Furthermore we should also recognize that the attitudes and beliefs of other cultures
may not mirror our own, and as a result, we should guard against imposing a western pathology upon our culture.

The western view on sex has been limited only to procreation and recreation, whereas the ancient Indian approach has also included a third dimension — "as a path to Liberation."

So it is time to reclaim the honor that sex was given in Ancient India. In India one finds a lot of frank and scientific treatment of love and sex in classical literature. Vatsayayan’s "Kama Sutra" gives a vivid account of the various facets of sexual life. Sexuality was regarded both as an art and a science, worthy of a detailed study and practice. According to the Indian view no learning was complete without a thorough knowledge of the sexual principle underlying all existence. Ram Dass 1994 suggests that sexuality has a real spiritual dimension, connected with identity and living meaningful lives.

**SEXUAL CONFLICT IN MEN AND WOMEN**

Conflicts of sex and sexuality provide the roots for most societal problems. Irresponsible and unwise responses to sexual feeling result in conflicting values and behavior repressed desire and low self-esteem. The wide variety of society’s attitude towards sex provides a natural breeding ground for the root of all illness. Until we learn to honor all males and females equally and understand the sexual frustrations, repression and behaviors of the people, the individual and the society as a whole will suffer.

It is from adults that children learn what they should or should not do, what is right, what is wrong or how to tell the difference. The adults provide children with an information system that determines how they think and how they act. This information effects the children’s attitudes and behavior and is different for boys and girls. From the time a girl is very small, a female receives strong messages that her sexuality is, in general, not such a good thing. A little girl soon learns that her genital area is a no-no, a place that is not to be explored or discussed. While nature and
existence prod her to examine her genitals, mother and/or grandmother do not. Young females get little support for this need to find out who and what they are physically.

Dr. Leah Schafer found in 'Woman and Sex' that most women associated their initial experience of intercourse with feelings of confusion, guilt and irritability. Many of the married women in the study reported that they experience no pleasure what so ever when they first had sex with their new husbands. The negative feelings towards their genitals that many woman learn as girls, remain within the maturing female and emerge each time she experiences a sexual feeling or engages in sexual activity. Adults who discourage children from body exploration and from indulgence in sexual curiosity are interfering in a way that will have ramification far into the future. One of the reasons that adults discourage such physical investigation is that they fear it will lead to masturbation, a cultural taboo for most middle class families.

Aaron Hass (1979) in ‘Teenage-Sexuality’ sampled 15 to 18 pears old boys and girls on how frequently they masturbated. The response ranged from more than once a day to less than once a month, but not a single subject replied that he or she had never masturbated. Most teenagers who masturbated expressed feelings of guilt, shame, dirt, stupidity, embarrassment - an abnormality caused and reinforced by parental negative attitude. The guilt that surrounds the practice of masturbation is compounded for females because of the negative associations they have been taught to attach to their genitals. Not only are they doing something bad they are invading forbidden territory. This causes a female adolescent, even if she masturbates only infrequently, considerable discomfort with her self-image.

The difference with males is that they talk to each other about their sexual activities and they generally have positive and appreciative attitudes towards their penises. Females are not so fortunate. They hesitate to discuss their sexual activities with each other and their experiences tend to be isolated and private. Another complication of the negative feelings associated with the women's body comes when she begins to menstruate. The menstrual cycle is associated with an array of emotional and physical infinitics. The roots of distaste and anxiety over menstruation can be traced down to our cultural taboos and religious fixations. Even today a girl during menstruation is
forbidden from entering temple or attending religious ceremonies. She is said to be impure and unclean.

Women are taught that their meaning in life lies in their ability to please and capture the attention of men. This demand causes women to feel that her own identity is insignificant and that she should remain passive and compliant in her emotional and sexual relationship with men. This internalization of cultural expectation usually means that a female hesitates to express her own sexual desires, rarely initiates sexual activity with a male partner, assumes that he knows better than she as to what will feel good even to her own body and thus frequently finds herself faking orgasm when she is in fact left in a state of sexual frustration. When a woman behaves in this fashion it confirms men's suspicions that women really are and prefer to be passive and compliant. Thus an unconscious cycle continues.

Another inhibiting factor in the developing sexuality of young females is the social rejection that forbids them to permit young men's advances to them. Females are expected to set the limits. At the time when a woman begins to feel strong sexual impulses and prompting, she is taught to play the role of a cool creature and deny all sexual feelings. The female is the one who is expected to say no. This means that most females experience considerable conflict and stress over sexuality.

Sandra Kahn explains that 'if we assume that women possess sex drives as men do, we must acknowledge that in order to successfully perform this gatekeeper function, young women are forced to restrict and deny their responses to their own bodies, their partners bodies and to most forms of erotic stimulation. This forced conditioning does not simply dissolve once a woman decides to marry or to take a lover. It hangs on and throws her into a considerable amount of confusion and anxiety.'

A man is expected to dominate and control the sexual situation and therefore his ability to perform is critical. According to Masters and Johnson 'The demand to perform and satisfy his female partner can be very distressing to a male. Since he is expected to bring a woman to the heights of ecstasy, failure in sexual performance can be devastating to a male ego. If he experiences premature ejaculation and can not
bring his partner to orgasm, a man often feels guilt and a deep sense of personal failure. Thus a situation where a women is passive and compliant and the man sexually dominant but unable to satisfy his female partner can lead to immense frustrations and negative sexual feelings.'

Girls are taught to control their sexual feelings whereas the boys want to explore sexual contacts. This situation leads to the unfortunate consequence of the males turning to prostitutes to release their physical tension and experience sexual interaction. These initial hurried experiences of sex leave a man in conflict between his intense need for sexual release and his feelings of guilt, disgust, frustration and ignorance about the woman's body and what actually stimulates her.

Another conflicting situation that a male confronts and experiences in our culture is that he is taught to respect and adore his mother and sister. As if they are put on a pedestal and have no sexual feelings of there own. But when a young man becomes aware of his sexual feelings, then he is forced to make a distinction between those woman who are available for his sexual need and those woman whom he regards above it. Problem arises when he finds a woman with whom he wants sex, but he also wants to respect her and choose her as his life partner. If he has sex with her she would not be 'pure' in the conventional sense of the world, this makes it very difficult for him to communicate his real sexual feelings.

The 'macho man myth' also puts a great amount of stress on males about their sexuality. The media is constantly emphasizing the powerful male image. Whenever a young adolescent boy struggling with his inner sexual feelings feels insecure and inferior, he is supposed to disregard them and forced to act as confident, dominant, capable, virile and successful in his sexual relations. Therefore in trying to fulfill the accepted male image they forget what is sexually satisfying for them and for their female partner. Men do not always want to initiate sexual relationship. They sometimes like to be seduced and play a passive role and prefer that the female take the role of the aggressor in sexual play.
Why the talk about sex always raises an eyebrow is a basic lack of communication between men and women, children and adults, and among peer groups on this issue. Because society regards sex as sinful and shameful, people refrain from talking about it, thus complicating sexual feelings.

**GENDER AND SEXUALITY**

Sex is highly visible and often the first aspects of another to which we respond. It appears to have great stability, in the sense those biological characteristics and major life events are keyed to one’s perceived sex. Yet it appears also to be amenable to changes - personal, developmental and socio-cultural. Personally, individuals make choices to heighten or lower their display of their gender. Developmentally it follows a course, enhancing the peak of sexual differentiation through the early adult years. Socio-culturally what it means to be, as be seen as, male or female has varied considerably across time and place.

Although sex is a biological variable, its social correlate, gender, is a social construction. Gender is referred to as ‘learned and situationally produced’ Birdwhistell (1970) states ‘Just because gender is learned and socially created does not mean that it can be easily enhanced and consciously changed.’ But we can separate the biological gender from the social gender and examine possibilities for social change. What interests is how the physiological (sex) interacts with social definition (gender) to form norms of how we all should be (sex role). Gender predetermines the social role the child will be playing as well as the attributes of the parents towards the child.

Signe Hammer (1975) has rightly observed ‘the function of the body may be autonomous, but they occur in a social context; and our minds responding to both our bodies and society, structure our feelings about the value or appropriateness of the activity of our bodies.’ Unfortunately body and culture are frequently at odds; throughout our lives we are subject to fears, insights, fantasies and demands that are often mutually contradictory and confusing.
The universality of the gender hierarchy has itself become a powerful force for maintaining the subordination of women. People supporting this view try to prove with the help of anthropology and history that male domination is inevitable, desirable and a biological necessity. But Freud is of the opinion that the two sexes exist in dialectic from the beginning. The drives for autonomy, mastery, competence and achievement are not sex linked, but exist in every person.

In 1914 Thorndike held the view that the maternal instinct ... is the chief source of women's superiority in the moral life. The wishes in which she excels are not so much due to either any general moral superiority or any set of special moral talents as to her original impulses to relieve, comfort and console.

According to Freud If you want to know more about femininity, inquire from your own experience of life, or turn to the poets, or wait until science can give you deeper and more coherent information. Freud 1961, Vol. 22, 135.

Sex and the social control of the women:

Patriarchal institutions and ideology have attempted to make of women objects of contempt - less than fully developed human beings with less than humanly developed intellects and sensitivities. Having attempted to create women to their representation of them by not permitting access to the full range of humanizing experience, they then construct theories to explain both women's inferiority and the practice of men to control, appropriate, possess, degrade, and humiliate women in general. The fact that women to some extent either consciously or unconsciously, participates in these systems, believe the constructed image of themselves and to some degree are male identified and complicit in sexist relationship and representation does not lessen the relationship of men and women relative to power.

Sex, is by its very physical nature the most seductive, private, intrinsic, direct and possessing way to exert power and control. Because it lends itself to the combination of intimacy, psychological seduction and physical strength, sex is potentially the most effective and abusive way to control women psychologically, physically or through
degradation and humiliation and to maintain an individual women's subjection to a particular man and collective women's social and political subjection: While there are many different relationships of power generated by many different discoveries on sex, the constant and general relationship of power in the one that enhance the control of women by men. A simple fact is that it is not men who are degraded, beaten, tortured or raped by women. Sexual degradation of women and physical violence against their bodies is the subject matter of the realities of pornography, prostitution, rape and battering, therefore sex is the method of the individual and social control of women within patriarchal cultures. The historical evidence that exist points to the control of women's sexuality through the legal and physical enforcement of women's monogamy as one of the first steps in the consolidation of male hegemony and state power.

Freud directly describes and explains the sexual mastery of and superiority of the man and penis over woman and the vagina, whether we view the penis as real or symbolic. This make women's acceptance of the sexual mastery and its extension (penetration) into the rest of her life a synonymous with her normality. Faucault says that he is looking for the reason for which sexuality, far from being repressed in the society of that period (the 18th and 19th century), on the contrary was constantly aroused. Perhaps it may be that sex was first discussed in detail, as sexual violence against women, and also that the sex was the most pervasive and universally available form for the social control of women, yet the most subtle, silent, unspoken, unseen, isolated and therefore protected in the means of its expression.

From the moment of birth, a girl is made to feel inferior and a boy is revered as more powerful and more useful than any women, including his mother. The woman is blamed if a girl is born, even though it is the male sperm that determines the sex. Freud's contribution to the perpetuation of this notion is substantial. He felt that women could only be brought "unlimited satisfaction by her relationship to her son." He felt that no marriage was secure "until the wife had succeeded in making her husband a child."
Throughout history, women have been paid little and always less than men for equal work have. Husbands have determined whether their wives could eat, dress creates or communicates. Women have been denied education since their primary role is nursemaid and servant. Usher (1996) states that, historically female sexuality has been linked mainly to reproduction. Women had either passive or voracious sexual appetites, but the aim remained procreation. Dr. Schafer states in 'woman and sex' that most women associated their initial experience of intercourse with feelings of confusion, guilt and irritability. Many of the married women in the study reported that they experience no pleasure whatsoever when they first had sex with their husbands. The negative feelings towards their genitals that most woman learn as girls remain within the maturing female and emerges each time she experiences a sexual feeling or engages in sexual activity.

According to Caroline Myss (1999) boys are taught almost from birth that the male is superior. Many girls want for a time to be boys but very few boys want to be girls. And in fact if boys exhibited such feelings this would be recognized as a problem. The major male female differences seem to be almost totally ones of societal conditioning.

**THE SOCIAL AND ECONOMIC STATUS**

Early initiation into sexual activity and riskier sexual practices are higher among youth in lower socio-economic groups. There is strong evidence that lower income and socio-economic status are associated with poorer health in general, and that health status increases with each step up the socio-economic ladder. This is also the case for sexual and reproductive health. For example, teenagers whose parents have lower educational levels are more likely to be sexually active, and those who live with a single parent are more likely to have had multiple sex partners.

Young people in lower socio-economic groups are at higher risk of teenage pregnancy. Teenagers who live in the lowest income neighbor hoods have birth rates nearly five times higher than those do in the highest income areas. Income also has an impact on birth outcomes. Individuals with low income live disproportionately in
rural and remote areas where some sexual and reproductive health services, for example abortion services and sexually transmitted disease clinics, may be less accessible. Lower income women also are less likely to have, or more likely to delay, preventive procedures such as mammograms and Pap smears. People with low income also may not be able to afford products such as oral contraceptives and condoms.

Social status affects the degrees of control people have over their lives, especially in stressful situations. Members of certain groups often have less status and may be marginalized in terms of full participation in the social and economic benefits of society. They may include the poor, women, lesbians, gay men, bisexual persons, youth, Aboriginal peoples, persons with disabilities, and ethnocultural minorities. A lack of power and equal status in society can make it more difficult to participate fully in relationships and make healthy choices regarding sexual and reproductive health. Social status also influences access to health care, with services that are sometimes not accessible or responsive to the needs of those perceived as being marginalized or having lower social status.

In our society many women hold less power in heterosexual sexual relationships, which affects their ability to delay sexual activity, to insist on protection during sexual contact, or to have pleasure in sexual relationships. Women are often conditioned to assume a submissive or passive role and may not have the power to insist on safer sex practices.

**CHANGING VALUES**

Changes in our values have resulted in new attitudes about work, parenting, sex, marriage and divorce. Our society is continuously transformed by technology and we are continuously exposed to reversal in fundamental traditional values. In the last decade or two, shifts in basic values have profoundly altered what many people expect from themselves, from others, and from life. We are all affected by the changes because their visibility in the media makes awareness unavoidable. The media reveals an instant and universal awareness of social movements and changes in
values. The last two decades have experienced the drug revolution, the sexual rebellion, and gay liberation rights and children's rights.

Sex education plans are being started in various schools, the media advertising a lot about contraceptives has created a greater awareness about family planning as well as having intercourse without resulting in pregnancy. Feminism seems to have generalized a simple rule that in the future each sex will participate in the work or emotional roles traditionally assigned to the other. This rule has raised the complex and fundamental question of what is feminine or masculine, especially when it is related to sexual identity.

Judith M. Broadwich states that sexual identity, that is, the sense of being or feeling appropriately feminine or masculine, is learned in society according to whatever age and sex expectations that society has. It is the core part of our sense of being. It influences how we feel about ourselves and it is influenced by the ways that others respond to us. Sexual identity is not only individual and internal but also interactive and reciprocal. It is the core part, not only of an individual identity but also a core part of how society is structured.

Therefore, a woman's status in sex reflects her status in society. In India the sexual likes and dislikes of a woman are completely ignored as if they do not exist. There has been no Indian study so far which has taken into account the sexual preferences of Indian woman, there attitudes and behavior toward love, premarital sex, marriage, extra-marital sex, lesbianism, etc., masturbation, frigidity, orgasm etc.

Advances in science and technology, mass media and fast moving areas of transportation and communication have shrunk the whole world into one large closely knit unit. Thus any change occurring in one part of the world sooner or later penetrates into the cultural matrices of the other parts of the world. Socially one of the remarkable changes has been the emancipation of women - its emergence from the exclusive seclusion of the home into activities of the world. The process of industrialization, urbanization and secularization have brought about changes in the socio economic conditions that make it imperative for women of the upper and middle
class to take up gainful employment and enter into remunerative vocations that were largely preserved for men. This change in the role and status of woman has made her look at her sexuality and its time now that she receives her sexual desires and preferences rather than just serving the sexual needs of her male counterpart.

Earlier the view was that sex was basically bad and it became good only in the context of marriage. This created a lot of conflict especially for women. Sandra Kahn explained that 'young women are forced to restrict and deny their responses to their own bodies. This forced conditioning simply does not dissolve once a woman decides to marry'. Healthy sexuality begins with understanding and accepting oneself, one's body and its sensual and sexual responses.

I believe that sex is a good part of life and that sexuality is an integral part of each person. Sexuality is much more than just intercourse. Healthy sexuality includes everything from an affectionate glance to a gentle caress from passionate intercourse to loving afterplay. A psychologically healthy question should be how to express ones sexuality so that it enhances our self-esteem, and increases satisfaction within ones intimate relationship. First and foremost we must understand the purity, pleasure and creativity of sex. Let us not just joke about or malign an act, which has the power to create you and me.

**SEXUAL MATURITY**

Throughout childhood and adolescence, both physical and psychosexual development takes place. As Friedrich *et al* (1991) state 'sexual behavior of the child does not emerge in isolation.' It develops against a background of variables and the family is particularly influential in formation of sexuality and sexual health. Parents have an important role to play in the development of children's self-concept, as well as how they view sexuality. Children need to feel good about their bodies; bodily changes need to be discussed in an open way so that the child is neither ashamed nor embarrassed. Cherry Bennett (1998) states 'Sexuality is often regarded as an adult concept that has little to do with youngsters. This is not nor should it be the case.'
In order for children to grow and develop with a healthy concept of sexuality, they must value themselves as worthwhile human beings. Farrand and Cox (1993) cite the works of Tax (1983) and Herold et al (1979) who considered that, in adolescents there were ‘positive relations between self-esteem and positive health practices. Adolescent girls with high self- esteem tended to be non-smokers and have more positive attitudes towards using birth control.’ A favorable self-image is likely to affect the youth in many ways. They will be more confident in their abilities, willing to voice opinion and be more accepting of criticism. With an increase in the rate of adolescent pregnancies one wonders, where did the society fail? Was it a lack of sex education and contraception or was it the lack of moral values. Can this be really explained as ‘a biological urge for sexual gratification at puberty, which is so strong that the risk of parenthood is often forgotten in the excitement (Ranjan, 1993).

**PERSONALITY AND SEXUAL CONFLICT**

The role of sexuality has been considered to be of importance in normal and abnormal personality development. Enough evidence is available to relate the association of sexual behavior and neurotic disorders. Roth (1969) described some measures of impotence and lack of warmth in sexual relations as characteristics of anxiety disorder. Freud’s theory of psychoanalysis hold that the behavioral expression of sexuality will be inhibited or deviant in illnesses that are thought to result from unresolved conflicts having to do with the psycho- sexual phases of development. Freud postulated that ideas, emotions, impulses unacceptable to the ego were forced by repression into the inner portion of the psychic apparatus. The sexual drive in particular was seen as subject to repression and the major reason for the potentially dangerous accumulation of undischarged energy and its ultimate transformation into anxiety.

Personality is defined as a distinctive and stable pattern of behavior, thoughts, motives and emotions that characterize an individual. Freud’s (1856-1939) theory of development of personality is ‘psychosexual’ where a child passes through different stage i.e. oral, anal, phallic, latency and genital. He believed that psychological development depends on the changing expression of sexual energy in different parts
of the body, as the child matures. He stated that this energy when blocked from direct expression might be displaced or sublimated in socially acceptable ways but a failure to satisfy the sex instinct leads to nervous instability. Freud's theories were not easily received and Carl Jung though agreeing with Freud unconscious side of the personality, also proposed a more positive forward moving strength of the self. He believed that people were motivated not only by past conflicts but also by their future goals and by the desire to fulfill them.

Another area of interest is sexual conflict in relation to extroversion and introversion. Jung states that: introversion, which describes a person who is focused inwards, who is cautious, shy, timid and reflective; and extroversion, which describes a person who is outgoing, sociable and assertive and energetic. Introverts tend to withdraw into themselves, particularly in times of emotional stress and conflict, they are shy and prefer to work alone whereas introverts are likely to be sociable and tend to choose occupation that permit them to deal directly with people. Jung believed that a healthy personality maintains a balance in all spheres: male and female, introverted and extroverted, conscious and unconscious, the ability to accept the past and strive for the future.

Later Eysenck (1963) developed a theory of personality based on the dimensions of extroversion-introversion and stability-instability i.e. neuroticism. Eysenck (1971) postulated that hysterics are characterized by high extroversion and low neuroticism scores, making for conflict between sexual attitudes and behavior.
MASTURBATION

Until recently open discussion on masturbation was taboo. Masturbation has been referred to as *self-abuse, playing with one self, the solitary vice or self-gratification*. Children have normally been lectured about the sinful dangers of this practice. Such warnings at an early and impressionable age often cause neuroses later in life. "The atmosphere of 'sin' or 'guilt' surrounding the act of masturbation can produce a kind of thrill or rush, rather like that felt in committing a punishable crime. Fear can be immediately stimulating but its long-term effect is debilitating". States Nik Douglas in his book 'Sexual Secrets'.

During the last several years there has been a tendency to bring sexual matters out in the open. Masturbation has emerged as a topic that people are willing to discuss. People feel that masturbation removes tension and the original myth that masturbation is evil or unhealthy is negated. Barry McCarth (1994) states 'Masturbation is normal, healthy sexual behavior at fifteen, thirty-five or sixty-five, whether you are single, divorced or married.' Masturbation is not a regressive, adolescent behavior. It is a normal, positive sexual expression for both women and men, which occurs throughout life. Though people have no anxiety regarding masturbation, it does not produce sexual satisfaction. Masturbation serves mainly to remove tension; there are many reasons to masturbate; when physically separated from your spouse, when you feel sexual and your partner does not or to keep in touch with your sexual fantasies. But masturbation can serve negative purposes also like avoiding partner sex or indulging in an obsessive fantasy, but any sexual behavior can be misused. It is very important to have the right mental attitude if we want our sexuality to be enhanced rather than suffocated.

HOMOSEXUALITY

Perhaps the most controversial sexual variation in any culture is homosexuality: sexual activity with a member of one's own sex. Homosexuality has been practiced since the earliest periods of recorded history, and has even been widely accepted in certain cultures (Strong & Johns, 1977). Yet in our society, homosexuality is severely
stigmatized. Many homosexuals are still faced with the difficult choice of remaining "in the closet" or "coming out".

Modern attitudes toward homosexuality have religious, legal, and medical underpinnings. Beginning in the latter twelfth century, however, hostility toward homosexuality began to take root, and eventually spread throughout European religious and secular institutions. Condemnation of homosexual behavior as "unnatural," became widespread and has continued through the present day (Boswell, 1980).

By the end of the 19th century, medicine and psychiatry were effectively competing with religion and the law for jurisdiction over sexuality. As a consequence, discourse about homosexuality expanded from the realms of sin and crime to include that of pathology. This historical shift was generally considered progressive because a sick person was less blameworthy than a sinner or criminal (e.g., Chauncey, 1982/1983; D'Emilio & Freedman, 1988; Duberman, Vicinus, & Chauncey, 1989).

Even within medicine and psychiatry, however, homosexuality was not universally viewed as a pathology. Richard von Kraft-Ebing described it as a degenerative sickness in his Psychopathia Sexualis, but Sigmund Freud and Havelock Ellis both adopted more accepting stances. Early in the twentieth century, Ellis (1901) argued that homosexuality was inborn and therefore not immoral, that it was not a disease, and that many homosexuals made outstanding contributions to society (Robinson, 1976).

Sigmund Freud's basic theory of human sexuality was different from that of Ellis. He felt that all human beings were innately bisexual, and that they become heterosexual or homosexual as a result of their experiences with parents and others (Freud, 1905). Nevertheless, Freud agreed with Ellis that a homosexual orientation should not be viewed as a form of pathology. In a now-famous letter to an American mother in 1935, Freud wrote:
"Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness; we consider it to be a variation of the sexual function produced by a certain arrest of sexual development. Many highly respectable individuals of ancient and modern times have been homosexuals, several of the greatest men among them (Plato, Michelangelo, Leonardo da Vinci, etc.). It is a great injustice to persecute homosexuality as a crime, and cruelty too....

"If [your son] is unhappy, neurotic, torn by conflicts, inhibited in his social life, analysis may bring him harmony, peace of mind, full efficiency whether he remains a homosexual or gets changed...." (reprinted in Jones, 1957, pp. 208-209, from the American Journal of Psychiatry, 1951, 107, 786).

Later psychoanalysts did not follow this view, however. Sandor Rado (1940, 1949) rejected Freud's assumption of inherent bisexuality, arguing instead that heterosexuality is inborn and that homosexuality is a phobic response to members of the other sex. Other analysts later argued that homosexuality resulted from pathological family relationships during the oedipal period (around 4-5 years of age) and claimed that they observed these patterns in their homosexual patients (Bieber et al., 1962).

Charles Socarides (1968) speculated that the etiology of homosexuality was pre-oedipal and, therefore, even more pathological than had been supposed by earlier analysts (for a detailed history, see Lewes, 1988; for briefer summaries, see Bayer, 1987; Silverstein, 1991).

A more tolerant stance toward homosexuality was adopted by researchers from other disciplines. Zoologist and taxonomist Alfred C. Kinsey, in his groundbreaking empirical studies of sexual behavior among American adults, revealed that a significant number of his research participants reported having engaged in homosexual behavior to the point of orgasm after age 16 (Kinsey, Pomeroy, & Martin, 1948; Kinsey, Pomeroy, Martin, & Gebhard, 1953). Furthermore, Kinsey and his colleagues reported that 10% of the males in their sample and 2-6% of the females (depending on marital status) had been more or less exclusively homosexual in their behavior for at least three years between the ages of 16 and 55.
Hooker's (1957) study was innovative in several important respects. First, rather than simply accepting the predominant view of homosexuality as pathology, she posed the question of whether homosexuals and heterosexuals differed in their psychological adjustment. Second, rather than studying psychiatric patients, she recruited a sample of homosexual men who were functioning normally in society. Third, she employed a procedure that asked experts to rate the adjustment of men without prior knowledge of their sexual orientation. This method addressed an important source of bias that had vitiated so many previous studies of homosexuality. Hooker concluded from her data that homosexuality as a clinical entity does not exist and that homosexuality is not inherently associated with psychopathology.

Confronted with overwhelming empirical evidence and changing cultural views of homosexuality, psychiatrists and psychologists have radically altered their views during the last two decades.

In 1973, the weight of empirical data, coupled by changing social norms and the development of a politically active gay community in the United States, led the Board of Directors of the American Psychological Association to remove homosexuality from the Diagnostic and Statistical Manual of Mental Disorders (DSM). Their decision was supported in 1974 by a vote of the membership.

Subsequently, a new diagnosis, ego-dystonic homosexuality, was created for the DSM's third edition in 1980. Ego dystonic homosexuality was indicated by: (1) a persistent lack of heterosexual arousal, which the patient experienced as interfering with initiation or maintenance of wanted heterosexual relationships, and (2) persistent distress from a sustained pattern of unwanted homosexual arousal.

In 1986, the diagnosis was removed entirely from the DSM. The only vestige of ego dystonic homosexuality in the revised DSM-III occurred under Sexual Disorders Not Otherwise Specified, which included persistent and marked distress about one's sexual orientation (American Psychiatric Association, 1987; see Bayer, 1987, for an account of the events leading up to the 1973 and 1986 decisions).
The American Psychological Association (APA) promptly endorsed the psychiatrists' actions, and has since worked intensively to eradicate the stigma historically associated with a homosexual orientation (APA, 1975; 1987). Although some psychologists and psychiatrists may personally hold negative attitudes toward homosexuality, empirical evidence and professional norms do not support any linkage of sexual orientation with psychopathology.

UNDERSTANDING AND ACCEPTING SEXUALITY

The discussion of sexuality has to go beyond just 'the discussions of AIDS, Sex Education or Population Control'. Today 'Modernity' has given way to a diversity of choices. This has brought with it anxiety and uncertainty which threatens our identity. Growing body of knowledge accepts that sexuality is very important for the well being of the individual and his her quality of life. Mace (1974) has given the following definition of sexual health: Sexual health is the integration of the somatic, emotional, intellectual and social aspects of sexual well being in ways that are positively enriching and that enhance personality, communication and well-being.

We should have a positive approach to sexuality and the well being of the individual. Sexuality is not just about intercourse or even about relationships between people. It is about our concept of ourselves as men and women, our masculinity or femininity, our appearance our behavior and the effect we have in attracting those who matter to us. Let us move away from self-defeating myths and replace them with accurate information and attitudes, which increase awareness and enhance sexual functioning. So sexuality is your responsibility not just the responsibility of culture, religion, school, parents or friends, although they can and do influence our values and decisions.

Healthy sexuality begins with understanding and accepting our body its sensual and sexual responses and us. Sex is a good part of life and sexuality is an integral part of each person. Sexuality is much more than just intercourse. Sexuality includes everything from an affectionate glance to a gentle caress, from passionate intercourse to loving after-play. The psychologically healthy question is how to express your
sexuality so that it enhances your self-esteem and increases satisfaction with your intimate relationship.

**THE PROBLEM**

Conflicts of sex and sexuality provide the roots for most societal problems. Irresponsible and unwise responses to sexual feeling result in conflicting values and behavior, repressed desire and low self-esteem. The wide variety of society's attitude towards sex provides a natural breeding ground for the root of all illness. Until we learn to honor all males and females equally and understand the sexual frustrations, repression and behaviors of the people, the individual and the society as a whole will suffer.

Sexual Conflicts create the roots for many societal problems. Low self esteem initiated by these conflicts leads to physical and economic competition, oppressive political power, unequal pay for women, rape, divorce, prostitution, crime and disease. Consequences of sexual conflict are conflicting values and behavior, repressed emotions, fear and anxiety, which provide a natural breeding ground for many illnesses.

Sex has dominated the human consciousness through the ages, manifestly or outside the field of awareness, and has left its imprint on almost every fabric of civilization-on art, architecture and literature, on social institutions mores and norms, politics, philosophy religion and law.

There is a new sexual myth: people are knowledgeable and comfortable with sex and rarely have problems. The media is inundated with sexual material; people talk more openly and frequently about sex than ever before, however the sad fact is that sexual awareness comfort and satisfaction have not increased. The promises of the sexual revolution have not been fulfilled.
HYPOTHESES

1. There will be a difference between males and females with regard to sexual conflict.
2. The older age group will experience lesser sexual conflict.
3. Individuals who masturbate will experience more sexual conflict.
4. Married individuals have less sexual conflict.
5. There will be no relation between personality and sexual conflict.
6. Sexual conflict will affect the mental health of the individual.

In order to study the extent of sexual conflict among young males and females and see its effects on personality i.e.: extroversion, introversion, achievement, morality and mental health, the following study was conducted.

The findings of the study aims to understand sexual behavior of the Indian population and resolve many debatable issues in the area of sex. Attitudes towards sex have been explored and the role of religion and education were examined. The objective of this research has been to clarify sexual myths and conflicts. This study is a step towards making sexuality a satisfying and positive part of life.