

Scientific Research on Homosexuality and Its Philosophical Implications; Plus the Roles of Parenting and “Okonkwo Complex” in Sexual Identity Development

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Abstract:-In this study, I aimed to subject to philosophical analysis the scientific data from biological science researches that are conducted into the phenomenon of homosexuality in order to give philosophical interpretation to it thereby establishing the normative values of the scientific findings. From the study, I observed that much of the scientific data on homosexuality established the phenomenon as ingrained in the human biological construct. I argued that although homoeroticism is biological construct of the homosexual, parenting plays significant role in the sexual identity ultimately developed by an individual. I have presented three conceptual frameworks to show how this happens. I determined that homoeroticism and homosexuality are not exactly the same thing; homoeroticism is a biological construct, while homosexuality is a social construct. I also determine that sexual orientation (which results from eros) is not necessarily the same thing as sexual identity (such as homosexuality or heterosexuality, which results from socialization processes). I argued that sexuality is a synthesis of dialectical interactions between the factors internal within and external to the homosexual's body; but that the external is conditioned by the internal. I adopted the paradigm of existentialism as the philosophical framework for the analysis. In conclusion, I argued that if the homosexual's sexual orientation is native biological construct of his/her body, then the homosexual has no control over his/her sexual orientation. The philosophical implication of that finding is that homoeroticism is facticity; and as facticity the homosexual cannot escape from being homosexual. Despite this, I used the Two-Way Test (TWT) to show that homosexuality is immoral act; although the homosexual is not an immoral person. However, I have demonstrated that the failed moral status of homosexuality is not enough ground to criminalize homosexuality.

Keywords: *Homosexuality, Facticity, Science, Biological research, Philosophy, Criminal Law, Okonkwo Complex, Two-Way Test, Identity Substitution, Existentialism Sexual Ethics, LGBT, Gender.*

I. INTRODUCTION

There have been assumptions, arguments and counter-arguments regarding the biologicality of homosexuality. At one end of the debate, it is argued that homoeroticism is a biological identity of the homosexual. On the other end, it is argued that homoeroticism is a product of environmental influence and/or mutational defects. Another position argues that human sexual constitution signals bisexuality which therefore opens up individuals to the possibilities of homosexuality and heterosexuality. Acceptance or rejection of same sex affairs is founded directly or indirectly on these foundational arguments. In the light of these arguments, I aim to examine and analyze the objective, methodology and findings of biological research regarding homoeroticism, and then interpret these from an existential point of view in order to establish their normative import.

II. OBJECTIVES OF THE BIOLOGICAL RESEARCHES ON HOMOSEXUALITY

The objective of biological research regarding the phenomenon of homoeroticism is somewhat historical, and it is faced with many perspectives which are proportional to the hypothesis. History of scientific explanation of the phenomenon of homosexuality seems to have begun with Sigmund Freud. However, Sharon Turnbull (1995) argues that scientific and clinical interest in human sexuality, generally, is ancient. The trend in the chronicles of scientific research on homosexuality seems to indicate that the interest of the biological scientist was to determine whether homosexuality is a pathological condition. When it was proved that homosexuality is not an illness, the objective changed to that of determining whether it is a mutational defect. And finally, some biological scientists tried to determine whether there is similarity or difference between homosexuality and heterosexuality with respect to their biological nativity. The objective spun when some biological scientists set out to do the opposite. However, the objective has remained relatively unified, namely, to determine the biological basis of homosexuality. So the objective of the biologist was to scientifically analyze, examine and verify claims made regarding the nature, possible cause and biologicality of homosexuality which can be exact, testable and non-speculative.

III. SOME METHODOLOGIES OF THE BIOLOGICAL RESEARCHES ON HOMOSEXUALITY

The methods used by biologists in examining the biological issues raised in the homosexuality debate were based on the general principles of deduction and induction, reduction and inference. It employs the tools of logic, statistics, observation, measurement and analysis native to science to deal with relevant hypotheses. Science also proceeds by general

principles – such as theories or system of ideas – which enable it to make predictions about a given observable phenomenon (Anele, 2002). These methods have also been employed in the quest by biologists to examine the phenomenon of homoeroticism. However, the inquiry by biological scientists has assumed multidimensional approach. These dimensions cover a wide range of fields such as psychiatry, psychology, genetics, embryology, endocrinology, evolutionary biology, neurology, molecular biology, anthropology, sociology as well as other areas in the field of pathology, biology and social sciences.

In the first half of the 20th century, psychoanalysts and biologists took a pathological approach to the study of the phenomenon of homoeroticism. This was based on the assumption that homosexuality was a personality disorder. This approach was not formally jettisoned until 1973 when American Psychiatric Association (APA) de-listed homosexuality as a mental illness (Burr 1993). With the delisting, other areas of biological sciences began earnest inquiries into the phenomenon of homoeroticism. For example, Simon LeVay (1991) and his team embarked on the study of the human brain and its possible role in the fact of homosexuality. This approach involved studying the brains of cadavers who were believed to have been homosexual and heterosexuals. The aim was to see whether there is any significant biological difference between the brain of the homosexual and that of the heterosexual.

Another approach, which was pioneered by Michael Bailey and Richard Pillard (1991), involved the study of monozygotic and dizygotic twins. The goal was to see whether there is any difference in the genetic constitution of homosexuals and heterosexuals. In the early 1993, Dean Hammer led a team in a research to discover the “gay gene”. The goal of the study was to determine whether human sexuality is genetically influenced. They used the standard techniques of modern human genetics science, namely pedigree analysis and family DNA linkage studies, to trace what was hypothesized as ‘gay gene’ – a certain genetic marker on the chromosome (Hamer et al 1993). Meanwhile, the endocrinological approach which began with the works of Charles Barraclough in 1959 sought to understand the phenomenon of homoeroticism as a hormonal imbalance. The study involved undersupplying and oversupplying the specimen with certain reproductive hormones which resulted in some consequences. Other etiological approach to the scientific study of homoeroticism involved evolutionary biology, anthropology, embryology, psychology, etc.

IV. SOME FINDINGS OF THE BIOLOGICAL RESEARCHES ON HOMOSEXUALITY

Scientific study of the phenomenon of homoeroticism has enormous consequences for political and social decisions as well as for moral and personal choices. The implicit interest of political and social institutions in homosexuality studies has come as a challenge to scientists and researchers who are investigating homosexuality. Although scientific enterprise ought to be value-free; R. C. Kirkpatrick (2000) rightly observes that many researchers in the homosexuality studies have preconceived notions and their own agendas. He notes that the general perception is that any inquiry into homosexual behaviour must be politically motivated. It is these attitudes that colourize research findings by defining the way it begun. Basically, scientific research set out to verify – confirm or falsify – a conjecture. But some researchers can, and do, come under pressure of research financiers in terms of data sourcing, interpretation and authorities. This fact has already dented some scientific studies on homoeroticism. However, a careful examination of selected literature has helped this study manoeuvre this challenge, and come out with near 100 percent authentic findings on this subject.

The findings of the biologists can be presented in two fundamental ways. First, homoeroticism is a variant of human authentic biological traits in the category of heteroeroticism. Second, the causal elements of homosexuality stretch from the biological to the ecological and to the social. Like heterosexuality and any other sexual dispositions, homosexuality is a variant of biological eroticism which form is adapted to/from the particular social context. The summaries here reflect, albeit historically, the general interpretation of some of the findings of the various scientific researches on the subject.

In the brain studies represented by the works of Simon LeVay (1991), it was concluded that the brain of heterosexuals and homosexuals were different morphologically: The brain clusters was more than twice large in the heterosexual than in the homosexual. LeVay’s study has been criticized for methodological errors including failure to adequately identify a controlled group, using a small sample group and taking samples from homosexuals who died of AIDS. However, the idea of morphological difference between heterosexuals and homosexuals has remained hotly contested since LeVay. The belief is based on a more fundamental notion that the brain of men and women are different morphologically.

In endocrinology, it has been hypothesized that because sex hormones are responsible for certain sexual behaviour, it follows that undersupply or oversupply of the hormones, such as testosterone and estrogens, in the bloodstream of individuals can lead the person to display opposite sexual pattern. In the animal studies of 1977 by a team of neurobiologists led by Roger Gorski, it was discovered that rats that had their hormones levels altered displayed opposite sexual behaviour. On the basis of this it was concluded that human homosexual behaviour was caused by endocrinological abnormality. Gorski study was criticized on the ground that there is no strict comparability between animals and human beings; that “motivated sexual behaviours in humans are unlikely to be under such rigid endocrine control” (Byne & Parson 1993, p.231). (I think animals seem to be better way of understanding sexuality since human sexual behaviours have been tainted by culture). However, Chandler Burr (1993) notes that adult hormones levels came to be widely rejected as a factor in sexual orientation. This rejection led to further studies of the prenatal hormonal system.

Neurobiologists identified Congenital Adrenal Hyperplasia (CAH), which can affect both male and female, as the factor behind homoeroticism. CAH is a problem caused by an enzyme defect which makes it impossible for a fetus's adrenal gland to produce cortisol.

In a normal fetus, as the adrenal gland produces cortisol, the brain stands by patiently, waiting for the signals that the cortisol level is appropriately high and production can be shut off. But in CAH fetuses, which lack the enzyme to create cortisol, the brain doesn't get those signals, and so it orders the adrenal gland to continue production. The adrenal gland continues pumping out what it thinks is cortisol, but it is unconsciously producing masculinizing androgens. It dumps these into the fetus's system thereby overexposing it to male hormones. The consequences are most dramatic in females ... With surgery a CAH female external genitals can be made to look feminine ... But hormones may have already had their effects in an areas that plastic surgery cannot touch: the brain (Burr 1993).

The study led to the conclusion that the brain of homosexual was organized prenatally by appropriate hormones. A 1984 study by John Money found that 37 percent of CAH women identified themselves as lesbians or bisexual. However, in a survey done on hormonal research generally by Heino Meyer-Bahlberg published in 1990 in the *Journal of Child and Adolescent Psychopharmacology*, it was argued that "the evidence available to date is inconsistent, most studies are methodologically unsatisfactory, and alternative interpretations of the results cannot be ruled out [and] not all potential avenues to a psycho-endocrine explanation of homosexuality have been exhausted."

Apart from that, Richard Pillard and James Weinerich (quoted in Burr 1993) theorize that homosexuals went through "partial form of sexual and psycho-sexual differentiation" in the womb; whereas fetuses start out with complete female and male "anlages" – vagina, uterus and fallopian tube for women, and ras deferens, seminal vesicles and ejaculatory ducts for men. At the moment of fertilization, a blastocyst is given its chromosomal sex, which determines whether it develops testes or ovaries. In female, the feminine structures will simply develop without any hormonal aid. But a male needs androgen to prompts the development of Wolffian duct, and Mullerian inhibiting hormone to suppress Mullerian duct and defeminize the male fetus. They further remark that Mullerian inhibiting hormone may have brain organizing effects of which its absence or insufficiency may prevent the brain from defeminizing thereby creating "psychosexual androgyny"; to the extent that "gay men are basically masculine males with female aspects ... Lesbian women could be understood as women who have some biologically induced masculine aspects" (Burr 1993, p.60).

Suffice it to note that scientists have theorized that both sexes of the embryo started out with a "defiant brain" which is feminine, and male brain (which by default is feminine) needs testicular hormones to defeminize. It is therefore here neurobiologists believe that the search for sex orientation differentiation should begin. However, William Byne and Bruce Parsons (1993) argue that "if the prenatal hormone hypothesis were correct, then one might expect to see in a large proportion of homosexuals evidence of prenatal endocrine disturbance, such as genital or gonadal abnormalities. But we simply don't find this" Meanwhile, Burr (1993) argues that the hormonal research has not answered the question of the ultimate cause such as – if hormones influences sexual orientation, what influences the hormones?

In 1993, Dean Hamer and his colleagues published a report which indicated a certain genetic marker on the X chromosome was at least partially responsible for homoeroticism. The conclusion was reached after Hamer and his team had studied forty pairs of homoerotic brothers. Male human beings have an X and a Y chromosome, and the X chromosome is inherited from the mother. On the basis of this, the Hamer crew hypothesized that the mother causes the gay gene which is inherited by her son. This study is known as "linkage study", where researchers use traits found in an extended family and then looks for common DNA segment, or marker, on a particular chromosome. If the same marker is present consistently in the family members who have that trait, it is theorized that the marker may be the gene that causes – or 'codes' – for that trait." Hamer et al (1993) concluded that: "We have now produced evidence that one form of male homosexuality is preferentially transmitted through the maternal side and is genetically linked to chromosomal region Xq28... that Xq28 contains a gene which contributes to homosexual orientation in males" (p.325).

However, they noted that "given the overall complexity of human sexuality, it is not surprising that a single genetic locus does not account for all of the observed variability" (Hamer et al 1993, p.325-326). Sanders et al (2015) genome-wide association (GWA) identify other regions in the genome that genetically influence human homoerotic development. Hamer et al (1993) had identified other influencing factors like environmental, cultural and experiential characteristics can contribute to influence development of sexual orientation. Hamer's finding was criticized by Miron Baron (1993) and George Rice et al (1999). While Baron (1993) calls for caution given "the uncertainties in linkage studies of complex behavioural traits"; Rice et al (1999) argued that "male homosexual orientation is not a simple Mendelian trait ... [And] a contribution from a gene near Xq28 to homosexuality in some families that were selected for X-linked transmission of that trait might be fraught with type 1 (false positive) error" (p.666). However, a recent genetic study led by Alan Sanders and J. Michael Bailey confirms that homoerotic behaviours are partly genetically induced (Sanders et al 2015).

From the review above, we can see the challenge of which the various contradictory conclusions have posed. Douglas Anele (2002) argues that one of the reasons for the controversial nature of the scientific method is "the nature of the problem" coupled with the fact that science "cannot give entire picture of what is described" (p.64). However, referring to the ambiguity of the conclusions, Burr (1993) has remarked thus:

Scientists must sift for their conclusions through ambiguous result from disparate group of studies that are excruciatingly difficult to interpret. Yet even at this relatively early date, out of the web of complexities it is becoming ever clearer that biological factors play a role in determining human sexual orientation (p.65).

The pace of biological research with respect to homoeroticism is very interesting. Yet the search for biological determinants of homosexuality has not been without opposition. I have roundly examine the oppository arguments, and found them severally defective (see my other articles on homosexuality). Most biologists have agreed that biological factors play significant role in determining human sexual orientation. Indeed the conviction is so strong among the biologists that Michael Bailey (quoted in Burr 1993) said at one time, "I would – and have – bet my career on homosexuality being biologically determined."

Human beings possess the intrinsic capacity of biological immediate environment which enable them to determine external stimuli they receive. But then internal state of the body does not act alone or in isolation. Changes in the external environment do give impulses to the development of the internal environment necessary for human complete experience; but the direction of the development depends on the already given of the human biological nature. A human being is not merely a bundle of cells; there are dimensions of the human persons which go beyond their somatic constitution. There may be some non-somatic influences that also motivate our sexual behaviour, but such influences cannot be compared with the foundational and fundamental impact which the immediate elements of our biological constitution exert on our traits and behaviour. This means that the human body does not simply accept external stimuli but can, and do, condition such external influences to conform to the already given of the body. Environmental influences are only external and mediate, whereas biological influences are internal and immediate. Our action, trait or behaviour is determined by the most inclusive (incisive) and immediate influence proximate to it.

External factors do not exert influence on us as such; on the contrary, internal elements of our being condition the influences which come from outside of our being. It is the internal factors of our being that colourate the external factors that seek to influence our consciousness. And because the external factor seeks to be part of us, we can control, judge and decide on it; but internal elements which are already given as part and parcel of our being is beyond our control. Biological studies have proved that sexual predicator, whether heteroerotic or homoerotic, is imposed from within our biological nature of which we have no control. Burr (1993) notes that "five decades of psychiatric evidence demonstrates that homosexuality is immutable, and non-pathological and a growing body of more recent evidence implicate biology in the development of sexual orientation" (p.65). However, the human sexual experience depends on both external influence and also on the internal state of the body. The internal and external influences act on each other to determine the direction of human sexual development.

V. THEORY OF SEXUAL IDENTITY SUBSTITUTION AND THE CONCEPT OF "OKONKWO COMPLEX"

The laboratory findings that affirm homoeroticism as biological phenomenon do not necessarily imply that homoeroticism must lead to homosexuality. Homoeroticism and homosexuality are two different things. Homoeroticism, as those biological findings have shown, is a biological determining phenomenon that the individual has no control over. There are many biological reality like such, and may include even hereditary characteristics such as gene-based physiological conditions that people inherit from their family lines. But homosexuality is a social phenomenon. All forms of sexualities are socially constructed realities. Homosexuality, heterosexuality, and bisexuality are socially constructed forms of reality and, many times, are learned from the society. Eroticism and sexuality are not necessarily the same thing. One can be homoerotic without being homosexual. One can be heteroerotic without being heterosexual. No one was born heterosexual just as no one was born homosexual. All human beings have the common sex strand in their biological make up that may trigger them to transform sex into sexuality. This common sex strand is ero or arousal. This is the physiological and psychological state of being awake to stimuli, including condition of sensory alertness and motor readiness. The ero or arousal is not necessarily homosexual or heterosexual. It is indeterminate, and comprises the valences of the homoerotic and heteroerotic. It is in this way we can say that everybody is bisexual by birth. The aspect of that sex that the individual chooses to express is influenced largely by external factors (parenting and society) than by internal factors (biological constitution).

Figure 1.0: Heterosexual development direction

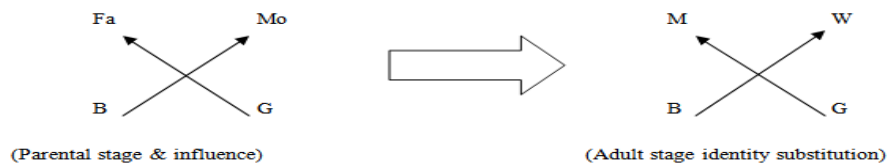


Figure 2.0: Homosexual development direction (I)

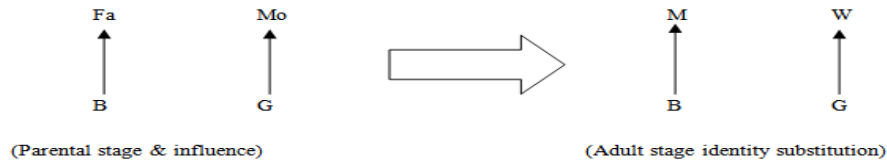
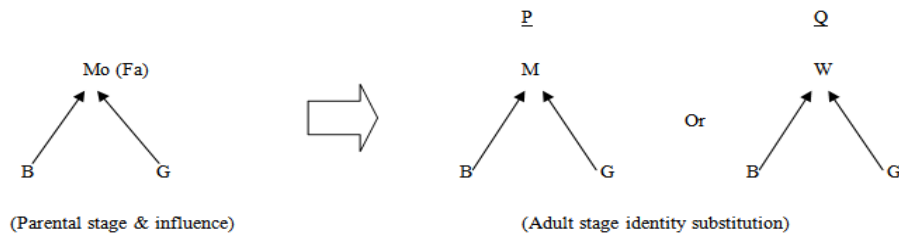


Figure 3.0: Homosexual development direction (II)



Key

M	W	Fa	Mo	B	G
Man	Woman	Father	Mother	Boy	Girl

Parenting plays very significant role in determining what sexual orientation one expresses. In Figures 1.0, 2.0 and 3.0, I have shown how this happen. At the parentage stage, the male child often identify with his mother while the female child often identify with her father. (These complexes are created by the parents who annex their children’s sexual identity by projecting their partners’ sexual identity into the children, and going ahead to colonize these children the same way they colonize their partners. This is why most parents resist their children when they go into love affairs the first time. This sometimes results in incest). It was for this reason that Ralph Greenson (1968) argued for “dis-identification” of boys from their mothers and replaces same with that of their fathers in order attain a healthy sense of maleness (p.370). The cross-sex parent-child bonding has substantial influence on the sexual development of the individual in later life. On one hand, the male child more often substitutes his mother, as his primary object of identification, with a female during sexual orientation development. On the other hand, the female child more often substitutes her father, as her primary object of identification, with a male during sexual orientation development. This is how heterosexual orientation is developed.

At each stage of development the individual as he/she climbs from parental control into adult selfhood he/she replaces the post-parental stage associative sex identity symmetrical with that which he/she associated at the parental stage. The individual usually end up substituting the old identity with new identity that is symmetrically identical to the substituted one. In Figure 1.0, we can see that each of the parents appropriated the child that is symmetrically identical to the sexual identity of their partners: the father annexed the daughter (girl) and the mother annexed the son (boy). When these children eventually broke free from psychological control of the parents (mostly on the account of societal pressures), the boy substituted the mother’s identity with that of a woman while the girl-child substituted the father’s identity with that of a man. This is how they eventually developed strong and rigid heterosexual orientation. In Figure 2.0, we can see that each of the parents appropriated the child that is symmetrically identical to his/her sexual identity, because they saw the children as projection of their being or an extension of their personhood: the father annexed the son (boy) and the mother annexed the daughter (girl). (We can also say the girl dis-identify from her father and the boy from his mother). When these children eventually escape parental control and dominance, the boy substituted the father’s identity with that of a man while the girl substitute the mother’s identity with that of a woman. They may be married to people of opposite sex but they are psychologically in love with persons of same sex. They most often manifest this trait by desiring for children of their same sexual identity, whom they go on to annex. In the magazine, *Awake!*, of January 2012 edition, it was published on page twenty-seven the confessions of two Jehovah Witnesses in the United States. According to one of the confessions, the woman stated thus: “I have been married for ten years and I have one child. I struggle daily with my ‘torn in the flesh’. I have homosexual desires. Marriage did not change that. I had truly been in the depth of despair because I couldn’t seem to win my fight against my desire” (*Awake!* 2012, p.27). You see now, even though she was in a heterosexual marriage; her homosexual urges somewhat expressed itself in her “desiring”. Many homosexuals in heterosexual marriages suppress their

homosexual urges by continually desiring the child they share similar genital identity; although societal taboos restraint them from transforming their 'desiring' into sexual affairs.

In the case of Figure 3.0, the boy and the girl are brought up by a single mother. There are two possible results from the development. Each of the result depends on if the mother acted as a woman or man. If she acted more as a male parent, then situation "P" resulted. If she acted more as a female parent, then situation "Q" resulted. In situation "P", the boy and the girl both substituted their mother's identity with that of a man; because their mother was more of a male influence upon them. Hence, the boy turns out to become gay while the girl is straight. In situation "Q", the boy and the girl substituted their mother's identity with that of a woman; because their mother was more of a female influence on them. Therefore, the boy turns out to become straight while the girl is lesbian. The homosexuals do not necessarily express their sexual identity, some tend to suppress it due to societal pressures; but that does not imply identity change. It is noteworthy that the individuals in each of the cases tend to substitute identity symmetrically due to identity obsession at the parental stage.

There are exceptions to the identity substitution phenomena observed in the parent-child relationship and the impact it has on sexual identity development. If we follow the explanation in Figure 2.0 we may assume that the child growing up under homosexual parent is likely to end up a homosexual. But that is not always the case. In some cases children growing up under homosexual parents tend to become heterosexual. This can be explained with/using the concept of "Okonkwo Complex". Okonkwo is a character in Chinua Achebe's *Things Fall Apart*, who grew up under effeminate and unambitious father. (It seems that Okonkwo's father, Unoka, was a transgendered personality). When Okonkwo grew into adulthood, he substituted his father's identity with that of a successful, admirable, masculine quality. He replaced the father's identity with what was conventional in his community. In fact, for Okonkwo, the father figure was absent in the family. He did not have the male figure while he grew up; hence, he sought it in an ideal man. A homosexual may replace the parent identity especially if such identity is associated with rejection and failure. A homosexual who has been infected by the mother's femininity may grow up to associate more, albeit sexually, with a person of opposite quality to that of himself or that of the father – even if as a make-up. (Sometimes, the homosexual can develop the Okonkwo Complex if he/she develops a strong infective bonding with a person of strong heterosexual identity and vice versa; a bond that is so strong that it displaces and replaces the parental influence. But that does not mean that his/her identity has changed; he/she only shifted/tilted identity base). This explains why some children of heterosexual parents could grow up to become homosexuals; and why some children of homosexual parent could grow up to become heterosexuals. The implication of this is that one does not necessarily pass on or inherit the "gay gene".

VI. THE TWO-WAY TEST OF MORAL STATUS OF SEXUALITY

The scientific status of homoeroticism cannot determine the moral status of homosexuality. Moral concepts are normative. Scientific experimentations are not normally designed as normative. To determine the moral status of the homosexual, one has to look beyond scientific experimentations to generally acceptable or obvious ideals and aspirations of a community. It is for this reason moral idea is differential from community to community. But individuals with sagacious or philosophical inclination tend to deviate positively from some of the common norms of the community they live.

There are criteria to determine the moral status of homosexuality (not the homosexual). I call it the 'Two-Way Test' (TWT). It is a set of criteria by which the social acceptability of any sexual relation should be tested for moral validity. The TWT as the name implies is based on two criteria by which we can examine or assess any sexual relation for its moral validity. Moral validity, as used here, does not imply social acceptability. In fact, a sexual act may be socially acceptable without being morally valid. I postulate that moral validity of any sexual act is derived from the following criteria, namely: pleurability criterion and procreativity criterion. Pleurability criterion states that a sexual act or affair is morally valid if it creates or leads to pleasure, enjoyment, gratification, satisfaction, or ecstasy – provided procreativity criterion is implicit in the process. The procreativity criterion states that a sexual act or affairs is morally valid if it is capable of leading to reproduction at least in principle – provided pleurability criterion is implied in the process. This means that a sexual affair cannot be mustered as having been morally valid act except both criteria – pleurability and procreativity – are jointly satisfied. It should be noted that while procreativity criterion can be affirmed in principle at least; pleurability criterion cannot be affirmed in principle. To affirm procreativity criterion in principle is to say that the process, all things being equal, is capable of leading to reproduction; but that it must not necessarily result in fertilization.

The veracity of the two criteria is tested on the 'Third Condition' which is 'Dualistic Consent'. By Dualistic Consent, I mean the implicit or explicit agreement between two or more desiring parties to engage in sexual affairs. Dualistic Consent does not include uninformed consent of a minor or an infirmed. The Dualistic Consent must be informed consent. The consent must arise from desire because I cannot consent without desiring it although I can desire without consenting. The Third Condition states that even though a sexual activity produces pleasure it cannot be affirmed as a valid criterion if it was not done out of informed consent of the parties involved. Therefore, while the moral validity of a sexual act is tested on the two criteria; the validity of each of the criteria must be tested on the Third Condition.

Let me now subject homosexual relation to the test. First, it is noteworthy that most homosexual affairs seem to have satisfied the pleurability criterion except in the cases of rape. (Rape defined simply as sexual act in the absence of dualistic consent). The possibility of homosexuality leading to pleasure, enjoyment, gratification, satisfaction and ecstasy is not in doubt. Generally, I here define sexuality of as sexual arousal derived from any part of the body when sensate for that intent and by which sexual satisfaction can be attained. This definition is derived from pansexualism, and liquidates the

binary between genitals and other bodily parts. The implication of this is that if one reaches orgasm or experiences sexual arousal because his/her toe or finger (or any other body part) is caressed then such a bodily part becomes sex organ for that person. Sex organs are not given but are discovered. If we can prove that sexual satisfaction can be reached through any part of the body, then homosexual relation can easily produce sexual pleasure based on dualistic consent.

Homosexuality can produce sexual pleasure based on dualistic consent but it cannot satisfy the pleurability criterion – because the pleurability criterion must be met in consonance with procreativity criterion. Homosexuality also fails the procreativity criterion, which states that a sexual act or affair is morally valid if it capable of leading to reproduction at least in principle – provided pleurability criterion is implicit in the process. It is easily obvious that homosexual affair cannot lead to reproduction even though it may produce abundant pleasure. Homosexuality has failed the TWT, which determines the moral validity of sexual relations. Therefore, homosexuality is an immoral act; but the homosexual is not an immoral person.

Suffice it to state that though homosexuality is an immoral act, the homosexual is not an immoral person. An act of immorality does not necessarily translate the person associated with the act into an immoral person. Personhood cannot be merely ‘immoralized’ or ‘moralized’. Balwant Bhaneja notes that, for Mahatma Gandhi, “man and his deed are two distinct things”; hence, his insistence that we must “hate the sin and not the sinner” (2007, p.217). Although we often hear statements as “this person is immoral” or “this person is moral”, but what makes a person to be regarded as moral or immoral goes beyond a single act of morality or immorality. Many characteristics are taken into consideration when we judge a person as “moral” or “immoral”. For example: if a person exhibits heterosexual behaviours while also manifesting deceitful and fraudulent behaviours, she cannot be assumed to be a moral person on the basis of her heterosexual behaviour. In the same vein, if a person exhibits homosexual behaviours while also manifesting honest, sincere and benevolent behaviours, she cannot be said to be an immoral person of the account of her homosexual behaviour. What this mean in essence is that neither a single act of common sin makes a person immoral nor a single act of righteousness makes a person moral; moralization of personhood involves taking several behaviours into consideration, perhaps, ranking them in accordance to their importance in aiding the realization of other relevant behaviours. It is in this sense, we can say that homosexuality is an immoral act but the homosexual is not an immoral person – because the negative moral status of homosexuality does not constitute enough ground to make the homosexual an immoral person.

Despite the negative moral status of homosexuality, there is no valid ground to discriminate against or display attitude of intolerance against the homosexuals. There are two reasons we cannot discriminate homosexuals in spite of the failed moral status of the act. The first is biological, and the second is legalistic. First and foremost, the biological determining nature of homoeroticism implies that no one can really blame the homosexual for being gay or lesbian. Homoeroticism is largely a sort of facticity. If homoeroticism is facticity, then the homosexual is not quite different from the heterosexual as such. The homosexuals are only different from the heterosexuals in the sense that they chose to learn from the left flank of the society rather from the right flank as heterosexuals who are largely conformists. (In the conclusion, I have further articulated a number of philosophical statements to interpret the biological findings discussed above).

The second reason we cannot formally discriminate the homosexuals on the basis of the failed moral status of same sex is that homosexuality is an act of common sin rather than a criminal act. The human society does not punish every immoral attitude. In fact, human society has a long history of tolerating immoral acts. Human beings do, and should, tolerate immoral acts when such acts are private or personal to the persons involved; and do not impede the rights of others to life, property and personal autonomy. These are the grounds heterosexuality is not criminalized. These are also the grounds homosexuality should not be criminalized. That homosexuality has weak moral appeal does not warrant its criminalization. There are many examples of human immoral sexual behaviours that are not criminalized. For example, adultery cannot be punished unless it can be proven to the magistrate that the wife is the property of the man. Fornication, though considered immoral, is not punishable offence in many jurisdictions (except forced or done with a minor; in that case it is rape). Nudity, though viewed as immoral in some societies, is not a criminal offence in most jurisdictions. So if not all immoral sexual affairs are criminalized then the immoral status of homosexuality cannot lead to its criminalization. Today most societies are de-criminalizing many immoral acts. Why? Most societies are becoming enlightened that an immoral act that neither causes injury to others nor undermine their right to liberty, life and property lacks the substance of crime – which is the threat to the existence and property of the other. For homosexuality to warrant being legitimately criminalized it has to cease being merely an immoral act; it has to constitute a threat to the right of others to life, property and liberty. Homosexuality, like fornication, is an ordinary act of common sin. Fornication is not a criminal act. If the State does not criminalize fornication because it is a moral sin but criminalizes homosexuality, then it would appear that the State is biased against some citizens.

VII. CONCLUSION: THE EXISTENTIAL IMPLICATION OF THE BIOLOGICAL FINDINGS ON HOMOSEXUALITY

The biological determinism (even if partial determinism) of homoeroticism has serious existential implication for the individual and the society. It is my considered view that biologically determined sexuality can be best understood in the context of existentialism. If human sexual nature is partly and significantly biological construct, then its implication can be best explained in the context of existentialism. To fully understand the philosophical implication, we explore the existential notion “facticity”. Facticity means that there are certain limiting factors of human existence about which man can do nothing. Jim Unah and Chris Osegenwune note that by facticity we refer to the already given situation and circumstances; that human being operate within certain defined limits, without a limited horizon.

There are limiting conditions that affect our choices and decisions. These limiting existential conditions are what Heidegger describes as facticity. For example, one was born on a particular day, in a certain part of the world, by certain parents, and under certain circumstances. One is not in a position to change any of these conditions even though it is our wish to do so (Unah & Osegenwune 2010, p.229).

The struggle between the limiting conditions and idealistic instincts of man provides major challenge to the individual. The struggle, however, has serious implications for the society at large. Being born black or white, male or female, tall or short, homoerotic or heteroerotic constitutes what is described as the facticity of human existence. Unah & Osegenwune “That man is not responsible for his coming into being; that man does not choose to be born, but that he simply finds himself thrown into the world in circumstances and situations that are not of his own making. If he is born blind, he has to accept blindness as one of the conditions of his existence” (Unah & Osegenwune 2010, p.144).

The facticity of human existence (the “already given” as Heidegger puts it) can be seen as a particular set of contingent facts that are true of him strictly. Mary Warnock, quoted by Friday Ndubuisi (2006, p.60), avers: “for each of us there is such a set of facts, concerned with our parents, our date of birth, the physical appearance which we happen to possess.” These facts are immutable and are not open to change or alteration. We may frown at it, protest against it or deny it but in the end we can do nothing about it. Some may deny that they are homosexual or heterosexual; some may go for sex change therapy/operation but in the final analysis no one can alter his biological sexual orientation, and no mutation trigger by environmental influences can alter human facticity. Human facticity indicates that the individual is always defined by certain natal facts which define his birth – for example, one was born a homoerotic. These facts are not only irrevocable but act as the basis through which the individual engages the world. Since homoeroticism is human facticity, the lesbian and gay sexual behaviours can only be irrevocably defined by it. Unah and Osegenwune (2010) note that “we struggle in vain if we labour to change what cannot be altered”, namely – human facticity. The homosexual waste his time if he wishes that he was born heteroerotic or raised heterosexual. The facticity of our existence is already given, and it is not subject to our personal opinion. The colour of our skin, sexual orientation, colour of our eye, shape of our nose, hair texture, etc are the already given of which man can do nothing to change because it was not his own making.

Biological studies have revealed that homoeroticism and heteroeroticism is already given of human sexuality. In fact, the biological researches we have reviewed present homoeroticism as a native orientation of the human biological wiring; that is, it is not a medical condition or fallout of some mutational changes and developmental defects. This means that what the biological scientists prove to us is that homoeroticism is the irrevocable human facticity. The existential implication of this biological finding, therefore, is that since the homosexual was born homoerotic, there is nothing he can do to change it. In other words, since the homosexual was born as homoerotic he can only act in context of the circumstances of his birth. This also means that the homosexual cannot avoid being sexually attracted to individuals he shares similar sexual identity: For example, if he is a male homosexual he would be deterministically attracted to male human beings; if she is a female homosexual she would be helplessly attracted to fellow female human beings. The facticity of his existence is not pathologic but the defining traits of his being. The homosexual can therefore only live authentic and genuine life as homosexual. If the homosexual attempts to live his life as a heterosexual, or deny the fact of his homoerotic orientation, or protest against it; he would only end up living unauthentic life which would lead him into frustration and ultimately suicide resulting from unwarranted struggle against his own very nature.

Unauthentic living has negative implication for the society generally, and the individual in particular. On the level of the individual, it would lead him into failing in the realization of his full potential. Unah (2002) notes that “the unauthentic human being complains all the time about its has-been, its already givens, its facticity and consequently cannot, in its present engagement, affirm its radical finitude nor can it actualize its historical possibilities. The unauthentic self is, therefore, a self that does not truly realize itself” (p.75). On the level of the society, it should be noted that a community populated by unauthentic people is an epitome of aborted plans, stunted growth, thwarted aspirations, failed leadership, corruption and indiscipline. If the homosexual is born homoerotic, he can do little or nothing to change his sexual configuration and he can only act in context of his sexual orientation. Significant evidences arising from biological studies indicate that the sexual imprint of the homosexual was acquired non-pathologically during pre-natal and post-natal development. It seems that the moral burden imposed on the homosexual by nature is that he/she must manifest his/her homosexuality.

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