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REVOLUTION IN SEXUAL ETHICS: THE IMPERATIVES OF LESBIAN, GAY, BISEXUAL AND TRANSGENDER (LGBT) IN CHANGING VALUES OF SEX IN 21ST CENTURY WORLD ORDER

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Abstract

Here in this paper, I tried to examine the nature of sex and sexuality amongst mankind. I seek to understand, evaluate and criticize the interpersonal relationships and sexual behaviours among the homogeneity and heteronormativity of cultures in a social, cultural and philosophical perspective. This paper basically, is an analizandum on what actually determines the morality of true sexual anatomy of sex escaped amongst the male and female gender and transgender, man and woman etc. Thus, under these trajectories there are many point of references that requires legitimations among them in this 21st century world order. The issues of gender identification, sexual orientation, consent of sexual relations and procreation are all necessary problems of cultural legitimations that give rise to the phenomena of sexual ethics. How do we come to terms in legalizing sex, in determining the best policy of sexual anatomy among all cultures in human society? Sexuality is part of the distinctiveness of humanity and people sometimes reflect on it as divinely meant only for procreation, some think of it as part of their animal nature, as in some ways, of course, it is. Sometimes as well, it can erupt in a violence that defines human rationality. So, it on this consideration, that my findings, therefore, define the thesis that there is equitable sociopolitical culture that determines the morality of true sexual anatomy in the society.

Keywords: Sexual-Anatomy, Morality, Sexuality, Procreation, Gender and Transgender, Male and Female.

Introduction

As long as 'human life' has existed, people have been men and women, boys and girls, genders and transgenders, bisexuality and sexuality, male and female. They have exulted in their sexuality, resented it, worshiped it, abused it. Sexuality is part of the distinctiveness of humanity. People sometimes think of it as part of their animal nature and it can reflect in many ways. It has been part of many religious and cultural hermeneutics as part of the shared life of man and woman in the family. The term sex and sexism in the way of gender imperatives, has many connotations and attributes. But sex in man is peculiarly human. In animals it is controlled by instinct, given full expression at limited times and mating seasons. In humanity it is freed. Man, it said, is the only animal who makes love all year round. For man and woman, sex is never solely by impulse alone. It is expression of selfhood. In the realm of consciousness, people see it in different forms of rationality in the forms of purity of love among male and female.

Today a major rethinking of sexuality is in process. Everywhere people are talking about the revolution in sexual ethics. Often they are wondering to what extent contemporary society is achieving a healthy appreciation of sex and what extent it is asking for trouble.

To move from the discussion of economic, political, and international decisions to a consideration of sex may seem like taking a jump from the most public issues to the most intimately private matters. But the appearance is deceptive. Sex is never entirely a private question, because a

person is never solely a private individual. He lives in his culture, and his culture lives in him. Today, there are many trivialities of behaviour among man and woman in sexual ethics. The questioning of inherited traditions, the influence of new techniques upon old habits, and continuous search for the meaning of our humanity.

Sex and Sexual Ethics: How Revolutionary is it?

We do not know about the revolution in sexual ethics as some of us think we know. In dealing with other things like the state of affluence, race relations etc, we can define with some precision the new factors in present situation. In case of sexual behaviour we are not nearly so sure in determining it. It covers wide range of subjectivism in determining the morality of its nature, because this revolution marks a significant shift towards a more inclusive, accepting and empowering understanding of sex and sexuality, challenging traditional norms and fostering a more liberated society. Measuring the scope of sex and sexuality is a difficult task, because of the homogeneity and heterogeneity of culture. It requires quite wide of interpretations. We cannot recognize the change that has taken place because of differences in cultures, but everybody recognizes that it's a time of widespread experimentation and rejection of old inhibitions. People sometimes forget that traditional morality has always been defied and this sometimes brings problems in interpretations. The meaning of behaviour in revolutionizing sexual ethics, people look at sex in different ways and connote and denote different meaning to different people. Some people are sure they know the answer to queries like these. But when the answers are so diverse and contradictory, we are wise to question them all.

Sexuality is a complex and multifaceted of human identity, influenced by a combination of genetic, environmental and cultural factors. Research suggests that sexuality is not solely determined by genetics, but rather by interplay of:

1. **Genetic Factors:** By genetic predispositions sex and sexuality is about (20-40%) in genetic transfer. Studies suggest that genetic variations may contribute to sexual orientation. Hormonal influences such as prenatal hormone exposure can shape sexual differentiation and orientation.
2. **Environmental Factors:** Environment factors can generate about 40-60% influence in sex and sexuality. The parental and perinatal influence. The maternal stress, nutrition and other factors may impact fetal development. Early life experiences, childhood trauma, attachment, and parenting styles can shape sexual development. Social and cultural influences, such as the cultural norms, family values and peer relationships contribute to sexual identity.
3. **Cultural and Psychological Factors:** Cultural and psychological factors in social learning theory is an indication of sexuality. People learn about sexuality through observation, imitation, and reinforcement. Cognitive development is through the learning process.

Thus, it is against these backgrounds that we should investigate some of the attitudes that we have inherited from the past. Man always interprets his experience against one background of memory and history. Literarily, under this, we envisages two kinds of attitudes that can lure us into sexuality. Let us call the first the negative or repressive; the second, the affirmative or expressive; *Asike, (2019: 106) A study of synergies in the case of gay rights in 21st century world order*. The negative view of sexuality is basically the undisciplined sexual activity which has ruined quite a great number of people. It has on occasion led to rape, murder, conspiracy, and folly. So some persons have wished they could be ride of the whole business. This negative viewpoint has often – though certainly not always – pervade oriental philosophy and religion. Sages have seen sex as a temptation to be conquered, as a diversion of human energies from loftier goals. “A modern representative of this thought was the great leader of India, Mahatma Gandhi” (1948:7). In West many men in the ancient world sought to reject sex. Plato taught that the lusts of the body corrupt the purity of the soul and strife, pain and misery (Plato, *Phaedo*, 66-67). In the sex-satiated atmosphere of Hellenistic-Roman society, men and women occasionally reacted with a desire to have done with all sexual

activity. Puritanism and Victorian ethic were more or less influenced by this negative judgment on sex.

Today, however, the affirmative or expressive attitude prevails. Our society likes to think of itself as modern and enlightened. In the past people frequently worship sex gods and goddesses – and in the worship sought to imitate them.

In African, ancient civilization is seen in affirmative principles of love, but it has to be accepted with the age, generally accepted in the society. The society does not permit sex at under age. It is generally accepted at the puberty level.

The Negative Effects of Lesbian, Gay, Bisexual and Transgender (LGBT) in Changing the Values of Sex in 21st Century World Order

Sex ethics presents issues on which every individual makes decisions. The Lesbian, Gay, Bisexual, Transgender (LGBT) may see nothing that they can do about other things in the society, but obviously they may even cultivate the illusion that sex is a private affairs. As we have seen, it is an individual matter. But it is one issue for which persons can take some responsibility. So, the matter is on the trajectories of human rights on the imperatives of sexual morality. The issues of human rights significantly defiance the world in our time. Peoples everywhere are consciously demanding of their rights as human persons. So, the imperative of the gay rights are becoming a moral problem in 21st century world order. Perhaps, this exhibits a form of reasoning that conceals a particular politics of interpretative authority that seek to make universal argument about justice on the rights of gay marriage (same sex marriage).

Specifically, on the justification of the autonomy of individual space (Fagan, 2006: 16) asserts that, “rights, they claim, are a manifestation of the exercise of personal autonomy,” so the problem now lies on the principles of societal evaluation of human rights, on the grounds of universal acceptability in human society. Thus, it is on a related note, that “such conflicts among competing rights claims constitute especially poignant moral dilemmas, for any resolution is imperfect from the moral point of view” (Bowie & Simon, 1986: 35). However, there are many indications to this in view of acceptability or reason behind the imperatives of Lesbian, Gay, Bisexual, Transgender (LGBT) individuals in changing the values of sex in the 21st century world order. These reasons invariably include challenging traditional norms. They challenge the institutional order by expanding understanding of gender beyond categories. The societies are generally affected by this change of the traditional norms. It does not befit the mutual reciprocity of human existentialism of which the human rights are made. Advocates of the interest theory like Fenis in Odimegwu (2009) observe that:

Human rights are justifiable on the grounds that they serve to protect and promote certain essential human interest. Human rights therefore have instrumental values for securing the necessary conditions of human well-being (p.356).

The human well-being does not stem to the individual well-being alone, but also to the societal harmony for the promotion of humanitarian paradigm. Thus, it is in this case, that there are shifts in societal norms: changing attitudes towards sex, intimacy and relationships. Critically, there are many negative effects attributed to the Lesbian, Gay, Bisexual, Transgender (LGBT) community’s influence on changing sexual ethics values in 21st century world order. These therefore include the social concerns on the erosion of traditional family values. This change in value is now redefining the family structures, thereby creating confusion about gender roles. Today with this as an approved public policy, there is confusion in determining the true nature of male and female gender, and this is challenging the binary gender norms. Again, this very incidence of gender relations in public policy, have increased promiscuity and thereby helped in normalizing non-monogamous relationships. It leads to sexualization of children to in-appropriate sex symbols other than their traditional and conventional one. Thus, with the existence of Lesbian, Gay, Bisexual, Transgender (LGBT) in place,

there are more moral and philosophical concerns. The challenging objectives of moral standards are no longer sacrosanct. The male genders are now permitted to marry themselves, females are marrying females, and transgenders are also marrying transgenders to the point that there is devaluation of traditional relationships. There is also an increased stress, anxiety, and depression, STDs and HIV transmission has increased due to unprotected sex.

More so, there are polarizations and division among the populace in which there is incessant conflict between the Lesbian, Gay, Bisexual, Transgender (LGBT) supporters and opponents of Lesbian, Gay, Bisexual, and Transgender (LGBT). There are unintended cases of rape and assault by any of these genders, thereby bringing confusion in the society. By acknowledging and addressing these concerns, we can redress the anomalies in the society.

Conclusion

This work exhibits some concerns in sexual ethics on the nature of Lesbian, Gay, Bisexual, Transgender (LGBT) in 21st century world order. “Sex ethics present issues on which every individual makes decisions” (Erikson, 1950: 230) about sex and sexual behaviour among male and female genders, transgenders etc. “It elicit what could be done to produce good judgment” (Lippman, 1929: 304) on the morality of sex ethics in 21st century. Here we advocated that LGBT has some negative effects in the society. It affect the traditional and conventional norms about sex and sexuality. It brings confusion and stress to the society. It also may lead to increase in HIV and STDs in the society. It brings confusion about gender roles by challenging binary gender norms; it will bring the sexualization of children into the state of non-conformity with the models of the traditional culture. Perhaps, such change in values of sex, will lead to relativism and moral subjectivism. It will challenge the objective moral standards and traditional religious values. It will marginalize the heterosexual monogamy in which the foundations of the traditional values are based.

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