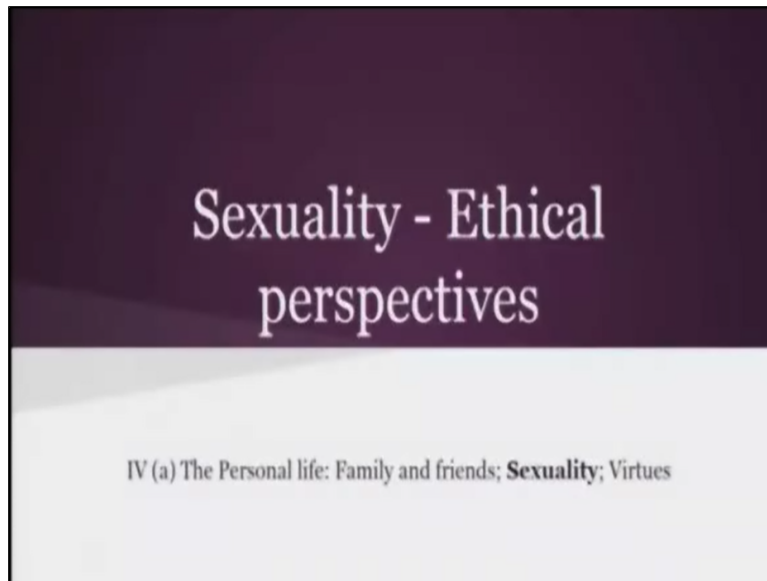


**Ethics**  
**Prof. Vineet Sahu**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology-Kanpur**

**Module No. #01**  
**Lecture No. #37**  
**Sexuality: Ethical Perspective Part-1**

Hello, everyone. Today, we will talk about, in a section of Applied Ethics, about this notion of Sexuality.

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Now, when we have talked about Ethics, and about the various philosophical way of looking at morals, their foundations, we have discovered, that there are many theories, and ways of decision-making. When we came out to see, how do these theories, get applied in day-to-day lives. How human beings make decisions, and consciously or not so, they are dependent upon the theories, that we implicitly or explicitly assume.

Today, we will talk about an issue, which is considered immensely moral by, a large majority of people, which is the issue of Sexuality. And, that is why, it also brings about the notions of taboo. And, there are perhaps in most cultures, there are do's and don'ts about Sexuality, which do not originate, perhaps from the physicality of Sexuality, but from the morality associated around Sexuality.

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Articles referred to:

- Vincent C Punzo, "Morality and Human Sexuality," *Reflective Naturalism*. Macmillan, 1969.
- Goldman, Alan H. "Plain Sex." *Philosophy and Public Affairs*, Vol. 6, No. 3. (Spring, 1977), pp. 267-287. <http://links.jstor.org/sici?sici=0048-1013%281977%296%3A%3C267%3E1-0;1-0>

IV (a) The Personal life: Family and friends; **Sexuality**; Virtues

I will recommend you, to go through these two. Let us say, that is recommended, to have a preliminary understanding of the issues, that we are talk about. Of course, today's session, is not limited to these articles. But, these two pieces, will definitely give you a very good idea about, what we are talking about. Now, the first one is, Vincent C Punzo's Morality and Human Sexuality. It is a part of Reflective Naturalism.

And, the second one is, Alan H Goldman's Plain Sex, published in Philosophy and Public Affairs, in 1977. The first one, Vincent C Punzo, proposes a Non-Reductionist way of Sexuality. And, Alan Goldman proposes a, Reductionist way of Sexuality. And, you can guess it from the name, when Goldman calls it, Plain Sex. And, Punzo of course, talks about Morality and Human Sexuality.

If your institution, or if you are subscribed to JSTOR, you will also be able to find the second article on JSTOR. And, both these articles, should be freely available on the internet, if you search them out. So, my citations are primarily to these two articles. However, they are not limited to these two pieces. They are also, an expression of my views, and my understanding of the subject.

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## Sexuality:

- Sexuality has been very strongly connected to morality in most cultures, perhaps it is the single natural function surrounded & confronted with the most moral diktats.
- To start with we need to analyze this notion.
- How we conceive this notion crucially determines our moral opinions on the issue.
- We shall proceed in this exercise from two perspectives : the reductionist, and the non-reductionist view.

Now, Sexuality has been very strongly connected to morality, in most cultures. Perhaps, it is the single natural function, surrounded and confronted with the most moral diktats. So, we find that, we have many natural functions, regarding eating. Say, various natural functions, that we perform as physical beings. And, of course, all of them confront, are surrounded with behavioural restrictions from, which may be done from etiquettes to moral guidelines.

But, Sexuality in particular, perhaps in most cultures, is the single natural function, that confronts the most moral dictates. So, to start with, we need to analyse this notion, that what is this notion of Sexuality. How we conceive this notion, crucially determines our moral opinions, on the issue. We shall proceed in this exercise, from two perspectives, the Reductionist, and the Non-Reductionist view. Okay.

Now, considering a Sexuality linked background there. Let me say, we make judgements about people, we make judgements about relationship, we make judgements about dressing, about so many things, that surround Sexuality. Let us start with a few examples. That, what is it that makes, Sexuality a moral issue? And, why is it that, so many morals confronted? And, how is it that, we find various decision-making, and various questions, surrounding this domain of Sexuality?

Let us think of, some of the sexual debates of our times. If you are coming from more conservative societies, you would find that, the way men and women dress. And, how physically revealing it is, seeming to be an objectionable matter. Because, it seems to exhibit sexual intent. If you are coming from a liberal society, it still does not mean that, you are away from Sexuality. Because, there it performs, it comes around in various other forms. Say, what should be an illegal stand on Homosexuality.

Whether, Homosexuality is something, which needs to be legislated out, or which needs to be legislated in? What about this institution of marriage? Why is monogamy necessarily, also tied up with fidelity? Why is Sexuality, with more than one partners, a moral dilemma? What does the act of Sexuality convey? So, there are various problems on the surface, that appear.

But, which all crucially boiled down to, how we conceptualise Sexuality and Sex, that how do we conceive, or what do we understand, that Sexuality entails. So, let us think of more problems. And, I am sure, you can come up with even more problems, from your immediate environment, or from a more global perspective. What kind of clothes, young people should wear? What kind of time, young people should spend with each other?

What is the level of intimacy? Is Sexuality, a measure of intimacy? Or, does intimacy, or any Sexuality, or any act of Sex, that does not promise intimacy, does it make it tabooed, or something morally incorrect with it? So, let us think of more examples. Let us think of, does human emotive abilities, connect with this physicality, that we have around Sexuality? As human beings, how far should Sexuality, govern the interaction between people?

So, it varies in various perspectives, that what kind of clothes, people should wear. What kind of intimacy, people should display? What kind of intimacy, people should have? What kind of intimacy, people should display in public? And, various other issues, that surround the core area of Sexuality. We find that, there can be so many problems, that arise around Sexuality, and legislations that take place accordingly. In India, recently, Homosexuality was decriminalised.

And, then again, the supreme court made a judgement, that well, it debunking the

decriminalisation diktat from the lower courts. So, this is again, when we have legislation around this. I wish that, we all lived in our own universes, and where others views, did not matter to us. But, we do have shared space. And, that is what, brings about the need, for discussion on Morality and Ethics. Because, we need to develop a consensus. Because, we live in a shared space.

So, over the various lectures on Ethics, that we have had, one thing perhaps crucially comes out that, we need to engage in a debate to come around to, as far a resolution as possible, on whatever grounds we can arrive at them. Because, we live in a shared space. And, the shared space entails, absolute plurality of behaviour, as not permissible, not even logically permissible. Thereof, there is a need to have a, streamlining of permissible, versus, non-permissible behaviour.

So now, let us come to, analysing this notion of Sexuality, that we talk about. We have talked about, if you look at the slide, we will see that, what we have talked about right now is that, the Sexuality is strongly connected, to morality in most cultures. And, we will begin with an analysis of this notion. Now, there is nothing new about it, that Philosophers can add.

But of course, we analyse this from a distance, or from a philosophical perspective. There are perhaps, many of our hidden presuppositions and assumptions, that are unknown to us, which do surface, when we engage in this activity of, explicit analysis of this notion of Sex and Sexuality. We start with the analysis of this notion of Sexuality, because this determines, what kind of opinions, we have on the issues. So, we shall proceed in this exercise, from two perspectives. The Reductionist, and the Non-Reductionist view.

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Now, we will start with, the Reductionist view. Before that, a quick take, on what is Reductionism? In various context, we have talked about Reductionism and Non-Reductionism, which are philosophical positions, about various phenomena. So, when we talk about, perhaps many of you would guess, that Reductionism is the act of reducing one phenomena, in terms of the other, without loss of meaning.

And, Non-Reductionism is granting, atomicity or axiomatic foundation to one phenomena, which may be correlated with another phenomenon, but which definitely cannot be understood in terms of the other phenomena, without loss of meaning. So, we can. A classical example of Reduction would be, that well, we can understand the colour green, as a certain wavelength. But, the colour green, cannot be reduced to certain wavelength.

Because, when we talk about the wavelength, we leave about qualia or the perceptual feel of colour, that we have. So, the Reductionist would like to understand an issue in terms of, another more baser and more fundamental phenomena, which will completely explain the other phenomena, without any loss of meaning. So, simplifying it, reducing it into, building blocks.

Whereas, the Non-Reductionist would claim, that well, we cannot do such a Reduction, without the loss of meaning. We can have a correlation. We say, a Non-Reductionist about the mind, would say that, we can correlate mental phenomena to the neural, or physical activities in the

brain, or the nervous system, but we cannot reduce mental activities, to brain activities, without loss of meaning. So, there may be a correlation. That yes, every time when I get angry, a certain part of my brain gets fired up.

But, my getting angry is not the same thing, as the brain firing up, or that portion of the brain firing up. When I get angry, is something more than, that portion of my brain firing up. It is that perceptual feel, that cannot be understood, or cannot be comprehended, in terms of, that particular region of the brain firing up. So, this is basically, the difference between Reductionism and Non-Reductionist.

On a Metaethical Theory, when we talked about Metaethics, we also dwelt on, how values were attempted to be reduced to facts, and possibilities where values were non-reducible, and definitely not reducible to facts. Say, for the Utilitarian, all values were reducible to anything, that promotes happiness, or well-being of mankind, which is a more empirical and physically measurable phenomenon than, say holding a value as intrinsically good, not because of its physical or perceivable consequences.

So, Non-Reductionist about values would say, that well, certain things are valuable in themselves. And, we cannot reduce them to any further domain. We cannot reduce them to facts, at least to comprehend its meaning. So, a Non-Reductionist about values would say, that well, if I follow the principles of justice, it may lead to welfare of the society, which is a fact. But, welfare of society, is not the fundamental reason, for pursuing justice. And, justice by itself, perhaps has an intuitive appeal, which is not limited to the welfare, that it brings along.

Because, there can be perceivable cases, or there can be imaginable cases, where the welfare of the society is not brought about, by following principles of justice. But again, the Reductionist would on the other hand argue, that well, considering a short term view, or a long-term view, there can be a variation, that values do ultimately reduce to your facts. So, these are two sides of a debate. And perhaps, to understand Sexuality, we will start with, these two perspectives on Sexuality. So, now coming to the Reductionist view, as you see in the slide.

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- Goldman points out to the “means-end analysis” of sexuality which views sexuality as the means to various ends (to reproduce, to love, to communicate, to express commitment...)
- This kind of a “means-end analysis” ignores granting any force to the primal desire for the physicality (often referred as the animality) of sex.
- Reductionists of various strains may or may not ignore the above ascribed ends, but are unanimous in granting the physicality component of sex as an undeniable motivation. And, unapologetically so.

We talk about, Goldman would be the classic case, we take of Sexuality, in the Reductionist sense. Goldman points out, about the means end analysis of Sexuality, which views Sexuality as the means to various ends, to reproduce, to laugh, to communicate, to express commitment, and various other means. Now, this kind of a means and end analysis, ignores granting any force to the primal desire for physicality, often referred as the Animality of Sex.

Reductionist of various strains, may or may not ignore the above ascribed ends, but are unanimous in granting, the physicality component of Sex, as an undeniable motivation. And, unapologetically so. So, what is Goldman saying over here. Well, Goldman is trying to conceptualise that, what do we conceptually analyse, this notion of Sexuality. Now, conventionally, Goldman points out that, we find that Sexuality and Sex, undergo a means end analysis.

So, Sex is never as an end in itself, but is a means to something. It is a means to, communicate with the partner. It is a means to, convey affection. It is a means to love, to communicate, to express commitment. Of course, it is means to reproduced also. So, this seem to be the end, for which Sexuality is the means. Now, this kind of a means end analysis, where Sexuality is seen as a means to various ends, seems to leave out, or underestimate.

If not leave out, the primal physical component of Sexuality, that the pleasure emanating out of

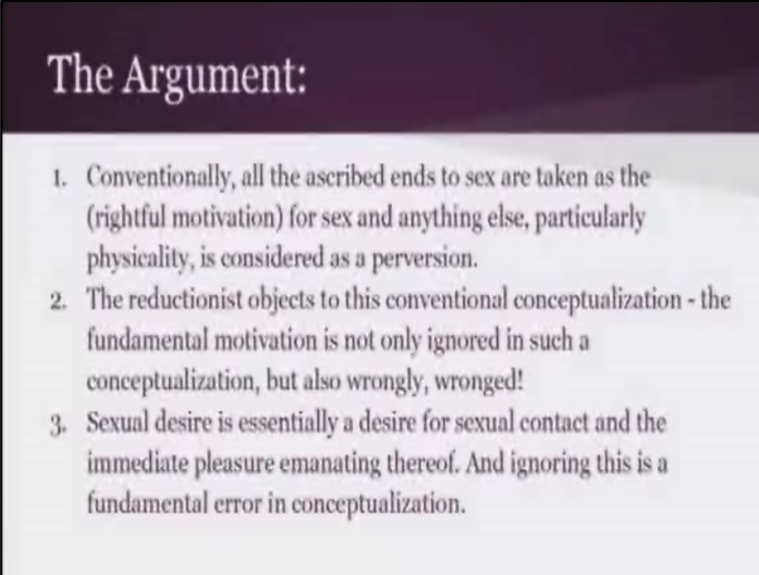


the act of Sex, is a fundamental motivation for Sexuality, seems to be left out, by such a means end analysis. Now, this is nothing new, and this is nothing revelatory. But, this is trying to analyse, why do we have, so many moral notions around Sexuality. Now, for Goldman, this kind of a, as he rightly titles his paper, Plain Sex.

He says, that well, this kind of means end analysis, eliminates the immediate physicality, or the Animality as many would refer to, of Sexuality, and this is, as seen in the last bullet in the slide, this is what, the Reductionist argue against. That well, there may be many offshoots of Sexuality, which could include reproduction, and to love, to communicate, to express commitment.

But fundamentally, it is a physical act. And, the pleasure emanating out of it, is the fundamental undeniable motivation. And, there is nothing to be, apologetic about it. So, Reductionist of various strains accept the effects, may or may not accept the above ascribed ends. But, what they are unanimous is that, in granting the physicality component of Sexuality, as an undeniable motivation, and unapologetically so.

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**The Argument:**

1. Conventionally, all the ascribed ends to sex are taken as the (rightful motivation) for sex and anything else, particularly physicality, is considered as a perversion.
2. The reductionist objects to this conventional conceptualization - the fundamental motivation is not only ignored in such a conceptualization, but also wrongly, wronged!
3. Sexual desire is essentially a desire for sexual contact and the immediate pleasure emanating thereof. And ignoring this is a fundamental error in conceptualization.

So, now let us look at the argument. What does the Reductionist argue about? The Reductionist argues, well, for one, conventionally, all the ascribed ends to Sex, are taken as the rightful motivation for Sex. And, anything else, particularly physicality, is considered as perversion. Now, this to be noted, that well, when she is mentioned that, anything else, apart from this

ascribe ends, is considered as perversion.

Now two, the Reductionist objects to this conventional conceptualisation, that the fundamental motivation is not only ignored, in such a conceptualisation, but is also wrongly wronged. So, there is this big error, that is being made in conceptualising Sexuality, as a means to whatever ends, as ascribed in the earlier slide, at the cost of arguing out the physicality of Sexuality.

So, what the Reductionist is trying to say that, sexual desire is essentially a desire for sexual contact, and the pleasure emanating thereof, and ignoring this, is a fundamental error in conceptualisation. Now, this is a very strong Reductionist argument about Sexuality, that Sexuality is fundamentally and ultimately physical. And, the pleasure emanating out of it, is the fundamental and ultimate motivation of it.

Now, if you notice, the entire taboo, and the moral dilemmas and diktats, and the entire plethora of moral engagement around morality, depends on this fundamental conceptualisation, that we have. That is, Sexuality, a physical act, and nothing else. Or, it is everything else, and by the way, it is also a physical act, with physical pleasure coming in. So, a more Victorian morality would consider, Sexuality as sin, as especially when it is beyond the established rules, or custom of the social domain.

Now, Sex and Sin go together, very often. So, the Reductionist brings back, the physical element to Sexuality, and tries to explicate, that well, foundationally and fundamentally, Sexuality is physicality. And, it is a physical act, and decide for the pleasure, that comes out from it. Now, if this is so, now imagine, this answer, takes a new direction. Not a new direction, in the sense that, it has not been taken before. But, this takes a different direction, from established customs, and moral claims about it.

That, ultimately, it hinges upon the libertarian principle, that as long as, nobody else is harmed, it does not matter, what kind of an act it is. And, society, or governance, or politics, has no business in entering into, an act between people. Now, for the Reductionist, what are the claims, that we can see, that come off. What the Reductionist is definitely not saying that, Sexuality is only a

physical act, for physical purposes, as many would perhaps, uncharitably condemn the Reductionist.

But, what the Reductionist is saying that, Sexuality is essentially a physical act. And, you may choose it to portray, the ferious supposed duties of human life, of human associations, of communication, of love, of affection. You may choose it, as an instrument to communicate, so many things. You may choose it, as an instrument for love. You may choose it, as an instrument for various other, supposedly higher ascribed ideals.

But, it nevertheless, is foundationally fundamentally physical, and that, it cannot be done away with. And, we need to take into account that, before we put this act in an, give it a moral colour to this. So, the extreme Reductionist could of course, come and say, that well, there is no business of any value assignment, or value assessment, on this particular issue. That, Sexuality is definitely a, fundamentally physical issue. And thereof, it does not at all, come in the domain of morality.

And, what you may think, or what society may propose, is just a subjective value creation, around Sexuality. It is interesting to see, how issues are intertwined together. Because, I understand it also as a, conflict between the two versions of liberty or freedom, as Positive Liberty, and Negative Liberty. From the Non-Reductionist perspective, which we will talk about later in detail. But, that justifies, or that tries to explain, that there are values, surrounding Sexuality.

And, we must educate and guide our generations, through this well-trodden paths, for them to realise full beauty of life, and the association that they have together. So, the Non-Reductionist on the other hand would like to say, especially the one, who is very firm about the moral component of Sexuality, is that we need, like Positive Liberty, we need to get people, to goad them into rules, or these customs around Sexuality.

So that, they can reach the full potential, and celebrate or reach the higher ideal, which they would perhaps not ordinarily reach, if Negative Liberty would be followed. Where, they would

say that, it is our fundamental drive. And, if you are not cultured, or cultivated into it, we collapse into the default mode, that is in us. Let me repeat an example, which I have perhaps given in, one of the earlier lectures.

That, the Positive Libertarians say, that well, freedom about anything, so even about Sexuality, as I even analogy with, depends on, how one is cultured to appreciate it. The classical analogy, or the example that I am referring to, is one I talked about, classical music. So, unless one is trained in the syntax of classical music, perhaps one cannot enjoy classical music. Now, if I were following Negative Liberty, I would say that well, let me play a piece of classical music, versus piece of popular music.

To the untrained listener, perhaps most often, it will be the popular music that would appeal, rather than the classical music. Now, the Negative Libertarians would say, that well, the final choices with the individual, and let the individual choose. The Positive Libertarians, on the other hand would say, that well, if we do not cultivate, or we do not enlighten listener about the nuances, and the syntax or the grammar of classical music, it is simply unfair for the listener to make an informed choice, between the two pieces of music played.

The popular music is bound to appeal more, to the untrained listener. So, Positive Liberty would say that, we need to culture, and we need to train the listener, which does involve an infringement of the listener's liberty, but which ultimately makes the listener, make an informed choice. So basically, many moral and philosophical issues can be understood, under this great division between, Positive Liberty and Negative Liberty.

So, Sexuality could be one, for that instance. Because, a Non-Reductionist would say that, to not goad people by, into moral customs around Sexuality. We allow the default mode in us, which is essentially biological, to overrule us, or to take over. And, this default mode would give a Negative Liberty, would take over. And, one would perhaps not benefit from the, wisdom of the ages.

So, the Positive Libertarians on the other hand would say that, we need these moral customs

around Sexuality, or anything for that matter, to let us reach the epitome of Sexuality, or any act for that matter. So, this is how, of course, we can understand the debate between, the Reductionist and the Non-Reductionist, between the ones, who affirm a Positive Liberty, which says, that well, to realise freedom, one needs to surrender one's freedom at the beginning, to evolve, to learn, and then to realise one's freedom.

Whereas, Negative Liberty would perhaps, argue for freedom right at the beginning. And, that the individual is rational enough to choose that, to surrender his or her own freedom, to reach that level. So, this essentially brings about the dilemma between, these two strains of thinking of Positive Liberty, Negative Liberty of Reductionism, and Non-Reductionism.

So, for now, when we are trying to understand Reductionism, or the Reductionist view of Sexuality, we see point number three, that sexual desire is essentially a desire for sexual contact, and the immediate pleasure emanating thereof. And, ignoring this, is a fundamental error in conceptualisation. Now, if you read the slide, right now, let us look at some other features of the, Reductionist view of Sexuality.

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- Physical acts and they role they play in survival; hunger-nourishment etc.
- Sex as pleasurable for evolutionary reason - for furthering species.
- Desire for sex is not the same as desire for reproduction, companionship, communication or any other 'psychological manifestation' that it has become.
- Self-consciousness & technology bring in choice & more to choose from - social & moral regulation find its roots here

It talks about, physical acts, and the role they play in survival. So, just as hunger, plays a role in nourishment. So, this is contiguous with the understanding, that Sex as a pleasurable for evolutionary reason, of a furthering species. Desire for Sex, is not the same as the, desire for

reproduction, companionship, communication, or any other psychological manifestation, that it has become. Self-consciousness and technology, bring in choice. Okay

So, we will talk about the last issue, later. But, let us just take, the first three points together. Now, there seems to be quite a popular theory, or a popular belief that, Sex is required for reproduction, and evolution, for the transmission of species, and for species to grow and propagate. And, that is why, this intense physical desire has been, is a part of our biological make-up.

But, for the Reductionist here, he would perhaps not like to succumb to this argument that, the physicality of Sexuality, is only because of reproduction. Because, continuing with the means end analysis, the Reductionist did say, that well, these are perhaps the various ends, that Sexuality serves. But, it is definitely not confined as the motivation, for confined to, these ends as the motivation for Sexuality. And, it could be intrinsically valuable, because of the pleasure it emanates.

So, things like that. If you look at the slide, the second issue, the popular evolutionary example, or evolutionary reason, given for furthering species. That is, evolutionary reason for Sexuality is simply because, in order to further species. Now, for the Reductionist, if you look at the third issue, it is the desire for Sex is not the same, as desire for reproduction, companionship, communication, or any other psychological manifestation, that it has become.

Now, there are many manifestations, about the Psychology. There are many psychological manifestations, about Sexuality. And, that seem to become the ends, for which Sexuality serves as means. But, the Reductionist makes a clear cut distinction, that well, the desire for Sex is not the same, as the desire for any of these. Be it the biological, or evolutionary, reproduction, companionship, communication, or any other psychological manifestation, that it has become.

So, this is making a clear epistemological difference between, the desire for Sex itself, and all the other consequences, that come along with it. Now, coming to it, on a little further note, when the last point raises, in the slide, the self-consciousness and technology bring in choice, and more to

choose from, social and moral regulation find its roots here. So, if you look at this, well, this is a crucial issue that, a shift that is being made.

That well, the very fact that, human beings as a form of entity, in this world are unique, because of their ability to be self-aware. And, this self-awareness clubbed with technology, is able to wedge these supposed ends to Sexuality, from the very act itself, that it is no more required that, reproduction necessarily follows from Sexuality. So, this is the choice, the technology has brought in, with various forms of contraception.

And, self-consciousness gives us this choice, to choose the technology, and to choose, what we ought to do in this domain. And, this is where, the social and moral regulation come in. And, they find the roots here, because of the implications of being self-aware, and also having the technology to separate, these supposed ends from the means, as the means ends analysis holds it.

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- Religion intervenes in this choice & choosing that primarily self-awareness & secondarily, technology, entail. The premise being that the above two allow for enormous exhaustion of our natural appetites, which is ultimately detrimental. That's the contestation.
- Religious regulation of sexuality finds its authority in such an appeal - a case of positive liberty, goading individuals via moral diktats away from excesses and its eventual detrimental consequences.

Now, it is in this piece, that is created that, religion intervenes in this choice and choosing, that primarily self-awareness, and secondarily technology entail. The premise being, that the above two, that is, the choice and the ability to choose, or the spread of the choice, and the ability to choose, allow for enormous exhaustion, of our natural appetites, which is ultimately detrimental. Now, that is the contestation here.

So, when very often, when religious and moral institutions, or proponents of religious and moral diktats, attacked the Reductionist, using their own tools of empirical or scientific evidence, they would claim that, in a newer scenario. In a scenario, when human beings are self-aware primarily, and secondarily the technology has entailed, the ability of separating the means from the ends, and the ends are of regarding Sexuality.

And, the ends regarding Sexuality, do not necessarily follow from the means, that is when, we have an element of choice, and a widespread to choose from. A self-awareness, giving the power of choices, is perhaps a longer ability with the human race. And, technology may be over the past two or three centuries, has enabled or has enhanced, a spread of choice in this field. So, these two factors being combine, there seems to be, a possibility of enormous exhaustion of our natural appetites, which is ultimately detrimental.

And, that is the contestation. If you will find, that many Enthusiasts would perhaps analyse, that well, we now produce more food than, what we need to have. And, we have the ability, to enjoy food as a delicacy, or as an aesthetic desire, rather than for nourishment. And primarily, the aim of hunger was, to ask the animal in us to, and consume food to nourish its oneself. But, this hunger, and the pleasure, that came out of the satiation of which, is now abused, because of one, of our self-awareness. And, now secondarily as technology, or as affluence enables, for us to have a wide choice.

And, this leads us to, emphasise on the means, which was just a signal, for getting in nourishment, into the creature, now becomes a source of pleasure. And, therefore, keeps on repeating. And therefore, chronic medical problems, regarding the excesses of food consumption, do come in to existence. Now, that is what is contested, that many enthusiasts would find the justification, from this perspective.

Religious regulation of Sexuality, finds its authority in such an appeal. A case of Positive Liberty. Goading individual, via moral diktats, away from excesses, and its eventual detrimental consequences. So, this is where, religious regulation of Sexuality comes into being, that it seems to be a paradigm case of Positive Liberty, where because of self-awareness and the enormous



possibility from technology, we can have the act, without what were earlier considered as, essential consequences of it.

And therefore, there tends to be, tendency to slide into excesses of this. And, which perhaps, they have been shown to be eventually, detrimental in its consequences. But again, now for the Reductionist well, that would be an abuse of any natural appetite that we have, and the responsibility for it rests with, the person himself or herself.

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#### Sex as communication - the vehicle of love:

- This is an often eulogized feature of sex that, seeks to be the very goal of it, and anything bereft of this is alleged meaningless.
- The reductionist disputes this dismissal/downgrading of the physical pleasure component of sex.
- Meaning cannot be lost on eliminating the communicative function.
- And, love can be communicated in various other ways. Thus, love, commitment, loyalty are ontologically distinct from sex and having this clear distinction does away with many troubles

Now, let us look at another commonly held view, which the Reductionist attacks, that well, Sex has communication, or the vehicle of love. Now, this is an often eulogised feature of Sex that, seeks to be the very goal of it. And, anything bereft of this, is alleged meaningless. So, the Reductionist would dispute, this dismissal, or downgrading of the physical pleasure component of Sex, meaning cannot be lost, on eliminating the communicative function.

If there is no communicative function, the much eulogised communicative function of, feature of Sexuality that has turned out as the Reductionist salvage, that it turns out that, this seems to be seen as the goal of it. And, that when communication is lost, a meaning is lost in that function. So, that is where, the Reductionist disagrees. And of course, as an exception. And, the Reductionist often cites that, the love can be communicated in various other ways.

Thus, what philosophically the Reductionist would like to establish, is that, love, commitment, loyalty, are ontologically distinct from Sex or Sexuality. And, having this clear distinction, does away with many troubles. In fact, the last point very clearly communicates, the philosophical standpoint of the Reductionist about Sexuality, citing the independents of these notions. And, the troubles, and the moralisation of Sexuality occurs, because we fail to make this distinction, between love, commitment, loyalty, and other such values, and Sexuality. And, this distinction, is the source of many troubles.

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So,

- The reductionist is arguing against any exclusive moral categorization of sexuality. Sexuality is as much, and only as much, in the purview of morality as any human interaction is; nothing exclusive because of the nature of it.
- Sexual offences are offences only because of the deceit, coercion and violence in it - their being sexual is a mere coincidence - in no way affecting the moral status of the act/offence.
- This view contest many of the established views on morality governing sexuality - for instance, there is no justification to associate fidelity with sexuality, unless it is voluntarily agreed to.

So, well Finally, what is the Reductionist saying. Let us bullet it, point by point. Well. For one, the Reductionist is arguing against, any exclusively moral categorisation of Sexuality. Sexuality is as much, and only as much, in the purview of morality as any human interaction is; nothing exclusive, because of the nature of it. So, it is definitely not that, the Reductionist is claiming that, Sexuality is beyond the purview of morality. But, what the Reductionist is simply saying is that, Sexuality is only in the purview of morality, by the nature of it being a human interaction.

And, not in any peculiar purview of morality, because of the nature of it. So, a common retort to this, has been by making people, who oppose Reductionist would like to claim, that well, what about sexual offences. They seem to be immoral. And, they are immoral. And, what is the justification of it. But then, the answer for this is very clear, from the philosophical understanding, that the Reductionist propagates.

In the second point, it is said that, sexual offences are offences only, because of the deceit coercion and violence in it. Their being sexual, is a mere coincidence. And, this in no way affects the moral status of the act or offence. So, any sexual offence is immoral, not because it is sexual, but because of the other value components in it. So, a rape is immoral, because it is an act of unauthorised violation of a person's body. It is an act of violence. It is an act of coercion.

Thereby, it is an act against somebodies will. And thereby, it is immoral. And thereby, it entails the consequences, that it does. But, that it is sexual does not alter, the morals standing of the act or offence. And, this is a crucial claim, that the Reductionist would make. So, now going ahead, this view contests, many of the established views on morality, governing Sexuality. For instance, there is no justification.

And, this is how the third point, brings about consequences of such a Reductionist worldview, that well, we do not do away with morals regarding Sexuality. But, there is nothing, what it just goes on as a consequence of the ontology of difference, between Sexuality and other values, is that there is nothing peculiarly moral, about sexual acts by their being sexual. They are moral, only by their being, acts of human interaction.

So, what are the consequences, that follow from this. Now, the consequences that follow from this is, that well, the established views on morality, or established views governing Sexuality, for instance, there is no justification to associate fidelity with Sexuality, unless it is voluntarily agreed too. So, this is a crucial conclusion that, or a consequence, of the claim by the Reductionist.

When the Reductionist makes a claim, that well, when a court of law holds, fidelity or infidelity as a violation of commitment, and therefore punishable or cognizable, it is following the Reductionist argument, it is cognizable, only if it has been an explicit mutual agreement, between the partners, and then it has been violated. But, it is thereby just the reason, that violation of any contract is punishable.

Because, all the parties in a contract, mutually agreed to such an arrangement. So, infidelity is something wrong, only if all the partners have agreed to it. So, if all the partners have not agreed to pursuing fidelity, then it does not automatically become incorrect. So, associating loyalty with fidelity seems to be, the failure to make the ontological distinction between, values like loyalty, and commitment with Sexuality.

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- Confusing love with sex brings forth many unnecessary, unnatural and unjustified dilemmas.
- Reductionism about sexuality is not the same as reducing love. The argument herewith only makes sexuality independent of certain other values (love etc.) unless the agents themselves choose to associate them.
- A prolonged history of the majority making this above mentioned association may have lead to this conceptual binding of what has been shown to be independent concepts. Continuing to hold this unjustified conceptual binding simply leads to unjustified moral judgements.

Now, if you look further consequences of this, we would see that, confusing love with Sex brings forth many unnecessary, unnatural, and unjustified dilemmas. So, in fact, the entire idea of the Victorian Ethos, can be very well traced to, this failure to make this distinction between, what according to the Reductionist, are apparently very clear and distinct concepts. The concepts of loyalty, commitment, and values like this, versus, the physical Sexuality.

So, not being able to make this difference, brings about many unnecessary, unnatural, and unjustified dilemmas. Reductionism about Sexuality, is not the same, as reducing love. Now however, making these claims, it is not unexpected, that many of us would perhaps feel, strongly about Reductionism as being something, which is reducing human interaction to a petty state. Well. Definitely, no. What, Reductionism about Sexuality is saying is that, Sexuality is physical, and that is it.

It is not attempting to reduce love, or the various other values of commitment, and human interaction. The argument herewith, only makes Sexuality, independent of certain other values, unless the agents themselves, choose to associate them. So, this, the central point needs to be read carefully, the second bullet. That, because it conveys the ethos, or the philosophical claim of, Reductionism about Sexuality.

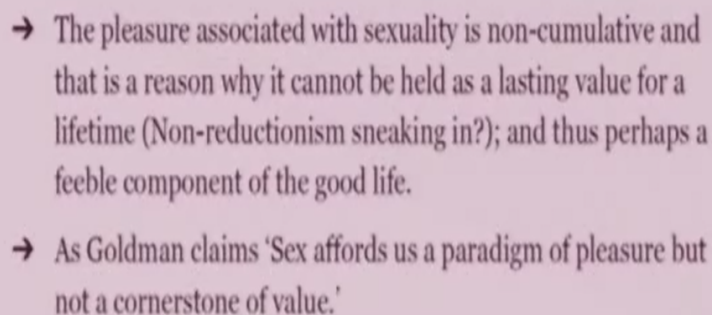
So, it is definitely, not reducing any other value. What it says is that, Sexuality is Sexuality, and

nothing else. And, associating anything else with Sexuality, is a matter of choice of the agent themselves. But intrinsically, there is nothing associated with Sexuality. And, making this, or going further to the next point, when a prolonged history of the majority, making this above-mentioned association, may have led to this conceptual binding, of what has been shown to be independent concepts.

Continuing to hold this unjustified conceptual binding, simply leads to unjustified moral judgements. So, as I conclude from, what comes from the Reductionist view, that well, Sexuality and other values are ontologically distinct. But, we have a prolonged history, for the majority of humankind, making this association. And, this association, or this conceptual binding, what has been shown by the Reductionist as independent concepts, leads to unjustified moral judgements.

Simply because, the majority have been associating, Sexuality with morality. And, that does not entail that, we can always do this for everyone. And, as long as people choose to associate with it, they are welcome to do so. But, finding an intrinsic association with the, two domains of morality and Sexuality, and thereby making a binding on everybody else, is an unjustified moral judgement.

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- The pleasure associated with sexuality is non-cumulative and that is a reason why it cannot be held as a lasting value for a lifetime (Non-reductionism sneaking in?); and thus perhaps a feeble component of the good life.
  - As Goldman claims 'Sex affords us a paradigm of pleasure but not a cornerstone of value.'

Well. On a final note, when the Reductionist puts out, well, if we tend to have a view, that well, perhaps the Reductionist is over emphasising the importance of Sexuality, and under

emphasising the importance of human relations, then we have misunderstood the Reductionist. The Reductionist equally cherishes the values of, what may be called, the higher values of human interaction.

What the Reductionist only does, is that she or he separates, the unjustified conceptual binding, between these higher values, that we call on one hand, and Sexuality on the other hand. So, we can have a sexual domain, which is amoral, which does not intrinsically connect with any other values. However, if the agents choose to associate the two, that is the agent's choice. And, if it is mutually agreed too.

And then, there is a violation, of course that is immoral. Because, it is a violation of human mutuality, which was previously agreed upon. And, that is why, it is a violation. Again, the Reductionist does not over emphasise, the importance of Sexuality. If you look at the last but one, point made over here, that the pleasure associated with Sexuality, is non-cumulative. And, that is the reason why, it cannot be held as a lasting value for a lifetime.

Now, these are Goldman's views. And, Goldman does temper down Reductionism, which may seem to have an aere of overemphasis on Sexuality. He does, tone it down, by saying, that well, the pleasure associated with Sexuality, is noncumulative and repetitive. And, that is why, it is a reason, that it cannot be of lasting value for a lifetime. And, thus perhaps, a feeble component of the good life.

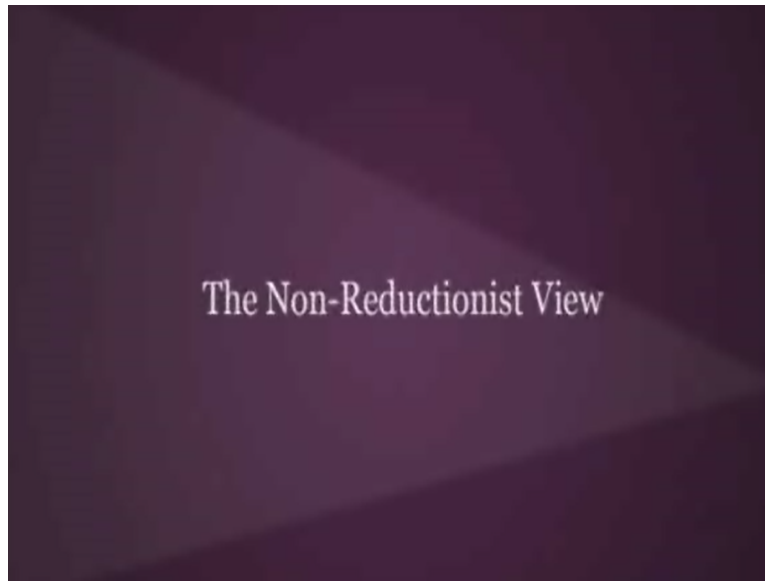
So, Goldman does admit that, without any compromise in his position of Reductionism, that the pleasure associated with Sexuality, is definitely noncumulative. And thereby, it is not of a lasting value. And, thus perhaps, does not necessarily associate itself, with the component of good life. So, this is perhaps a rational look at, what a Reductionist or any view of Sexuality, where the physical component of Sexuality takes, in the larger domain of the good life.

So, as Goldman finally claims that, Sex affords us a paradigms of pleasure, but not a cornerstone of value. So well, Yes. The Goldman does admit, that well, Sexuality is definitely not of the kind of value that, perhaps other human values like loyalty, and friendship, and commitment are. In

fact, Sexuality is not a value, at all. And therefore, what even Goldman would agree, on a meaningful life, or a value rich life, would necessarily not include, the pleasures of Sexuality, because they do not seem to contribute.

In fact, by making Sexuality physical, Goldman is doing away, with any value implications, for better, or for worse, for the domain of Sexuality. So, Sexuality is no more being seen as a supreme value, that adds to the good life. Rather, it is being seen as a source of pleasure, which does not add, in the accumulation out of a good life. So, it is, as I say, in by saying that, it does afford us the paradigms of pleasure, but it is definitely not a cornerstone of value.

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Now, we come to the Non-Reductionist view of Sexuality.