Chapter 2

SEXUALITY & SEXUAL LIBERATION

2.1 INTRODUCTION

Sexuality word comes from “sexus” meaning division and refers to the feelings, thoughts, desires and behaviors of members of one sex as distinct from those of the members of the opposite sex. Sexuality involves giving and receiving sexual pleasure as well as enabling reproduction. Sexuality is a total sensory experience involving the whole mind and body – not just the genitals. Sexuality is shaped by a person’s values, attitudes, behaviors, physical appearance, beliefs, emotions, personality, likes and dislikes, and spiritual selves, as well as all ways in which one has been socialized. Human sexuality refers to the expression of sexual sensation and related emotional intimacy between human beings.

In lower animals, no doubt, copulation is a prerequisite for reproduction; and in humans this used to be the case until a few decades ago. Today contraceptives have separated sexuality from procreation; so that the former has become a recreation activity again artificial insemination and embryo transplantation have made reproduction possible in the absence of sexual intercourse.

Again the span of reproductive ability is not coextensive with capacity for sexual intercourse. Sexuality begins months ahead of the time of puberty and individual becomes capable of procreating. Sexuality persists for years after the individual has ceased to produce the sex cells. Menopause, adds jest to female sexuality. Furthermore pleasure is the cream of sexuality; it is irrelevant for procreation.

The contrast between sexuality and procreability can be presented for yet another angle: uterus is essential for child bearing but not for sexuality. Women born without uterus or those who had hysterectomy are normal with respect to sexual desire and enjoyment.

2.2 SEXUALITY IN THE SOCIAL CONTEXT: ¹

In itself sex is nothing more or less than the means by which our species is perpetuated. But in our efforts to control this force of nature, we try and bend it to our own needs and purposes, not always with success. This has been the case as far as back our knowledge of human societies extends. Our observations of animals have greatly contributed to our misconceptions and insights about sexuality.
Most people would agree with Jung’s analysis that sexuality and power have equal influence on human behavior. It also can be said of individuals that their sexual attractiveness is power and wealth are aphrodisiacs- which complicates the picture when trying to define the mainsprings of our sexuality.

Sexual appetite is always relative, subordinated to the greater human needs of sleep, water and food, freedom from fear, pain and illness. Only when these basic requirements have been met do we experience the urge to copulate.

We know of the sexual deprivation and frustrations suffered by those unusual circumstances, like sadhus, monks, and nuns. But from all accounts, after the initial period of enforced or voluntary celibacy, depending upon the individual sex drive, there comes a time when they no longer have the same urges and desires as some one leading a more normal life.

Havelock Ellis believed that sex was an essential part of a sane and balanced life, and needed to be removed from taboos and guilt feelings. He also admitted the importance of love with sex. At times today it seems as though love has become a mere appendage of sex. Certainly, when people talk of sex they all too often ignore the element of love. It can be argued that this is a development that in certain cases leads to healthier, less fraught, relationships. But in the long term it diminishes what is possible in a good sexual relationship.

Still, the gains of the sexual revolution are enormous. Women have attained sexual freedom and are virtually on the same footing as men, able to pick and choose at will. Men and women can cohabit without fear of unwanted pregnancy, and without incurring strong social disapproval. Diseases associated with sex, apart from AIDS have lost much of their terror, thanks to both the efficacy of antibiotics and co-coordinated efforts of health authorities.

Sex creates wide-ranging needs. Sexual desire and extreme hunger for food have much in common. Hungry and lusty individuals are restless, urgently searching for the means of gratification, preoccupied with thought of food or sex. Once satisfied, every thing is relieved and ‘back to normal’.

It is important to recognize three other aspects of sexuality: Drive, Gender, and Sex object. The strength of an individual’s drive depends partly on constitutional factors, genetic and intra uterine influences, and partly on psychological events after birth, together with the emotional forces that become linked to sexual appetite and its satisfaction. A strong sexual appetite obviously goes with a strong drive.

Gender describes our awareness of being male or female. Most people have few doubts, in spite of the ambiguity of clothing and hairstyle that exists among teenagers today. – Although the turbulent changes of puberty, particularly in males, occasionally gives rise to vague transitory fears about gender.
Sex object is somewhat daunting term refers to anything or anyone we are drawn to sexually. Most people are sexually attracted to people of the opposite sex but the number and variegation of the qualities, which go to make a person attractive to someone else, are almost infinite. Good looks attract attention initially, but do not necessarily arise sexual interest.

Most sexual encounters can be described as enjoyable and relaxing, nothing more or less – and occasionally dull. Good sex is followed by a sense of well being, an upsurge of exuberance and zest, convocation that almost anything in life is possible. This is not simply the release of tension that follows orgasm for it is rare, for instance, after solitary casual affair. It is very much related to sex in a loving relationship, and to the sense of having shared an exalting experience.

Good sex is always a renewal of belief in oneself, reaffirmation of goodness Past and present come together in lovemaking. For each and every one, therefore sex is unique and cannot be fully understood by or communicated to a partner, however close. Sex is both shared and solitary, both a communal and individual activity.

2.2.1 Sexuality and the individual

The sex is a basic human urge. Its gratification gives rise to indescribable happiness. This happiness no doubt is physical or sensual in nature, but since two individuals share it, it gathers in aura of spirituality around itself.

While members of a family derive extreme pleasure only for the short duration of coitus, for hours thereafter, they bask in a variable degree of pleasure, or rather, feelings of well-beings. The repeated experiences of these pleasurable feelings are crucial to the development of the individual’s personality, character, and emotional maturity.

The importance of sexuality becomes painfully apparent when a person loses it. Its absence becomes a source of shame, anxiety, grief and depression. In extreme cases a person might regard his body, non-existence, and useless.

2.2.2 Sexuality and marital happiness

Sexuality is glue so to say, that binds the spouses together. It promotes intimacy between the couple. It makes them actively co operative in running the home, looking after the children, and discharging their social obligations. It insights the one to stimulate the best in the other. Certainly sexuality is not the only ingredient of the husband-wife adhesive, and perfect sexuality, in the absence of compatibility in other spheres, does not lead to marital happiness, but it may still act as an absorbent of the shocks and jolts of the inimical influences within the marriage.
According to legal viewpoint, sexuality is the soul of the marriage. Failures of one's spouse to satisfy the other's sexual needs are cruelty to the later. According to sub-section 1 to sub-section 12 HINDU MARRIAGES ACT, 1956, any marriage shall be voidable and may be annulled by a decree of nullity on the ground that the husband was important at the time of marriage and continued to be so till the institution of legal proceedings against him by his wife.

2.2.3 Sexuality and society

While man can survive without indulging in sex, society cannot. Sexual urge is so strong that makes a person seek coital connection with the member of the opposite sex. Sexuality, in the absence of deliberate attempts to prevent procreation, leads to reproduction, and thus to perpetuation of the society. Sex may be human's weak point, but it is nature's strong point. Sex is so enjoyable, that man may forsake every other pleasure but he will not give up the orgastic rewards of coitus. By ensuring men in the perpetual net of sexuality, nature has device the most effective guarantee against extinction of homosapiens.

Sexuality depends on the following factors:

- The inherent sexual urge.
- Structural and functional adequacy of genital organs as well as of their overloads namely, brain, spinal cord, and certain hormone secreting glands.
- Gender role identity: possession of feelings, attitudes and behaviors appropriate to one's gender.
- Awareness of the elementary facts about sexuality and coital techniques.
- Absence of guilt complex, anxieties and inhibitions pertaining to sex.
- Childhood rearing practices and the cultural beliefs, taboos, customs and religious upbringing has great influence on sexuality and the sexual behavior of individual.

2.3 SOCIALIZATION OF TEENAGERS' SEXUALITY

Sexual socialization is a process by which teenagers and children are exposed to and educated about sexuality. Basically our society is restrictive regarding teenagers' sexuality. In restrictive societies, the teenagers' transition into adult sexual activity is highly discontinuous. There is a social pressure exerted to refrain from having sexual contacts with the opposite sex until they are married. This results in teenagers' peruse sex in secrecy. Society enforces wide variations in the degree of restrictiveness and in the methods used to discourage sexual activity before marriage. From the childhood to adolescence society and families separate the sexes in every walk of education. Boys and girls are not allowed to go out or study together without a chaperone. By chance if they are found out,
especially girls, they might have to suffer physical punishment and public shaming.

Sexual socialization in semi restrictive societies is somewhat liberal. In these societies, adults’ attitude towards premarital affairs in teenagers are characterized by formal prohibitions that are not very serious and infact, are not enforced. This is especially true with regards to boys. However, attitudes are changing and in these societies girls are also taking initiative and mixing with boys or go out with dates. Even if elders find out that their children are going out the prohibitions are not very serious and infact are not enforced.

Indian society is going through the transition from restrictive to the semi restrictive society. In educated and in upper and middle class girls are brought up in equal footing and they have become more aggressive and assert their rights to go out with boys as much as boys are allowed to go out with girls. In certain casts, there is a custom that girls’ parents should offer “dowry” to the boys. In these communities parents consciously or subconsciously wish and encourage girls to find a partner where they don’t have to pay through their nose to get their daughter married. Not only that the girls’ parents have to pay for the expenses and they may have to occur debt to get their daughter married.

A part from financial constraints it is premarital pregnancy, rather than premarital sex that is objectionable to the parents and society. There is a social pressure on unmarried teenagers whose sexual activity has resulted in pregnancy are often forced to marry when either of them not mature enough to take the family responsibility (from d. l. modified).

Several writings on Hindu sociology of love and sex, like those of Manu, Vatsyayan, Vedanlankar etc. inform us that sex in young people was not considered to be a tabooed subject in ancient India. People realized the great importance of sex in human life and so it was emphasized that socialization of sex and the art of sex (Kamakala), should form an important aspect of teenagers. Kamasutra shows that sexuality was an accepted norm of the society in those days. Youth used to visit Ganika’s in order to learn Kamakala (love making) and the girls of higher caste were expected to receive proper instruction in all the 64 arts including those of love making or sex related information, family living, aesthetics etc.

In Ashrams students were given theoretical knowledge about sex physiology, sex relations, nature of women, sexual responsibility and lovemaking. Fulfillment of sex desire was considered to be an important aspect of one’s duty towards society. Sexual pleasure was considered to be the supreme pleasure, and a young person devoid of Kamakala was considered to be incomplete.

“About the double standard of sex morality prevalent then a permissive boy was considered more of a man, but unchastity on the part of a girl was looked down
as an undeemable stigma” (G.D.Khosala) such attitudes, values and practices have flawed down all through the centuries in matters of sexual relations created by many fanatic Muslims rulers, Hindu rulers, and feudal Lords. Sex morality of upper and middle class people led to sexual corruption. Their belief was influenced by the religions and moral prescriptions of premarital chastity, monogamy, and moderate sex, in married life. These factors in course of several centuries were successful in pulling down sex from its place of honor to the position of dirty, nasty and secret things. These factors have contributed to hardening of several unhealthy attitudes and values towards sexual relationships and social life. This has resulted in creating a powerful barrier in the proper sex socialization of teenagers in the past and it does so even today. It has developed solve socio – psychological and psycho – cultural notions in the Hindu community. This has lead to dysfunctional of proper sex socialization of the teenagers. Fear of the father has deterred free and healthy relationships among boys and girls through out their lives. In schools and colleges, the teachers also are inspired by these students. Carstairs drives home this paint while describing the father, son relationship in Hindu family:

He (the father) is all-powerful and must be approached in an attitude of complete submission; and it is in relation to him that one learns the imperative social duty of suppressing one’s appetites, and desires, and every demonstration of emotion. The result is that children go on hiding and accumulating their aggression only to unleash it when they become adolescent and youth.6

Kamla Chowdhry observes:

“They (the youth) transfer their early experiences with the father on later individuals and events on society what in fact is meant for their father”7

Both Carstairs and Murphy have pointed out how the Hindu personality is permitted with paranoid reactions of mutual distrust, emotional insecurity, ambivalence and indecision resulting out of the “betrayal by the mother of the child after initial indulgence.”8

Ronald Segal observes:

The relation of the sexes to each other, and the attitudes of both in the act of sex itself are aspects of the contradiction that exist at the core of traditional Hindiusm.

The normal man is incapable of satisfying all the demands of traditional morality; the rules are rigid and numerous on eating and drinking and wasting and traveling and mixing with other people, on sex and whole careful control of emotion – that he inevitably breaks them, and in
breaking them confirms his view or his own imperfection. Of course, he contradicts himself.⁹

Teenagers’ sexuality is bound to be a casualty under these circumstances. Our religious leaders, politicians, parents, educationalist and teachers alike have naturally inherited this legacy, and, that is why, they are finding it difficult to accomplish the task of sex – socialization of the youth satisfactorily. The various sex inhibitions which teenagers now suffers are due to this sort of discouraging behavior of the elders under the pretext of sex – secularism.

Sexual socialization in present day has wide variations in the degree of restrictiveness and in the methods used to discourage premarital sexual activities.

- Separating the sexes through out childhood and adolescents.
- Mixed sexes may not play without chaperon.
- Physical punishment and public shaming
- Pressure is exerted to repair until they have married.

A proper sociological treatment of the sexuality of teenagers is needed badly. Society requires that sexual knowledge should be viewed as an essential part of the process of socialization of youth. Since socialization includes both learning and internalization of appropriate patterns, values and feelings in one's society, the sex- socialization process of the youth must include a proper understanding and appreciation of the great role of sex in human society. Sex is an integral aspect of human sex – socialization process merely to instruction about sex physiology to the growing youth.

Sex is closely associated with the whole sociology of folkways, which includes customs, traditions, morals, social and cultural institutions, esthetics, norms of individual satisfaction and happiness and the functioning of social processes – both conjunctive and disjunctive in a given society. Therefore, sexual knowledge must cover, beside institution about the biological reproduction facts, learning of proper social and moral behavior and proper attitudes and values towards sex, love, family life and interpersonal relations in society at large.

“One can hardly deal with sex and its relationship to family stability without considering concepts of morality. I believe them moral judgment must rest upon a concern for the quality of interpersonal relationships which are created by our attitudes, feelings and behavior. A sound sex educational program should stress the importance of the family as an open rather than a closed unit. I refer first to openness in expressions of affection and sentiments. The second openness is a receptive to the considerations of all kind of ideas and experiences. This is an essential feature in the development of interpersonal relationships, for relationships are created, not handed as full flower.
Adults no longer participate any realistic way in the sex – socialization process of youth. We consider the participation of parents in the socialization process of their children as increasing the stability of family and of the society. But they are too deeply enmeshed in fears and inhibitions which render them both blind and mute when it comes to dealing with their children on sexual relationship matters”.
(Prof. Lester A Kirkendall – paper about “sex education & family stability”)

“Sex seems to me the most social of activities, because it is relational and because it has longer social consequences, both in formalization of permanent personality and the creation of life.”– Reverend Unsworth.

The Indian society today is experiencing many sorts of tensions arising out of the pulls of traditions and modernity in different directions. Youth unrest as revealed through its various manifestations has now come to exist as very important recent social phenomena in our society. It has drawn the attention of educationalist, politicians, sociologist, and others enlightened people. A number of theories, remedies or solutions have been suggested by all these who have written on the problems of our youth, but the sex – socialization aspects of their development has not been properly emphasized by most of them.

How for are the traditional attitudes values and psychological notions about sex, love, and procreations still persisting and hampering the process of sex – socialization of the youth needs to be established on the basis of research studies. Researchers testify dominances of these traditional ideas in the thinking and behavior of even our educated youth. The existing social conditions are also significant compelling factors.

We can now witnessing great deal of change in our society. Today’s youth have been influenced by westernization in almost all walks of their life. World has become a global village and media and information technology has brought people of the world very close. Many young people are going abroad for higher education and many foreigners are visiting our country everyday.

Naturally all these have influenced and changed the value patterns of our youth in matters of love, sex, progeny, and family life. Most of our youth are now expressing their preferences for liberalized sex morals and decrying the rigid traditions of our society. In urban areas educated boys and girls have started mixing rather freely. Love making in schools and college, courtships, “going steady”, and love marriages are now become more and more popular each day.

Social changes are affecting youth regardless of their caste, community or religious affiliations. As different culture and subcultures with their varied patterns of sex behavior and family life are coming together, our youngsters are getting to know them more and more, they are impelled to think that many of the restraints put on them by their traditional cultural institutions are out of the tune with the changed times and they are proving to be unhealthy and harmful things. Access
to pornography to youth is available at every nook and corner as they are not getting proper knowledge about their sexual feelings from reliable sources they turn to pornography. Unfortunate thing is that most of the pornography is derogatory to women. At the same time young boys are getting complexes about the size of their genitalia. All these are causing strong sex motivation in teenagers and alluring them to move towards social disorganization.

The emancipation of women has been very significant development in recent time. The girls are not only pressing for their entry in educational institutions and services, but most of them have started demanding freedom to choose their boy friends and marriage partners, equal share in the parental property, and equality of treatment in the family. Unfortunately most boys as well as girls are still conditioned to think and behave in the traditional fashion which implies that girls should have lower social status and passive sex role and boys should have a higher social status and dominating sex roles. This has been causing lot of conflicts between boys and girls.

In backward, lower caste and tribal people are more permissive regarding teenagers’ sexuality. In these societies, the transition of young people into adult sexual activity is highly continuous and usually begins in the childhood. They do not have stifling attitudes, notions and values about sex. Most of them have since their long past been allowing free-mixing of the sexes before marriage, polygamy and even extra marital relations at certain occasions. Some of them have been having the institution of youth dormitories – both unisexual as well as bisexual like the Ghotal of Muria tribal of Baster (Madhya Pradesh), Gitiora of the Mundas and Hosof Madhya Pradesh, Dhumkuriya of the Oraons, Dhangbassa of the Bhuiyas, and Morung and Yo of the Konayak Nagas etc. Eminent anthropologists like Grigson, S.C.Roy, D.N.Majumdar and Verrier Elwin, who closely studied these youth dormitories, have found them to be unique institutions for imparting not only sex-training but training in healthy tribal manhood. Elwin was very much fascinating by the great role of sex – socialization performed by the Ghotals of the Muria tribals. In his autobiography, he has recalled “The obscene of any sense of guilt and the general freedom from external interference and no sign of corruption or excess or being the victims of lust” in the Ghotul boys and girls. 10

American Anthropologist Margarete Mead has studied sex life of several tribal communities. She is a strong supporter of building proper attitudes towards sex and of allowing free and uninhibited mixing boys and girls in schools, colleges and society at large. 11 She has observed that these people are far more liberal in matters pertaining to sex and sex – socialization of the youth. However, things are changing in these societies. They have started copying and adapting the traditional sex – secularism. Monogamy, non – prevalence of widow marriages, premarital and extra marital sex have been looked down in these societies as well with the result that sex – socialization of their youth is also becoming difficult.
As the parents are becoming more liberal and tolerant about teenagers’ sexuality our society has become little more lenient about sex. Now a days attitudes towards sex are not that much restrictive nor permissive – but semi restrictive. This may be due to exposure to western social influence. However, the religions leaders, politicians and community leaders are deadly against this revolution. They are in minority but they are more organized more vocal and at same time they are the ones who get maximum exposure in media and they are not worried about sex – socialization of changing pattern of teenagers’ sexuality.

Most teenagers today believe that it is acceptable to have a boy friend or a girl friend and they could take sexual liberties as long as it takes place within the context of a loving, intimate relationship. Another important trend in young people’s changing attitudes towards sex has been the decline in acceptance of the double standard.

The sexual revolution is unfinished. Sexual standards continue to change; differences in male and female sexual roles have become less; marriage is no longer a necessity, although in our country most of people seek the same and would like to have children. Today it is accepted that any one can change partner through divorce or mutual consent without stigma. Society no longer seriously constrains or instructs to do one thing or another. Yet there is something in human nature, which wants to make a perfect and lasting one-to one relationship.

Obviously, one ideal of sexual fulfillment on that bases would be the love affair or marriage that could incorporate all these aspects a couple, for instance, whose passionate and trusting relationship was stimulated by other people’s minds and bodies being part of their union.

Many seek ideal relationship, longing to express and experience their sexual love to the full, however short-lived the relationship might be. Those who have known such passionate love can be great full-but expiring lovers should remember that those legendary ones paid a hefty price for their experience, and those around them were all but destroyed in the process.

It is this two-sided nature of sex, both constructive and yet potentially destructive, which makes it such an unpredictable force, both for individuals and society. What course the sexual revolution will take from here on is anybody’s guess.
2.4 HUMAN SEXUAL BEHAVIOR

2.4.1 Aspects of human sexual behavior

Sexual relationships

Opinions and norms vary on whether an emotional bond of a certain intensity and durability should be a prerequisite for sex.

Cultural aspects

As with other behaviors, human intelligence and complex societies have produced among the most complicated sexual behaviors of any animal. Most people experiment with a range of sexual activities during their lives, though they tend to engage in only a few of these regularly. Most people enjoy some sexual activities. However, most societies have defined some sexual activities as inappropriate (wrong person, wrong activity, wrong place, wrong time, etc.) Some people enjoy many different sexual activities, while others avoid sexual activities altogether for religious or other reasons (see chastity, sexual abstinence). Historically, some societies and religions have viewed sex as appropriate only within marriage.

Social norms and rules

Human sexual behavior, like many other kinds of activity engaged in by human beings, is generally governed by social rules that are culturally specific and vary widely. These social rules are referred to as sexual morality (what can and can not be done by society’s rules) and sexual norms (what is and is not expected).

Some activities, known as sex crimes, are illegal in some jurisdictions, including those conducted between (or among) consenting and competent adults (examples include sodomy law and adult-adult incest). Scientific studies suggest sexual fantasy, even of unusual interests, is usually a healthy activity.

Some people engage in various sexual activities as a business transaction. When this involves having sex with, or performing certain actual sexual acts for another person, it is called prostitution. Other aspects of the adult industry include (for example) telephone sex operators, strip clubs, hookers, pornography and the like.

Nearly all developed societies consider it a serious crime to force someone to engage in sexual behavior or to engage in sexual behavior with someone who does not consent. This is called sexual assault, and if sexual penetration occurs it is called rape, the most serious kind of sexual assault. The details of this distinction may vary among different legal jurisdictions. Also precisely what constitutes effective consent to have sex varies from culture to culture and is
frequently debated. Laws regulating the minimum age at which a person can consent to have sex (age of consent) are frequently the subject of political and moral debate, as is adolescent sexual behavior in general.

Any of these may be explicit or hidden, deceptive or honest, legal or illegal, and may include ideality or not.

2.5 HUMAN MALE SEXUALITY

Human male sexuality encompasses a broad range of issues, behavior and processes, including male sexual identity and sexual behavior, the physiological, psychological, social, cultural, political, and spiritual or religious aspects of sex. Various aspects and dimensions of male sexuality, as a part of human sexuality, have also been addressed by principles of ethics, morality, and theology. In almost any historical era and culture, the arts, including literary and visual arts, as well as popular culture, present a substantial portion of a given society’s views on human sexuality, which also include implicitly or explicitly male sexuality. In most societies and legal jurisdictions, there are legal bounds on what sexual behavior is permitted. Sexuality varies across the cultures and regions of the world, and has continually changed throughout history, and this applies equally to male sexuality. Aspects of male sexuality include issues pertaining to biological sex, body image, self-esteem, personality, sexual orientation, values and attitudes, gender roles, relationships, and activity options, and communication.

Although female and male sexuality show many common features as aspects of a common human sexuality, there are clear differences between the two.

2.5.1 Images of Male Sexuality over the Decades

The idea that it was acceptable for females to display their bodies to arouse males took hold during World War II. Photos of scantily-clad women were sent to soldiers weary from fighting the war. These were dubbed “calendar” or “pin-up” girls. After World War II, the trend continued and some of the popular pin-up girls became popular movie stars in the 1950s, most notably Marilyn Monroe.

Both men and women took their own cues about what was acceptable body image in terms of attracting a mate from watching the movies. Other trends associated with a society more open about matters of sexuality and male arousal soon followed, particularly with the appearance of the first “men’s” magazine featuring scantily clad women (Playboy, and again the popular pin-up girl and then movie star Marilyn Monroe was featured.)

Both men and women observed these trends and followed them to the degree. It quickly became acceptable at least for single men to subscribe to Playboy, and
share copies with their male friends. The men's magazines played a major role defining male sexuality in the culture of the 50s and 60s, as well as what was acceptable behavior for women. Women started wearing two-piece bathing suits at the pool or beach, and men were delighted at the display that they may find to be sexually arousing. By the late 1950s, the two-piece suits became smaller and smaller, and, called bikinis, revealed more and more of the woman's body in public and to men observing them.

Many women soon decided that since there was nothing wrong with having men look at their bodies at the pool or beach, then why not in other venues as well? The 1960s ushered in the ultra-short mini-skirt, and variations such as hot pants. Now a woman could reveal more of her body and presumably attract the attention of a male other locations other than at beach or pool, such as being observed strolling and being seen at covered shopping malls (newly appearing and the place for young men and women to be seen in the late 50s into the 60s).

Heterosexual men began to think that if a woman is successful in attracting the attention of a man and perhaps arousing them, why would not an analogous approach work for them? If women could reveal body parts that men found arousing at a pool or beach, why could not men likewise. In the 1960s Us men started wearing ever smaller and more form-fitting swimsuits at the pool or beach, including the Speedo-style brief. This more revealing design, introduced in Australia two decades earlier, was already popular there and in Europe before men in the Us adopted it in any numbers. The men's swimsuits in the 1950s and 60s usually revealed a covered outline of the male genitalia underneath, and women at that time appeared to be comfortable with this.

Heterosexual men of the period too were in search of ways to display their body to women with the idea in venues other than swimming pools and beaches. They were in search of clothing designs that would do the same thing for them as mini skirts had done for women. Homosexual men had long been interested in clothing styles revealing body shapes other gay men would find attractive and perhaps arousing. The new clothing styles for men in the 60s were often variations on designs that first appeared among homosexual men, in particular, shirts, pants and jeans with a body hugging fit. These clothing styles soon became popular with most men in the 60s regardless of sexual orientation, and in particular, men wearing these styles were not labeled by women as “probably homosexual” and therefore an inappropriate choice as a mate.

The 1970s marked the beginning of an era that continues to the present in which women have been attempting to redefine their image away from the concept of woman as sex object for men's pleasure and toward the concept of complete equality with men. Some women nowadays are very uncomfortable with the idea of a woman displaying her body in such a way as to arouse the male. Instead, some women see themselves as not needing men in order to achieve, and that men are only useful as being necessary to provide semen for procreation. To the
extent that a woman wants a career and not children, men are not useful at all. Indeed, the idea that men can provide women pleasure in sex is often now sometimes seen by a woman as not as a positive but as a negative.

Still, in the 21st century, most women probably still find it acceptable for women to display their bodies as a means to arouse and potentially attract a mate. Women still appear at beaches or pools scantily-clad in bikinis or even thongs. A short walk through any modern shopping mall reveals large numbers of young women clad in skin-tight form-fitting jeans specifically designed to attract the attention of young men, who are also walking the mall largely in an effort to observe young women.

But a fundamental shift in images of male has occurred. In the 21st century, men are expected to dress very differently in this respect, and in particular to not wear any clothing that would reveal their own bodies as a means of attracting or arousing a woman. In 21st century culture, a young man’s body at the shopping mall is expected to wear oversized board shorts or “boardies” with folds of fabric that cover any glimpse of and therefore disguise the shape of male genitalia.

Nowadays, choosing clothing that would allow men to display their bodies as a means of attracting a mate or partner now labels the man as gay not as straight, and therefore unsuitable for a woman as a mate. In short, heterosexual women can still wear whatever they believe a heterosexual man might find attractive or sexually arousing. If a woman does so, heterosexual men generally will not label the woman as a lesbian. But if a man chooses clothing that in any way displays or reveals his body, how will be immediately become labeled by many heterosexual women as a gay and therefore unsuitable as a mate for a female. By this visual cue, whether true or not, many women believe that now only gay men now wear Speedo-style swimsuits or tight-fitting shirts and jeans. Many women are very fearful of marrying or even getting seriously involved with a man who has had or could possibly be interested in having sex with another man, and the man’s clothing if too revealing provides initial visual cues as to which men should be avoided.

These fundamental differences in what is now considered permissible in clothing styles and beachwear for both men and women reveal a lot about both male and female sexuality, and in particular the changing identity of men and women and their roles in society. Men generally do not complain that women continue to wear body-revealing clothing in an effort to attract them nor claim that such women are likely lesbians, but the same rule does not apply to men. A “dual standard” applies. If men choose clothing that reveals anything about their bodies, many women would claim that this is neither desirable nor arousing, but instead that the man looks “ridiculous”.

Of course, choice of dress is not the only way men can assert their sexuality. In the 1960s it was common for men to drive vehicles with oversized engines as a
way to “impress” women. The choice of vehicle to drive remains a very important part of the process men frequently employ to attempt to attract a mate, and it is commonly believed that the guy with the most expensive vehicle will have the best opportunity in the mate attraction game. Whether women see the automobile as being as important to the dating process as some men seem to believe remains an unanswered question in need of further research.

Clearly, some types of motor vehicles are far more appealing to men than women as men attempt to make a sexual statement by what they drive. In recent years, males have attempted to reassert their sexuality by driving outsized vehicles. The popularity of the Hummer relates directly to the fact that its design has become a symbol of masculinity. Other men drive large trucks and Sport Utility Vehicles (SUV’s) as a way of asserting their masculinity and desirability to women.

2.6 HUMAN FEMALE SEXUALITY

Human female sexuality encompasses a broad range of issues, behavior and processes, including female sexual identity and sexual behavior, the physiological, psychological, social, cultural, political, and spiritual or religious aspects of sex. Various aspects and dimensions of female sexuality, as a part of human sexuality, have also been addressed by principles of ethics, morality, and theology. In almost any historical era and culture, the arts, including literary and visual arts, as well as popular culture, present a substantial portion of a given society’s views on human sexuality, which also include implicitly or explicitly female sexuality.

In most societies and legal jurisdictions, there are legal bounds on what sexual behavior is permitted. Sexuality varies across the cultures and regions of the world, and has continually changes throughout history, and this applies equally to female sexuality. Aspects of female sexuality include issues pertaining to biological sex, body image, self-esteem, personality, sexual orientation, values and attitudes, gender roles, relationships, and activity options, and communication.

2.6.1 Historical conceptions of female sexuality

Representations of female sexuality date back to prehistoric times; there is clear evidence of the depiction of female fecundity in ancient Venus figurines. Fertility goddesses are common in many ancient cultures, and in many cultures are also the gods of sex, marriage, and love.

In the ancient civilizations of India, Japan, and China, the subject of female sexuality found expression in several writings and commentaries. For example,
much of the Kama Sutra, an ancient treatise on sex and sexuality, deals with female sexuality.

Historically, female sexuality has been seen in many male-dominated cultures as subordinate to male sexuality, and as something to be controlled by society by restrictions on female behavior.

Traditional cultural practices such as enforced modesty and chastity have historically ended to place restrictions principally on women, without imposing similar restrictions on men. Some controversial traditional cultural practices such as female genital cutting have been described as attempts at nullifying women’s sexuality altogether. Other cultural practices such as honor killings threaten uncontrolled female sexual behavior with death, often by the hands of the woman’s own relatives. Even in the twentieth century, many people did not believe that respectable women should enjoy sex; rather, it was said that they should “lie back and think of England”.

Nevertheless, many studies have shown that women’s actual sexual behavior throughout history appears, like that of men, not to have been controlled to any where near the degree desired by society.

2.7 ADOLESCENT SEXUALITY

The term adolescence comes from the Latin word ‘adolescence’ meaning, “to grow up”.  

Adolescence is the period between childhood and adult hood. It is a time of rapid change and difficult challenges. This is the time when boys and girls daydream about what they want to be, when they develop intense idealism and feel a new dose ness in relationships with there friends. Adolescence can be considered as that period of life where the body and mind undergo changes but the individual also becomes increasingly autonomous, learns life-skill and is begins to manage their social responses and sexuality. It is the time when they begin to ask difficult questions about right and wrong. The adolescent go through a wide variety of physical and psychological changes. These changes can overwhelm him or her and this phase is often called a phase of turmoil.  

2.7.1 WHO Definition of adolescents

WHO defines adolescences both in terms of ages (spanning the ages between 10 and 19 years) and in terms of a phase of life marked by special attributes. These attributes include –

- Rapid physical growth and development
- Physical, social and psychological maturity, but not all at the same time
- Sexual maturity and the onset of sexual activity
Experimentation
Development of adult mental process and adult identity
Transition from total socio-economic dependence to relative independence

On the other hand, adolescence is also a time of discovery and awakening, a time when intellectual and emotional maturation combine with physical development to create increasing freedom and excitement. Adolescence is not simply a period of turmoil, as older theory states, but is just as likely to be a time of pleasure and happiness as a turbulent, troubled passage to adulthood. The paradoxical nature of adolescence is particularly visible in the sexual sphere. Adolescence has many facets to its stormy nature, one of which is the little understood, widely controversial adolescent sexuality. While talking about adolescent sexuality and its associated concerns, we have to distinguish between those arising out of innate biological drives and those that arise out of a conflict between the demands of these drives and their surrounding psychosocial forces. For a comprehensive overview of adolescent sexuality, we will consider both the biological process and psychological aspects of the teenagers.

During puberty, rising hormone level contribute to an activation of sexual sensations and erotic thoughts and dreams for boys and girls. It has been shown that boys and girls who undergo ‘late’ puberty (around ages 15 – 16) generally have less and later teenage sexual activity- including masturbation and intercourse, than boys and girls who have ‘early’ puberty (around ages 12 – 13). This is probably because the hormonal stimulation alone is not enough to initiate new behavior patterns without a state of psychosexual readiness that the younger child simply hasn’t attained. Sexual fantasies and dreams become more common and explicit in adolescence than at earlier ages, often as an accompaniment to masturbation.

2.7.2 Biological process of Puberty

Sexual maturation in Girls

The first sign of puberty in girls is usually the beginning of breast development, which occurs as early as age eight or late as age thirteen. Breast growth is controlled by estrogen level and hereditary.

The appearance of pubic hair (first lightly pigmented and sparse, gradually becoming darker, coarse, curlier, and more abundant) usually starts shortly after breast growth begins.

By this time, the vagina has already begun to lengthen and the uterus is slowly enlarging.

Menarche usually occurs as breast growth near completion, and almost invariably comes after the pick growth spurt. The age of menarche varies
widely from one girl to another, occurring as early as age eight and as late as sixteen or later.

One other aspect of female puberty not mentioned often is that vaginal secretion are likely to increase because of the changing hormone status. Some vaginal lubrication occurs because of sexual excitation whether this results from daydreams, reading, or sexual activity. But vaginal lubrication can also appear spontaneously, without a direct connection to sexual thoughts or acts. The sensation of vaginal wetness may be curious, pleasing, shameful, or alarming to the young teenager.

**Sexual maturation in Boys**

The physical signs of puberty in boys are also controlled by hormone changes, but puberty usually start one to two years later than in girls.

- The earliest changes during puberty are growth of tastes, resulting from LH stimulation and subsequent testosterone production. The increasing levels of testosterone also stimulate growth of the penis and the accessory male sex organs (prostate, seminal vesicles, and epididymis).
- Ejaculation is not possible before puberty because the prostate and seminal vesicle do not begin to function until they receive appropriate hormone signals.
- Boys begin to undergo genital development at an average age of 11.6 years and the genitals reach adult size and shape at an average age of 14.9.
- There is no exact counterpart in male puberty to menarche but wet dreams seem to have a parallel degree of psychological importance.
- Growth of pubic hair begins around the time of genital development and is usually followed a year or two later by the appearance of facial and axillary’s hair. Facial hair growth is an important event because the earlier changes of male puberty are usually less visible than breast development in the female and beard growth is a visible sign of “becoming a man”. Facial hair growth begins at the corners of the upper lip with a fine, fussy appearance, and then spreads to form a mustache with coarser texture. Hair next appears on the upper cheeks and just below the lower lip, and last of all develops on the chin. Body hair also appears during puberty, and chest hair continues to grow for a decade or more after this time.
- Deepening of the voice is another change of puberty and is caused by testosterone stimulation of the voice box, or larynx. As the larynx grow, the boy’s may go through awkward period of breaks and squawks, which may be a source of embarrassment.

Hormone differences between adolescent boys and girls also cause differences in body shapes. For instance, the average seventeen- or eighteen- year-old boy has a leaner body and more muscle mass than his female counter part. This is because estrogens cause accumulation of fat under the skin, while testosterone stimulates muscle growth.
2.7.3 Psychological changes

Adolescence is characterized by the development of a sense of individual identity distinct from that of the parents. It is also a time for experimentation and exploration of one’s own body and capacities as well as in relations with others. Media and peers exert a very strong influence on the individual and dictate how she or he will respond to different social situations. Some of the changes that take place within the individual are the development of sexual desire, desire to explore and experiment, capacity to imagine and develop a sense of ideal, developing a sense of shame and guilt, confusion and irritation it is a time characterized by mood swings which can lead from outgoing behavior at one time to secretiveness and irritability at another. They learn to deal with sudden changes of social rules (for example – girls who could freely play with other children are now asked to stay indoors and confirm to adult standards), as well as with their own growing sexual desires.

2.7.4 Factors affecting adolescent behavior

Gender

Teenagers’ sexuality is not purely innate impulse of which they gradually become aware. Rather it is, to a large extent learnt, and learnt differently according to gender, for biological and social reasons. Teenager boys’ first sexual experiences are usually on their own, masturbating while young girls are usually with a partner. This is probably connected with boys’ much greater familiarity with their genitals because they are physically far more obvious and boys regularly handle their penises to urinate. These different initial sexual experiences probably contribute to teenager boys being highly embodied, with a focus on genitals pleasure and orgasm, while for young girls the meaning of sex is bound up more with relationship. Thus girls are more romantically inclined than boys.

Social class

Growing up in a social class greatly influences teenagers’ sexuality. Educated and higher social class family teenagers are likely to get sexual experiences little later than the uneducated and lower class family teenagers. Postponing the pleasure of sexual activity requires self-discipline and taking responsibility. This can only come with education values, and with proper guidance from the parents. Furthermore, social class strongly shapes culture, which involves values that perpetuates the status quo. Thus middle class teenagers tend to invest in skills and studies for their future life and differ sexual gratification, while deprived and lower class teenagers focus on improving their immediate social status through, fashionable clothes, sexiness and sexual experience. (Thomson 2000).


**Culture**

Some culture have much broader parameters surrounding what is considered appropriate with sexuality, while cultural norms within other groups make the topic unmentionable.

**Education**

Lower expectations for education and lower educational levels are associated with earlier onset of sexual activity (West 1993). Educational level is clearly related to social class but both have been found to have independent effects, those of educational level being stronger. (Johnson 1994). The insensitive to avoid early sexual involvement in girls, stems from having stake in the future of an economically advanced society, for which educational aspiration and level seem to be a marker. (UNICEF 2001).

**Ethnicity**

Ethnicity is also an important factor as social class. Age at first sexual encounter varies considerably between ethnic groups and shows pronounced gender differences.

**Media**

Teenagers’ most important source to information about sex, parents generally come well below friends, the media, school and pornography (Todd 1999).

**Family**

Parental monitoring of the sexual behavior of teenagers influences strongly. Young people are overlooking the influence of family in general and parents in particular regarding sex information because their influence is not insignificant but because it is pervasive.

Teenagers who grow up in homes with multiple computers and a high degree of computer literacy have more opportunities to engage in online behavior, some of the young people who are most vulnerable to pornography are those who come from low socio-economic and more challenged backgrounds.

Teenagers who grow up in single-parent homes are particularly at risk as are youth with emotion and mental challenges, and teenagers who have been prior victim of physical or sexual abuse.

**Religion**

Spirituality and religion can have a profound impact on teenager’s sexual development, and not always in the way that a parent intends, for example, some
youth who come from rigid and legalistic religious backgrounds that wrap sexuality in shame and guilt, try to repress their desires, which causes them to unconsciously bond with the same profane elements they are trying to ignore.

**Peer pressure**

As adolescents struggle to establish a sense of personal identity and independence from parents and other authority figures, interactions with their peer group become increasingly important. They look to each other for support and guidance, vowing to correct the mistakes of the older generations. But they quickly discover that their peer group too, has its own set of expectation, social control, and rule of conduct. There is a high pressure on the adolescent to conform to the etiquette of the peer group. Many adolescents are pressurized to smoke, drink alcohol, and get into sexual activity even into drugs by this pressure. Thus the adolescents’ need for freedom is usually accompanied by a need to be like their friends, even though these two needs sometimes conflict.

Peer pressure often works by way of ridiculing the victim. At the least, this peer pressure can make some adolescent feel measurable and inferior if they cannot conform. Such pressures can sometimes make a person lose his/her self-esteem and confidence and can negatively affect his/her personality way into adulthood.

**The Generation Gap**

During Adolescence, movement away from the family continues. Identity formation and developing autonomy are tasks that must be faced during this period. The degree to which an adolescent is able to do this will later affect his or her capacity to develop intimate adult relationships. The task is complicated, because, while adolescents must go through process of disengagement from their families, they still need guidance from their parents. Not surprisingly, parents and young people often have a great deal of difficulty managing this seeming paradox. This issue is raised because parents sometimes feel that their adolescent sons and daughters are beyond the age when they need or will respond to the opinions or wishes of their parents about sexual behavior. However, adolescent want a need this guidance, and parents need to maintain their own equilibrium during this period and to continue to support their adolescent sons and daughters. This tension between parents and the adolescent is often referred to generation gap.

**Anxiety around pubertal changes**

The changes that start in a child during puberty are sudden and intense. Since these changes involve the sex organs and sexual feelings, the child is not prepared by society to face them. This is almost no source for him or her to seek information about these changes. Talking with parents or teachers usually taboo. Peer groups often are ill informed themselves and tend to give misleading and
distressing information, which further mystifies the issue. What ever are adolescent from her/his environment is that these changes involve “dirty” part of the body and this tends to aggravate the problem. This anxiety is usually therefore what are only common pubertal changes. However, if some of these changes are unusual or socially complicated like homosexuality, the anxiety can also drive the adolescent to suicide. There is an immense pressure on adolescent from the middle class and even poor sections of the society in India to work towards securing a job or employment.

2.8 SEX, SOCIETY AND MORALITY

This is another of the classic and seminal articles published by The Muslim magazine in the sixties and seventies. This article was first published in 1969.

Morality has become for so many people in the West and those who ape them elsewhere, the only immoral thing. Once you defend or criticise any action or behavior on a moral basis, you run the risk of being branded as unscientific, irrational, and intolerant.

Morality according to such a view is at best something that is completely irrelevant to the material and spiritual well-being of individuals and societies; at worst it is the one handicap that is blocking the way of healthy progress of individuals and societies. And this is more so especially as far as sexual morality is concerned.

For such people the best attitude towards any kind of sexual behavior is: stop talking nonsense about its being moral or immoral since these descriptions are mere expressions of the speaker's subjective and irrational attitude. And since any form of sexual behavior is as good as the other, the best civilised, scientific and tolerant attitude is to let any one choose the form which he likes and not to impose on him the form which happens to be the choice of another individual or groups of individuals even if the latter were in the majority.

Suffice it to say that while the idea of planning is gaining grounds in nearly every aspect of society, laissez-faire has established itself as the best policy in matters sexual. Is morality, and in particular sexual morality, such a superfluous and highly relative matter that changes, without any harmful consequences, from place to place, from age to age, and from one individual to the other?

It is my belief that this is a grossly mistaken view but I do not want to enter here into a direct defense of morality. In fact, I think that the best policy here is not to talk about ‘morality’ at all, but about the harmful or useful consequences of adopting one or the other of the many possible forms of sexual behavior. And I hope that the criteria in use for identifying a certain consequence as useful or harmful will be acceptable to everyone irrespective of whether he is religious or atheist, a defender of morality or a staunch enemy of such a concept.
We shall see however that the choice we finally settle on is the behavior we call moral. And it is called moral, and enjoined by Allah not for any mysterious unknowable quality, which they have, but for reasons similar to the ones, which I shall mention. As Muslims we believe that Allah enjoins us to do only what is good for us and avoid only what is bad or harmful for us.

There seem to be four main types of sexual relations of which we either have a society of pure homosexuals, an entirely promiscuous society, a society in which no sexual relation exists except between husband and wife or a laissez-faire society in which all these forms are tolerated. Are there any rational and objective basis on which we can choose among these types of societies?

Let us start with the easiest one to rule out. If men continue to be moral then a society of pure homosexuals is a self-defeating one, since it severs the enjoyment of sex from its reproductive function. An entirely promiscuous society seems to many to be the best, and in the long run the inevitable form of sexual relations. In such a society sex, it is thought, ceases to be a problem, since here we shall for the first time combine complete freedom with the deepest enjoyment as well as the reproduction of children. This however is a mere dream in which one does not see the facts as they are but as one wants them to be. Here are some of the difficulties that beset such a society.

Far from being the natural or ultimately the inevitable, and even if man is viewed as a mere animal, this is a dream which shall never be realized. This is because

"the human animal is basically and biologically a pair-forming species. As the emotional relationship develops between a pair of potential mates it is aided and abetted by the sexual activities they share. The pair formation function of sexual behavior is so important for our species that nowhere outside the pairing phase do sexual activities regularly reach such a high intensity."

The facts are therefore against those who argue that man is basically promiscuous.

It is true that in many cultures economic considerations have led to gross distortion of the pair-forming pattern, but even where this pattern's interference with officially planned 'pseudo-bonds' has been most vigorously suppressed, with savage penalties and punishments, it has always shown signs of reasserting itself. From ancient times, young lovers who have known that the law may demand no less than their lives if they are caught have nevertheless found themselves driven to take the risk. Such is the power of this fundamental biological mechanism.

As a dream, a promiscuous society is one where everyone chooses whoever he likes at whatever time he prefers. As a reality it is a society in which sexual deprivation becomes the main problem. If it is true that human beings tend
naturally towards forming sexual pairs then if x and y are such a pair and if z likes y he cannot have her (or him) because y is already tied to x and because even if y agrees x is sure to interfere. But why it can be asked, should z want y in particular? Why not any other 'free' person. Well, sincerely because such is human nature. Every woman that happens to be passing by does not indiscriminately attract man.

The young and the beautiful are universally more attractive than the ugly and the old. And then there are the personal tastes of voice, form, culture, gesture etc., etc. And if a person fails to find the mate of his liking, then even if he is physically satisfied, he is emotionally deprived."

In such a society people are sure to be obsessed with sex, as the search for the younger, the more beautiful, what not becomes a full time job. If time is a valuable asset then much of it is unnecessarily wasted in such a society. And this leads inevitably and naturally to the commercialization of this human need, a commercialization that through advertisements, pictures, specialized magazines, the employment of sexually attractive girls, and a hundred other satanic devices, only increases the obsession with sex.

The natural outcome of this is a distortion of human values. I do not mean by this anything metaphysical or mysterious. I only mean that in such a society a person’s worth will depend on the accident of his being in a certain age or having a beautiful body. Girls are rewarded, socially and materially and even ‘crowned’ not for anything they achieved but for a thing they had at their hour of birth. By implication the less beautiful girls are punished for no fault of theirs. What a cruel society!

A promiscuous society is definitely a cruel one. Even in a normal society, the feeling that one is getting older is somewhat annoying. What if the older one becomes one loses not only one’s vitality and smartness, but even some of one’s worth as a human being.

If many criminal tendencies both among the young and the old are discovered to have their origins in broken homes and unstable families, what is going to be the fate of that army of parentless children, which a promiscuous society produces? I cannot go here into the detailed problems of the mass bringing-up of children.

These then are some examples of the consequences of living in an entirely promiscuous society. Contemplating them one might say; well no one ever seriously advocated this kind of society. All we stand for is a society where every individual or group of individuals shall have the freedom to lead the kind of sexual life, which they prefer. In such a mixed society married people will live side by side with promiscuous individuals and homosexuals, each appreciating and respecting the ideas and choices of the others and tolerating their behavior. But this will not do either.
Firstly because the bad consequences of homosexuality (with the details of which I have not concerned myself) and promiscuity, will not be eradicated by having those who practice them living among married people. All the complications will be there but on a narrower scale,

Secondly, if the consequences are admitted to be harmful why then encourage and not lessen the factors responsible for them? And the unfortunate fact is that tolerating homosexuality and promiscuity means encouraging them and pushing more and more people to practice them so much so that the inevitable result will be a promiscuous and homosexual society with a minority of "eccentric" married people, who shall not however be tolerated.

2.9 SEX IN VARIOUS CULTURES

2.9.1 Hindu culture

India played a significant role in the history of sex, from writing the first literature that treated sexual intercourse as a science, to in modern times being the origin of the philosophical focus of new age groups' attitudes on sex. It may be argued that India pioneered the use of sexual education through art and literature. As in all societies, there was a difference in sexual practices in India between common people and powerful rulers, with people in power often indulging in hedonistic lifestyles that were not representative of common moral attitudes.

(fig. 1 Hindu Culture: Depictions of Apsarases from Khajuraho temple)
The first evidence of attitudes towards sex comes from the ancient texts of Hinduism, Buddhism and Jainism, the first of which are the oldest surviving literature in the world. These most ancient texts, the Vedas, reveal moral perspectives on sexuality, marriage and fertility prayers. Sex magic featured in a number of Vedic rituals, most significantly in the Asvamedha Yajna, where the ritual culminated with the chief queen lying with the dead horse in a simulated sexual act; clearly a fertility rite intended to safeguard and increase the kingdom’s productivity and martial prowess. The epics of ancient India the Ramayana and Mahabharata, which may have been first composed as early as 1400 BCE, had a huge effect on the culture of Asia, influencing later Chinese, Japanese, Tibetan and South East Asian culture.

These texts support the view that in ancient India, sex was considered a mutual duty between a married couple, where husband and wife pleasured each other equally, but where sex was considered a private affair, at least by followers of the aforementioned Indian religions. It seems that polygamy was allowed during ancient times. In practice, this seems to have only been practiced by rulers, with common people maintaining a monogamous marriage. It is common in many cultures for a ruling class to practice polygamy as a way of preserving dynastic succession.
India as a whole has as diverse a set of sexual ‘behaviors’ as any other society, such as adultery, homosexuality, transgenderism, exhibitionism, prostitution, sadism/masochism, zoophilia, and necrophilia, even though modern India society places greater taboo and emphasis of privacy on sex.

The most publicly known sexual literature of India are the texts of the sixty-four arts. These texts were written for and kept by the philosopher, warrior and nobility castes, their servants and concubines, and those in certain religious orders. The sixty-four arts of love-passion-pleasure began in India. There are many different versions of the arts, which began in Sanskrit and were translated into other languages, such as Persian or Tibetan. Many of the original texts are missing and the only clue to their existence is in other texts. Kama Sutra, the version by Vatsyayana, is one of the well-known survivors and was first translated into English by Sir Richard Burton and F.F. Arbuthnot. The Kama Sutra is now perhaps the most prolific secular text in the world. It details ways in which partners should pleasure each other within a marital relationship.
When the Islamic and Victorian English culture arrived in India, they generally had an adverse impact on sexual liberalism in India. Within the context of the Indian religions, or dharma, such as Hinduism, Buddhism, Jainism and Sikhism, sex is generally either seen as a moral duty of each partner in a long term marriage relationship to the other, or is seen as a desire which hinders spiritual detachment, and so must be renounced. In modern India, a renaissance of sexual liberalism has occurred amongst the well-educated urban population, but there is still discrimination and forced marriage incidents amongst the poor.

Within certain schools of Indian philosophy, such as Tantra, the emphasis in sex as a sacred duty, or even a path to spiritual enlightenment or yogic balance is greatly emphasized. Actual sexual intercourse is not a part of every form of tantric practice, but it is the definitive feature of left-hand Tantra. Contrary to popular belief, “Tantric sex” is not always slow and sustained, and may end in orgasm. For example, the Yoni Tantra states: “there should be vigorous copulation”. However, all tantra states that there were certain groups of personalities who were not fit for certain practices. Tantra was personality specific and insisted that those with pashu-bhava (animal disposition), which are people of dishonest, promiscuous, greedy or violent natures who ate meat and indulged in intoxication, would only incur bad karma by following Tantric paths without the aid of a Guru who could instruct them on the correct path. In Buddhist tantra, actual ejaculation is very much a taboo, as the main goal of the sexual practice is to use the sexual energy towards achieving full enlightenment, rather than ordinary pleasure. Tantric sex is considered to be a pleasurable experience in Tantra philosophy.
In Islam, sexuality is considered part of our identity as human beings. In His creation of humankind, God distinguished us from other animals by giving us reason and will such that we can control behavior that, in other species, is governed solely by instinct. So, although sexual relations ultimately can result in the reproduction and survival of the human race, an instinctual concept, our capacity for self-control allows us to regulate this behavior. Also, the mere fact that human beings are the only creatures who engage in sexual relations once they are beyond the physical capacity for reproduction sets us apart from all other species, which engage in sex for the sole purpose of reproduction.

Marriage

For Muslims, based on an understanding of Qur'an and hadith, sexual relations are confined to marriage between a wife and husband. Within this context, the role of a healthy sexual relationship is extremely important. Having and raising children are encouraged among Muslims. Once a child is born, the parents are expected to care for, nurture and prepare the child for adulthood, with a goal of imparting Islam so that the individual is equipped with knowledge and willingness to accept and practice Islam and thus become a productive member of society.

Beyond childbearing, sexual relations assume a prominent role in the overall well-being of the marriage. Both Qur'an and hadith allude to the nature of sexual relations as a means of attaining mutual satisfaction, closeness and compassion between a wife and husband. Also, Muslims are advised to avoid sexual intercourse during menses so as not to cause discomfort to the woman (2:222).

In several hadith, he speaks about the importance of foreplay and speaking in loving terms during sexual relations. Again, the concept of mutual satisfaction is elucidated in a hadith, which advises husbands to engage in acts that enable a woman to achieve orgasm first. (see Ihya ulum-id-din (Revival of Religious Learning) by Imam Ghazzali, chapter on Marriage). Sexual dissatisfaction is considered legitimate grounds for divorce on the part of either wife or husband.

Sex Outside of Marriage

Naturally, attraction between individuals is necessary to initiate a relationship that leads to marriage. But sexual relations can obviously take place between any couple, consenting or not. Because of the far-reaching ramifications of sexual relations outside of marriage, God prohibits Muslims from such behavior. And because the process that leads to physical attraction and ultimately intimacy is part of human nature, Muslims are advised to behave in a way and avoid circumstances that could potentially result in extra- or pre-marital sex. Modesty in
dress and behavior between women and men figures prominently as a means of exhibiting self-control. Similarly, unmarried couples are admonished against spending time alone in isolated places where they would be more likely to act on their feelings and thus be less inhibited.

As in other religions, extra- and pre-marital sex is considered major sins. Muslims believe that God does not simply forbid or allow behavior whimsically, but does so with our best interest at heart, guiding us away from potentially destructive behavior and towards behavior that allows us to achieve our most fulfilling potentials as human beings. For a similar reason, Muslims give up the consumption of alcohol because of faith in God's wisdom that the negative effects outweigh the positive for individuals and society at large. "Whoever submits his whole self to God, and is a doer of good, has grasped indeed the most trustworthy handhold..."(31:22)

Contraception

Although Muslims are encouraged to have children, contraception is not prohibited. The method used during the time of the Prophet was coitus interrupts (known as 'azl) about which several hadith exist. His basic response when asked if such a practice was lawful was that individuals can do as they will, but if God intends for a child to be born, she/he will be born. Some interpreted this to mean that preventing pregnancy is not recommended because childbearing is preferred; yet the act is not specifically prohibited. Also, other hadith stipulate that 'azl could not be practiced without the wife's consent as it might interfere with her sexual satisfaction or desire to bear children. Since sexual relations should be confined to marriage, contraception is so limited. It is not considered a means of easing the difficulties associated with sexual relations outside of marriage.

Abortion

Abortion is viewed in the same context as having relevance only regarding pregnancies occurring in marriage, again, not as a response to conception as a result of extra- or pre-marital relationships. The majority of Muslims today believe that abortion is allowed only if the mother's life is significantly endangered by the pregnancy. Some also feel that the presence of certain congenital anomalies (particularly those that are lethal) make abortion lawful. Also, some scholars consider abortion appropriate in pregnancies resulting from rape or incest.

Homosexuality

The potential for behavior, such as homosexuality, does not mean that its practice is lawful in the eyes of God. Therefore, individuals are expected to control themselves and not act on their desires if such action is contrary to the guidelines of Islam. Homosexuality, like other forms of sexual relations outside of
heterosexual marriage, is thus prohibited. The Qur’an and hadith are explicit regarding severe punishment by the State if a person is convicted of such a crime. However, in order for conviction to take place, the individuals must confess or be accused by at least four eyewitnesses of the act of actual intercourse.

Sex Education

Clearly, from the above discussion, Islam is explicit about many aspects of human sexuality. Also, based on the numerous hadith showing the Prophet’s willingness to discuss these matters openly, it should be obvious that education about matters related to sex is acceptable. Muslims may disagree about the age at which sex education begins; some don’t discuss the subject at all. Explaining anatomy and the changes one’s body experiences during puberty are essential for enabling young people to grow up with a healthy self-image. Also, in an age where sexual activity in many countries begins at an early age, Muslim adolescents must be informed to better enable them to deal with peer pressure. Sex education can be taught in a way that informs young people about sexuality in scientific and moral terms. In some Muslim communities, individuals are encouraged to marry at young ages. They need to be educated regarding sexuality prior to the marriage such that they know what to expect and can consider their options for birth control prior to consummating the marriage.

2.9.3 Biblical culture

Biblical perspective

The significance of sexuality is evident in scripture. Sexuality is an important component of our being it is not paramount. Paul urged his readers to keep perspective. His emphasis was on the new life in Christ, not on sexuality. He wrote: "...there is neither male nor female, for you are all one in Christ Jesus" (Gal. 3:28). Our oneness in Christ supersedes the old human distinctions and inequalities including race, economic status, and sex. Paul gave enough attention elsewhere to sexuality to make it clear that he did not ignore this subject. Yet, sexuality was not his foremost concern.

Likewise, sexuality was not central for Jesus. Although Jesus briefly addressed a few issues related to sexuality—adultery, marriage, divorce, and celibacy—these were not the emphases in his teaching. When asked to identify the greatest commandment, he named two: "Love God and love neighbor" (Mark 12:28-30). For Jesus, love was primary in all human relationships; sexuality was secondary.

Our society is preoccupied with sexuality. The repression of sex in earlier generations has been replaced now by an obsession with sex. One result is that increasing numbers of people expect too much of sexual intercourse. Performance is stressed over relationship, resulting in personal frustration and
interpersonal strain. Christian values are ignored. Sex rather than God becomes the center of life.

Even the church loses perspective, although in a different way. To prepare and to consider a denominational statement on human sexuality creates anxiety. Such statements are called "monumental" by some and "the most controversial issues the church has faced in a generation" by others. If these appraisals are true, the church has overreacted. Alarmists fail to remember that generations come and generations go, but the Lord remains forever (Psa. 90:1-2). Sexual misuses and abuses are serious sins; however, they are not the only sins. There is no reason to become tense and condemnatory about sexual abuses out of proportion with numerous other sins that are equally serious. For the sake of the world, for the unity of the church, and for the benefit of our personal health, this is a timely moment in history to keep sexuality in perspective.

Much research on the subject of human sexuality is being done by physical and social scientists. For the church, however, scriptural guidance and biblical scholarship must be brought to bear upon that scientific information in order to come to an adequate understanding of the implications of human sexuality for our day.

**Family-Life Education**

Quality education is needed to attain an understanding of sexuality and a competence in family relationships. This education begins in the home where parents teach their children not only by word but also by conduct and expression of feeling. This is the proper forum for teaching morality. The importance of confining sexual intercourse to marriage takes root in daily contact with nurturing, caring adults who teach and model this behavior.

However, given the severe stresses and strains of the family in our society, parents need the church’s support and assistance in conveying Christian attitudes on sexual morality. The church should provide biblical and theological guidance on sexuality.

Education for family life is appropriate also within the public school. It is needed to supplement instruction in the home and church. Public school instruction should include information about the body, sex organs, and the reproductive system, but the emphasis should be on values and relationships. Teachers who are responsible for this task should be well trained and themselves be worthy models of mature and responsible sexuality. The church supports responsible family-life education in the public school as long as the religious commitment of all students and residents of the community is respected.

Parents should keep themselves informed about the content of family-life education courses in which their children are influenced, and use that
educational experience to foster open discussion of the topic of sexuality with their children. Parents should also be acquainted with the content of such courses for the purposes of continuing dialogue with school officials. In such dialogue parents should clarify their Christian principles to insure that their own ethical values are not undermined.

Family-life education will not solve all sex, marriage, and family problems. The task requires the coordinated efforts of home, church, and school.

Sexuality is God's good gift. It is a spoilable gift. Who among us does not regularly need God's grace to restore this gift that we have abused so that it again beautifies and deepens human relationships? These problems that arise for our generation and ourselves are to be faced and confessed, but this need not turn our attitude toward sexuality into a tangle of negatives. God's grace is real. Sexuality remains for us, as it was for Adam, God's antidote for human loneliness and the answer to the human need to have a counterpart, to be one with someone, and to be in love.

2.9.4 China

In the I Ching (The Book of Changes, a Chinese classic text dealing with what would be in the West termed metaphysics), sexual intercourse is one of two fundamental models used to explain the world. With neither embarrassment nor circumlocution, Heaven is described as having sexual intercourse with Earth. Similarly, with no sense of prurient interest the male lovers of early Chinese men of great political power are mentioned in one of the earliest great works of philosophy and literature, the Zhuang Zi (or change Tzu, as it is written in the old system of Romanization).

China has had a long history of sexism, with even moral leaders such as Confucius giving extremely pejorative accounts of the innate characteristics of women. From early times, the virginity of women was rigidly enforced by family and community and linked to the monetary value of women as a kind of commodity (the “sale” of women involving the delivery of a bride price). Men were protected in their own sexual adventures by a transparent double standard. While the first wife of a man with any kind of social status in traditional society was almost certainly chosen for him by his father and/or grandfather, the same man might later secure for himself more desirable sexual partners with the status of concubines. In addition, bondservants in his possession could also be sexually available to him. Naturally, not all men had the financial resources to so greatly indulge themselves.

Chinese literature displays a long history of interest in affection, marital bliss, unabashed sexuality, romance, amorous dalliances, homosexual alliances—in short all of the aspects of behavior that are affiliated with sexuality in the West.
The desire for respectability and the belief that all aspects of human behavior might be brought under government control has until recently mandated to official Chinese spokesmen that they maintain the fiction of sexual fidelity in marriage, absence of any great frequency of premarital sexual intercourse, and total absence in China of the so-called “decadent capitalist phenomenon” of homosexuality. The result of the ideological demands preventing objective examination of sexual behavior in China has, until very recently, made it extremely difficult for the government to take effective action against sexually transmitted diseases, especially AIDS. At the same time, large migrations to the cities coupled with significant amounts of unemployment have led to resurgence of prostitution in unregulated venues, a prominent accelerant of the propagation of STDs to many ordinary members of society.

In recent decades the power of the family over individuals has weakened, making it increasingly possible for young men and women to find their own sexual and/or marriage partners.

2.9.5 Japan

A Kabuki actor moonlighting is a sex worker, toys with his client; enjoying the favors of the serving girl. Nishikawa Sukenobu, Shunga-style Woodblock print, ink on paper; Kyoho era (1716-1735)

In what is perhaps the very earliest novel in the world, the Genji Monogatari (Tale of Genji), which dates back to around the eighth century CE, eroticism is treated as a central part of the esthetic life of members of the nobility. The sexual interactions of Prince Genji, the central figure in this extremely long story, are described in great detail, in an objective tone of voice, and in a way that indicates that sexuality was as much a valued esthetic component of cultured life as would be music or any other of the arts. While most of his erotic interactions involve women, there is one telling episode in which Genji travels a fairly long distance to visit one of the women with whom he occasionally consorts but finds her away
from home for an extended period. It being late, and intercourse already being on the menu of the day, Genji takes pleasure in the availability of the lady’s younger brother whom, he reports, is equally satisfactory as an erotic partner.

From that time down at least as far as the Meiji Reformation, there is no indication that sexuality is treated in a pejorative way. While homosexuality was driven out of sight for some time, it seems to have continued unabated for it reemerged in the wake of the sexual revolution in the West with seemingly little if any need for a period of acceleration. Likewise, prostitution was practiced more discreetly but did not disappear.

In Japan, sexuality was governed by many of the same social forces that make the culture of Japan considerably different from the culture of Western nations, and also different from the culture of China. In Japanese society, the primary method used to secure social control is the threat (and, occasionally, the actuality) of ostracism. Japanese society is a Shame society. Therefore, more attention is paid to what is appropriate to expose to the view of other people than is paid to what behaviors would make a person “guilty”. Also important is the strong tendency of people in Japanese society to group in terms of “in group” individuals and “out group” individuals. What may be open to knowledge by one’s may be avoided because of pressure by one’s in group may be of little or no consequence in one’s relationships to one’s out group.

A frequent locus of misconceptions in regard to Japanese sexuality is the institution of the geisha. Rather than being a prostitute, a geisha was a woman trained in arts such as music and cultured conversation, and who was available for non-sexual interactions with her male clientele. These women differed from the wives that their patrons probably had at home because, except for the geisha, women were ordinarily not expected to be prepared for anything other than the fulfillment of household duties. This limitation imposed by the normal social role of the majority of women in traditional society produced a diminution in the pursuits that those women could enjoy, but also a limitation in the ways that a man could enjoy the company of his wife. The geisha fulfilled the non-sexual social roles that ordinary women were prevented from fulfilling, and for this service they were well paid. That being said, the geisha were not deprived of opportunities to express themselves sexually and in other erotic ways. A geisha might have a patron with whom she enjoyed sexual intimacy, but this sexual role was not part of her role or responsibility as a geisha.

As a superficial level, in traditional Japanese society women were expected to be highly subservient to men and especially to their husbands. So, in a socionormal description of their roles, they were little more than housekeepers and faithful sexual partners to their husbands. Their husbands, on the other hand, might consort sexually with whomever they chose outside of the family, and a major part of male social behavior involves after-work forays to places of entertainment in the company of male cohorts from the workplace—places that might easily
offer possibilities of sexual satisfaction outside the family. In the postwar period this side of Japanese society has seen some liberalization in regard to the norms imposed on women as well as an expansion of the de facto powers of women in the family and in the community that existed unacknowledged in traditional society.

In the years since people first became aware of the AIDS epidemic, Japan has not suffered the high rates of disease and death that characterize, e.g., some nations in Africa, some nations in S.E. Asia, etc. In 1992, the government of Japan justified its continued refusal to allow oral contraceptives to be distributed in Japan on the fear that it would lead to reduced condom use, and thus increase transmission of AIDS. As of 2004, condoms accounted for 80% of birth control use in Japan, and this may explain Japan’s comparably lower rates of AIDS.

2.10 SEXUALITY AND SPIRITUALITY

Sexual gratification gives rise to indescribable happiness. This happiness no doubt is physical or sensual in nature, but since two individuals share it, it gathers an aura of spirituality around itself. The notion that there is a relationship between sexuality and spirituality is shocking to some people. There are, however, some religions that identify sex and sexuality with the devil, which supposedly tempts human with lust and the sinful pleasure of the flesh. There is conflict between sexuality and spirituality; it is more in the nature of a lover’s quarrel or a sibling rivalry, both of which to some extent can be outgrown.

Mythology has much more to tell us about the nature of sexuality then does our science. One of the basic themes in mythology is fear on the part of the Gods that human beings are becoming like them, and the myth of sexuality is a variant of this same theme. This myth tells that, at the beginning, human beings were androgynous, unified creatures. But as such, they were rapidly gaining in power and wear about to encroach upon the Gods authorities. So the Gods split human beings into halves – male and female. And as half creature, humans were no longer capable of competing with the Gods. Yet humans were also left feeling incomplete, yearning for their lost wholeness, forever searching for their other half hoping that in the movement of sexual union with their other half they might re-experience the lost bliss of their near God like totality

So, at least according to the myth, our sexuality arises out of a sense of incompleteness and is manifested by and urge towards wholeness. Sexuality and spirituality is not, exactly same thing. They are not identical twins, but they are kissing cousins, and they arise out of the same kind of ground, not only in myth but also in actual human experience
Sexuality and spirituality is not, of course, exactly the same thing. They are not identical twins, but they are kissing cousins, and they arise out of the same kind of ground, not only in myth but actual human experience.

Sex is a spiritual experience of sorts that so many chase after it with desperate kind of abandon. Even atheists and agnostics will, at the moment of orgasm, routinely cry out, ‘Oh God!’

2.11 RELIGION AND SEX

Sexual morality varies greatly over time and between cultures. A society’s sexual norms – standards of sexual conduct – can be linked to religious beliefs or social and environmental conditions. Sexuality and reproduction are fundamental elements in human interaction and society worldwide. Accordingly, most religious have seen a need to address the question of a “proper” role for sexuality in human interactions. Different religions have different codes of sexual morality, which regulate sexual activity or assign normative values to certain sexually charged actions or thoughts.

2.11.1 Hinduism

In India, Hinduism accepted an open attitude towards sex as an art, science and spiritual practice. The most famous pieces of Indian literature on sex are Kamasutra (Aphorisms on Love) and Kamashastra (from Kama = pleasure, shastra = specialized knowledge or technique). This collection of explicit sexual writings, both spiritual and practical, covers most aspects of human courtship and sexual intercourse. It was put together in this form by the sage Vatsyayana from a 150-chapter manuscript that had itself been distilled from 300 chapters that had in turn come from a compilation of some 100,000 chapters of text. The Kamasutra is thought to have been written in its final form sometime between the third and fifth century AD.

Also notable are the sculptures carved on temples in India, particularly the Khajuraho temple. The frank depiction of uninhibited sex hints towards a liberated society and times where people believed in dealing openly with all aspects of life. On the other hand, a group of thinkers believe that depiction of sexually implicit carvings outside the temples indicate that one should enter the temples leaving desires (Kama).

A poet named kukkan wrote the Secrets of Love. He is believed to have written this treatise on his work to please one Venudutta, considered to be a king. This work was translated into Hindi years ago and the author’s name became Koka in short and the book he wrote was called Koka Shastra. The same name crept into all the translations into other languages in India. Koks Shastra literally means
doctrines of Koka, which is identical with the Kama Shastra, or doctrines of love, and the names Koka Shastra nad Kama Shastra are used indiscriminately.

**Hinduism and sexuality**

Unlike other religions, in Hinduism views of sexual morality differ widely depending on the region and sect. Hindu scriptures themselves are often vague about sexuality. There are temples depicting sexual activity only (examples include temple complexes at Ajanta and Ellors) and sexual imagery is not sacrilege (for instance, the commonly known metaphoric abstract phallic symbol of the Shiva ligam), but sexual self-restraint (as well as in other aspects of life) are considered essential to a Hindu’s well being and dharmic/karmic duties.

Religiously speaking, Hindus begin life at the Brahmacharya or “student” stage, in which they are directed to celibately advance themselves educationally and spiritually to prepare themselves for a life of furthering their dharma (religious duties) and karma (right earthly actions); only once they reach the Grihasthya or “householder” stage can they seek Kama (physical pleasure) and artha (worldly achievement, material prosperity) through their vocations.

In general, however, Hindu society has been influenced by Islamic and colonial British viewpoints to reflect their quite conservative attitudes in matters pertaining to sex. Many contemporary Hindus (especially in large cities within India and/or second – generation immigrant communities in developed countries) have accepted Western notions like pre-marital sex, “love” marriages (compared to the more traditional arranged marriage), and homo-/bisexuality. Among more traditional elements of Hindu society, though, such concepts are still anathema.

Most culturally – sensitive Hindus adhere to sexual standards akin to Victorian morality, with both pre-marital and extra-marital sex perceived to be immoral and shameful. In the religion’s teachings, the prohibition against sex outside of marriage is largely related to the prescribed life stages Hindus are bound to follow if they are to attain moksha (the same as the Buddhist concept of nirvana, or enlightenment of the soul).

As influenced by the British and Islam, law (influencing the highest concentration of Hindus) considers all except heterosexual monogamy to be illegal. Additionally, while there are no restrictions on particular kinds of sexual activity, it is considered a highly private affair. Most Hindus are extremely averse to openly address anything related to sexuality, as such discussion or publicly romantic displays are viewed as distasteful.

The Kama Sutra (Aphorisms of Love) by Vatsayana, widely believed to be just a manula for sexual congress, offers an insight into sexual mores, ethics and societal rules that were prevalent at that time (ca. 5 CE). Shrungrara Ras
(Romance, one of the nine rasas or emotions). A drama in Sanskrit, Shakuntalam by Kalidasa, is cited as one of the best examples of Shrungara RAs, talks of the love story of Dushyanta and Shakuntala.

2.11.2 Islam

In Islam sexual intercourse is allowed only after marriage and only with one’s spouse. Sex outside of marriage, called zina, is considered a sin and strictly prohibited. According to the chapter Al-Israa’, verse 32 of the Qur’an, Allah (God) prohibits Muslims from getting close to (engaging in) zina.

Islam and sexuality

Islam forbids celibacy as a form of religious practice, and considers the natural state for humans to be married.

Qur’anic verses made it legal for Muslim men to marry women from other Abrahamic religions (Jews and Christians). Later scholars extended this to include monotheistic religions as well (such as Zoroastrians). Contemporary scholars have upheld this ruling, but many view inter-faith marriages as unwise (as it leads to many problems such as determination of religion of children, etc), albeit legal.

A Muslim woman, on the other hand, is only allowed to marry a Muslim man, under the assumption that to marry a non-Muslim man would mean that the children would grow up as non-Muslims. Under Islamic law (shari’a), a marriage contract between a Muslim woman and an non-Muslim man is considered illegal and void, and hence legally an adulterous affair. The same is true for a marriage contract between a Muslim man and a woman from faith scholars of shari’a regard as non-Monotheistic, such as Hinduism. According to this is debatable as regards Hindu beliefs as Monistic; however regards Buddhism is a non-theistic religion)

All forms of sexual contact outside of a marriage are considered sinful. There is big misconception about Muslims that they can have sex with their Female slaves without marriage. Quran said that Muslims can Marry female slaves which misconcepted as Muslims can have sex with their female slaves without being married.

2.11.3 Buddhism and sexuality

Buddhist monks and nuns of most traditions are expected to refrain from all sexual activity (Japanese Buddhism being a notable exception), and the Buddha is said to have admonished his followers to avoid unchastity “as if it were a pit of burning cinders.”
A core teaching of Buddha's foundational first sermon is that “one should not pursue sensual pleasure (kama-sukha), which is low, vulgar, coarse, ignoble and unbeneficial.” (Samyutta Nikaya V:420, Sutta Pitaka). This is reinforced in many passages of the Sutta Pitaka, such as the Simile of the Quail (Sutta 66 of the Majjhima Nikaya) where Buddha teaches that sensual pleasures are “filthy, coarse, and ignoble” and “should not be pursued, developed, or cultivated; they should be feared.” In the Simile of the Snake (Sutta 22 of the Majjhima Nikaya), Buddha strongly rebukes those who say that sexual practice is not an obstacle to Enlightenment; “Misguided man... I have stated [time and again] how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them. But you, misguided man [have] injured yourself and stored up much demerit; for this will lead to your harm and suffering for a longtime.”

In addition, the second of the Four Noble Truths states that the ultimate cause of all suffering is attachment and desire (tanha), and the third states that the way to eliminate suffering is to eliminate attachment and desire. Sexual practices are characterized as both attachment (kama-upadana) and desire (Kama-tanha). Sensual desire (Kama-cchanda) is also the first of the Five Hindrances, which must be eradicated if one is to progress spiritually. Of the three kinds of cchanda, kama-cchanda is the one that is ethically immoral.

2.12 PSYCHOLOGY AND SEX

Especially before the development of dependable methods of contraception, the control of sexual behavior was of extreme practical importance to parents in some societies. The methodologies employed by parents to try to prevent their children from prematurely becoming parents themselves could have a profound effect on the minds of those children. In some societies, guilt was inculcated in an attempt to prevent premarital sexual activity, and the guilt could contaminate the entire self image of the individuals who, after all, were biologically predetermined to have the “guilty” sexual impulses that, their families (and, usually, their religions) were trying to head off. In other societies, shame was inculcated with the same goals in mind and with analogous psychological damage possible.

The ability to function sexually depends a great deal on activities that occur not in the sexual organs but in the brain. When the individual has been psychologically traumatized by abusive practices intended to control premarital sexual activities, he or she may be unable to perform well even after marriage has presumably legitimized sexual intercourse. Dysfunctions for males may include: inability to achieve an erection, penile insensitivity, premature ejaculation, etc. For the female they may include: frigidity, inability to achieve orgasm, inability to permit intromission, etc. These problems may lead to secondary problems
instance, affected individuals self medicate with alcohol, marijuana (in the case of premature ejaculation), or even more deleterious drug.

2.13 SEXUAL LIBERATION

Profiles of the major pioneers in understanding human sex life.

Unless it is possible to relate sexual attitudes to the circumstances of the past as well as of the present, much will remain unclear.

The main foundation of modern sexual repressiveness was laid in the mid – 19th century. Queen Victoria was on the throne of Britain and Victorianism was the name for the public morality of the modern world, so far as sex was concerned. It is difficult to be sure how far private sexual behavior was influenced by Victorian attitudes, but clearly much present – day sexual worry, fear and exploitation was present at that time. Writers on sexology saw the whole of life as a struggle against sexual temptation. It was not until the end of the century that sexual researchers, who were also men of science (for example Krafft Ebing, Havelock Ellis and Freud), began to feel able to look sexual activity logically rather than in a purely judgmental way. Freud’s theories, although misunderstood and abhorred at the outset, eventually did much to put sex on the map as a proper scientific disciplines.

These liberators, who stunned society at the turn of the century with the publication of ‘carnal’ knowledge, turned an impatient ear to the reactions of an outraged public. They were persistent explorers and theorizers, and opened the way for valuable clinical experiment and practical therapy by their successors. Their enlightened studies of the mind revealed associations that startled even themselves. At first, Freud resisted his discovery of the sexuality of children, but went on courageously to chart the unconscious human mind. Women had been warned off masturbation and had made love in the ‘missionary’ position for so long that it was not surprising that at first, female subjects were ignorant of orgasm. Homosexuality was first identified as separate from transvestism by Hirschfield as late as 1910. The work of Havelock Ellis was banned in England soon after trails of Oscar Wilde.

Now perhaps, the climate, both in Europe and America, is right for a better knowledge of sex to be promulgated. This gives new hope for scientific observation, and for working at systems of sexual medicine in a healthy rather than in a pathological social background. Although not necessarily Freudian in the psychoanalytical sense, sexologists today can pursue their studies, research and practice in an atmosphere of truth rather than of folklore and prejudice, thanks to the liberating life’s work of these great pioneers.
2.13a FREUD

Freud’s discovery of the great influence of sexuality on the development of personality revolutionized the study of the mind. All subsequent developments in psychiatry and psychiatrics treatment are in some way based on it. His courageous insistence on his discovery at a time when Western society was horrified by it, and the undeniable authority with which he established his findings, encouraged others working in related fields, and opened up our culture to an honest assessment of the interrelatedness of sexuality to all aspects of human development.

Freud was born in 1856 in Freiberg (Pribor), Moravia (now Czechoslovakia), but after the failure of his father’s textile business, his family moved to Vienna when he was four. Freud chose medicine for a career partly at his father’s insistence and partly in his hope that it would satisfy his already keenly developed curiosity about human nature. In the early part of his career, Freud became a sound research student. He received intellectual stimulus from many sources. He qualified and began working in neurology, the disease of the brain and spinal cord. Only gradually did his energy and ambitious focus on the medical condition of hysteria. (It was a common belief from the time of Hippocrates that hysteria was confined to women and although Freud knew this to be untrue, the vast majority of patients with hysterical symptoms were female.) Hypnosis was the newly established technique for getting through to a patient with such ‘hysterical’ symptoms as paralysis of a perfectly healthy arm.

2.13b HAVELOCK ELLIS

A man of wide interests and a prolific writer, Henry Havelock Ellis is chiefly remembered for the seven volumes of his Studies in the Psychology of Sex (published between 1896 and 1929) – the first of which gained him immediate notoriety, being banned as an obscene publication. He was born in Croydon, England in 1859, and his strict family instilled in him many of the sexual myths and inhibitions of the Victorian era, making a torment of his youth. He went to Australia to be a teacher at 16.

He returned to England aged 19 to study medicine at St. Thomas’ Hospital in London. Like Freud, he had little interest in being a practicing physician; he wanted the respectability of a medical degree to prove his scientific credentials when he began to write. He remarked in later years that ‘in my own medical training, the psychological aspects of sex had no existence whatsoever’. Only the physical processes of sex – in the study of women’s diseases, for example – were considered by his medical teachers.

In 1890 he published The Criminal and The New Spirit, the first of his efforts to introduce criminology and sexology as sciences.
2.13c MARIE STOPES

Born in 1880 in Edinburgh, Marie Carmichael Stopes, who proclaimed every women’s right to freedom from unwanted pregnancy, was the first English women liberator in the field of sexuality, dominated so far by men. She had the advantage of a scientific education, which allowed her a practical and theoretical basis for her statements and activities. She lectured at University College, London, on palaeobotany, the study of extinct or fossil plants, particularly in coal seams. Her success as a scientist at that time showed the capacity and right of every woman to have careers in spite of male infertility.

Her first marriage was emotionally and sexually unhappy for her, and by the time it was annulled in 1916 she had become concerned for the personal and sexual satisfaction of women in marriage. With the encouragement of her second husband, Vernon Roe, she wrote Married Love (1918) and its immense success led her to bring out Wise Parenthood, which was specifically about contraception, in the same year. She believed that successful birth control, especially if women had control themselves, would enable women to enjoy wanted children as well as their marriage relationship with more personal fulfillment and satisfaction. She continued to publicize her ideas with growing success, despite protest and public opposition, especially from catholic groups. She opened the first British birth control clinic in north London in 1921, and founded the society for construction birth control (precursor of the family planning association) in 1922 to spread information, especially among poor and ill — educated women. The occlusive diaphragm which prevents sperm passing into neck of the uterus was named the ‘Stopes cap’.

2.13d KINSEY

Alfred Charles Kinsey pioneered a type of research, which was badly needed to test the theories of Freud and his immediate successors. He collected and analyzed statistically information about the sexual behavior of thousands of ordinary men and women. As a direct result of his work, people’s knowledge of their own sexual behavior has grown spectacularly, and a tradition was established that led to the Masters and Johnson studies and the setting up of sex therapy clinics.

Born in New Jersey in 1894, his upbringing was strict and as young child he suffered from rheumatic fever and rickets. He grew up with a fervent interest in the outdoors and with wholly conventional attitudes towards sex. (When a college friend confessed to him his agony over masturbation, Kinsey persuaded the friend to join him in prayer for strength to stop.) He began his career as a zoologist after studying at Bowdoin College and getting science doctorate at Harvard in 1920. He worked for 17 years at Indiana University on the entomology of the gall wasp. He collected, measured and classified between two and four
million examples and became recognized as the world’s leading authority on the insect.

2.13e MASTERS AND JOHNSON

The laboratory work of Dr. William H. Masters and Virginia E. Johnson built upon Kinsey’s work and was helped by the change in public opinion which the ‘Kinsey reports’ provoked. In their turn, they have greatly increased our knowledge of what happens in the body during sexual experience.

Masters was born in comfortable circumstances in Cleveland, Ohio, in 1915. In 1943, when he was a qualified doctor with a successful student career behind him, he decided to research into the human physiology of sex. Realizing he would have to wait until he was considered mature by others, until he had established a reputation as a researcher in some less controversial subject, and until he could do his studies under respectable auspices, he became a gynecologist. He published many papers, established himself particularly in the field of hormone replacement therapy for post-menopausal women. In 1954 he embarked upon the research that was to carry out work envisaged by Kinsey: the backing up of subjective case histories with objective observation. He worked at School of Medicine in Washington University, St. Louis, until private financing enabling him to establish the Reproduction Biology Research Foundation in 1964.

Dr. Masters began his work with prostitutes of both sexes, but realized almost immediately that they were untypical of the ‘average’ American citizen in whom he was primarily interested. Setting out to find ‘respectable’ volunteers, Masters decided to hire a woman to help interview and screen them. He found Mrs. Johnson. She was born in 1925 in the Missouri Ozarks, where she was brought up with a rare lack of sexual ignorance and hypocrisy. While studying music, she had become interested in sociology and psychology. Married, with two children, she had separated from her husband and was looking for a job just when Masters advertising for an assistant. Theirs was to be one of the great 20th century research partnerships, and nearly twenty years later they married.

Of 1273 men and women who volunteered, 694 were accepted after screening and became participants in laboratory observations, of sexual activity over the next 11 years. There were 276 married couples plus 106 single women and 36 single men. The age range was enormous: 21 to 89 for men, 18 to 78 for women. Interestingly, of 7500 attempts on the part of women to reach orgasm – with or without a partner – there were only 118 failures. For men the failure rate was six times higher.

The report of their work, *Human sexual response* (1966), not only confirmed objectively some of the controversial findings of the Kinsey reports, it exploded three more myths. It proved that a man’s sexual performance is in no way related...
to the size of his penis. It proved that there is no such thing as a vaginal orgasm however the orgasm is triggered (thus finally unburdening women one of Freud’s most unpleasant legacies – his insistence that nor only were vaginal and clitoral orgasms distinct but that the vaginal orgasm alone was ‘mature’ and ‘real’). It proved, too, that women do not necessarily experience satisfaction or need rest after an orgasm, as men do, but are capable of multiple orgasms.

By 1959, Masters and Johnson had begun to apply their observations to people’s problems. In ‘sex therapy’ clinics for couples they concentrated on treating impotence and frigidity, beginning with an examination of the sexual history of both partner and their interrelationship. They gathered information about sexual dysfunction as they went along, and in the first ten years of their clinic, with follow–ups lasting five years, Masters and Johnson reported success rates of 97.8% in overcoming premature ejaculation; of 80.7% with female frigidity; of 73.8% in cases of male impotence which had started after some sexual experience; and of 59.4% in male impotence cases that went back to earliest experience. Many of the techniques that Dr. Masters learned from the male and female prostitutes he had used as early subjects have found direct application in therapy of sexual inadequacy. The report of this work, Human Sexual Inadequacy (1970), has become a standard work for sex therapists and has led to the adoption of new treatments for sexual distress and dysfunction.
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