

**ETHICAL REPERCUSSIONS OF SAME-SEX MARRIAGE  
(HOMOSEXUALITY) AND THE FUTURE OF HUMAN SPECIES**

**Ibe Anthony Chiwuba, PhD**

Department of Philosophy

Imo State University

Imo State, Owerri

[Iberia202001@yahoo.com](mailto:Iberia202001@yahoo.com)

DOI: 10.13140/RG.2.2.26043.64803

**Abstract**

*Human sexuality is lived out only in two modes: male and female. It is naturally endowed to humans for the procreative function – the generation of human beings. This function is possible through the unitive and procreative significances of the conjugal love. The unitive significance leads to the procreative significance which is its consequence. The interconnectedness between “opus hominis which is the intimate relationship (unitive) of the spouses in its nature and manner and the opus natura which is procreative (begetting of new life) is indissoluble. Today, however, the advent of the so called “New Age” has ushered in homosexuality in its ancient and modern forms in full force with the claims to social legitimacy for the “rights” to become couples (same-sex marriage) and also to have children. These claims if accepted and encouraged as already some countries have are saddled with difficulties, not only moral, but also in the attack and alteration of the natural way in which human beings come into the world. As a culture, permissive and tolerant every desire of individual rights will be turned into law. This will put the future of human race in great danger and disarray. Since the unitive and procreative significances of the conjugal love would not be realizable with the same-sex marriage, the humankind will be prone to a natural extinction. Thus, the gross and problematic issue facing humanity today is how to promote the survival of human species on earth and also better the quality of life of future generations in the midst of homosexual demands.*

**Keywords:** Homosexuality, Ethical, Morality, Same-Sex Marriage

**Introduction**

After decades, perhaps even more than a century, of proving that women and men can do almost all of the same things, it seems to follow somewhat that sex or gender would have little significance. And yet, despite the reality that we can do many of the same things, women and men retain significant biological

differences that do not change regardless of medical treatments and wardrobe changes<sup>1</sup>.

It is the philosopher Heraclitus who propounded that everything is in constant change and that nothing is permanent or stable. This prediction has become a truism of our time. In fact nothing seems to be stable to the men and women of this age. Today we have constant climate changes, fashions change, lives change, and individuals change like migrant birds in search of greener pastures and fair weather. This constant change has trickled into our family circle with all its repercussions. Today the family – a natural stable society is experiencing upheavals of metamorphosis. Husbands and wives walk out of marital relationships and enter into another one without qualms of conscience. Others follow disordered styles of life while still in a legal relationship. Children today can decide which parent they want to live with.

Science and technology today have brought a lot of challenges to the life and dignity of the human person. They are indiscriminately putting in danger the survival of human life on the face of the earth. Today, the good news of science and technology have engendered the bioethical problems of genetic engineering which over and above their positive impact, they are used to construct, manipulate and alter all forms of life ranging from artificial fertilization and inseminations etc. (the origin), selection of sexes, the modification of the sexual organs of human species etc. All these scientific and technological progress have their repercussions on the life and dignity of the human beings and the future survival of humanity.

Perhaps no issue is more nerve-racking today than same-sex marriage. It's a magnet for controversy, evoking strong reactions from those on either side of the debate. But beneath all the fiery passion and rhetoric, there are real arguments to evaluate. The imminent catastrophe of same-sex marriage (LGBTQ) and their demands must be unchecked otherwise; it will soon engulf the entire humanity and its future existence on earth. The gross and problematic question that faces humanity today is the challenge of not only to know the natural phenomena and to give explanations to them but also how to use astutely our techno-scientific knowledge to promote the survival of human species and also better the quality

---

<sup>1</sup> P. DE SOLENNI, Why Does Gender Matter? Being a man or a woman is not about what we do or what we look like, it's about who we are. [https://www.OSV.Com/magazines/The Catholic Answer.aspx](https://www.OSV.Com/magazines/The%20Catholic%20Answer.aspx), 12/27/2016.

of life of future generations<sup>2</sup>. The question is: should everything scientifically or technologically possible be applied to the human person? Every scientific intervention of man and on man must have to take into consideration the biological, anthropological and ethical dimensions of the human person in general. Potter<sup>3</sup> has stressed that bioethics as a new science of survival<sup>4</sup> is like an alarm and a critical preoccupation with regard to the progress of science and the society which express so to say theoretically the doubt on the capacity of the survival of humanity, paradoxically because of the effects of scientific progress<sup>5</sup>. Safeguarding the human species should be the challenge of both science and morals.

This work aims to examine the most common arguments of same-sex marriage, thereby pointing out the flaws, and showing how each argument ultimately comes up short. Most of the responses to the arguments will be emphatically nonreligious. They don't depend on any sacred text or divine revelation. They're based on reason, philosophy (anthropology and ethics), biology and history. This article only refutes arguments in favour of same-sex marriage. It is not an attack on people with same-sex attractions. All people, regardless of sexual orientation, deserve to be treated with dignity and respect. This article is rather a rational look at the imminent danger that may affect the entire human race should many governments of the world continue to give same-sex marriage legal backing and also lobby others to do so. It calls for a reconsideration of the movement for the survival of mankind on the surface of the earth.

### What is Marriage

In order to evaluate effectively the danger of same-sex marriage, we must have to attempt at defining or rather describing what marriage is, especially as a natural institution. Marriage, also known as matrimony derives from the Latin word *Matrimonium* which is a coinage of two words other Latin words *Matris* (mother) and *monium* (duty or office). Thus St. Augustine affirmed that the

---

<sup>2</sup> SGRECCIA ELIO, *Manuale di bioetica*, Vol. 1, *Fondamenti ed etica biomedical*, 4<sup>th</sup> edizione. Gemelli, Vita e Pensiero, 2007, p. 4.

<sup>3</sup>V.R. POTTER is the Father of the science of Bioethics and he also coined the name by combining the knowledge the science of biology and Ethics the knowledge of the science of the system of human values. Cf. POTTER V.R., *Bioethics: Bridge to the future*. Prentice Hall, Englewood Cliff (NJ), 1971.

<sup>4</sup> V.R. POTTER, *Bioethics. The Science of survival in "Perspectives in Biology and Medicine"*, 14 (1), 1970, pp. 127-153.

<sup>5</sup> E. SGRECCIA, *Manuale di bioetica*, p. 4.

reason of taking a woman in marriage is that of rendering her a mother<sup>6</sup>. Thus marriage is defined as:

The legitimate union of a man and woman (husband and wife) for the purpose of living in profound unity, and thus form a family, procreate children, rear and educate them<sup>7</sup>.

Marriage is the legally and socially sanctioned union, usually between a man and a woman that is regulated by laws, rules, customs, beliefs, and attitudes that prescribe the rights and duties of the partners and accords status to their offspring<sup>8</sup>.

Marriage is an intimate union of life in complementarity between a man and a woman which is constituted in the freely contracted and publicly expressed indissoluble bond of matrimony and it is open to the transmission of life<sup>9</sup>.

In the United States, the 1996 Defense of Marriage Act (DOMA) explicitly defined marriage for the purposes of federal law as between a man and a woman and allowed States to ignore same-sex marriages<sup>10</sup>.

According to Karl Rahner and Herbert Vorgrimler, marriage is "in general the legitimate union of man and wife for permanent physical and spiritual companionship"<sup>11</sup>. Also the New Catholic Encyclopedia defines marriage as a universal institution that defines a mating relationship for the founding of a family and binds it for procreation and rearing of progeny<sup>12</sup>.

The above definitions have all the properties of natural marital relationship. They reflect also both the social and religious characters of marriage which is a stable union of an adult man and an adult woman in order to form a stable human community known as the family. After the Creator - creature love

---

<sup>6</sup> ST. AUGUSTINE, *Contra Faustum*, 19, 26: PL 42, 365.

<sup>7</sup> S. MONDADORI & B.A. MARTINO, GABRIELLI, *Grande dizionario illustrato della lingua italiana*, VR -1988.

<sup>8</sup> A. WOLFF, *Britannica Concise Encyclopedia*, Chicago: Encyclopedia Britannica Inc., 2006, p.1200.

<sup>9</sup> THE HOLY SEE, *Charter of the Rights of the Family*, October 22, 1983.

<sup>10</sup> A. M. SMITH. "Sex Scandals, 'Responsible Fatherhood' and the 2008 Election Campaign: When 'Sex Talk' Trumps Race and Class", p. 5. Archived from the original on 30 May 2010; E. PEREZ, (18 August 2009). DOJ Shifts Tone on Marriage Act, *The Wall Street Journal*.

<sup>11</sup> RAHNER K., & H VORGRIMLER, *Theological Dictionary*, New York: Herder and Herder Publishers, 1965, p.273.

<sup>12</sup> *New Catholic Encyclopedia*, New York: McGraw Hill Books, 1967, vol. ix, p.258.

relationship, the two most important love relationships are those between Husband and Wife and that of Parents and Child/ren love relationships. These follow and flow from God who ordained these relationships after His own model. These two kinds of love relationships are natural and as such can be referred to "Nature Made Love Relationships". Here however, our concern is on the husband and wife relationship and its required stability.

According to Fagothey, marriage is a contract by which a man and a woman give and receive each other for the performance of generative act<sup>13</sup>. According to Catechism of the Catholic Church, "Marriage is a covenant by which a man and a woman establish between themselves a partnership of the whole life, is by its nature ordered towards the good of the spouses and the procreation and education of offspring"<sup>14</sup>. It is thus pertinent to state that marriage imposes a limit on all those who have opted for it. Austin Fagothey proposes four important conditions relevant for our investigation, our reflection and understanding especially in our present society where there are some problems with regard to the vision of marriage and human sexuality. These four conditions are as follows:

**Marital love must be human and total:** This means that it involves the entire human personality: bodily pleasures, love, family and sacramentality of male and female relationship. This is very pertinent since another major aim of marriage is for the reproduction of other human beings. Therefore, marriage stands opposed to all forms of unnatural behaviours like lesbianism, homosexuality, bestiality and etc.

**Marital love is faithful and exclusive:** This indicates that it a permanent and monogamous union. It is a stable union of two mature adults - male and female for the fulfillment of its primary purpose namely: mutual assistance and the begetting and rearing of children<sup>15</sup>.

**Marital Love is fruitful:** this means that marital union is normally completed by procreation and education of offspring.

Notwithstanding this last, **it is also justified for married people to realize some of the above values of marriage when responsible parenthood or accidental sterility makes it impossible to have children.** Where the last is the case, the

---

<sup>13</sup> A. FAGOTHEY S.J., *Right and Reason*, North Carolina: C. V. Mosby Company, 1959, p.359

<sup>14</sup> CATECHISM OF THE CATHOLIC CHURCH (CCC), no. 1601

<sup>15</sup> *Ibidem*.

love which is expressed to each other is an integral love, containing as its source all other values of marriage, even if these values cannot be effectively realized.

Thus, marriage is a stable union between an adult male and an adult female as husband and wife for companionship (the relief of concupiscence), mutual support and procreation. Marriage is the first step toward the realization of the family. It is the only authentic means to form a family.

### **Marriage according to different cultures**

Natural law, which is the law that pre-exists and precedes man himself, upholds that marriage is the foundation of the society. According to Cicero, all are to obey the natural law, even the legislature. It is a natural sanction. This understanding predates any government or religion. It's a pre-political, pre-religious institution evident even in cultures that had no law or faith to promote it<sup>16</sup>.

In the Hebrew tradition, the term marriage came from the Hebrew word *kidusin*. Its root is *kadosh* (meaning sacred). The sacredness of matrimony derives from the fact that it has the capacity to procreate. It is this capacity to procreate that renders man capable of the function of God as the creator. Creation is a sacred and divine work. So marriage renders man capable of this sacred and divine action. The tradition obliged the marriage couple to enter into a prenuptial agreement, called a *ketubah*. Besides other things, the *ketubah* provided for an amount to be paid by the husband in the event of a divorce or his estate in the event of his death. It consisted of the certificate and a dignified text the man has to give to the woman that he will care and protect for her in case of divorce<sup>17</sup>. *Ketubah* was a replacement of the biblical dowry or bride price, which was payable at the time of the marriage by the groom to the father of the bride (Exodus 22:15-16), as a guarantee to some basic security and necessity for the woman.

In Greek culture, marriage is a public affair. The capacity of procreation (having children) is the principal object of marriage. Monogamy is imposed on all. For them, polygamy has never functioned with humanity. The Greece see marriage as duty, first to God, secondly to the society and thirdly to the tribe. They abhor

---

<sup>16</sup> S. TREGGIARI, *Roman Marriage: Isusti Coniuges* from the Time of Cicero to the Time of Ulpian. Clarendon Press, 1993, p. 39. (ISBN 978-0-19-814939-2).

<sup>17</sup> S. PILLON, *Il Martimonio quale fondamento della societa naturale nella tradizione giuridica Giudaica, Greca e Romana*. Relazione Conferenza sulla Famiglia, Vita e Societa. Regina Apostolorum, Roma, 11-15 luglio, 2016.

consanguinity to some extent. Marriage was also regarded as sacred before the gods<sup>18</sup>.

In the Roman tradition, marriage is seen as a union of man and woman. There is much emphasis on the age and readiness to marry on the part of the woman. The traditional Roman marriage law abhorred consanguinity up to the 4<sup>th</sup> and 6<sup>th</sup> generations. Marriage was basically only monogamous, sanctioned by God and humanity. Even at present, the Italian constitution, article 29, 1, states that the human society is founded on the family and the family is founded on the institution called marriage<sup>19</sup>.

In Africa, marriage is basically between a man and woman. This is because bearing children is central to marriage in Africa.. According to Mbiti, it is a sacred and ethical duty for every normal person to marry for the purpose of procreation<sup>20</sup>. It would be an abomination for one not to marry and have children. In Africa, marriage and childbearing are inseparable. In fact in many parts of Africa, childlessness is viewed as a curse<sup>21</sup>, while fertility is seen as a blessing from God. In some African communities, marriage is never consummated unless the woman has given birth in her marital family<sup>22</sup>. The strongest and primary reason for marriage in Africa is to raise many offspring and descendants for oneself and thus assure the immortality of the self and the family name. The World Health Organization (WHO) in corroboration to this fact observed that childbearing is the main purpose of marriage in Africa and lack of it remains the cause of divorce in many African regions<sup>23</sup>. Accordingly, no efforts are spared to ensure that there are children in a marriage. The traditional African marriage as a life rite detests same-sex marriage, divorce, separation, abortion, contraception, sterilization, etc., since all these offend life.

From the traditions examined above, different cultures have treated marriage differently yet, all these variations still embraced the fundamental, unchanging essence of marriage. They all believe in the sacredness of marriage. It is bridge between heaven and earth. They still saw it, in general, as a sacred, public,

---

<sup>18</sup> Ibidem.

<sup>19</sup> Ibidem.

<sup>20</sup> J. MBITI, *Introduction to African Religion*. Heinemann Books, Oxford, 1999, p. 104.

<sup>21</sup> NIGERIAN FERTILITY SOCIETY, *The Communiqué of the First international Workshop on Assisted Conception*, Eko Hotel, November 7-9, 2005.

<sup>22</sup> J. MBITI, *African Religions and Philosophy*, Heinemann Books, Oxford, 1975, p. 110.

<sup>23</sup> WORLD HEALTH ORGANIZATION, "Infertility", *Progress Report on Reproductive Health Newsletter*, 63, 2003, pp. 2-4.

lifelong partnership between one man and one woman for the sake of generating and raising children<sup>24</sup>.

Accordingly, Pope Paul VI in corroboration attested that transmitting human life is the most serious duty for which married persons are the free and responsible collaborators of God the Creator. It has always been a source of great joys to them, even if sometimes accompanied by not a few difficulties and distress. Marriage is the foundation of the wider community of the family, since the very institution of marriage and conjugal love are ordered to the procreation and education of children, in whom parents find their crowning<sup>25</sup>.

### **The two great realities of marriage**

Without prejudice to the other characteristics of marriage, in the conjugal love the spouses accomplish two great realities of the marital love. These two realities are known as the unitive and procreative significances of the conjugal love. The first leads to the second and the second is the consequence of the first. The unitive significance leads to the procreative significance and the procreative is the consequence of the unitive. The interconnectedness between "*opus hominis*" which is the intimate relationship (unitive) of the spouses in its nature and manner and the *opus natura* which is procreative (begetting of new life) is indissoluble. Human sexuality permeates the entirety of the human person in his sensitive (genitality), psychological (instinctual) and rational (reason as the centre of human personality) nature. The disaster comes in when one stops at the first two levels of genitality and instincts (blind force) which man shares with other animals. Otherwise, the unitive love of man and woman which opens up to a new life (child) is an intentional act. Procreation therefore requires the entirety of the personality of the spouses in play. This is the intention of marital love relationship.

Naturally it begins on the sensitive and instinctual levels which involve caressing, words, gestures, attitudes. These are called imperfect acts because they do not have an end in themselves. They have their end as the preparations for the perfect or complete act. When therefore the intimate relationship of the spouses (the *opus hominis*) – that is the perfect act takes place, if it respects its psycho-biophysical properties, it introduces by its nature the *opus natura*, that is

---

<sup>24</sup> B. VOGT, Rebuttals to arguments for same-sex marriage Examining the most common arguments for redefining marital unions ...and understanding why they are flawed OSV Newsweekly, 1/2/2013 <https://www.osv.com/OSVNewsweekly/Article/TabId/353/PID/13567/authored/552,1/2/2013>, BrandonVogt.com, [www.churchandnewmedia.com](http://www.churchandnewmedia.com).

<sup>25</sup> POPE PAUL VI, Quoted in A.C., IBE, Responsible Parenthood in Healthy Upbringing of Children. The Wisdom Pro-life Journal, vol. 4, no. 1, Sons Digital Press, Umuahia, 2017, p. 24.

the conception and birth of a new life – a man or woman is born. This is naturally possible if nature on the part of the woman is ready. Through this process, the matrimonial mutual love flowers into a new human creature. The child is the flower and an eloquent sign of the mutual giving of the spouses to each other. Unfortunately, same-sex marriage does not reach to this procreative end since it is only ends in mutual masturbation.

Indeed, by its intimate structure, the conjugal act, while most closely uniting husband and wife, capacitates them for the generation of new lives, according to laws inscribed in the very being of man and of woman. By safeguarding both these essential aspects, the unitive and the procreative significances, the conjugal act preserves in its fullness the sense of true mutual love and its ordination towards man's most high calling to parenthood. It is expected that the man and woman of our day be particularly capable of appraising the deeply reasonable and human character of this fundamental principle. Marriage is not for a hedonistic or selfish end. As a life rite, every marriage act must remain open to the transmission of life<sup>26</sup>. Only on the basis of Responsible Parenthood<sup>27</sup> or Prayers or Spiritual Contemplation or Respect of their integrity and not purely for egoistic tendencies can spouses renounce or agree to desist on matrimonial relationship. Otherwise, they will be acting against the unitive and procreative significances of the conjugal love. Marriage responsibility is a call to the observance of the norms of the natural law.

### **The human sexuality as an indissoluble seal of the human nature**

Human sexuality is the constitutive and expressive identity of the human person as a man or a woman. One is either a man or a woman. One is to grow physically, psychologically and socially according to ones nature as a man or a woman. The human sexuality embraces entirety of the human person in his/her genital (sensitive level), instinctual (blind spot) and rational constitutions. Thus the human sexuality is a profound human entity.

Sequel to the above natural and scientific facts, the first commandment of the natural law to humans is to: “behave, act, and grow according to ones being<sup>28</sup>.”

---

<sup>26</sup> PAULVI, *Humanae Vitae*, no. 12.

<sup>27</sup> The principle of Responsible Parenthood states that spouses can decide to suspend for sometime or completely procreation, considering: if they have got a good number of children, the physical, psychological health of spouses, the healthy situation of their relationship as spouses, economic situation, family situation, that is, the number of children already had, their education and maintenance, the extended family situation.

<sup>28</sup> T. AQUINAS, *Summa Theologia*, Books i-ii, arts. 90-94.

This is only possible by knowing the truth about oneself. Thus the famous admonition of the philosopher Socrates: "Man know thyself"<sup>29</sup>. The above slogan also corroborates the truth of the Thomistic philosophical and ontological principle which says "As a being is so it acts"<sup>30</sup> (*Agere sequitur esse*). Humans behave as humans and dogs behave as dogs and cannot be made human beings.

In humans, between being and acting is the juxtaposition of liberty of knowledge and choice. Animals have liberal constitution which is permanently and immediately addressed to a particular need. The human person instead is endowed with both liberal and critical constitutions that enable him to reflect before he/she acts. While man shares the constitution of senses and instincts with other animals, only Man is endowed with rationality and the will to choose. Thus, true liberty in humans is that of growing homogeneously toward the truth and reality of ones being.

The truth of this reasoning is that marital love moves in the order of ones being. Sexuality is an imprint of the human person which renders one conscious of who he/she is – that one is a male or female and in this mode he/she donates and projects his or her love to God and/or to humanity. Sometimes, some people stop at genitality as the entirety of human sexuality. Genitality is only the external and corporal attribute of male or female which represents socially the difference of sexes (gender: masculinity or femininity) in each human person. The conformation of the different sexes of mankind speaks in an evident mode of the male/female biophysical complementarity which is natural to mankind on all levels. It functions as the sensible language of the most intimate and exclusive love of spouses. Human sexuality is the corporeal language which is expressed, thanks to its linguistic morphology in the union and the mutual donation without reserve of the spouses to each other. It is the intimate and unique act, which without dissolution of continuity man and woman profess themselves as spouses given that the same act brings them intimately together, and by its nature (the act) motivates in them the generation of new human life. Thus the human sexuality as a human seal permeates the entire human personality in his physiological, psychological and sociological endowments with the responsibility of transmitting life. Its functionality is geared towards the generation of human beings in a matrimonial relationship of man and woman.

---

<sup>29</sup> "*Nosce te ipsum*" A saying attributed to Socrates Definition and More from the Free Merriam-Webster Dictionary". Merriam-webster.com. 2010-08-13. Retrieved 16 March 2011.

<sup>30</sup> T. AQUINAS, *Summa contra Gentiles*, I, 43, 2.

Homosexuality is therefore an imposition of the physical on the psychological. Thus in all sexual a deviation against marriage – homosexuality, masturbation, pedophilia, transexuality, lesbianism, rape, incest, adultery, fornication, etc, the full meaning of sexuality is essentially frustrated and its integral values separated. Sexual ethics questions homosexuality and all its associated unions because the love so expressed lacks that male and female complementarity which is related to the fruitfulness of marriage.

### **Homosexuality: What it is (LGBTQ<sup>31</sup>)?**

It was the age of overindulgence. It was the age of tolerance for anything in anybody. It was the age of fear of imposing one's own social value on someone else. It was the age of the trivialization of sex. It was the age of anti celibacy. It was the age when homosexuality came out of the closet and became almost acceptable to those who once found it intolerable. It was the age of easy, irresponsible oversex, abortion on demand, Chlamydia, and genital herpes. And it was the age of AIDS<sup>32</sup>.

The above quote succinctly captured the general vision of the problems of human sexuality in our society today. It has been long thought that there were just two sexes. After all, Genesis proclaimed that God created them "male" and "female" (Genesis 1). And all cultures throughout history have seen fit to distinguish the sexes in this manner. There are separate restrooms and separate Olympic events for men and women. Men and women are distinctive in their attire, their voices, and in their biology. When a baby comes into the world, the first question is whether it is a boy or girl. Tax forms require a check in the boxes marked "m" or "f". The sex of a person, male or female, is the first thing you notice in another and the last thing you are likely to forget. This is how important is the binary division of the sexes to society. According to the sociologist Margaret Mead:

---

<sup>31</sup> LGBTQ is an initialism that means: L: Lesbian, G: Gay, B: Bisexual, T: Transgender, Q: Queer or Questioning. People often use LGBTQ to mean all of the communities included in the "LGBTFTTQQIAA": Lesbian, Gay, Bisexual, Transgender, Transsexual, Two-spirited, Queer, Questioning, Intersex, Asexual, Ally, + Pansexual, + Agender, + Gender Queer, + Bigender, + Gender Variant, + Pangender. LGBTQ is the more commonly used term in the community; possibly because it is more user friendly! You may also hear the terms "Queer Community" or "Rainbow Community" used to describe LGBTQ+ people. This initialism and the various terms are always evolving so don't try to memorize the list. The most important thing is to be respectful and use the terms that people prefer. Posted: November 17, 2017.

<sup>32</sup> G. LUNDBERG (ed.), "The Age of AIDS: a Great Time for Defensive Living," in O.N. GRIESE - E.F. DIAMOND, *The AIDS Crisis and the Contraceptive Mentality*, Massachusetts, The pope John XXII Medical-Moral Research & Education Centre, 1988, p. 11.

If any human society – large or small, simple or complex, based on the most rudimentary hunting and fishing, or on the whole elaborate interchange of manufactured products – is to survive, it must have a pattern of social life that comes to terms with the differences between the sexes<sup>33</sup>.

As a result of a revolution of staggering proportions, all this has changed. Today, Facebook, the social media giant that serves approximately 1.15 billion monthly users throughout the world is adding 50 different terms by which people can identify their sexuality. Among the new sexual identities are “androgynous” (genderless, neutral, neuter, sexless, asexual, hermaphrodite, “bi-gender,” “intersex,” “gender fluid (Neuter),” and “transsexual”. However, this may be too limiting a number for those who see gender as a spectrum that may contain an infinite number of sexual identities<sup>34</sup>.

The throbbing question is: how has this come about and is it something which we must all accept? Its roots are from Neo-Marxism that sees the relationship between man and woman not as complementary, but as oppressive. Just as, according to Marx, the capitalist class oppressed the working class, men oppressed women. In the words of Friedrich Engels, “the first class antagonism in history coincides with the antagonism between men and women in monogamous marriage, and the first class oppression with that of the female sex by the male”<sup>35</sup>.

The revolution that Marx and Engels initiated was liberation from oppression so that each individual would gain the freedom to become himself/herself. The oppressed class was a stereotype. Gender feminists, following Marxism, have sought to eradicate three categories of stereotypes by deconstructing masculinity and femininity, mother, father, husband, and wife, and finally, socially constructed roles that are assigned to one sex or the other. Thus, the

---

<sup>33</sup> M. MEAD, cited in D. DEMARCO, *Gender in 50 Different Flavors*. Human Life International, Ontario, visited 16/11/2017.

<sup>34</sup> D. DEMARCO, *Gender in 50 Different Flavors*, op. cit.,

<sup>35</sup> K. MARX, *Capital*, vol. I (New York: Penguin Books, 1976), 621; originally 1867–75, in H. BROWN, *Marx on Gender and the Family: A Summary*. (Jun 01, 2014), *An Independent Socialist Magazine* [Monthly Review](#), 2014; S.S ENGELS, *The Origin of Women's Oppression*, *International Socialist Review* Issue 2, Fall 1997.

deconstructionist philosopher Jacques Lacan can proclaim, "There is no such thing as Woman"<sup>36</sup>.

Gender according to the above theory, are now entirely socially constructed, people could define themselves as they please. In a paper prepared for the Beijing Conference on Women, Anne Fausto Sterling penned, "The Five Sexes: Why Male and Female Are Not Enough." She added "herms," merms," and "ferms" to the traditional two<sup>37</sup>. *First Things* reported that the University of Chicago was adding new bathrooms for those who felt uncomfortable about classifying themselves within the "hegemonic taxonomies of bourgeois heteronormativity"<sup>38</sup>. Today, neutral bathrooms are rampart in Europe and America.

Jean-Paul Sartre, a Marxist in his own right, argued that there is no such thing as a human being. He did not want the person whom convention refers to as a human being to be imprisoned by a label. His philosophy called for "absolute freedom". Simone de Beauvoir, the long-time colleague of Sartre, begins her epoch making book, *The Second Sex*, by declaring that the term "female" is derogatory "because it imprisons her in her sex"<sup>39</sup>.

In recent years, there has undoubtedly been a great upsurge in public support for homosexuality especially in the Western World. This is the bane of the contraceptive mentality.

In Germany for example, a revolution occurred on the 8 of November, 2017. Germany has ruled as law the third gender option (that is neither female nor male). And the Court has given the German government till December 2018 to rewrite the rule. Thus there will be N (neuter) added to the usual M and F you see while filling documents. This is already obtainable in the USA, where you have "N" signifying "None". By this designation, one indicates that he or she is neither male nor female. This change now in Germany entails that transgender surgery which used to be a taboo in Germany will become legalized<sup>40</sup>. This is

---

<sup>36</sup> J. LACAN, *ECRITS* (Alan Sheridan trans. 1977); cf. *RIEVOLUTIONS: Mapping Culture, Community and change from Be Johnson to Angela Carter*. W. STEELE & J. CRAIG, (Eds.) Cambridge Scholar Publishing UK, 2009, p.62; first advanced in the seminar of 1970-1, 'Woman does not exist' (*la femme n'existe pas*).

<sup>37</sup> A. FAUSTO-STERLING, *The Five Sexes: Why Male and Female are not enough*. *The Science*, March/April 1993.

<sup>38</sup> D. DEMARCO, *Gender in 50 Different Flavors*, op. cit.,

<sup>39</sup> S. DE BEAUVOIR, *The Second Sex*. C. BORDE & S. MALOVANY-CHEVALLIER (Translators), Vintage Books New York, 2011, p. 41.

<sup>40</sup> *DUTCH WELLE TELEVISION*, *World News*, 8 of November 2017 at 9pm.

now a question of human right and negligence of it will be punished as violation of human rights. The question here is; what is human right? If right has to do with choice of an alternative, what does one choose between gender and \*