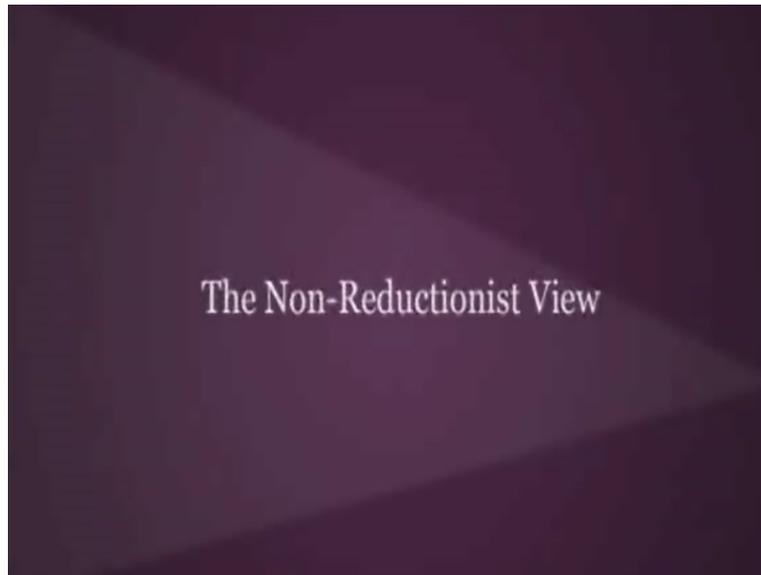


Ethics
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Module No. #01
Lecture No. #38
Sexuality: Ethical Perspective Part-2

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Till now, we have talked about, the Reductionist view of Sexuality. We were looking at philosophical way of understanding, this domain of Sexuality, particularly in the context of Ethics. That, we are seeing, this as an exercise in Applied Ethics. That, we are taking real-life issues, or real-life decisions, from an ethical perspective, or from a philosophical perspective. The objective of going into this issue, on topic of Applied Ethics in general, and Sexuality as an example of this, is to explore, how we as Philosophers, and thereby Ethicists, dwell into the issues of Applied Ethics.

Now, imagine this deliberation taking place. And, this deliberation ought to take place, on any decision, that is taken by the representatives of a collective. So, that could be government, a parliament, a board of representatives, or college council, or an institute, senate, anywhere, where decisions about collective policies are taken, ought to have a deliberation in this fashion.

So, these are examples of Applied Ethics. So, particularly with the notion of Sexuality, say, when a school, or an educational institution, is trying to come up with the dress code, or trying to do away with an existing dress code, what is the thinking that goes behind it. So, to make it articulate, and instead of, just not depending on, the preconceived notions of the decision-making authority. That is, trying to verbalise and articulate, and thereof reason and argue about, what would be the best thing to do.

So, for many, it seems to be a very implicit decision, and which there is nothing much to communicate, share, or even discuss about. Well. That is definitely, not a philosophical attitude. And, that is definitely not an attitude, for arriving at a consensus, in a fair way. Because, as representatives, one is supposed to take into account, every possible view, that every possible member, whose representative one is.

And therefore, whenever such decisions are taken, what particularly happens in parliaments, or should happen in parliaments, is a philosophical deliberation. Because, when we are concerned with the most general things, which affect all the members of a collective, and yet are to be decided upon, in a fashion that is objective, at least for the period of its implementation, thus required to be dwelled, debated, from all perspectives.

So, this is such an example. So, in this, we say, deciding on cases like, euthanasia or mercy killing, or whether the legality of suicide, these are major benchmark decisions, that are taken. And, most of us are born into societies, or collectives, where there are established opinions about these acts. But, well as human opinions, and human beliefs, are constantly challenged and revised. And, an open society, always is open to newer views.

So, we are all born into societies, with certain ethical or moral values. And, we do accept them as the default mode. But, where we make an error, is by considering that, these values are the final values. So, this process of revision, this process of arriving at, delving into the context in arriving at, what is the most possible, or which is the best policy to bring about, the most desirable society, is essential to human deliberation by representatives.

And, if deliberation does not take place, it does mean that there is something, that it is a society, which is not engaging in a fair way of arriving at, values for the collective. So, Applied Ethics are the most visible places, or visible space, where we find that, Philosophy enters real life, and real-life enters Philosophy. Although, I would hold that, there cannot be a more practical subject, than Philosophy. Because, Philosophy is the way, you lead your life.

But any way, for those who are seeking the practicality, or the connect of Philosophy with the world out there, perhaps the most visible perceptible domain would be, Applied Ethics. And, in Applied Ethics, we talk about various issues like, we are talking about, Sexuality today. We are talking about two perspectives, or we are trying to build two little theories, about Sexuality, that well. Let us say, this particularly targets a question like, is premarital sex wrong?

Or, is sexual intercourse, without a commitment to be together, between two individuals, morally reprehensible? Should a society permit, Homosexuality? Should Homosexuality be criminalised? Or, is there something morally wrong about it, and therefore, it ought to be shunned. So, these are questions for the answers to which, are not so easily available in the empirical content, that we find in the world out there.

And thereof, we need to debate, discuss. And, there is scope to debate, and discuss. Because, for many of us, these values seem to be, so ordained from our upbringing, that we are unable to see a parallel, or another way of looking at it. But, we need to go ahead, if we do want to live in a society, with a multiple people or men, multiple ways of living, to arrive at a way of living, which is mutually agreed-upon. Or, at least attempts in the direction, have to be made to reach, whatever sort of agreement, we can reach.

So anyway, this was just a little bit of recapitulation of, what are we doing. When we are doing Philosophy, we are doing Ethics, and we are doing Applied Ethics. We have talked about various moral theories. We have talked about moral theories, in various traditions, in Indian tradition, particularly. And now, we were for the past few sessions, we have been talking about, Applied Ethics. So now, we are coming to the Non-Reductionist view of Sexuality. If you look at the slide, right now, in the Non-Reductionist view.

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- Morality as an exercise of positive liberty (denying morality as an exercise of negative liberty only)
- Sexuality in purely aesthetic domain without any moral component.
- Sexual relation vis-a-vis other forms of relations viz., employee-employer, colleagues, game partners/competitors...
- Transactory nature of these associations - can they be extended to the sexual domain (without loss of dignity)?
- What is it, if there is anything at all, that distinguishes any human encounter from a sexual encounter?

The Non-Reductionist view begins, by exploring that, how did the Reductionist view, perhaps come about. Well. As stated earlier that, this notion of Sexuality and Morality, can be seen as the essential conflict between, positive and negative liberty. So, when one sees Morality as an exercise of positive liberty, denying Morality as an exercise of negative liberty. So, negative liberty, or perhaps, as more simplistically understood as the, No Harm Principle. That, anything is right, unless until, it does not harm anybody else.

And, this is being the bare minimum, No Harm Definition of Morality. But, for the Non-Reductionist, well, Morality is essentially an exercise of positive liberty. Because, if the minimum, and the only level of Morality, seems to be in something, which does not harm anybody else. Well. Then, the entire Non-Reductionist domain, falls to the ground. So, the Non-Reductionist, does surely start with Morality, as an exercise of positive liberty.

So, what it refutes is that, Sexuality in purely aesthetic domain, without any moral component. So, it does not see Sexuality as, anything that it is purely aesthetic, and without any moral component. So, let us take an example. Let us read through, the few points listed on the screen. And then, go ahead with the examples about it. Well. Human beings have various forms of relations.

So, when the third issue point reads that, sexual relations, vis-à-vis, other forms of relations like, employee, employer, colleagues, game partners, competitors. And, there are various kinds of human relations. Now, transactory nature of these associations, can they be extended to the sexual domain, without the loss of dignity. What is it, if there is anything at all, that distinguishes any human encounter, from a sexual encounter. Or, what is it unique about sexual encounter, that does not make it, a part of any other human encounter.

Now, what essentially, the author here, or Vincent Punzo is trying to put forth, is that well, in fact if this example is given, that if a person asks another person, out for a say, as perhaps an example quoted in the essay itself, for a game of tennis. Is it of the similar strain, when one person asks another person, for sexual encounter. Now, this is where, logically of course, the two demands, or the two forms of statement, are the same, that both seek some kind of a human interaction.

And, one is seeking the permission. One is seeking the other, to join in the game. Now, that is one way of looking at, Sexuality too. And of course, this is not the Non-Reductionist way of looking at Sexuality. Because, they do make a distinction between, any human encounter, and a sexual encounter. So, when any person is making claim, that there are associations.

If we see, in the third issue here, that there are various forms of relations. There is an employee and an employer. So, the employee is obliged, or agrees to in a contract with an employer, to do certain jobs of the employer, for a remuneration. Colleagues do the same for each other, may be voluntarily. Game partners play together, and to win. And, competitors play against each other, to outbid each other. Now, these kind of relations also, have some kind of a transaction, that takes place.

Now, this seems to be nothing wrong, when you pay your dentist, for cleaning your teeth. There seems to be nothing wrong, when a patient pays the surgeon for, operating a tumour out of his or her body. But, if this same transactory nature, of this association, is extended to the sexual domain. And because, here comes the very applied question of, the moral stand on prostitution. That, if just as the patient pays the surgeon, for his or her skill and services, a patient could pay the prostitute, for his or her sexual services.

Now, this transactory nature, is there a difference between, these two kind of transactions. Just as, a teacher is paid a salary, for teaching the students. And, that is also kind of a transaction. So, if this transaction can be extended, to the domain of the personal. And therefore, the question raises, that if there is anything at all, that distinguishes sexual encounter, from any human encounter. That, is there a category, or a definitional distinction, between the two.

- Sexuality has to come to play such a prominent role in commercial transactions (viz., advertisements) that it seems perfectly natural to include sexuality itself in commercial barter.
- This portrays a possible extrapolation of the current significant ethos of amoralizing sexuality and thereby enabling it to be included in the commercial framework.
- This tends to cause the reductionistic outlook to sex & sexuality

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Now, there can be many interesting examples, that come up about this. Before we go on to read the slide, let me put forth a few questions, that would perhaps bring forth the issue better, and make us think harder on this issue. And, why it is relevant. Let us say, there is a person, who is paying. In fact, I would not like to take myself, as an example for that, for obvious reasons. But, let us say, a person, would like to play a game of, say, would like to play kabaddi, or any game like that.

And, the game requires, few more people to play with. And, that person, does not find people to play with. So, he puts out an advertisement in the paper, that well, people who are willing to play kabaddi, or any other game, may kindly contact me. And, you will be paid, so much per hour. And, these are all, your benefits. And, these are terms of contracts. People would agree. Maybe, somebody would agree, and they would come, and he could play.

Now, he finds that, this person also is lonely, that he does not find people, or she does not find people to speak to, and has a sense of loneliness. Now, if this person extends that kabaddi group advertisement, to an advertisement soliciting friends, at the payment of certain amount of remuneration, per hour of time spent together. Now, from this, the person proceeds, and goes ahead to put up an advertisement, seeking sexual encounter, at an agreed remuneration.

Now, I see these as, three different stages. That well, one is looking for the game partners, and not finding one. So, a transaction is put out, where a remuneration is offered for game partners. And, that seems to be, perhaps find to many. And, when it extends to, putting an advertisement out, for a transaction nature of friendship, that seems odd and unusual. Because, friendship is something perhaps, that you have to earn, that is not be bought.

That is not a transaction, that has to be, not paid by money, but has to be, if again sticking to the transactory term, has to be paid by effort, familiarity, or by association, or common interests. And, going further, where seeking a sexual encounter, for a certain remuneration. Prostitution in simple words, is a further requirement, or pulling sexual encounter, from the personal domain, to a transactory domain.

Now, that would perhaps, upset many people, and they would find them, well, it says something odd. That, these are some things, that do not, or should not, be transactory. But, many of them would feel perfectly fine, that well, it is not an act of deceit or coercion. It is an open invitation left out. And, as long as, two people agree, one who is willing to buy sexual services, one who is willing to sell the same, there is simply no moral issue about it. Well. This matter is definitely not so simple, and never a resolution is waiting off-hand.

It depends on, what value, do you value more. Do you value, a person's liberty more than, a person's dignity at least, if not to himself or herself, as how others would pursue. This would again be seen, as a classical case of a debate between, a positive liberty, and negative liberty. So, is there anything about the sexual encounter, which makes different from any other human encounter. Friendship as a human encounter, seems to be, the beginning of a personal encounter. That, it is not a professional association. That, it is not a transactory association, at least not

transactory, in terms of money.

And, sexual encounter seems to be, the peak of a personal interaction. And therefore, definitely not a transactory association, especially for money. Now, these could be the views of a Non-Reductionist. A Reductionist, on the other hand, could be particularly be fine with purchasing friends, as long as people are willing to sell. And, somebody is willing to buy, it seems to be a transaction done. And, there is no reason, why a government, morals, policy, society, or anybody should interfere.

Well. Different nations, ((we cite at this time)) (19:00), also follow different philosophies of, what is the good life. And therefore, they have different policies on this. But, let us see, how the Non-Reductionist, continues to extrapolate the reason, why it sees the rise of, or the prevalence of reductionism, about Sexuality. I particularly quote from Vincent Punzo is, when he understands, the Sexuality has come to play such a prominent role, in commercial transactions, like advertisements.

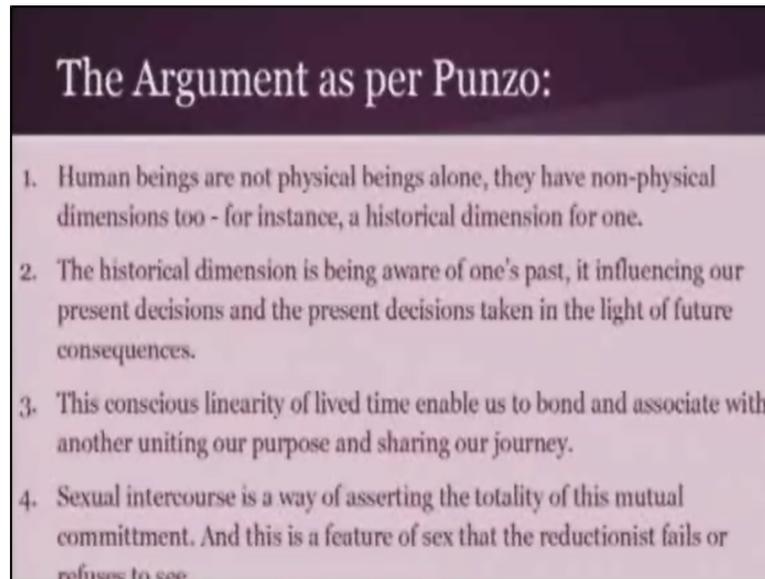
Sexualities is used to sell, everything and anything. That, it seems perfectly natural, to include Sexuality itself, in a commercial barter. Now, look at the upgradations, we can think of numerous examples. That well, why are things sold by, beginning from good looking people, to extremely sexually attractive, or provocative people. Because, that pulls in their attention. And, that sexual charm, can be used to hold people's attention.

And thereof, to introduce products to the audience, and thereby have a greater chance of making a sell. So, this is an example of using Sexuality, as a natural asset. If, so be the case, what is the problem, if you consider fullfledgedly, Sexuality as an element in the commercial barter in to too. This portrays, a possible extrapolation of the current significant ethos, of amoralising Sexuality, and thereby enabling it to be included, in the commercial framework.

So, this widespread use of Sexuality, as an instrument, or as an asset, to enable commercial transactions, definitely extrapolates into, finally amoralising Sexuality. And, just seeing it as an ability, just as intelligence is an ability, the surgeon's skills an ability, so the prostitute's sexual

skill is an ability. And therefore, it is Sexuality is amoralised, as a Reductionist would wanted to be, or understand it to be. And thereby, enabling it to be included in the commercial framework. This stands according to the Non-Reductionist. This tends to cause the Reductionist outlook, to Sex and Sexuality. Now, what does the Non-Reductionist say.

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Well. The argument as per Punzo is, human beings are not physical beings alone. They have nonphysical dimensions too. For instance, a historical dimension for one. To the historical dimension is being aware of one's past, it influencing our present decisions, and the present decisions, taken in the light of future consequences. This conscious linearity of lived time, enable us to bond, and associate with another, uniting our purpose, and sharing our journey.

Sexual intercourse is a way of asserting, the totality of this mutual commitment. And, this is a feature of Sex, that the Reductionist fails, or refuses to see. So, well, this is now a classical case of an argument, by a Non-Reductionist. Now, the Non-Reductionist is claiming, that well, what is a human person. Now, look at it, this way. How an Applied Ethical question extrapolates into, what one's metaphysical assumptions are.

So, Punzo goes ahead, and which I have taken as an example, of a Non-Reductionist arguing about Sexuality. Punzo goes on to cite human beings as, in a very non-debatable way, allotting or allocating, or talking about a, non-physical component about the human person. Punzo could, as

well as talk about the human soul. But of course, that is much more debatable. What is much less debatable, an empirically more easily demonstrable, is the historical nature of human being, or a human person.

That, we are essentially physical entities. Yes. But we are also historical entities. Historical entities in the sense, that we have memories. That, we remember our past. That, our past shapes our present. And, the decisions, we can take today, can be the decisions, that affect our future. And, we do have our future, under our control. So, there is a kind of a historicity to our existence, that our life is not a series of accidents, held together, or live together.

Whereas, our life is a series of choices. Choices, which are influenced by, our past experiences, and choices that we make, in light of our desires in future, and the place where we want to see ourselves in the future. Now imagine, this is such a simple. And, almost many of us would find it, a trivial truth of life. But, it is essential to articulate, to verbalise it, to make it conscious, so as to go ahead and see, what this could lead to.

So, I mean, we all know, that we remember our past, that we learn from our past. And, if would like to see my myself, any thinner in the next year, I would like to work hard for that. So, I would work hard, because I have an idea, or I have a desire, to be thinner next year. So, it is a very simple goal. But, being a historic being, that means, I can take decisions today, in light of my requirements for tomorrow.

So, if I want to see myself, much thinner next year, I would like to work hard, or take some steps, to reach that place. So, this does not seem so unique, if you compare yourself, with other human beings, or human persons. But, this seems unique, when you compare yourself with, other forms of existence. That, we can have goals. We are goal seeking creatures. That, we have goals, and we can modify our present behaviour, to attain future goals.

So, this historicity, or this historical dimension of a human person, is essentially also a dimension of a human self. Now, this is of course, we are not going into details of the moral. But, it will perhaps give you an idea, how to theorise, or how to build a moral. So, what we are essentially

working at, is that, what is a human person. A human person is not just the human body, but also this ability of making choices. And, this ability, or this continuity of memory, and historicity, that the human person has.

And, as you see, the point number three in the slide, this conscious linearity of lived time, enables us to bond and associate with another, uniting our purpose and sharing our journey. So, this is the crucial premise, that the Non-Reductionist adds on. That well, we are definitely, not only physical beings, but we are also have a historical dimension, to our being in existence. And, this historical dimension, is in our choice. And, this conscious linearity of lived time, gives us the choice to associate, to bond with another, uniting our purpose and sharing our journey.

Now, sexual intercourse is a way of asserting the totality, of this mutual commitment. So, when we choose to share our journey, and unit our purpose with another person, we are making a choice. We are trying to combine, the historicity of two people. So, if two people are making a choice, to live their lives together, so they are making a commitment, to make choices that will keep them together, that will keep their purposes united, and that their journeys will be together, journeys to life will be together.

And, being historical beings, we have this ability. We are not like two parallel lines, running together. In fact, we can choose the direction, that the lines would take, analogically speaking. So, Punzo puts forth, the sexual intercourse, is actually way of asserting, the totality of this mutual commitment between two people. And, this is a feature of Sex, that the Reductionist fails, or refuses to see.

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Existential integrity

- Punzo uses the notion of 'existential integrity' as the cornerstone to explicate a non-reductionistic conception of sexuality.
- A holistic notion of human personhood incorporates the physical and at least the historical - a uniting on one plane (physical/sexual) and not doing so on another plane (historical) is a violation of the integrity of existence for we exist as a unitary.
- The human body is the locus of the human self and if considered as a unitary, the body and the self are to act in unison. To disregard this integrity is give up on existential integrity

Now, Punzo also talks about, this notion of existential integrity. Now, having put forth the notion of a person, as a historical being, and not just limited to a physical being, Punzo uses the notion of existential integrity, as the corner stone, to explicate a Non-Reductionist inception of Sexuality. A holistic notion of human personhood, incorporates the physical, and at least the historical, it could be much more.

But, Punzo has very, if I may say, wisely, or very cleverly chosen, a non-physical criteria of human existence, which is obvious without any metaphysical presuppositions. So, which is empirical, which seems to be common-sensually, or empirically obvious. So, a holistic notion of human personhood, incorporates the physical, and at least the historical. Uniting on one plane, physical, sexual, and not doing so, on another plane, which is historical plane, is a violation of the integrity of existence, for we exist as a unitary.

The human body is the locus, of the human self. And, if considered as a unitary, the body and the self, are to act in unison. To disregard this integrity, is to give up on existential integrity. Now, when Punzo talks about existential integrity, now imagine, these are attempts of theory building of, where concepts are being taken together, knitted together. And, the knit is justified. Or, the justification is being put forth, to the reader, or the audience. And, a theory is being built.

What Punzo is saying, that well, we are physical beings, that is empirically perceivable. But, we

are not just physical beings. We also have a historicity attached to us. A very well chosen non-physical criteria, which is easy to demonstrate, and to experience, and to hold us through. So, if I say that, we have a non-physical self, or soul to us, well, many of us will dispute that, at the current level of understanding and rightly so. But, if I say, that well, many of us are, that we are historical beings, and we remember.

And, we have the ability, to make choices for our future. Perhaps, there will be a much larger number of people, agreeing to it. Because, this is a part of the, current make-up of the human psyche. Or at least, the majority of the people, would agree with this. However, that does not concern us, that how many do agree, or do not agree. Now, let us look at Punzo's moral, when he talks about existential integrity. So, what is human existence.

Now, this again, laying down metaphysical presuppositions, to put forth Punzo's own views. So, what is a metaphysical presupposition. That, we are human beings, biologically, physically. But, as persons, we are not only human beings, we remember, we are historical beings. So, historical in the sense, that we hibernate through, lived time experience, or temporal experience.

And, being historical beings, say, we have two planes of existence, that well. As a physical being, I exist on the physical plane. But, as a historical being, I exist on another plane, or I exist in another way, the way we interact. Now, if I say, give a smile of familiarity to somebody else, whom I have been knowing for the past, and liking for the past many years, it is not a physical event, that is taking place, according to Punzo.

According to the Non-Reductionist, or the various plane understanding of, layers of human personhood, it is not my physical body that is smiling at the, perception of the physical body of another person, that is happening. But, that is happening, because we are historically linked. That, we have been perhaps a team. That, we have known each other, and we have some good moments together. And therefore, we like each other. Now, these are not something, which are physical. This is what, Punzo puts as historical existence.

So, when we live on these planes and human beings, but finally, we are a single person. That

person, who is smiling, at the site of a familiar person, is not somebody else, or not different from the body, that is smiling. When I say, that the person is smiling, the person is smiling, the body, the lips are elongated, and the teeth are visible. But, that is the physical component. That, the person is smiling, is another component. That is an expression of joy. That is an evidence of mental life.

That, the physical reflects, the elongation of the lips, and the visibility of the teeth, and the nod, and the gleam in the eye. Let us drop, the gleam in the eye. That is not purely a physical reading of it. But, just reading it as, how a machine would see a person smiling. Would see, that well, the face muscle seems to be elongated, and the teeth are visible, and the face gives a nod, or the head gives a nod. That is the physical component.

But surely, that is how, perhaps an untrained machine would read, the change in physical space. But, what you as an observer, with your knowledge background would see, that well, one of a person familiar with another is meeting. And, they seem to give a nod to each other, which does indicate that, they have had known, and perhaps even liked each other. So, nothing very revealing about this, unravelling this metaphysical presupposition.

But, what is interesting is, the articulation of this. And, this articulation, thus makes us, or as per Punzo, or the Non-Reductionist brigade would put forth, that well, we are working over two different planes. That, the physical smiling, and the mental joy of meeting, are two different planes. And, historicity is just one plane, like that, there may be many other planes. Punzo takes the example, only historicity as another plane. So, when we have these two planes of existence.

But, we are not existing in a binary. We are finally the same person, whose face muscles are elongating, or whose lips seem to elongate, and head seems to nod. That body, is same as the person, which is conveying the greeting. So here, Punzo puts forth, that well, we have different planes, yet we are unitary. We are the same person. Now, coming back to Sexuality. Well. An existential integrity, that well, when on the physical plane, a sexual encounter is the closest possible physical encounter, with another human being.

It is an encounter in one plane. And whereas, without having any mutuality, commitment, or affection, on the historical plane, or having any commitment, to share the journey together, is a violation of existential integrity. That, we are achieving maximum intimacy at a physical level, but being indifferent on a historical level, or a mental level. But, we are the same person. So, that is what, leads to a kind of violation of existential integrity. That well, we are making a physical intimacy, and not making a historical mental intimacy.

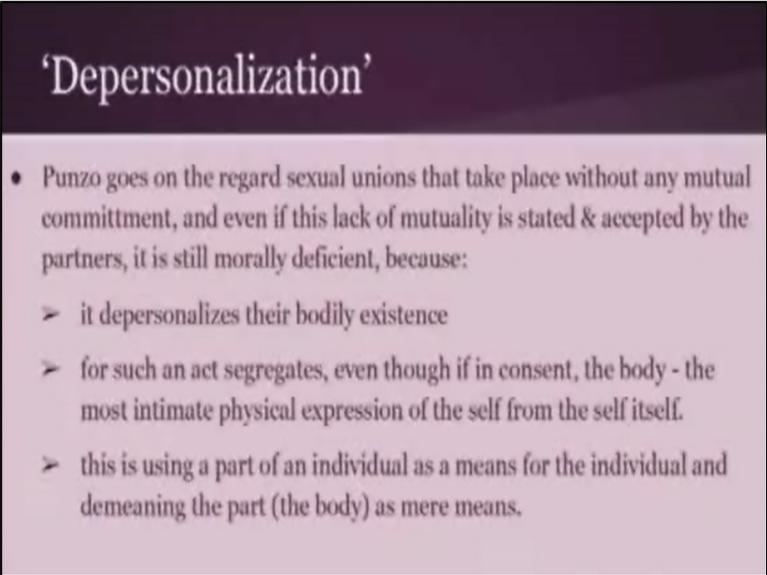
Now, that is what, leads to a violation of existential integrity. And, that is why, the Non-Reductionist view of Sexuality would see, that sexuality also, or a sexual encounter also, entails joining together of lives. Because, it is both, just as it is so integrated, that the physical body smiling, in the example just mentioned. Physical body showing the physical correlates, of physical features of smiling, and the person smiling, seems to be so correlated, that we do not find that, there is a space for binary, and it seems so naturally integrated.

Whereas, Punzo extends this integration, to even the sexual encounter. That, a sexual encounter without a historical, or a commitment to be together, seems like a violation of existential integrity. While the case of smiling is, well, when you could say, another case of violation of existential integrity, in the smiling example would be, when the person smiles, or physically displays all the features of smiling, but does not feel that way. So, pretends, or fakes, a smile.

Now, that is again a violation of existential integrity. So, Punzo is trying to put forth, that as crucial to human existential integrity. And, just as one would greet a person, with a physical smile, but not feeling that smile, is a violation of existential integrity. Because, having a physical smile, and not having the corresponding feeling with it, is breaking the integrity of our existence. That, at one level, we are putting forth a symbol of, I wo not say intimacy, but a symbol of friendliness.

Whereas, at another level, the mental level, we are not putting forth that. So, that is, as much as a, which is a violation of existential integrity. So, in the slide, if you see the last point, in the current slide, Punzo does say, that the human body is the locus of human self, and if considered as a unitary the self and the body, the body and the self are to act in unison. To act and to feel it, that is what, the Non-Reductionist would say. To disregard this integrity, is to give up on existential integrity.

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'Depersonalization'

- Punzo goes on to regard sexual unions that take place without any mutual commitment, and even if this lack of mutuality is stated & accepted by the partners, it is still morally deficient, because:
 - it depersonalizes their bodily existence
 - for such an act segregates, even though if in consent, the body - the most intimate physical expression of the self from the self itself.
 - this is using a part of an individual as a means for the individual and demeaning the part (the body) as mere means.

Now, what does this bring about. This brings about, this notion of depersonalisation. Punzo goes on to regard that, sexual unions that take place without any mutual commitment, and even if this lack of mutuality is stated, and accepted by the partners, it is still morally deficient. Because, it depersonalises their bodily existence. For such an act segregates, even though if in consent, the body, the most intimate physical expression of the self, from the self itself.

This is using a part of an individual, as a means for the individual, and demeaning the part, the body, as mere means. So, what is this notion of depersonalisation, that Punzo is talking about. Well. He says that, well, any notion, any sexual union, that takes place without mutuality, is depersonalising the individual. Because, the individual is one is unitary. And, the individual uses or attains intimacy, at a physical level.

Without a mutuality and intimacy at the mental level, seems to be, apart from a violation of

existential integrity, seems to de-personalise or downgrade, the physical component of one's existence. That, we used one's body as an instrument, or as a means, to transact, and to attain a pleasure.

So, this using of, as we find in the second reason, that Punzo gives. That, such an act, segregates the body, the most intimate physical expression of the self, from the self itself. And, this is using a part of an individual as a means, for the individual and demeaning the part, that is the body as mere means. So, it depersonalises the human being. So, as very commonly said that, prostitution depersonalises human beings.

That is, the physical self, is the closest physical expression of one, as a person. It does beg of a little bit of abstraction, to fully appreciate this claim, that Punzo is making, or any Non-Reductionist claim. Let us say, I express myself. And, I am attached to the clothes, I wear. To the things, I possess. Particularly, fond of a fountain pen, that suppose my grandfather, gave it to me. And, I have enjoyed writing with it.

So, I have a paraphernalia of physical things around me, which make me feel like me, which allow me to express myself. See, my moustache, expresses myself. My clothes, express me. My motorcycle, expresses me. And, I choose things around me, because they express me. So, having a fashion statement is, when I choose things, to express myself. That well, I would like, this kind of clothes, and I do not like, that kind of clothes. Because, I find that these kind of clothes, express myself better, or express me better, than those kind of clothes.

Now, these are physical things around me, that help me express myself, to others, to myself. Receiving all these things, that help me express myself, is fundamentally my physical body. It is the most intimate physical connect. In fact, the only physical connect, to myself. And, this is in no way, assuming or claiming that the, self is something independent of the body, or anything like that. It is actually holding, what is known as a holistic view, that we are an individual.

And, this individual has many components. And, of these components, together make the individual. So, it is like an emergence, of an individual from the various components. Or, the

individual super beings, on certain components. But anyway, that you need not worry about that, right now. So, when I depersonalise myself, when I lend my clothes to somebody else to wear, or when I sell that fountain pen, that I am very fond of. And, that has historical value to me, because my grandfather gifted it to me.

And, we have been using it for generations. I am in a way, letting my personal domain away, as a transaction. But, the epitome of my personal domain, is my physical body. And, by engaging in a sexual encounter, without any historical or mental correlate, I am actually depersonalising my body. So, it is going further, and further ahead. And, the skill of a surgeon, is farther away to the surgeon than, the body of the surgeon is to, a surgeon.

So, when a person is using, one's body as the means, one is depersonalising, or removing that entity, which may be, as far as your clothes, and your fountain pen, to as close as your physical body. The most intimate physical component, that we have to a unitary person. And, as you see, then Punzo list that, this is the final justification in depersonalisation, that this is using a part of an individual, as a means for the individual, and demeaning the part or the body, as the mere means.

So, the body, is no more seen as a component. But, is seen as an instrument. Well. One could look at it, this way. I am just trying an interesting analogy, which is purely mine. And, I take full responsibility for it. Cultures, which seem to see, mentality as essential, and body as a means, or an animal burden on this mentality, or this notion of self, will perhaps be more comfortable on using the body, as means for existence.

Whereas, the worldview which would see, human being as a unitary self. Or, a unitary self-combining, the physicality and mentality would, give an equal status in dignity, to the physicality of human existence. And, would find something wrong, in using it as a means of anything else. Well. When Punzo says that, when we use the body as a means for the individual, we are actually demeaning it, depersonalising it.

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Punzo claims:

'...the chaste man rejects depersonalized sexual relations as a reduction of man in his most intimate physical being to the status of an object or pure instrument for another. He asserts that man is a subject and end in himself, not in some trans-temporal, non-physical world, but in the historical-physical world in which he carries on his moral task and where he finds his fellow man. He will not freely make of himself in his bodily existence a thing to be handed over to another's possession, nor will he ask that another treat his own body in this way. The total physical intimacy of sexual intercourse will be an expression of total union with the other self on all levels of their beings.'

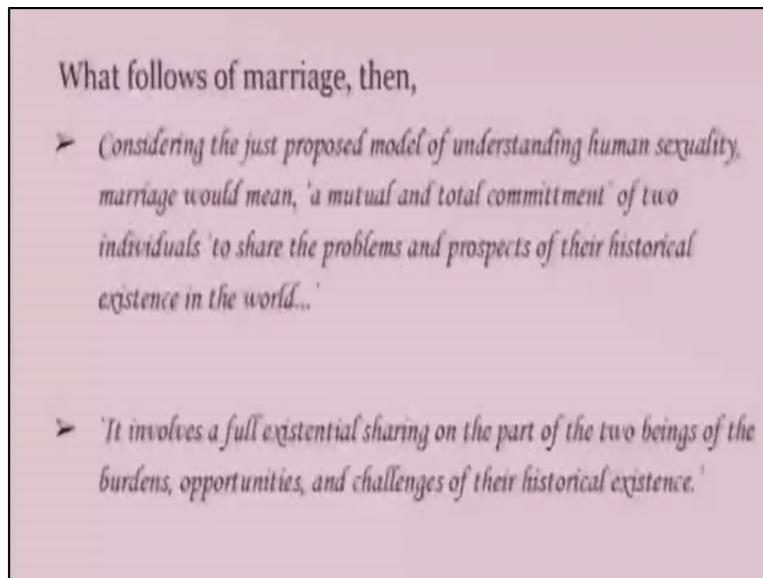
Punzo goes ahead, and claims that, and talks about chastity, which seems to be frequently ridiculed word, as something which is Victorian in origin, which is a symbol of prudery. Punzo claims, that well, the chaste man rejects, depersonalise sexual relations, as a reduction of man, in his most intimate physical being, to the status of an, object or pure instrument for another. He asserts, that man is a subject, and end in himself, not in some trans-temporal, non-physical world, but in the historical physical world in which, he carries on his moral task, and where he finds his fellow man.

He will not freely make of himself, in his bodily existence, a thing to be handed over to another's possession, nor will he ask that another treat his own body, in this way. The total physical intimacy of sexual intercourse will be, an expression of total union with the other self, on all levels of their beings. Now, Punzo puts forth a very high ideal, and a claim, that is intensely metaphysical too. Claiming that, what is this notion of chastity.

This notion of chastity is, a being chased, is one who gives equal credence and value, to one's physicality, as one's non-physicality, and takes it all together. The total and sexual intercourse, will be an expression of the total union, with the other self, on all levels of their beings. So, yes, Punzo does raise the ideal. And in fact, talks about a sexual encounter, being an encounter at all levels, between two human persons, and physicality being one of those levels, equally respectable, equally important, and equally necessary.

Isolating that, or an engagement at the physical level, without corresponding engagement at any other component level of a human person, is an unchaste act. Is an act wherein, one's existential integrity is violated. One depersonalises, one body. And, this is what perhaps, was meant, when we asked it to be chaste, or when the notions of chastity were worked out.

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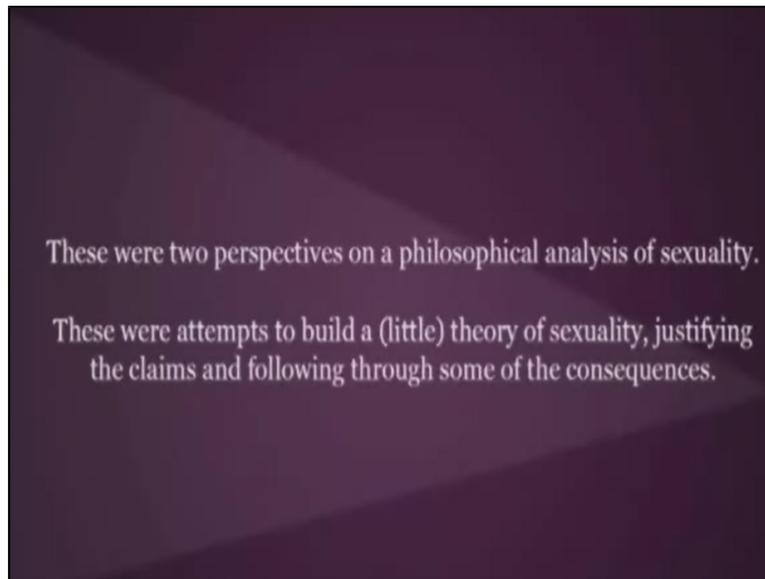


Let us look at it, this as a further example of theory building. And, see now, that we have put forth the Ontological claims of Non-Reductionism, what are the consequences that follow. What follows of marriage then? Well. Considering the just proposed model of understanding human sexuality, marriage would mean, a mutual and total commitment of two individuals, to share the problems and prospects of their, historical existence in the world.

It involves, a full existential sharing, on the part of the two beings, of the burdens, opportunities, and challenges, of their historical existence. So, having this interpretation of an existential connect, let us look at one of the various consequences, that follow. And, Punzo talks about marriage is that, considering this proposed model of understanding of human Sexuality, marriage would essentially mean, a mutual and total commitment, of the two individuals, to share the problems and prospects of their historical existence in the world.

These are the two quoted, from Punzo, on the key notions, regarding a marriage where, marriage is a mutual and total commitment of two individuals, of their physical intimacy, which also reflects in their historical intimacy, the commitment to share the problems and prospects, and of their historical existence in the world. So, it goes ahead to say that, and I quote from Punzo that, “it involves a full existential sharing, on the part of the two beings, of the burdens, opportunities, and challenges of their historical existence”.

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So, these were two perspectives, on a philosophical analysis of Sexuality. And, these were attempts to build, a little theory of Sexuality, justifying the claims, and following through, some of the consequences. So, we take this as an example, these two ways, the Non-Reductionist and the Reductionist understanding of Sexuality. And, how these little theory is that we have about Sexuality, would determine, apply decisions.

So, for instance, let me just take a quick example, that when it comes to say, premarital sexuality, it is for the sake of, without any mutual commitment. For the Reductionist, it would be fine, that as long as both people engaged in it, are okay with it, and are aware of each other's intentions, there is no deceit, it seems to be fine.

But, for the Non-Reductionist view, that well, even if both of them are aware of each other's intentions, and are okay with it, there is something demeaning about the very act, in which they

are entering. They are demeaning themselves, by not fully engaging, or living up to the possibility, of a total union. So anyway, these were the examples of, how metaphysics is also connected to Ethics, the kind of presuppositions that we have, and influences the kind of opinions and decisions, that we make.

So, with this, I leave you all to engage, in your little theoretical enterprise, and understand, what our common nuances of the world, from a philosophical outlook. And, not to give into understanding, what comes to us, which is embedded, because of where and who, and what we are. But, also to question the embedded knowledge, that comes to us, and to articulate it to make it conscious, and to understand it better. With this, I would come to an end. Thank you.