

TANGAZA UNIVERSITY COLLEGE

PONTIFICAL URBANIANA UNIVERSITY

DEPARTMENT OF PHILOSOPHY

**JEAN PAUL SARTRE'S EXISTENTIALISM AND HOW IT NOURISHES THE
LGBTQ+ VIEWS**

BY

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20/00364

**A Long Essay Written in Partial Fulfillment of the Requirements for the Award of the
Baccalaureate Degree in Philosophy**

NAIROBI

2022

Declaration

This lengthy essay is my own work, the result of personal reading, scientific research, and critical reflection. It has never been submitted for academic credit to any other college or university. All sources have been properly cited and acknowledged. This lengthy essay is my own work, the result of personal reading, scientific research, and critical reflection. It has never been submitted for academic credit to any other college or university. All sources have been properly cited and acknowledged.

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Dedication

This work is dedicated to *Rosa Mystica*, my religious community and all people who still believe in justice and well-being of all people.

Acknowledgement

I extend my sincere gratitude to the God almighty, for having given me the courage and energy to complete this work. I also thank my parents Mr Fred Bakatimba and Mrs Imeldah Bakatimba for their support.

I am also grateful to the Franciscan Missionaries of Hope for their material and intellectual support; all the brothers that helped me to accomplish this work, May God bless you all.

I recognise the effort of my supervisor Dr. KENETH MAKHOHA who tirelessly read through my work and gave me his advice and input.

To my other lectures who advised me, may God bless you all. Lastly, I thank my classmates, who helped me to accomplish this work

Abstract

In this paper the writer tries to give us a detailed analysis of how existential philosophy of Jean-Paul Sartre promotes the mushrooming ideas of LGBTQ+. From general existentialism of Soren Kierkegaard, Jasper's and Heidegger, Jean-Paul Sartre goes into extreme, and among other aspects takes atheism to a higher level. The dictum *existence precedes essence* is so helpful to him in denial of any appeals of the existence of God. Also, Jean-Paul Sartre leads us to destruction of traditional sexual morality, because of his idea of subjectivity. Jean-Paul Sartre claims that subjectivity is inescapable, as he says; I create myself, I establish myself, and my own morality. Unfortunately, this philosophy is not just limited to ideas because ideas lead to action. It even crosses to how people treat their bodies. From the earliest myths of the ancient societies of Greeks, Indians and Americans, who recognised transsexualism, to the Roman myths, to how these phenomena unfolded in Europe, until modern times. What used to be heard of in myths is becoming a common talk of day-to-day news and conversations. The writer tries to analyse the extent to which the philosophy of Jean-Paul Sartre has infiltrated the society with a special interest in sexual morality. Morality is not absolutely independent of science, but Jean-Paul Sartre did not believe in science, because it is too abstract and to him it does not answer the questions of the common man. More so, he does not believe in a traditional morality which he says is just an imposition on us. Even the so-called human nature, he dismisses claiming that there is no such a thing, but just social establishment. Man was not made with a purpose, but he determines it himself since *existence precedes essence*. Man determines what his life becomes in all realms, whether social, political, religious, economic etc. Man has the freedom to do as he wills, and as we see in this essay, he can go as far as the body and biological makeup is concerned. This is why after destroying morality and religion, and assuming total freedom, the philosophy of Jean-Paul Sartre is at the foundation of destroying sexual biology and ethics. As far as the issue of transgenderism is concerned, Jean-Paul Sartre may not have said anything directly but his ideas of 'man creating himself' is surely at the foundation of it. If one doesn't believe in God or science and nature, he/she will not see it wrong to reach the extent of mutilating his/her body. It would be okay to try to change your gender. Since man determines what he becomes, it is okay for one to cut off his male organ and create the female one and vice versa. This may sound insane but gender manipulation is becoming a serious issue especially stemming from Europe and America, but as you know that we live in a global village and these moral dilemmas never spare us we are Africans cannot say that we are safe. Similar explanation can be applied to homosexuality. There are male homosexuals but also female homosexuals. Male homosexuals are commonly called gays while female ones are usually called lesbians. Attraction towards the same sex is not a new phenomenon as it is also found in ancient Greek mythology and Eastern mythology as discussed in chapter 3 of this essay. Also, it appears in both the new and old testaments of the Bible. However, what is common everywhere it appears is that, it was always punishable is a by God (or gods) or by the society. Then there are those who are bisexual and one would say that they don't care about the sex they are attracted to. They are in other words loose heterosexuals or loose homosexuals. Some are sexually confused and are called queer. All these ideologies and behaviours fall flat when they face the natural law. Natural law affirms the nature of man/woman and again affirms sexual morality of man being attracted to the opposite sex as discussed in Chapter 4. With the natural law, it is forbidden to have your body mutilated in order to change your sex. The recognition of this problem however calls us to seek a solution since the problem is still here. One wonders if we are to keep quiet about it and assume that nothing is happening or we are to become counter activists since there are already numerous LGBTQ+ activists trying to spread it even here in Africa.

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Chapter 1

General Introduction

From cultural anthropology of different cultures in the world, we know that man is naturally attracted to woman, mainly for companionship and propagation of life. The role of reproduction is not only given to human beings but to all animals and in general all living things. For mating to occur, there is always sexual attraction between members of the opposite sex. Recent developments though, have made gender distinctions ambiguous. What used to be very clear by mentioning, now needs a qualifier for example “biological male” or “biological female”¹. Pronouns such as “he” and “she” used to be very clear but today are referred to as preferred pronouns. Some people don't want to be referred to as “he” or “she” as traditionally was the case have their own preferred pronouns which include *ve, xe, ze/zie, hir, vis* and *they*, being used as a singular pronoun among others². The idea of absolute freedom as expressed in these existential realities needs to be critically examined. To do so, I will seek to articulate the contribution of Jean Paul Sartre in the ideas that may lead to the understanding of the LGBTQ+ mentality.

1.0. Background of the Study

Today, there is a number of identified genders. Some say there are 72 genders other 32 and many other opinions depending on where one stands. These include; *Agender, Abimegender, Adamasgender, Aerogender, Aethetigender, Affectugender, Alexigender* among others³. Remember when God wanted to cause confusion, he caused diversity of languages. The current sexual confusion and incoherence could be born of diversity of sexualities. The Orthodox and traditional understanding has always been that one is either male or female and men are sexually

¹ Lisa Wade, Nayra Marx Ferree, *Gender ideas, interactions, Institutions* (New York: Norton and company publishers),²

² <https://springfield.edu/gender-pronouns#:~:text=Pronouns%20can%20be%20in%20the,or%20she%2Fher%2Fhers>.

³ https://www.medicinenet.com/what_are_the_72_other_genders/article.htm

attracted to women and vice versa. It was actually a scandal and an abomination in most cultures to find that someone was attracted to the same gender. In fact, there were harsh punishments in many cultures, in many of which, the abomination was punished by death. However today we have advocates for minorities including the LGBTQ+ communities. To some cultures, it is still a shock that such is accepted. There is alarm, by human rights activists to accommodate everyone, no matter his or her sexual orientation; from the global point of view. Stemming especially from Europe and North America, many countries have had to change their constitutions to accommodate these people.

1.1. Statement of the Problem

There is an increasing number of people claiming to have different sexual orientation from what the world has always known for centuries; that is to say, male- female attraction. In Europe and America, many countries have legalized homosexual unions and are now recognised as true marriages⁴. This is also spreading in Africa and other continents. Once a taboo, now it is the super glue on the tongues of gay activists and this has led to so many people recognising themselves as lesbians, gays, transgenders and queer. What started as activism for homosexuals spread to other different spheres until now and the activists are United into an undefined group called LGBTQ+, which encompasses many other ideologies like transsexual and bisexual. Despite the fact that there has been a cultural and religious resistance the problem of abnormal sexual orientation has continued. The conflict between such orientations has become a big biological psychological social logical and spiritual challenge. Biology has always taught us that one is either male or female as far as the human race is concerned. Today people talk of identity. It is no longer a matter of genitalia or genetic make-up but how people feel and identify themselves. This is where sex and gender have become a problem and it is therefore important

⁴ <https://www.nbcnews.com/feature/nbc-out/15-best-countries-lgbtq-expats-n683201>

that we look into the whole of these phenomena from the philosophical point of view and try to dig out its causes, challenges, and forge a way forward.

1.2. Objectives

1. To analyse the concept of existentialism by Jean Paul Sartre
2. To trace trends of LGBTQ from Sartre's existential philosophy
3. To analyse the relationship between existentialism and sexual orientation

1.3. Research Questions

1. To what extent is existentialism practical in the society today?
2. What is the effect of existentialism on sex orientation?
3. How effectively can we tackle the problem of skewness in sex orientation?

1.4. Justification of the Study

What used to be looked at as a Western problem, is no longer so. Move around schools, sports centres, markets, all public places, and you may not miss people discussing about homosexuality, or sex orientation in general. With the increase in internet availability, especially the social media, the concept of the World as a global village has been realized, and so whatever is happening in Europe, Asia, America etc, is not hidden from Africans. To Africans, unnatural attractions were never entertained. Actually, traditionally, in most cultures it was clear that a “male is sexually attracted to a female and female as ipso facto is sexually attracted to a male”⁵. Through history, we know that sexual orientation, apart from man to woman was a taboo. Even the term sodomy comes from the biblical Sodom, which was burnt down by God, together with the city of Gomorrah, for many sins, but homosexuality standing out. Also, as we know, all ideologies have certain philosophies or schools of thought underlying them. The activists have

⁵ Lisa Wade, Nayra Marx Ferree, *Gender ideas, interactions, Institutions*, 3

always used freedom as a way of fronting LGBTQ+ rights. Since they are now called rights, it means that people cannot be denied access to them. Since Jean-Paul Sartre's dictum "existence precedes essence" promotes absolute freedom, we can say that one has freedom to do whatever he/she wants, the activists have found this philosophy very appealing. Most African countries have been opposed to LGBTQ+ agenda. Many presidents like the late Robert Mugabe of Zimbabwe' Yoweri Museveni of Uganda, have been vocal against "sexual disorientation". However, we have seen that in practice poverty has made it hard for these countries to stick to their point for example, when Uganda passed the anti-gay bill, the donors were very fast to cut off funding due to what they called disregard of Human Rights or oppression of minorities. Immediately the law was suspended so as to receive funding again. The people of Uganda liked the law but due to poverty, it had to be suspended. Today openly people speak for the LGBTQ+ community advocating for their rights. In the existential language of Jean-Paul Sartre, they claim that, they have choice to do what they want. They determine their life and what they become. There are arguments like "two mature people coming together to do what does not affect you, have a choice and freedom to do it". It is none of your business, unless you are not a lover of freedom.

However, we may ask ourselves questions. Haven't we gone beyond the argument of absolute freedom? Are we really to transcend cultures absolutely? What about the case of the church and other religions in general? Isn't it a point of concern that many young men and women are recruited into the LGBTQ + circles? The LGBTQ+ is ever-increasing in members and groups, and that's why it has the plus (+) sign. This is weird. It may have an infinite number of groups, anyone could wake up tomorrow and form a very unusual group, and add it to the LGBTQ+. This is a very big point of concern. Some people see this as somewhat as somewhat a threat to

the society. The society values, disregard of biological destruction, of culture, and blaspheming religion, all are embroidered within this movement. The movement therefore requires enough study by the philosophers. We can't sit down and watch as the world plunge into confusion. Clarity is sought by many who feel identity crisis. Where shall we run to?

1.5. Scope and Limitations

The research study will focus on two main aspects, i.e., existentialism as a philosophy and LGBTQ+ as a challenge, a combination of which is a global problem.

We shall mainly use the philosophy of Jean Paul Sartre, especially the works related to freedom and character and human responsibility, also different author about sexual identity as we shall see them in summary in the literature review.

This study will be purely an academic analysis, mainly using library books and also journals, since this is not a new situation, we expect many other scholars to have looked at the two concepts but may be from other angles.

Therefore, it will focus on library material, to get a large scope of analysis, published journals for a concrete examination of the situation,

newspapers, for written up to date information and Television for daily updates.

Also, the use of online videos from recognised academics especially on you tube, Facebook, and other online platforms will be of great use.

1.6. Literature Review

John Paul Sartre and his philosophy of existentialism is one of those curious views that will illuminate some peculiarities of Culture in America⁶. As the claim goes after liberating France, John Paul Sartre writings liberated the rest of Europe, and America, and now must liberate the

⁶ Bernard Fretchman, *Jean Paul Sartre; Existentialism* (New York: Random House Inc, 1947), 1

world. He taught freedom and so freedom had to be spread, for man must be liberated. Fretchman comments; “Sartre's main effort in this short work is to confront the implications of personal action in the universe without purpose.”⁷. Furthermore, he says, “Jean-Paul Sartre, assuming the non-existence of God and denying the existence of fixed Human nature, refuses to allow man any external support.”⁸. It is precisely the idea of man's personal responsibility for what he is and does that is the centre of Sartre’s argument.⁹ “There are no values outside of man and no inherent human nature that he is obligated to fulfil.”¹⁰ This implies that “man chooses his values and creates himself, and he is accountable for this decision.”¹¹. In his defence for existentialism, Sartre said “On this occasion, I'd like to defend existentialism against some charges leveled against it. First, it has been charged with inciting people to remain in a state of desperate silence because, since no solutions are possible, we should regard action in this world as completely impossible.”¹². Jean-Paul Sartre argued that this was a misunderstanding. He continues that “on the other hand we have been accused of human degradation by emphasizing the vile, filthy, and slimy while ignoring the gracious and beautiful aspects of human nature”¹³. Jean-Paul Sartre laments “both sides have accused us of ignoring human solidarity by viewing man as an isolated being”¹⁴.

Jean-Paul Sartre also notices that the Christian accusation as he says that they were “charged with ignoring the reality and perceived severity of human endeavours, because if they reject Commandments of God and eternal verities, there is nothing left but pure caprice, with everyone free to do as he or she likes and incapable of determining the vantage points and actions of

⁷ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 1

⁸ Bernard Fretchman, *Jean Paul Sartre; Existentialism*,3

⁹ Roberts David, *Existentialism and Religious Beliefs*, 243

¹⁰ Bernard Fretchman, *Jean Paul Sartre; Existentialism*,3

¹¹ Bernard Fretchman, *Jean Paul Sartre; Existentialism*,4

¹² Roberts David, *Existentialism and Religious Beliefs*, 24

¹³ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 11

¹⁴ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 11

others.”¹⁵ In general Jean-Paul Sartre replies that “they defined existentialism as a doctrine that makes life attainable and also stated that every reality and every activity implies a human setup and a human subjectivity”¹⁶. Jean-Paul Sartre argues that actually “It is among the least controversial and also most austere of teachings, specifically intended for experts and philosophers, but it is easily explained, but complications come in because there are two kinds of existentialism”¹⁷

He further says that “Some of these are followers of Christ, such as Jaspers and Gabriel Marcel, both Catholics, while others are atheistic existentialists, such as Heidegger, as well as the French Existentialists, and himself”¹⁸ To him, “they all believe that existence precedes essence, or, to put it another way, that subjectivity should be the place to start”¹⁹. In explaining the implication of “*existence precedes essence*”, Jean-Paul Sartre used “the allegory of a book or a paper cutter; an object made by an artisan whose motivation comes from a notion, he referred to the concept of what a paper cutter is, as well as a known method of production that is part of the idea something which is, by and large, routine”²⁰. Thus, “the sheet cutter is both an entity produced in a specific manner and an object with a specific use, and one cannot imagine a man producing the paper cutter but just not knowing what to do with it”²¹. Therefore, let us say that “for the paper cutting tool, essence precedes existence, which means that the classification of both manufacturing routines and characteristics that allow the product to be both produced and described comes before existence”²². In his further reflection on Sartre’s works, Fretchman continues that “the presence of a sheet cutter or a book right in front of me is determined, and

¹⁵ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 12

¹⁶ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 12

¹⁷ Jean Paul Sartre, *Existentialism is a humanism*, (Paris: Editions Gillimard, 1947), 3

¹⁸ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 15

¹⁹ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 15

²⁰ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 16

²¹ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 16

²² Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 16

thus we have a conceptual perspective of the world in which manufacturing comes before essence”²³. It is on this matter that “he denied the existence of God because when we think of God as an originator, we usually think of Him as a superior type of craftsman”²⁴. Comparatively therefore, “whatever doctrine one considers, regardless of whether the one of Rene Descartes' or Leibniz', we always grant that will more or less folks understanding and when God has created, He knows exactly what he has created even before creating it”²⁵.

Here, Sartre concludes that the concept of man in God's mind is comparable to the concept of a paper cutter in the thought of the manufacturer and trying to follow certain techniques, and a notion God produces man just like a worker produces a paper cutter following a description and a technique. Thus, the individual person is a manifestation from certain supreme intellect concepts²⁶. In the 18th century, “the philosophers discussed the concept of God, but not as much, to exhaust concept that *essence precedes existence*”²⁷. Atheistic existentialism which Sartre represents, is very convincing, at least according to himself. Here, Jean-Paul Sartre is more categorical and clearer, that he is an atheist. He does not believe in God or in ultimate reality. He continues that “If God doesn't exist, there must be something in which existence comes before essence. The being exists before any concept can define him, and that being is man, or, as Heidegger puts it, human reality”²⁸. What does it mean “to say that existence precedes essence?” if not that, first of all, man exists, turns up, appears on the scene, and only afterwards, defines himself. If man has the existentialist conceives him, is undefinable, it is because at first, he is nothing and only afterwards, will he be something and he himself will have made what he will

²³ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 17

²⁴ Jean Paul Sartre, *Existentialism is a humanism*, 4

²⁵ Jean Paul Sartre, *Existentialism is a humanism*, 4

²⁶ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 17

²⁷ Jean Paul Sartre, *Existentialism is a humanism*, 5

²⁸ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 18

be”²⁹. Thus, Sartre was led to conclude that “there really is no fixed human nature because there is no God to contemplate it, and man is not only what he deems himself to be, but also what he wills himself to be after this trust in existence.”³⁰. We must therefore conclude that the concept of existentialism is that man is nothing more than what he makes of himself. This is also known as subjectivity, which is the name they (existentialists) are given sometimes when charges are brought against them. "But what do we imply by this, if not just that man has more dignity than a stone or a table?

Many writers like, Lisa Wade and Bernard Fretchman have tackled these two concepts that is; the concept of sexual identity culminating in today's phenomena of LGBTQ+ and also the concept of existentialism especially analysing the views of Jean-Paul Sartre. However, the connection is not clear that is between the two concepts. Richard Green in his book “*sexual identity conflict in children and adults*”, approaches this problem from a systematic point of view. First, he looks at it from ancient times to medieval times and then modern times then he looks at it from developments in other angles like psychology, sociology and medicine. In ancient times, he identifies different myths associated with the LGBTQ+ ideologies, for example, he identifies some myths in Ancient Greece and Ancient Rome. “Synthians whose rear guard raided the sanctuary of Aphrodite at Ascelon. The goddess is alleged to be so angered and so, she made women out of pillagers, as reported by Herodotus in the 5th century BC, decreed that their posterity should be affected³¹. Hippocrates, more than a century later was intrigued to “find among Synthians ‘no men’ who looked like eunuchs They not only try to emulate women's professions but behave as women”³². As far as Medieval times are concerned Richard Green also

²⁹ Richard Green, *Sexual identity conflict in children and adults*, 3

³⁰ Kennedy Eugene, *Sexual Counselling*, 216

³¹ Richard Green (1974). *Sexual identity conflict in children and adults*,3

³² Richard Green (1974). *Sexual identity conflict in children and adults*, 4

looks at this. He notices that from the Middle Ages in Europe one account stands out; the fact that many morphological identified men thought of themselves as women. For example “a person whose adult life, he had lived as a woman died, having obtained a replacement of a birth certificate defining himself as female, having been involved with men six times, and being granted a pension of 1000 Francs annually with a free house by the King of France., benefits of women³³. Someone could say that it was just a trick to enjoy the material and financial benefits but how then can we explain the engagements with men? He must have been transgender attracted to his own biological gender.

Richard Greene also looks at the different cultures and how they took this issue. From page 8 to page 13, Green discusses sexual conflicts in different cultures including North America native Indians, South American Indians and Eastern cultures. All show prevalent behaviours that are skewed from what we as Africans know. Richard Green later on looks at sexual identity from the psychological point of view, considering what different psychologists have said.

In his book; “*Third sex third gender Beyond sexual dimorphism in culture*” Gilbert Herdt says “some people in certain generations and certain areas transcend the gender categories of male and female, masculine and feminine that have been understood in Western society since at least the late nineteenth century, and thus their bodies and anthology differ from the sexual dimorphism model found in society and science in the way they conceive their being and or social construct”³⁴. Contrary to Green, Herdt says that “perspective on the transcendence of sexual dimorphism is guided by anthropological and historical assessment, and we ought to re-examine and redefine study results of sex and gender in light of sexual dimorphism critics who

³³ Richard Green (1974). *Sexual identity conflict in children and adults*, 7

³⁴ Gilbert Herdt (1993). *Third sex third gender Beyond sexual dimorphism in culture and history*, 12

generally suggest the constraints of your reproductive paradigm. He does, however, acknowledge "the conceptual dangers involved in abruptly departing from the past agreement of distinguishing between sex as a biology and nature and gender as a culture and nurture, and that studies of sexual deviance or third gender have typically completed these two categories"³⁵

It is here that we recognise that "sexual behaviour has been disregarded by constitutive criteria that resulted in the development of varied sex or gender categories and the inclusion of all people in those categories"³⁶. Herdt introduces his work from some kind of systematic point of view. What was the taboo, is now presented differently. He presents a transcendence of culture, nature and general traditions. The question is can we go beyond nature? Can we look at sex and gender beyond nature? Is biology relative to individuals and times? Traditionally we know there are two sexes male and female, 3 genders that is; feminine, masculine and neuter. The modern man has advanced so much and now thinks he can go beyond the nature. With the number of genders and pronouns coming up every day there is a kind of confusion in sexual attraction, in their condemnation to be free as Jean-Paul Sartre says. If you have freedom to become one of the 72 genders or more then it's really easy to think that one cannot relate with any of the other gender.

There are no rules known to guide attraction. They are from multi-genderism by principle creates sexual confusion. The simple knowledge that when you denature a plastic material using fire, unless you model it, give it form as far as you want, if left to determine its own shape it must form something amorphous, undefined and probably undesirable. The law of absolute freedom or condemnation to freedom can have results which are undesirable just like a plastic material burnt by fire. Herdt argues that "although third sexes and third genders are persistent categories and

³⁵ Gilbert Herdt, *Third sex third gender Beyond sexual dimorphism in culture and history*, 21

³⁶ Gilbert Herdt, *Third sex third gender Beyond sexual dimorphism in culture and history*, 23

functions in various cultures, they are not always present, which has ramifications for the development and upkeep of third sexes and third genders.”³⁷. Such a non-universal status suggests an inherent tension between the individual desires to create a third sex or gender and varieties of the adaptation of the human culture to the phylogeny of *Homo sapiens sapiens*. Doesn't this imply that some people want to force this third sex onto us?

In the introduction to their book, Wade and Ferree approach the gender concept from my historical point of view. They recognise that “the soldiers of the Persian army were among the most ruthless and proficient murderers that have ever existed. Under the rule of Abbas I in the late 1500s, these armies triumphed over the Uzbeks and the Ottomans and seized areas abandoned to India and Portugal, winning the respect of everyone in Europe”³⁸. The above paragraph may sound as if it is not related to gender but just the history of the East until we look at what Wade and Ferree tell us next. The most lethal advantage of these soldiers was the high heel. “The initial high-heeled shoe was a combat weapon, but later men of all corners were sporting high heels and staggering around Europe's cobblestone streets looking rather sophisticated, and then ladies decided that they wanted a piece of the action as well”³⁹.

In the 1930s in Europe and the USA, “ladies were wearing male styles, such as cutting their hair, adding military insignia to the shoulders of their garments, and smoking pipes. High heels were nothing more than macho mimicking for ladies”⁴⁰. In this case, Wade and Ferree, try to show how some masculine fashions can be imitated by women whether consciously or unconsciously, there is something women can do which is initially a thing of men, then it should be true that men can adopt fashions that were initially known for women.

³⁷ Gilbert Herdt, *Third sex third gender Beyond sexual dimorphism in culture and history*, 21

³⁸ Lisa Wade, Nayra Marx Ferree, *Gender ideas, interactions, Institutions*, 1

³⁹ Lisa Wade, Nayra Marx Ferree, *Gender ideas, interactions, Institutions*, 4

⁴⁰ Lisa Wade, Nayra Marx Ferree, *Gender ideas, interactions, Institutions*, 4

Move along the streets of any American town and you will not miss a good number of men with ear rings, nose rings or any other form of jewellery. These are things that were known to be for ladies' fashion. They have also spread to Africa especially through the so-called celebrities from Europe and North America, whom our young people admire so much that they want to copy most of the things they do. Now we practically see that the high heel has remained the fashion for women except for cowboys. as Wade and Ferre say, "It has persisted to step on women's toes in every setting, from the weddings to the job. Many women feel compelled to put on high heels in order to seem attractive and competent"⁴¹. We can now see but what started as a war weapon for male soldiers, has now ended in the hands of women as a fashion for beauty and professionalism.

Who knows what it may hold, in future? Wade and Ferree claim that "the term gender exists since we separate individuals in a certain way, meaning that the idea would be completely unneeded if humans didn't really care about differentiating men from women"⁴². They seem to reduce gender only to social construct to an ideal concept, just created by man and maintained for long. They look at gender differences as one would look at differences between tongue rollers and non-tongue rollers, which nobody ever cares about or, looking at left-handed people versus right-handed people that we never given attention. Who cares if you are right-handed or left-handed, or such other differences? Maybe they mean that since we have no roles and clear distinctions between left-handed people and right-handed people, there should not be such distinctions between masculine and feminine. However, Wade and Ferree, recognise that "We are a unique species in that we reproduce sexually. We are roughly divided into two body parts: female and male. The term sex refers to these distinctions in primary sexual features (the

⁴¹ Lisa Wade, Nayra Marx Ferree, *Gender ideas, interactions, Institutions*, 4

⁴² Lisa Wade, Nayra Marx Ferree *Gender ideas, interactions, Institutions*, 5

occurrence of organs involved in procreation) and secondary sex characteristics (the presence of organs involved in procreation) (such as patterns of hair growth, the amount of breast tissue and distribution of body fat)”⁴³. These are serious distinctions between males and females which I think they contribute a lot to the attraction between males and females. Wade and Ferree, claim that “we use the word male and female to refer to sex but we may say “male bodied and female bodied” to specify that sex refers to the body and may not extend to how a person feels or acts”⁴⁴. The question is; Are our actions and feelings really independent of whether we are male or female or as they claim whether we are male bodied or female bodied? They argue that, “unlike other minor distinctions among people like tongue aptitude, vision and handedness, we make sex biology socially meaningful, and as a result, much of what we think about men and women, even much of what we believe is simply biological, is not a naturally occurring difference that develops from male and female bodies but a result of a long term establishment of beliefs”⁴⁵. They claim that the differences “are instead a result of intentional efforts to develop and preserve difference a group of individuals working every day together make men manly and women feminine”⁴⁶. Are Wade and Ferree trying to signify that masculinity and femininity is just a social construct that can be neglected just like we are never concerned about one being left-handed or right-handed? The great Canadian psychologist professor Jordan Peterson agrees that men and women are more similar than different.

However, he recognises that just like many fields of life, small differences make a big impact, also in gender, the difference is make a big impact on how we feel, act and the choices we make for example in countries where choice of studies and career has been emphasized, women have

⁴³ Lisa Wade, Nayra Marx Ferree, *Gender ideas, interactions, Institutions*, 5

⁴⁴ Lisa Wade, Nayra Marx Ferree, *Gender ideas, interactions, Institutions*, 5

⁴⁵ Trull Timothy, Phares Jerry, *Clinical Psychology Concepts, Methods and Profession*, 210

⁴⁶ Lisa Wade, Nayra Marx Ferree, *Gender ideas, interactions, Institutions*, 5

tended to choose medicine and Social Science while men aim so much at, that is; science, mathematics, technology, and engineering. This of course will affect them as far as job selection and payments are concerned. Wade and Ferree say that Human lives are entwined with cultural connotations, such as the strong masculinity previously associated with high heels. The reality that "human lives are enveloped in cultural meaning like the tremendous masculinity traditionally assigned to high heels," but why would individuals go to such lengths to create an idea of distinction?"⁴⁷ Mark the word illusion, and see how they begin from a defined and biased point of view. Also, the you look at the word opposite sex from a biased angle. They want us to use other phrases like the fairer sex or the other sex or another sex. Using the example of 17th century Europeans who believed that men's genitalia and women's genitalia were similar but men's genitalia pushed outside the body why woman's genitalia remain inside the body, Wade and Ferree claim that, "Europeans of that time did not believe in the existence of two sexes. Some who believed in that kind of anatomy, believed that "the vagina was merely a penis which hadn't exited from the body, the uterus was indeed a scrotum in the belly, and the ovaries were just inner testes; as one early song described it, women are only males turned outside in"⁴⁸.

Today we know that the different organs of sexuality develop from embryonic stages differently, but maybe analogously. Much as we can't use them to justify sexes as opposites, we know we can't be used to justify that men and women are just the same. It is true that "The penis and clitoris are made up of similar erectile gland and nerve cells". This is one of the similarities. However, it does not neutralise the difference between the reproductive parts of men and those of women, which are visible and which cause major secondary difference that even affect the psychology.

⁴⁷ Green Richard, *Human Sexuality: A Health Practitioner's Text*, 77

⁴⁸ Lisa Wade, Nayra Marx Ferree, *Gender ideas, interactions, Institutions*, 7

Chapter 2

Existentialism and how it Effects Human Behaviour

2.0. Introduction

In general understanding, it is very clear that ways of life always have underlying ideologies and philosophies behind. In trying to explain the origin of life, Charles Darwin in his theory of survival for the fittest, he unknowingly encouraged Hitler to conquer small states. Such is the power of philosophy. Belief in the philosophy of re-incarnation of souls has made many people from Eastern religions not to eat meat. The philosophy of Jean Paul Sartre, stressing that existence precedes essence, no defined human nature, subjectivity and freedom is very suitable for the promotion of LGBTQ+ ideas. In this chapter, this philosophy is analysed and towards the end, it is connected to the sex identity concepts that are discussed well in chapter 3.

2.1. Existentialism as a Philosophy

The philosophy of existentialism was begun by Soren Kierkegaard in the 1800s and re-discovered at the 1900s by the Spanish thinker Miguel de Unamuno and developed in different directions by German philosophers Karl Jaspers and Martin Heidegger, then the French philosophers Gabriel Marcel and Louis Lavelle and finally given more direction by Jean-Paul Sartre⁴⁹. The term existentialism comes from the word *existentialisme* which is French and it was coined by Gabriel Marcel. The German term *existenz philosophie* almost or corresponds to it. According to Martin Heidegger existentialism could be defined as phenomenological description and interpretation of human existence. One has one's life but one is one's existence. A person may have a good or bad life much or little life. Existence however has no degrees. It is entire with his not. It is this human existence which existentialists tried to elucidate by means of

⁴⁹ Denoon Cumming, *The Philosophy of Jean Paul Sartre*,12

phenomenological description and interpretation. As seen above the philosophy of existentialism is born from the phenomenological method created by Edmund Husserl who wanted to change philosophy into rigorous science. However, the extension is packed with his views after proving that philosophy cannot be reduced to rigorous science. Phenomenological method cannot be employed in the limits of The Philosopher's own existence. Therefore, it became clear that you cannot reduce philosophy through rigorous science because philosophical truth cannot have the universal depersonalised character of scientific truth. Each philosopher can only give the truth of his own existence which however always offer an essential aspect of human existence as such. Each man is thrown into existence to use an equivalent of a Heidegger's *geworfen* and can see reality only from the angle of his specific existential circumstances. This means that the truth man can give is just from his own existential circumstances. This means that to have absolute reality everyone needs the other as compliments to put all perspectives together. This doctrine clarified by the Spanish philosopher Jose Ortega Gazette is called perspectivism and was inspired by Leibniz. The circumstances in which man is thrown, lead the way in which he acts so that he can maintain himself in existence. The actions determine each man's on look of the world. The world reveals itself differently through different utensils man applies in his actions.

2.3. Existentialism Versus Essentialism

According to Jean Paul Sartre, subjectivism can be dissected in two different ways. Sartre claims that the enemies of his views play with both of them to attack is existentialism. On one hand he defined subjectivism as “the freedom of people to select what they wish to be, as well as man's incapacity to surpass human subjectivity”⁵⁰. According to Jean-Paul Sartre “the essential definition of abstention is in the second meaning and includes existentialism. Man cannot resist

⁵⁰ Jean Paul Sartre, *Existentialism is a humanism*,24

subjectivity because it binds us; we cannot escape it”⁵¹. Whenever we argue that a person selects himself, we imply that he makes his own decisions not only does he choose for himself but also chooses for all of us. Sartre claims that “When we make decisions, we already have a vision of the man we want to be, and selecting to just be this or that confirms the worth of what we pick since we can never select bad”⁵². At this point, Jean-Paul Sartre appears to bring in Kantian categorical imperative, when he says that “nothing can be good for any of us unless it is good for all of us”. He tries to universalize things from his own point of view as he claims that “we always choose the good not only for ourselves but for all others”⁵³. This concept is again connected to his dictum; “*essence is preceded by existence*” because we “exist simultaneously as we would or trendy image; the picture that is applicable for all and therefore considerably more than we think”⁵⁴. It is the responsibility of all mankind coinciding with the Ubuntu dictum “*I am because we are*”. The choice of one is the choice of us all in effect. He cites the example of "a labourer who decides to join a Christian labour union rather than become a communist, and if through his participation, he chooses to express that resignation is, and besides, the best answer for man and that the reign of mankind is not of this earth.", this decision does not affect him alone the choice is not just for one man”⁵⁵. His decision to be resigned affects all and consequently, his actions are committing all people. If someone makes a decision to get a wife and produce kids, if the marriage goes on only from the circumstances around him; his intention, is never to commit himself alone, but all of humanity, to the process of monogamy. In this case

⁵¹ Jean Paul Sartre, *Existentialism is a humanism*,22

⁵² Jean Paul Sartre, *Existentialism is a humanism*, 24

⁵³ Dempsey Peter, *The Psychology of Sartre*, 110

⁵⁴ Jean Paul Sartre, *Existentialism is a humanism*, 26

⁵⁵ Jean Paul Sartre, *Existentialism is a humanism*,28

one is responsible for himself and designing a certain image of man as he chooses to be. As he says “I choose myself I choose man”⁵⁶. This is a summary of existentialism.

Essentialism on its side, stresses the purpose of man. Man is created with a purpose that he must fulfil in this world. We are created differently and we must respect that. For example, if you are created a man, you cannot decide to be a woman.

2.4 Abandonment, Anguish and Despair

When existentialists say a man is in anguish, they mean a guy who devotes himself, a person who understands that he is not just the person he wishes to be, but also a lawmaker. choosing for humanity as a whole, how things should be and therefore, man must be aware of his own full responsibility, since he does not live in isolation⁵⁷. According to Jean Paul Sartre, many people may not appear to be particularly distressed, but they are simply concealing or avoiding their distress. The categorical imperative according to Sartre, comes in here. Many people think that what they do concern only themselves and no other, but “what if everyone acted the way I want to act?”⁵⁸. Some people would jump to answer that, it is not possible for everyone to act the same way. That it is just speculation, but “still does not erase the question, what might happen if everybody followed my lead?”⁵⁹ For Sartre, this appears to cut across all fields of life; morality sociology, biology and others. This must be what creates a sense of responsibility in us. Anyone who thinks that this categorical imperative is not possible and is just speculative is just wrestling with a guilty conscience; for lying means giving universal significance to falsehoods⁶⁰. It's a claim that anguish can be hidden. Jean-Paul Sartre was not the first to make this claim. It was his predecessor in existential philosophy, Soren Kierkegaard who called it “the anguish of

⁵⁶ Jean Paul Sartre, *Existentialism is a humanism*,29

⁵⁷ Jean Paul Sartre, *Existentialism is a humanism*,28

⁵⁸ Jean Paul Sartre, *Existentialism is a humanism*, 25

⁵⁹ Jean Paul Sartre, *Existentialism is a humanism*,25

⁶⁰ Jean Paul Sartre, *Existentialism is a humanism*, 25

Abraham". This is the moment when one must doubt if it's truly an angel that has appeared, one's state of consciousness and one's existence in the end. What proof must someone have to accept sacrifice his only son? What if it is just hallucinations? As he relates the story of a mad person who claimed that she was being given orders and when questioned about who gave her orders, she claimed that, it was God. However, in the spirit of truth finding, Jean-Paul Sartre asks "how did she know that it was this claimed supreme being or highest reality that was giving her orders? If celestial intellectual substances appear to me, how do I get proof that it is really angels? What proof is there that the voice is heard by me a from heaven, and not from hell? From God and not from the devil. Can't these voices be from my subconscious or from some weird pathological condition? Can I even be sure that these messages are meant for me? One should ask "What justification is there that I am a qualified person to force my vision of man upon humanity?"⁶¹. Here Jean-Paul Sartre goes again in what he called imposition of humanity on man. All I have "received"; I want to direct it to all men but how do I know that it is meant for all men? According to Jean-Paul Sartre, the sole evidence for this might be an illusion, not any persuasive evidence. If a voice speaks to me, it is always up to me to determine whether or not this is the sound of an angel. It applies in the same way, that if one regards a certain action as good, it is the very person who chooses to say that it is good or in other words, he canonises it as good, and not bad. Man, in this case holds a yardstick of goodness- badness scale.

Therefore, in the way of Abraham's anguish as Kierkegaard calls it, everything occurs to each man as if the entire human species is watching him and judging itself by what he is doing, and each man must ask himself if he is a person who is qualified to act in such a manner that the whole of humanity should consider him serious as an absolute yardstick for their actions. Sartre believes that "anyone who does not ask himself the above question before his actions, masks his

⁶¹ Jean Paul Sartre, *Existentialism is a humanism*, 26

anguish”⁶². The concerned anguish in this case, is not the one to push one into solitude-quietism or inaction. It is the kind of anguish experienced by all who bear any kind of responsibility and as such, it is pure and simple. Jean-Paul Sartre illustrates this with military command analogy. He gives an example of when a military leader decides to launch an offensive and commit a lot of men to their deaths, he eventually makes that decision alone. Even if some directives came from his superiors, he is at liberty at least to some extent, to be able to interpret them, and he must be aware that on his interpretation, the lives of many human beings depend. This you cannot do without feeling any anguish. It is the responsibility that he carries on his shoulders. All men and women have experienced this anguish, they never stop making decisions and acting. To do something by the leaders, requires decision making which brings this anguish. According to Jean-Paul Sartre, this grief may be plainly expressed through a sense of direct obligation to other people who will be touched by it. It is more than simply a barrier between individuals and activity; it is a condition of action itself

Furthermore Jean-Paul Sartre looks at abandonment as merely meaning to say that there is no God and that all responsibility and consequences of any assertion we must bear. Sartre was interested in French professors for his morality. As stated expressly in the following statement, several thinkers endeavoured to establish a secular morality: They agreed that we have morality, a civil society, and the law-abiding world, since it is necessary that certain values be regarded seriously, they must have an *a priori* existence as their basis.⁶³ However, they found a challenge because as they noted, “if we to ensure honesty, not telling lies, no beating of wives proper raising of children, and other moral actions, without knowledge *a priori*”⁶⁴. They agreed that

⁶² Jean Paul Sartre, *Existentialism is a humanism*, 27

⁶³ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 18

⁶⁴ Bernard Fretchman, *Jean Paul Sartre; Existentialism*, 23

denying existence of God and wanting to impose universal morality hard. It is difficult to have values or order to legitimize it without a priori claims.

Existentialists are disturbed that God no longer exists, because his absence appears to imply the loss of values in an intelligible heaven, which implies that there could be no a priori good, because there would be no eternity and perfect awareness to conceive of it. As Fyodor Dostoevsky has written; if truly there is no God, all things are permissible. This may appear as the origin of atheistic existentialism. Man could easily find himself in abandonment if there is no God, because “if all things are permissible, they have no fixed truth and nothing to rely on, either from within or without; If existence precedes essence, humans cannot ever justify our acts in terms of fixed and unchangeable human nature”⁶⁵. Therefore, we must deny but there is anything like Human Nature. We could maybe talk of the nature of Man but not human nature. This means that absolutely there is nothing like determinism whatsoever, making a free being. Man becomes freedom itself -absolute freedom.

Back to morals and values however, it would mean lack of legitimacy. Jean-Paul Sartre claims that “In the brilliant sphere of ideals and methods of justification and excuse, we neither have behind nor ahead of us”⁶⁶. We cannot appeal to the past since the long-bearded men we are not wiser than we are nor can we appeal to the future since no one is sure. All there is, is now but still two depends on who is talking. We are left just there alone and lonely without any excuse. For this reason, Jean-Paul Sartre says, “man is condemned to just be free; sentenced since he did not invent himself, but free so once tossed into the world, he is held accountable for whatever he does”⁶⁷. Sartre does not actually promote the power of passion. We cannot blame the power of passion to the actions of Man. We cannot also use passion as an excuse for any actions, since

⁶⁵ Jean Paul Sartre (1947). *Existentialism is a humanism*, 29

⁶⁶ Jean Paul Sartre (1947). *Existentialism is a humanism*, 29

⁶⁷ Jean Paul Sartre (1947). *Existentialism is a humanism*, 29

man himself must be responsible for his own actions. For Sartre, “there are no beliefs that man can find guidance in any sign on earth but man determines all signs and interprets them as he pleases, as a result, that an individual has no support or assistance a man that he wants”⁶⁸. As Francis Ponge puts it; “man is the future of Man” and Sartre agrees that man is absolutely free. It would be absolutely false to interpret that this imply that the future is predetermined by God who is in Heaven and is already of what that is. “However, if it means that whatever man appears to be, there is a destiny ready to be created- a virgin future, if the phrase is true, yet for the time being, we are certainly abandoned and Sartre gives an example about an abandonment for easy understanding”⁶⁹.

If values vague and always ambiguous with a larger view, it is hard to apply the concrete and specific cases with their uniqueness to general morality. Man, always finds himself relying on his instincts.

The psychological stress enhancers of approach -approach conflict, are summoned in action. If you had two job offers, and you can't take both of them, you must put your choices clear before you. Sometimes it stresses, for each available job has its benefits but also its challenges. Maybe one pays well but working is under strict supervision while the other one where you can exercise your freedom at work, is not well paying. The hard choice one must make in this case is a result of condemnation to be free. There are no indications in this world; no basic rule of ethics can inform you on what to do⁷⁰. Contradicting Catholics who believe that there are signs, Sartre argues that, “it is you that chooses what the signs mean”⁷¹. He narrates the story of a Jesuit priest whom he met in a German prison. The priest narrated to Jean-Paul Sartre how he came to join

⁶⁸ Jean Paul Sartre (1947). *Existentialism is a humanism*, 30

⁶⁹ Jean Paul Sartre, *Existentialism is a humanism* 32

⁷⁰ Jean Paul Sartre, *Existentialism is a humanism*, 33

⁷¹ Jean Paul Sartre, *Existentialism is a humanism*, 33

the Society of Jesus (Jesuits). He had an experience of challenges in life. Having lost his father when he was still a child, He was left in poverty, but as it happened got a scholarship to an institution which happened to be run by the church, to pursue his studies. “However, what was frustrating is that he was later denied a lot of accolades and awards which would have pleased any young man”⁷². At the age of 18 he fell, in love but unfortunately, his heart was broken beyond mending. At the age of 22 he flaked out of military training. Isn't this the age where one's life is getting organized? For him, he discovered that he was not destined for success in secular matters but that his potential was in Church, faith and sanctity. To him the message was clear and so he became a Jesuit. However, the question remains; who interpreted the signs for him? Could he not have chosen to take refuge in bitterness or lose hope and fall into the absurdity of life and at worst, as Albert Camus says commit suicide? However, it was very clever of him to seek refuge in religion. Can anyone doubt that the meaning of these signs was interpreted by him. Someone else in a similar situation could have decided to do something else. Maybe you could have become a farmer or a carpenter but for him he decided to be a priest. All in all, the decision was his, the signs are his own, and his own interpretation of them.

There is always a chance or probability in the desires that we have. We only consider things that are dependent on our will or the set of possibilities that allow us to act⁷³. If I expect a guest who is coming by car, I must take assumptions that he will arrive in time. All my actions in trying to prepare for him are in the faculty of possibilities, because I can only control my actions not his, and not what may happen to the vehicle he is coming with. To Sartre, no God or higher reality can ensure that the world as well as its potential, conform to my wishes⁷⁴. This is what Rene Descartes means when he says *Conquer yourself and not the world*. Act without hope. As far as

⁷² Jean Paul Sartre, *Existentialism is a humanism*, 34

⁷³ Jean Paul Sartre, *Existentialism is a humanism*, 34

⁷⁴ Jean Paul Sartre, *Existentialism is a humanism*, 35

depending on the group is concerned, Jean-Paul Sartre agrees that “he depends on the support and the will of the group in as far as they are committed”⁷⁵. However, putting your hope in a group let it be of factory workers, farm workers, or even military men, is like trusting that your friend coming to visit you will arrive safely and on time. You trust the driver of the vehicle so that he will drive carefully, that other drivers on the road will be careful too, that the car will not be ambushed by thieves. This is counting on men whom one does not know and it is founded on faith in humanity's goodness, or as he calls it, in society's welfare giving that a person is free, as there is no human nature in that I can put my trust no one knows where a revolution will lead even if you put your trust in it, you can only confine yourself to what is within your power, what you can control⁷⁶. If you start a foundation with other men, you cannot be sure that after your death, they will continue our work. Once you are gone, whatever happens to the organisation is a choice of those still alive. Having hope of what will happen after your death is the most hopeless thing to do! Why would anyone then plan to do whatever they want to do after a war or after a calamity?

2.5. Quietism

This is an attitude of the person who says that others can do what he/ she cannot do. Sartre's doctrine is a complete opposition of this since he claims that reality exists only in action⁷⁷. A person is his/her own creation. apart from that he isn't anything. He is the sum of what he does, that is what his life is, that is why he exists. I don't know the extent to which he actualizers his realization. Here, Sartre admits that his ideology may be repulsive to many individuals, because they frequently have no other ways to put up with anguish than just to think that situations have worked against me, that I should have a better life than I have; someone may claim that he has

⁷⁵ Jean Paul Sartre, *Existentialism is a humanism*, 35

⁷⁶ Jean Paul Sartre, *Existentialism is a humanism*, 36

⁷⁷ Jean Paul Sartre Translated by Hazel Barnes, *Being and Nothingness*, 84

never experienced great love or extraordinary friendship, but that's because I never encountered a man or a woman deserving of it⁷⁸. This is what is common and it continues to be a psychological problem. It they playing victim game where no one wants to bear responsibility of his or her actions. Everyone looks for a way of convincing us that he is the suffering one. We are no longer penitents but patients. If I have no business, it is because I have no capital to start it, if I have no children, it is because I have never phoned 'miss right'. Many single women will say that all men are not trustworthy. The worst of these dictums is the one of *I don't have time*. For most duties given to people, they may claim that they do not have time. We Claim to have a lot of abilities but without any opportunities, our talents die from within us, for lack of facilities to develop them. For existentialists however, there is nothing like potentiality. It must be seen in action. "There is no love apart from acts of love, no possibility for love apart from that which is realized"⁷⁹. The only artist known is one whose works of art are known, and therefore the reality remains that man in his commitment makes a portrait of himself outside of which there is nothing. Arguably this doctrine seems tough and harsh to someone who has not yet married and considers himself or herself a 'nobody'. However, it helps us to understand that "reality is absolute, yet dreams, aspirations, and hopes simply serve as descriptions of man as shattered dreams, failed hopes, and expectations that bore nothing, and only describe him negatively, not positively"⁸⁰. For further clarity, Jean-Paul Sartre postulates that the statement "you're nothing but your existence does not imply that a painter is just assessed by his art and craft works, but also by many other things, implying that man is nothing more than a series of Enterprises and that he is the sum, organization, and aggregate of the interactions that comprise such

⁷⁸ Jean Paul Sartre, *Existentialism is a humanism*, 38

⁷⁹ Jean Paul Sartre, *Existentialism is a humanism*, 37

⁸⁰Desan Wilfred, *The Marxism of Jean Paul Sartre*, 68

Enterprises”⁸¹. Sartre was determined counteract those who were against them and criticized existential philosophy. He claims that people criticized him for describing characters as spineless, cowardly, weak and sometimes evil. They want to blame their behaviour on their genetic makeup or the influences of the environment, the society or psychological orientation. In this case, someone is compelled to claim ‘this is how I am’. However, an existentialist would define a coward and describe him as the one responsible for his own cowardice. “A coward is not a coward because he has a timid lung, timid heart or brain, because this is not an issue of psychological make-up or the environmental factors, but a coward is always so because of his actions”⁸². Sartre further argues that “there is no cowardly temperament, only that there are possibly nervous temperaments, there is no poor blood that will make someone poor, or he will become a coward, for giving in causes cowardice; a coward is identified by the act he has made”⁸³. That is why one can overcome it. He continues to say that what people have as an obscure feeling, and what is so horrifying to them is that existentialists like Jean-Paul Sartre present a coward as one who should be guilty of his cowardice.

The sense of responsibility must be felt an internal locus of control. People would like it if they were either born cowards or heroes but unfortunately for them, it is not the case. Like stratification of the society by Plato, some people may by mistake think that we are born in a fixed situation. As Plato claims that the guardians, warriors and artisans must stay in their lane, some people have even taken it to higher-level, to the extent that now everyone who thinks he was born a coward, will live a cowardly life and finally die a coward. In further defence for existentialism, Sartre attacked those who considered it a philosophy of quietism. To him "this is a mistake since existentialism discovers man via his deeds, and so it cannot be termed a gloomy

⁸¹ Jean Paul Sartre, *Existentialism is a humanism*, 38

⁸² Jean Paul Sartre, *Existentialism is a humanism*, 39

⁸³ Jean Paul Sartre, *Existentialism is a humanism*, 39

portrayal of the human being, because it qualifies to be the most optimistic ideology by claiming that man's future is in his own hands.”⁸⁴. Existentialism therefore, is not a trial to discourage man from taking action, because it informs us that all our hopes are enshrined in our actions and that is the only thing that allows us to live. Existentialism was also charged with imprisoning man within his particular subjectivity, and Jean-Paul Sartre deems these critics "wrongheaded" for grossly misunderstanding the issue, because his teaching is not founded on conformity or comfortable beliefs, full of hope but lacking substance, but rather on the reality⁸⁵. He bases himself on the Cartesian dictum *cogito ergo sum* as “the ultimate reality of awareness confronting itself, and thought that deems itself outside of this awareness to him, the absolute reality of consciousness encountering itself, and thought that deems itself beyond this awareness by man is prone to err and it undermines the truth, for without the ‘cogito’, all that we talk about are just probabilities and the doctrines developed in this way can and will easily crumble into nothing, so, absolute truth is required for any fact to exist.”⁸⁶.

All other theories turned into an object except this Cartesian theory since it has origin within man himself. For this reason, therefore, Jean-Paul Sartre says that it endows man with dignity and man remains subject. It is therefore not a materialistic doctrine, for all forms of materialism treat all men as objects. The aim of existentialist philosophy according to Jean-Paul Sartre is to construct a human kingship as a set of beliefs separate from the physical realm, subjectivity as a criterion of truth is not entirely individual in nature, because it is not only oneself who finds the “cogito,” but also the presence of others⁸⁷. For him, we are certain of others as we are of ourselves. The ‘cogito’ discovers the others just like it discovers the self and so it is not just

⁸⁴ Jean Paul Sartre, *Existentialism is a humanism*, 38

⁸⁵ Jean Paul Sartre, *Existentialism is a humanism*, 38

⁸⁶ Jean Paul Sartre, *Existentialism is a humanism*, 40

⁸⁷ Jean Paul Sartre, *Existentialism is a humanism*, 41

about individual awareness but some kind of social awareness. Therefore, one can't find out truth about oneself but by reflection of another, since others are essential for one's existence and self-knowledge. The other is likewise necessary for my survival, as is my understanding of myself. "Therefore, my discovery of my own self must be related to a revelation of someone else as a freedom that questions myself and that cannot conceive or act without regard for others"⁸⁸. He agrees that "we are left in a relationship of inter-subjectivity, in this world, where a person chooses what he and other people are since there is no ubiquitous essence hence there is nothing like human nature but there is what he calls a universal human condition"⁸⁹. This is why many writers today, refer to: human condition rather than human nature.

By this time, Sartre seems to be deviating from his initial stand that man makes himself. He starts looking at conditions like variations and historical paths, for example a man born a slave, and a man born in the palace cannot have the same beginning. However, what is important to Sartre is that we are all in this world and we all work in it, whether one was born a prince or a commoner, it's not a big business. We are all born into this world will grow and working it and we shall finally die in it. The limitation of these conditions is that they are neither objective nor subjective. There is a subjective dimension because everyone is affected by them and are evident everywhere. These are not selective conditions. They are not a matter of choice for anybody.

However, there is also a subjective dimension because they are experienced. They are meaningless to one without the experience, who does not relate with them. Every project man pursues therefore has a universal value. Even if the project is for a Chinese, African Japanese or American, it can be undertaken buy an Indian. There is a oneness in every project, as long as man is in charge of project. Basing on this, Sartre claims that "once given enough information

⁸⁸ Jean Paul Sartre, *Existentialism is a humanism*, 40

⁸⁹ Jean Paul Sartre, *Existentialism is a humanism*, 41

we can always find a way to understand idiots, children, people from the so-called primitive cultures or foreigners”⁹⁰. Here it can be said that “there exists human universality but it is not something given, it is a perpetual construction a combination of our experiences”⁹¹. When you choose yourself, you construct a universality understanding everyone's project without considering the age in which he/she lived.⁹² However, this freedom is absolute never changing the uniqueness of each era. Existentialism tries to establish a connection between the impact of cultures and the absolute nature of free commitment in which we are born our choices are shaped here.

One of the commonest challenges or positions Jean-Paul Sartre always faced were statements like “so you can do whatever you like, because there is no justification for you to favour one project over another or because all of your decisions are arbitrary, you cannot condemn others because you receive with one hand while giving with the other.. Sartre made a joke that the above accusations should not be taken seriously! He refutes the notion that “you can do whatever you like is not true. Choice is possible, but to choose is what is impossible”⁹³. This is to say that failing to choose is a choice in itself with its own consequences. All choices have consequences. If one chooses to have sex and bear children, the attitude must be of someone ready to take care of children and in committing oneself one commits humanity as a whole. In all this, there is nothing like *a priori* value to influence someone's choice. Furthermore, Sartre clarifies that “man finds himself in a complicated social position in which man himself is involved and, by his decisions, all mankind is committed, and he cannot escape deciding, whether he decides to abstain from sex, marry without children, or marry and bear children. He can't run away from

⁹⁰ Jean Paul Sartre, *Existentialism is a humanism*, 42

⁹¹ Jean Paul Sartre, *Existentialism is a humanism*, 42

⁹² Jean Paul Sartre, *Existentialism is a humanism*, 43

⁹³ Jean Paul Sartre, *Existentialism is a humanism*, 44

bearing full responsibility for his situation, since the choice he makes cannot be based on previous published norms”⁹⁴. Moral choices like constructing a work of art. This sounds like Sartre was proposing some form of aesthetic morality, to which he clarified that he was only using artistic impressions just as tool for comparison, as he asks “has anyone ever blamed an artist for not following a priori rules of art?”⁹⁵ “Has anyone ever told an artist the kind of sculpture he must design?” Since it is clear that there is surely no painting to be made with is pre-defined, the artist paints his own picture and that's the very picture that he ought to have designed. When he has already painted it, we all agree that that is what he ought to paint. There aren't any a priori aesthetic ideals, however there are principles that will be represented in the consistency of the artwork and the link between the desire to create and the final artwork.⁹⁶. From this we can see that no one can judge the work of art until it is finished, we can't predict how future artwork will look.

2.5. Morality and Freedom

One could ask what do paintings have to do with anything especially with morality? Well, Jean-Paul Sartre asserts that “we are in the same creative situation, we never speak of gratuitousness artwork”⁹⁷.

Whenever we see a painting, we know well that the composition of such a painting becomes what it is along the process of painting it. The body of the work of a painter is part of his very life. This analogy obviously affects our moral life. The two things that art and ethics have here in common are creation and innovation⁹⁸. What moral actions we are to take cannot be determined *a priori*. It does not matter what moral school one attempts to comply with; either Kantian or

⁹⁴ Jean Paul Sartre, *Existentialism is a humanism*, 45

⁹⁵ Jean Paul Sartre, *Existentialism is a humanism*, 45

⁹⁶ Jean Paul Sartre, *Existentialism is a humanism*,45

⁹⁷ Jean Paul Sartre, *Existentialism is a humanism*,46

⁹⁸ Jean Paul Sartre, *Existentialism is a humanism*, 46

Thomistic, provides no instruction. This is due to the fact that man creates himself. This is due to the fact that he does not enter the world completely formed. He creates himself by selecting his own morals. Man has no other option but to choose morality which is determined by circumstances. Therefore Jean-Paul Sartre concludes from this that “we find a person only in relating to his definite decisions”⁹⁹. On the question of judging others Jean-Paul Sartre claims that in one sense we can judge others while in another sense we cannot. In the first case Jean-Paul Sartre claims that existentialism does not believe in progress since progress presumes that man is changing or improving but man never changes in dealing with the issues that are not fixed while a decision ever contains any decision situation¹⁰⁰. Furthermore, “whenever someone selects his dedication and mission with complete honesty and clarity, he cannot possibly favour another.”¹⁰¹. Also, since we don't live in isolation, we can pass judgment. We select in the presence of other people, although we select ourselves, we can conclude that some choices are founded on truth or errors. Furthermore, when we argue that if someone is behaving in breach of trust, we have the authority to pass judgment. Men who fabricate or take refuge behind passions or deterministic theories are said to be acting in bad faith. A question arose why shouldn't we choose bad faith since you have a right to choose anything anyway? Jean-Paul Sartre uses that he does not pass moral judgement but he calls this bad faith an error. It is not possible to avoid making judgements of truth. According to him, bad faith simply indicates a falsehood since it denies man's full liberty of responsibility. To him, freedom provides the foundation of his values. He elaborates, saying, "I discovered that freedom, in any particular context, can have no other goal but itself, and once man realizes in the moment of renunciation that it is, he that enforces standards, he can only choose freedom." The ultimate importance of all persons of good faith's

⁹⁹ Jean Paul Sartre, *Existentialism is a humanism*, 46

¹⁰⁰ Jean Paul Sartre, *Existentialism is a humanism*, 47

¹⁰¹ Jean Paul Sartre, *Existentialism is a humanism*, 47

acts is the fight for freedom. As a result, our freedom is dependent on the liberties of others, and their freedom is dependent on our freedom. Man's concept of liberty is independent of others. The commitment one makes obliges him to will the freedom of others. This is where sociability of man comes from. When I establish my own independence as a goal, I owe it to others to do the same. Sometimes people behind deterministic theories, hide from themselves total Freedom. These are cowards who hide behind this notion. Others who attempt to demonstrate the need of their being, when we know that man's existence in the world is contingent, Sartre calls them bastards. Contrary to Kantian doctrine of universal morality, Sartre believes that the principle of categorical imperative is not practical but too abstract for most choices and hence actions. Sartrean morality on the other hand deals with specific inventiveness and is always part of it. To Jean-Paul Sartre, what matters is the will and freedom that one invokes to take action. On the question of science, Sartre said that he believes in nothing like scientific because science is abstract and analyses changes of abstract causes rather than real causality¹⁰².

2.6. Conclusion

Such a philosophy as described above, leading to moral subjectivity, disbelief in God and any past systems, having a promise of control over oneself, having absolute freedom, cannot spare gender establishment. If we dismiss established gender categories of male and female genders, we develop some kind of gender transcendentalism, in which we can decide what we want to become, and have intimacy with whoever one gets attracted to. Everything is viewed as social construction, since Sartre never believes in God, nor believes in science. It is from here therefore, that continue to chapter three, which explains the gender pervasion we have today.

¹⁰² Jean Paul Sartre, *Existentialism is a humanism*, 72

Chapter Three

Existential Awareness About LGBTQ

3.1. Introduction

Some things remain a taboo to talk about, even if we all agree that they still impact our lives, whether we want it or not. The problem of LGBTQ+ is no longer looked at like a problem of just America and Europe. It has become a general problem, globally. Many countries in Africa are dealing with the same problem, though we squeamishly say that it is not our problem. Many countries are now changing constitutions and definition of marriage and gender related terms, to include this group. This chapter deals with infiltration of LGBTQ+ in different sectors. Many African countries have decriminalized same sex relationships and they include; Seychelles, Lesotho, Mozambique, Botswana and Angola. South Africa legalized same sex marriages in 2006.

3.1 Historical Development of Sex Orientation

The understanding of these issues of LGBTQ+ has changed or evolved overtime. From the myths of the ancient cultures to the current scientific and more structured way of things, whether they are good or bad.

3.1.1 Tribal Cultures

The universality among primitive peoples of the transsexual theme has come to light as anthropologist have studied isolated and widely separated cultures¹⁰³. This highly relates to dress. Regarding the North American Indians, Extensive cross gender behaviour was evident among the original settlers. Since ancient times, there appear to have been men dressed as women and

¹⁰³ Richard Green (1974). *Sexual identity conflict in children and adults*, 8

performing female roles in practically every section of the continent¹⁰⁴. The Yuma Indians believed in the existence of a group of guys known as Elxa, who are said to have undergone a spiritual transformation as a result of puberty-related nightmares. A male or a girl who fantasized too much might experience sex change. Yuma culture believed that the Sierra Estrella mountain had a transvestite with the ability to sexually alter men. Signs of such metamorphosis were claimed to appear early in childhood, with elder individuals reportedly predicting it by a boy's action. Berdache was the first of those males who acted like females. The tribe also comprised married women and women who disguised as males.”¹⁰⁵

There were male Cocopa Indians who were said to have a feminine personality from birth. As youngsters, they were described as speaking like females, preferring the companionship of girls, and acting in female fashion. Warhemeh females had male buddies, crafted arrows and bows had their noses pierced, and engaged in wars.¹⁰⁶. A young man might love such a girl but she cared nothing for him, wished only to become a man.

Mohave Indian males destined to become shamans would draw back their penis between their legs, revealing two ladies who said, "I, too, am a woman, just the same as you. "These boys refused play with boys' toys and would not wear trousers, and insisted on and insisted on skirts.

For Eastern cultures, Green, accounts for sexual identity cases in ancient China and Persia the far Eastern Dania East. Transsexual behaviours are talked about much in the sub-continent of India. There are many ancient myths in the Orient world which show prevalence of transsexual and homosexual behaviours. “About 100 years ago in India, an observer reported performances by male singers and dances in female dress, who were described variously as natural eunuchs”¹⁰⁷.

¹⁰⁴ Richard Green (1974). *Sexual identity conflict in children and adults*, 9

¹⁰⁵ Richard Green, *Sexual identity conflict in children and adults*, 10

¹⁰⁶ Richard Green, *Sexual identity conflict in children and adults*, 10

¹⁰⁷ Richard Green, *Sexual identity conflict in children and adults*, 13

There is also a myth from East India where a king was turned into a lady because she bathed in the divine river, he also testified that a woman takes more pleasure in sex than does a man.

“There was also a superstition in India that sings next coupling was punished by homosexuality.

In the mid-twentieth century, the Indian city of Lucknow experienced a considerable proportion of eunuchs voting in line with female voters. “They were dressed as women and they were reported to have been amazed after discovering that they were registered as males”¹⁰⁸.

They however refused surgery to make them ‘more female’. Here, we see the concept of "more female " which sounds weird as if some females more female than others.

We can see that these concepts are enshrined in ancient myths of many tribes. Like many other ideas; superstitions and myths are very paramount in spreading them.

3.2. LGBTQ+ in Africa

Many African countries have always taken homosexuality as an abomination. In the article written by Aljazeera on 26th April 2014, it is clear that historically, there were gays in many places in Africa but they were always condemned and at least not taken seriously. The fact that there were words for gays in precolonial Africa is an indication that those practices existed before and it may not be complete honesty to say that it is Un-African.

3.3. LGBTQ and Science

Many fields in science have tried to study LBBTQ+ and the results are always interesting.

In this chapter, we discuss mainly morphology, anatomy, physiology, biochemistry and psychology.

¹⁰⁸ Richard Green, *Sexual identity conflict in children and adults*, 14

3.3.1. Psychology and Sex Identity

Green, in his book *Sexual identity conflict in children and adults*, reports that, not only are there disparities in birth among sexes and within sexes, also caregivers react differently to baby males than to infant girls.¹⁰⁹ While this is true, we need to go farther to know if it increases gender differences in boys and girls. The question to; what extent are babies different when they are born in terms of gender should be examined. According to Green, newly born babies show consistent individual differences during the first days of life. “Girls have a low threshold to touch and pain and therefore irritable when handled and they sleep longer while boys appear to have greater muscular development, in that, they are more able to raise their head when placed on their stomach”¹¹⁰. Also, when it comes to taste preferences, boys and girls are different. “Girl infants are more responsive to sweet, in that, they increase their intake of food when is sweetener is added while this is not the case for boys”¹¹¹. Green continues to say that such behaviour continues even to adulthood. However, much are there is natural differences, the behaviour of mothers towards their newly born babies has been found to be different, i.e., boys and girls are generally treated differently. “The limbs of boys are usually more stretched and exercised than those of girls. This starts as early as 3 weeks. Girls are more vocally imitated than boys by 3 months”¹¹². Maybe this is why boys are later alone found to be better at using large muscle groups why girls have a greater bubble capacity on IQ scales. Also, “boys and girls prefer different types of music at an early age periods at 6 months research shows that girls like listening to modern jazz while boys were more interested in an interrupted tone”¹¹³. There are many other established differences between boys and girls that begin when they are still infants,

¹⁰⁹ Richard Green, *Sexual identity conflict in children and adults*, 15

¹¹⁰ Richard Green, *Sexual identity conflict in children and adults*, 16

¹¹¹ Offit Avodah, *The sexual Self*, 115

¹¹² Richard Green, *Sexual identity conflict in children and adults*, 17

¹¹³ Richard Green, *Sexual identity conflict in children and adults*, 17

for example, girls sit passively and play with toys while boys are very active and tend to move about with their toys shaking and swinging them.

3.3.2. Psychosexual Theory

According to Sigmund Freud by the age of 3 years, children have already recognised differences in genitalia and that is why for the boy child the existence of people without a penis causes castration fear. Female children have penis envy, for they think of boys who have a penis while for them they have nothing. The boys fall in love with their mother and wish to replace their fathers a condition known as *Oedipus Complex* while the girls fall in love with their father. According Sigmund Freud this happens between the age of 3 to 6 years.

3.3.4. Development Psychology

According to this school, gender identity is looked at in terms of learning. Children learn ‘to be boys or to be girls. When a boy acts as a ‘little man’, say, when he does not cry after being hurt, he is rewarded (reinforcement), while if he acts otherwise for example when he cries, his behaviour is punished (negative reinforcement). According to this theory therefore “gender is just learned by stereotypes and this is why children raised by single parents are different period is raised with no father boys tend to become more masculine”¹¹⁴.

3.3.5. Genetic differences

Biology has for long provided for us a basis for sex determination. There are five significant disparities between men and females in terms of their Anatomy, physiology and biochemistry. Chromosomal configuration (XX, XY), Gonads (ovaries and testes), internal reproductive structures (uterus and prostate), external genitalia (penis and scrotum/ clitoris and labia) hormonal secretions (androgens and oestrogens). It sounds academically dishonest to insist on

¹¹⁴ Richard Green, *Sexual identity conflict in children and adults*, 23

absolute similarity when we know that boys and girls have different anatomical and biochemical makeup that in turn affect their physiology and their behaviour. For example, monthly periods as a result of a lady's physiology and affect the behaviour of a woman whether she wants it or not. No wonder the country of Spain wants to give women a day off work during their periods

3.3.6. Hormonal abnormalities

“The interaction between sex hormones and developing brain does a lot in determining later sexuality. Interference between hormones tends to change the cause of behaviour of both males and females”¹¹⁵.

3.3.7. Excessive male hormones in females

The androgenital syndrome is a defect in production of some adrenal hormones resulting in excessive production of others while masculinizing the girl. Girls who are experimentally exposed to male hormones showed boy's behaviour. They were tomboys because they had less interest in doll play, greater interest in masculine toys, and less happiness in being girls. In another trial, 23 adult females were exposed to elevated androgen levels not just prenatally but also for roughly 8 years and only two of them had strong homosexual inclinations and none were entirely gay.”¹¹⁶

3.3.8. Deficient male hormones in males

Male foetuses are deprived of male hormones leading to testicular feminization syndrome what is known as androgen insensitivity. People unable to utilise androgen suffer from cryptorchidism, a condition where testes of a boy fail to descend. They have the XY chromosome pattern, appear as females as infants, develop breasts at adolescence, but have no menstrual periods but live as sterile women.

¹¹⁵ Richard Green, *Sexual identity conflict in children and adults*, 35

¹¹⁶ Richard Green, *Sexual identity conflict in children and adults.*, 35

3.4. Transsexualism and Homosexuality

In this case preferred sex or role is opposite and atomic determinants. We talk of people who feel like they're in a wrong body, a man who feels like he's a woman or a woman who feels like he is a man. It may be a result of a deficiency in hormones or excessive secretion of some hormones. However, in a great number of transsexuals there is no evidence of hormonal imbalance. Today it's people that take hormones to make themselves the 'proper sex' or gender they want. In some countries it has become a fashion that people want to choose their gender just like they choose their political leaders. At a certain age they start considering their gender or their sex if it is really what they wanted in the beginning. Therefore, some men who want to be women begin therapy by taking hormones and then later on, going for surgery so as to remove male genitalia and a given female genitalia. Females also do the same beginning with hormonal treatment and then undergoing surgery to implant in them or on them the kind of genitalia that they want. Later on, they try to socially get used to their 'new gender'. In addition, some adult males feel like they can't there live as men. They feel like women and want to act as women but since their morphology depicts them as men, it is difficult for them, and they claim that they are not usually socially accepted. These men have tried to manipulate their sex through operations; they usually say that they suffered sex identity crisis while still young and they try to overcome it by all means. Many of these folks claim that feeling starts as children they prefer boy toys, activities of the boys, dress of the boys, and always want to be in companion with girls. In his book; *Sexual identity conflict in children and adults*, Green gives an example of one who says "to begin with, my condition has a lengthy history. I've known my entire conscious existence that I was the incorrect sex, at least from my 3rd birthday"¹¹⁷. He said that since childhood, he always felt happy to put on girl dresses other than those of boys. This proves that this feeling starts so early in childhood.

¹¹⁷ Richard Green, *Sexual identity conflict in children and adults*,47

Another one claimed “I recall lying in bed as a child with my manhood between my thighs and my ankles crossed tightly, hoping that when I woke up, it'd be no more”¹¹⁸. He was always in disbelief whenever he woke up the same.

3.4.1. Transsexuals in Love

We must introduce the comes ‘former male’ or ‘former female’. Men who fall in love or even marry women who claimed be, former men, know their partners as women. The same thing applies to women who get married ‘women’ that have just Transformed into men. This couples never consider themselves as homosexuals but rather as heterosexuals. A case of a man who, fell in love with a trans, without knowing that he is in love with a fellow man had this to say “I am very fond of her and if the operation could come to pass, I am all for her, whatever she wants and makes her happy; if it's not feasible that will be all right too”¹¹⁹. The extent to which adult males who want to become females are feminine is demonstrated by attitudes of males who become their boyfriends and husbands. Many of them think they are homosexuals at first but let alone find out that it is not the case.

3.4.2. Transgender Women

Women who want to be men are fewer in number compared to men who want to live as women. This is as a result of many factors for example; “increased likelihood of errors in the psychosexual development of males is a consequence of additional components necessary for masculinization and gonadal hormone”¹²⁰. The other Factor is sociological orientation. Society treats a woman with compassion and so most men would want to be treated with compassion imagine how it has been, traditionally in so many cultures, that it is men who take care and provide for women. Also, normally the child first identifies with the mother from womb,

¹¹⁸ Richard Green, *Sexual identity conflict in children and adults*, 47

¹¹⁹ Masters William, Johnson Virginia, *Human Sexual inadequacy*, 62

¹²⁰ Richard Green, *Sexual identity conflict in children and adults*. 101

breastfeeding, and even as the child grows. It is also easier for surgeons to turn males into females than turning females into males.

3.4.3. Feminine Boys

Masculinity in girls (*tomboyishness*) is more common than femininity in boys (*sissiness*) in boys. Many girls who appear as tomboys in childhood usually become typical feminine as adults and so there is no need to worry when your daughter behaves like boys when still young. Culturally, femininity in boys causes them social distress as compared to masculinity in girls. Feminine boys exist in a big range. We could say that some are 'more feminine' than others. The indicators include indicators femininity in boys include; dressing as girls, playing with girl toys and attraction to boys. Feminine boys are either conscious of it or not. Some believe that they were born in the wrong body while others believe it is the normal feeling and that every other boy feels like them

3.4.4. Homosexuality

“In contrast to a heterosexual, who is sexually attracted to members of the opposing sex, a homosexual receives his sexual enjoyment and fulfilment from a person of his own sex, as we naturally know it”¹²¹. This is a popular definition which however neglects some issues about homosexuality which according to Berglar, include; acceptance of the parity between homosexuals and heterosexuals making it a useful argument for homosexual activists, disregarding that homosexuality is a psychiatric disorder and neglecting the fact of special neurotic defences and personality traits that put homosexuality into a special psychiatric category leading to a conclusion that sexuality is neither biologically determined or incompressible ill luck¹²². Some people think that it is a negative unconscious answer to a struggle that every

¹²¹ Edmund Berglar, *Homosexuality: A disease or a way of life*, 11
¹²² Clifford Allen, *A textbook of psychological disorders*, 91

youngster experiences. It could be starting in the transition between the child's total dependence on the mother, to living a somewhat autonomous life. However according to Clifford Allen there are four categorical causes of homosexuality, that is;" genetic aberration, endocrine disorder, psychological disease and a combination of two or more preceding factors"¹²³. According to Berglar, there are some elements that affect the personality of a homosexual. They include; "Masochistic distension and Unfairness collecting, defence malevolence, flippancy covering depressed mood and shame, hypernarcissism and hypersuperciliosity, and refusal to recognize standard requirements in non-sexual issues on the presumption that homosexuals have the right to cut moral corners as remuneration for their pain and misery"¹²⁴. Homosexuals also possess general unreliability of a psychopathic nature. According to burglar "the above factors or traits are universal among homosexuals, regardless of intelligence levels, background, cultural attachment or education levels"¹²⁵.

Generally speaking, homosexuality can be man-to-man attraction or woman-to-woman attraction. However, in day-to-day speech people use gay usually for male homosexuals (but it is also used for female homosexuals), lesbian is used strictly for women homosexuals. It is so amusing that even among those who claim to be attracted to the same sex, there is one who assumes the role of the man and another assumes the role of a woman. At their weddings, one dresses as a male in a suit while the other dresses in bridal gowns as a woman. This is so confusing because if there is a claimed attraction of the same sex, why don't they become 'more manly' to be loved by fellow man or 'more womanly' to be loved by fellow women.

¹²³ Edmund Berglar, *Homosexuality: A disease or a way of life*, 11

¹²⁴ Edmund Berglar, *Homosexuality: A disease or a way of life*, 49

¹²⁵ Edmund Berglar, *Homosexuality: A disease or a way of*, 48

3.4.5. Female Homosexuals

Most lesbians are camouflaged, most of whom are married. It has been estimated but there are twice the number of lesbians as there are male homosexuals, the origin of lesbianism, from a psychologist's corner, is identical to the origin of male gayism, and Berglar as a psychologist, still concentrates on an unresolved mystery clash with the parent of the first infancy¹²⁶

3.4.6. Bisexuality

According to Berglar, "bisexuality is a state that has no existence within itself"¹²⁷. He refers to it as fraud involuntarily maintained by some naive homosexuals. Bisexuals look at themselves in some transcendental eye glasses, where they think they have gone beyond barriers of gender which most of them think were created by man, as a social construct.

3.5. Conclusion

As we have seen from chapter 2, that we can infer from Sartre's philosophy and deny the existence of God, we deny any scientific knowledge, we bury any traditional and established knowledge, and declare ourselves to be absolutely free, then we can see that the LGBTQ+ people have denied science which shows distinction between man and woman especially Chromosomal differences, hence people claim to be transsexual.

Denying science also has made the LGBTQ+ people especially the transgender people, to think that they can reconstruct themselves; those who were male to be female, and those who were female to be male. Also, in the same way, they apparently deny physiological processes of their bodies since they claim to have absolute freedom to be whatever they want as there is no human nature according to Sartre.

¹²⁶ Edmund Berglar, *Homosexuality: A disease or a way of life?* 49

¹²⁷ Edmund Berglar, *Homosexuality: A disease or a way of life?* 89

If therefore, there is God who appears to disagree with the way of life they have chosen, they have no choice other than either creating their own god that accepts their molarity or deny that there is such a thing as God. It is therefore very clear that Sartre's existentialism is a very fit philosophy to defend LGBTQ+ ideas.

Chapter 4

Dealing with LGBTQ+

4.1. Introduction

From chapter three, we have seen how Jean Paul Sartre's ideas lead to absolute individual freedom, denial of God, denial of universal or even social morality, and deny any form of determined purpose, from the dictum; existence precedes essence. These as we have seen are the fundamental philosophical arguments of the LGBTQ+ activists. In this chapter, we look at a guided position of natural law; especially view of Thomas Aquinas, which gives a more objective view as compared to Sartre's subjectivity. In this chapter also, we look at prevention and treatment methods of homosexuality and finally, we give recommendations.

4.2. Natural Law and Sexuality

Thomas Aquinas developed the most significant natural law concept formulation and its effects on sexuality and human nature itself. Aquinas stressed the importance of some human values, like marriage, by combining an Aristotelian perspective with Christian theology.¹²⁸ According to Stephen Pope, Despite the fact that St. Thomas probably was aware of several of the vast differences in marital practices throughout time and location, his notion is extremely reminiscent of the mediaeval Christian ideal¹²⁹. At the heart of his perspective on marriage is the concept of faith, that includes mutual esteem and love as well as monogamy. Marriage, according to Aquinas, is the 'highest friendship,' which, although manifested in married sex, is geared towards maintaining a home, reproduction, and child-rearing¹³⁰. While Aquinas never wrote alot concerning some aspects of sex and marriage, for example, on homosexual relations, he wrote a

¹²⁸ Stephen J. Pope *The Journal of Religious Ethics*.Vol. 25, No. 1 (Spring, 1997), 89

¹²⁹ Stephen J. Pope *The Journal of Religious Ethics*.Vol. 25, No. 1 (Spring, 1997), 89

¹³⁰ Paul.J.Glenn, *A Tour of The Summa of St. Thomas*,168

lot about different acts of sex which are sinful. For Aquinas, “Sexuality inside the confines of marriage that contributed to what he saw as the unique goods of marriage, primarily love, companionship, and legitimate offspring, was allowable and even good, whereas all sex outside the confines of marriage, whether pre-marital or extra-marital, is thus immoral (though some acts could be worse than others).¹³¹ However, “loving, uncontracepted vaginal sex inside a marriage is not just acceptable, but also good in and of itself, separate from the enjoyment and closeness it offers, and in this manner, marital activities constitute just sex, in the moral sense.”¹³² Aquinas did not claim that reproduction was an essential aspect of moral or just sex; married people might have sex without the purpose of producing children, for instance, sex in marriages when one or both spouses were infertile. For example, until this point, a Thomist may welcome same-sex marriage, and then use the same argument, merely considering the pair as a reproductively sterile, yet nevertheless totally loving and mutually supportive union. It is crucial that Aquinas added a criterion that for any specific sex act to be moral it should be of a generative sort¹³³. Therefore, only ejaculation of man’s semen into a woman’s vagina may result into normal reproduction, Only sexual acts of such sort are generative, regardless if they do not result in reproduction or are impossible owing to infertility. The final section is included to eliminate the possibility of deciding that gay intercourse can ever be appropriate. Using this logic, any non-vaginal sex between opposite-sex married couples is likewise prohibited. The rationale for this significant increase is that Aquinas acknowledges that the breadth of moral laws applied to people can vary significantly, because the nature of individuals likewise changes to some extent.

In volume two, part two, question 154, article 12, St. Thomas says

¹³¹ Stephen J. Pope *The Journal of Religious Ethics*. Vol. 25, No. 1 (Spring, 1997), 92

¹³² Paul.J.Glenn, *A Tour of The Summa of St. Thomas*, 169

¹³³ Paul.J.Glenn, *A Tour of The Summa of St. Thomas*, 168

“Worst of all, in every genus, is the perversion of the principle upon which the rest is based. Now, the rules of reasoning are those that are true to nature, because reason presumes things as decided by nature before dispensing of other things as it sees proper. This may be seen in both theoretical and practical situations. As a result, just as the most severe and terrible error in theoretical concerns is that which is concerning things which are naturally conferred on man, acting against things as decided by nature is the most dreadful and despicable error in action. As a result, when man violates what nature has decided in terms of utility through his unnatural vices, as a result of venereal activities, this sin is the worst of all¹³⁴

Note how St. Thomas calls homosexuality a very specific name; the unnatural sin. This shows the gravity of this sin, the worst of the sins of the flesh. Other natural law thinkers claim that owing of the biological inability to procreate, same-sex unions are inevitably poor; however, this would also apply to opposite-sex marriages when one or both spouses are infertile. Nonetheless, some current natural rights philosophers realize that their viewpoint implies that barren marriages are imperfect or unfulfilled, and they are ready to accept this.¹³⁵.

As we have seen, Natural Law is very clear regarding human sexuality. The concern to those who want to change their gender also, is whether they believe in nature or not which every rational animal should believe in and we know that natural law theory will still be very fixed on them whether they believe it or not. No one is allowed to change his or her nature as far as sexuality is concerned and trying to do so is from an error, transgenderism is a misjudgement

4.3. Prevention of Homosexuality

In his book, *Counselling the Homosexual*, John Cavanagh looks at the first preventive measure as upholding family values. He says “certainly, a happy marriage and a happy home life, where children are wanted and treated equally and lovingly, with proper attention to their sexual

¹³⁴ St. Thomas. *Summa, Theologica*, volume 2, 1825

¹⁰¹ Albert Ellis, *Homosexuality: Its causes and care*, 28.

upbringing, would bring contributory factors in prevention”¹³⁶. In other words, a very constructive, and loving father, rules out the possibility of a homosexual son, just like a mother; so loving, caring and concerned, precludes the possibility of a lesbian daughter or transgender girl or boy. The parents must improve their relationships with each other but more so, with their children, to avoid obvious mistakes.

Also, “proper education of people especially the delicate adolescent boys and girls is very important, in order to avoid seduction”¹³⁷. At this active stage, it is very easy to seduce these very active and curious young men and women, with money and then use them the way you want. Counsellors need to be trained; in case they encounter a person, who is in such sexual crisis.

4.4. Possibility of Treatment of Homosexuality

According to Albert Ellis “many homosexuals and other deviates in spite of their repeatedly being convicted, are extremely loath to admit that they are psychologically disturbed”¹³⁸. To them, they are fine, and it's any other person questioning their sexuality who has a problem. They may think or even label you as a homophobe. It is either they believe that they are perfectly normal and other people should not poke their nose in their business and the society should let them live as they want or they think it is abnormal but there is perfect explanation, especially glandular or physiological and they should be left to leave the abnormal life. Some are open to treatment using hormones, pills, shock treatments and lobotomies. Also,” a number of reported homosexuals receive so many dissatisfactions from this kind of deviation but have no courage to look towards any change”¹³⁹. Homosexuals are merely raised to be sick but come into this world with a clear-cut disposition to be adversely affected by poor environmental circumstances. This

¹³⁶ Hatter Lawrence, *Changing Homosexuality in males: Treatment for men troubled with Homosexuality* 151

¹³⁷ John Cavanagh, *Counseling the homosexual*, 252

¹³⁸ Albert Ellis, *Homosexuality: Its causes and care*, 92

¹³⁹ Edmund Berglar, *Homosexuality: A disease or a way of life*, 93

is why it is thriving in some places and not common in other places. The effect of the social economic and religious factors is paramount.

Ellis says that most fixed homosexuals assume a deaf ear to psychological treatment. They may pretend to listen during therapy sessions but they have premeditated decisions to continue with their life. To achieve successful psychotherapy, the troubled individual's core illogical philosophy or value systems must not only be presented to conscious notice, but their genesis must also be explained but by reason, they must be brought to the knowledge of truth about themselves¹⁴⁰. This is a very difficult task. We know that treatment of the mind requires patience and time. These patients must be shown how to de-propagandize and de-indoctrinate themselves and clearing their minds of all the ideologies and philosophies that act as a breeding ground for his weird behaviours.

4.4.1. Active and Direct Methods of Treating Homosexuals

Traditional psychotherapy has proven not to work so well when it comes to treatment of homosexuals. This is because here is a therapist usually interpret everything in the Freudian sense. All that he does is to sit and listen to the patient's long stories of the past and then interpret them in terms of complexes as discussed by Sigmund Freud. For example, a man may be told that his fear for women stems from the punishments given by his mother because of the curiosity about sex or peeping through her skirt. This kind of interpretation even if it is correct it is usually not helpful to the patient struggling with disgust, whenever he thinks about the female genitalia. A homosexual must be challenged in as far as thinking and logic are concerned. Right-thinking can be reached at using logic. If by constant discussion one is convinced that homosexuality is illogical, it makes things easy.

¹⁴⁰ Edmund Berglar, *Homosexuality: A disease or a way of life*, 93

Even those who want homosexuality included among human rights should know that all rights must be logical. This is surely difficult for any human being especially a sentimental one who bases much on emotions. We intend to be stuck with the ideas we have already acquired forgetting that if we cannot unlearn, it is difficult to learn new things and unlearning is part of learning. Even simple bad habits are not easy to break. Pathological habits such as extreme fear of women and taking great pleasure in masochistic homosexual acts are harder to tackle and completely get rid of. Homosexual rigidity is also promoted by what Ellis calls denizens of the gay world. The friends of homosexuals discourage them from any form of therapy some convincing them that it is ok to be as they are why others tell them that they were born like that and have nothing to do about it.

The fact that there is increasing activism for LGBTQ+ community makes matters worse. Now they have captured the political and media world especially in the West. It is usually among the first questions for campaigning politicians, and your social media accounts can be blocked if you question the agenda. Professor Jordan Peterson heard his Twitter account blocked when he tweeted 'let us remember when pride was a sin' because LGBTQ+ month is also called pride month. Direct teaching is tremendous in tackling this challenge. When you show them that it is not directly inherited from your parents but has a philosophical basis which can be explained and challenged and it is an unconscious development which can be overcome, they are most likely going to listen to you.

4.4.2. Group Therapy

This is not highly recommended since for fear of being known or of being stigmatized many may not be comfortable with it. "Also, the fact that there will always be different stages of progress makes it harder since those with the slow progress may drag behind those with a good

progress”¹⁴¹. Also has Ellis continues to say while accepting the fixed deviant in a non-blaming manner as a homosexual the group members generally try to show him that he needs to remain deviated.

4.4.3. Acceptance of the Patient, not Symptoms

This is similar to the common saying ‘hate sin love the sinner’. Accepting the patient is the first thing in all psychological therapies. Here, the whole person is not blamed for his ineffective and sometimes immoral acts. All human beings are essentially good and always regarding a second chance. Life can always be turned around period there for the reason need for tolerance of all peoples but no tolerance of the incorrect principles. No one should feel useless but everyone should strive to what is good and helpful to him and to the society

A queer person is still sexually confused. One is still in what is called sexual fluidity. By definition, the homosexual act prevents all life from being transmitted.; such a practice cannot lead to procreation, a purpose of the faculty of sex¹⁴². This qualifies this act to be an inordinate use of the sexual faculty.

The purpose of sexual love is procreation which expression of love between husband and wife self-fulfillment and ultimate giving of one another (companionship). Saint Thomas, after describing vices of lust against right reason, but which do not violate the natural order of things, he goes on to deal with unnatural sins. His main criterion for this grouping, is the potentiality of having children. In the question 154 article 11 in his *Summa Theologiae* second book part two, Aquinas lists four vices which are unnatural in the line of sexuality, and these are; masturbation, bestiality, homosexual acts, and votilation of the marital act. Actually, he considers them as the worst kind of sins, since they are an offence against life. Homosexual unions can never be

¹⁴¹ Albert Ellis, *Homosexuality: Its causes and care*, 125

¹⁴² St. Thomas, *Summa Theologica* volume 2,1825

considered at the same level, not even analogous to marriage. They are not two concepts that can be analogously compared since one is natural and the other is a natural. Furthermore, Aquinas gives more insight on passions, human experiences, in relation to the good and the beautiful. To Saint Thomas, these sexual perversions especially homosexual behavior are disordered. They are mostly based on error, illusions of real sexual acts or habitual pseudo-identification of the cause of pleasure that results from apprehending human goods especially beauty. Appreciation of beauty in another is not the issue here since one can easily recognise his fellow man to be handsome, or a fellow woman to be beautiful. The question of sexual attraction is surely different. In Thomistic view, it is purely based on misjudgment. According to Summa Theologica book 1, Question 78 article 1, the soul has five powers, that is to say; vegetative powers, sensitive powers, appetitive powers, locomotive powers and intellectual powers. According to Saint Thomas, passions are due to the appetitive part of the human soul which is a passive power, only moved by things apprehended. The appetitive part of the soul performs sensitive and intellectual pretensions. From Aquinas view we can conclude that homosexuality just like any other passion affects people's actions by affecting people's judgement making abilities but due to having intellect and will, passions cannot decide on the result action.

Doctor Richard Fitzgibbons thinks that the most risks factors for developing same-sex attraction disorder among males are; a weakness in masculinity identity increasing mistrust in women and narcissism. For women, he gives three factors which look like a mirror image for those of men, and they are; distrusting men's love, weakness in femininity identity and exaggerated loneliness

4.4.4. Other Forms of Treatment

The treatment of homosexuals has not been taken positively from the past. Immediate punishment was always the best treatment they received! No one thought they would heal and

could again be integrated in the society. For that matter therefore, they had to be banished or killed, for fear of contaminating the whole society. Treatment takes two dimensions

1. That involving some physical method.
2. Purely psychological methods.

4.4.5. Physical Methods

Imprisonment: “For many years in some countries, this was used but was found to be ineffective”¹⁴³. This is because it was a form of punishment and not a form of treatment. There will be little or no treatment in the prison so the prisoner would serve his punishment and finish, without any change of attitude. Here there was also a danger of recruiting other prisoners into the gay club. Therefore, there was supposed to be psychotherapy of prisoners over at group level and individual levels. The initial phase of psychotherapy should be aimed at establishing a kind of a relationship that is therapeutic. According to Kavanagh, “this takes a long time between six months and one-year period. In the second phase, a system of working through nuclear conflict where the background of the individuals is the focus is established”¹⁴⁴.

The third phase was a trial for forging the future, to see how these people can be reintegrated in the society. Return to the world of freedom, from the closed world is not an easy task. Includes dealing with family welcome, society attitudes, and working environment.

4.4.6. Castration

Castration was first employed in Denmark as one of the punishments for sexual offences. It was first passed in 1925 but was later abolished¹⁴⁵

¹⁴³ Kavanagh John, *Counseling the Homosexual*, 121

¹⁴⁴ Kavanagh John, *Counseling the Homosexual*, 22

¹⁴⁵ Kavanagh John, *Counseling the Homosexual*, 123

4.4.7. Behaviour Therapy

Apart from the above, which are just punishments, there are different therapeutic procedures called behaviour therapy which can help homosexuals. This position bases on fact that neurotic behaviours are acquired and therefore it follows some established principles of learning. If you know the patterns of acquisition of behaviour, then we should know the patterns of eliminating it' as Kavanagh says "the elimination of learned responses occurs over by extinction process or by inhibition"¹⁴⁶. The process should not just aim at eliminating the abnormal behaviour but rather aim at stressing the positive sexual behaviours.

The other forms of treatment include; hypnosis, which has not been recommended because of Human Rights concerns, shock therapy used to achieve the inversion of homo's actions, which has also has also not been approved my human rights activists, and finally drug therapy, which is so far showing little or no progress.

Kavanagh John, *Counseling the Homosexual*, 244

General Conclusion

There is an increase in number of people who now identify as gay, lesbian, transgender, bisexual or queer. Majority of them are from western countries, but also an increasing number and “awareness” in Africa. Most Africans are still bound to their morality and not ready to compromise but the pressure from the western donors has become a challenge, where by countries from the west can give you donation money, but with terms and conditions; upholding what they call human rights including LGBTQ+ rights.

There are key points that we can derive from the exaggerated existential philosophy of Jean-Paul Sartre, explained in chapter 1. The dictum ‘existence precedes essence’ has influenced the world not only in speculative philosophical field. It has affected people's views of freedom and leads to conclusion that nothing should determine the way I do things or behave except myself. This, as demonstrated in chapter 3 of the essay promotes transgenderism. This, is because if I must first exist, then determine the purpose of my life as Jean-Paul Sartre says, then I can determine my gender as well. Not only do I have freedom to behave as the gender I want but also freedom guarantees medical procedures for transformation from male to female or female to male. The problem with this, is that those who reach the level of taking anti-sexualising hormones and the cross-sexualising hormones mainly become sterile. Freedom in this extreme also guarantees liberty to those who want to mutilate their bodies and change their sex organs. The same notion of freedom determined by the self, has led to increase in homosexual acts’ because if one wants to become a gay, it is all about him and not the society or any other tradition. Therefore, the determination of what is right or wrong is left to the individual.

Jean-Paul Sartre destroyed any absolute moral truth, creating lacunas in most cultural beliefs as far as sexual morality is concerned. Many people who become gay or lesbians think that that

they have a right to do so, since all morality is subjective. The consequence of this however is that their sexual acts produce no child and will never procreate. With the denial of the metaphysical reality, the idea of absolute freedom is enshrined, universal morality buried, man's apparent liberty upheld.

Many natural laws are stated clear in the laws of religion for example Saint Thomas Aquinas tell us the most commandments in the decalogue can be known with reason, without appealing to any other source, hence one knows that stealing is bad even without reading it in the Bible. Therefore, denial of the existence of God has also promoted subjectivism, where everyone is being right according to his or her own opinion. Gender and sexual perversions like the LGBTQ+ ideologies thrive here. Actions leading from our opinions therefore are right according the actor not according the spectators. Furthermore, undermining the scripture of many anti-gay religions like Christianity, Judaism, Islam, promoting falling to bodily desires by people instead of using human reason. The LGBTQ+ community has flourished. Falling the straps is dangerous and it has even led to increase in sexual immorality

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