

A Philosophy and Theory of 'Bottom Power' and Human Sexuality

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Abstract

Sex and human sexuality are some of the most exciting and intriguing realities facing humanity. The mention and display of the word 'sex' and its physical symbols invoke different feelings and reactions from people depending on the context of reference. This essay examines the universal lure and use of sex in human society ('bottom power' in Standard Nigerian English). It specifically gives insight into the nature of human sexuality, explains why people use bottom power in their socio-economic interest, presents why men's sexual behaviours and expectations are different from women's, conceptualizes and explains the three major templates that sustain, activate, facilitate and/or militate against human sexual expressions. The essay is predicated on the theory of social exchange and a proposed 'biosycosocial model' for rationalising and explaining human sexuality. It is a basic qualitative work based on interview, library and Internet sources, critical thinking and keen observation of the deployment of bottom power in human society. The paper established that human beings employ bottom power and their sexuality to eke out a living and/or improve their social status, lubricate the social wheel and wield influence in society. It concludes that sexual rules and regulations are in a state of flux from age to age and bottom power users do face the pros and cons of the game; that the selfish use of bottom power for socio-economic gains often undermines principles, quality and merit.

Keywords: bottom power, sex, biosycosocial model, human society, human sexuality.

Introduction

Hardly any earthly issue excites the human passions and generate controversies with different attitudes as sex does. In any case, sex is the basis of existence and the route to human life on earth. According to Zuleyka Zevallos (2014) sex is 'the biological traits that societies use to assign people into the category of either male or female, whether it be through a focus on chromosomes, genitalia or some other physical ascription. When people talk about the differences between men and women, they are often drawing on sex – on rigid ideas of biology' (p.1). Sexuality has to do with one's sexual aura, attraction, identity and habits emanating from one's biological sexual endowment and learned attitudes to sex. 'Bottom power' in Nigerian English is a well-established euphemism for sex, sexuality and how they are used in society, especially by the womenfolk.

Sex and its attendant challenges attract universal concerns from individuals, government and non-governmental organisations. Humanity is yet to find sovereign solutions to the queries of sex, human sexuality and its concomitant problems such as rape, homosexuality, incest, fornication, adultery, monogamy, polygamy, etc. one might ask, the following questions, for example: Is sex with a relation really evil? Is extra-marital sex harmful to nature? Is premarital sex an evil thing to do? Should a man marry more than one wife? Can a woman as well have more than one husband if the situation she finds herself necessitate it? Should a man marry a man or woman marry a woman? Is extra-marital sex by men permissible and that by women an unforgivable taboo as in some cultures? Our culture, religion and sexual inclinations will determine our responses to these questions.

Sexual beliefs and practices differ from one religion and culture to another. As the peoples of the world mingle and migrate from one cultural and religious background to another, they carry their bags of sexual orientations along, which sometimes clash with those of other cultures. The clash of sexual beliefs and tendencies often disorient and hurt individuals' egos who in turn reactively condemn the sexual orientations alien to and clashing with theirs while at the same time struggling to rationalise, justify and impose their familiar sexual orientations on others. A good example is the diplomatic efforts by some developed countries of Western Europe and America to make African countries accept certain sexual practices such as homosexuality which most Africans yet regard as

abnormal or even sinful at their own present stage of thinking and development. Humanity and individual face a huge confrontation here. How are these issues to be resolved in the assembly of humankind?

This essay attempt to provide a template for the resolution and rationalisation of individual and global sexual conflicts. It is a basic qualitative research based on interview, observation and intuition, library research, the Internet, sociological observation and historical studies of how human beings express themselves sexually and how they respond to the questions of sex from others. It examines some social, psychological and economic theories, presents the dynamic 'biosycosocial model' for teaching, explaining and understanding human sexuality, and shows how people deploy bottom power to control and benefit from social phenomena. The paper also shows why sexual habits and expressions differ from age to age and from one society to another, and why there are differences in gender psychology of and gender attitude to sex. It argues and demonstrates that many sexual beliefs, norms and practices which some people want to die or kill others for are unnatural, ephemeral and violable, depending on the social template that backs them up.

Literature Review

As Stephanie Meirmans and Roger Strands (2010, p. 1) observed, there exists a multitude of explanations and theories for sex, often referred to as 'explanatory pluralism'. Although different theories of human sexual behaviours are used in various fields of learning, this paper is hinged on the 'social exchange theory' and the 'Biosycosocial Model' innovated here for a holistic explanation of bottom power and the use of human sexuality. Theories of sex may be categorised under four major headings. These are the *biological* (also *evolutionary*) theories, the *psychological* models, the *sociological* models, and then the *eclectic* approach.

Evolutionary (Biological) Theories of Sex

According to Graham Bell (1982) 'sex is the queen of problems in evolutionary biology. Perhaps no other natural phenomenon has aroused so much interest; certainly none has sown as much confusion. The insights of Darwin and Mendel, which have illuminated so many mysteries, have so far failed to shed more than a dim and wavering light on the central mystery of sexuality...' (p. 19). Brad Harrub and Bert Thompson (2005, p.2) say that this 'central mystery of sexuality' 'deserves serious consideration in the light of its prevalence'. Evolutionary theories of sex claim that sex is a historical product of organic evolution, not the design of an intelligent creator. Within the evolutionary model, there are several other theories like the 'Tangled Bank' (Cartwright, 2000, p. 96), the Lottery Principle (Williams, 1975), the Red Queen (Valen, 1973), among many others.

The Sociological Models

The social/sociological approach integrates different theories of sex from various sources, which are then applied for sociological analysis and research. There are, for instance, the *cognitive behavioural learning theory*, *feminist theories*, *women theory*, *the social exchange theory*, etc. ((D' Augustino, 2007; Symons, 1979). Symons' (1979) theory of social exchange strikes a chord here.

Donald Symons, an evolutionary scientist, says that 'everywhere, sex is understood to be something females have that males want'. He argues that female reproductive strategies and attitudes are shaped by evolution and that male contribution to the processes of reproduction is minimal, compared with what the female undergoes for nine months and thereafter. So, sex for a male is pleasure and benefit, with little or no cost and pain. For a woman, however, the potential cost, consequences and implications of sex are far-reaching. Pregnancy, pain, pregnancy-associated illnesses, labour, changes in the body and even death. Putting all these into consideration, the female could hold back sex until she is sure that the man will offer more incentives beyond having sex with her. Symons equally argues that at times, these factors are not considered at all (Symons, 1979, pp. 253-261).

An interesting feature of the social exchange theory is the 'principle of least interest' which Willard Waller and Ruth Hillespoused in 1938 and 1951. Accordingly, a partner who is less interested or less in love has greater influence and power on the other who is more interested. Social exchange theory sees interaction between two persons from the angle of costs and benefits to each partner in the social union. 'Interactors are only likely to continue if each party gains more than s/he loses.' Essentially, the exchange theory assumes that social interaction is sustained because each person gives something to the other and gains something in return (Waller and Hill, 1951, p. 340).

Sex as Female Resource for Social Exchange

The theory of socio-economic exchange significantly explains the use of bottom power and human sexuality. On 'sexual economics', Roy Baumeister and Kathleen Vohs (2004) state as follows:

A heterosexual community can be analyzed as a market place in which men seek to acquire sex from women by offering other resources in exchange. Societies will therefore define gender roles as if women are sellers and men buyers of sex... Economic principles suggest that the price of sex will depend on supply and demand, competition among sellers, variations in product, collusion among sellers, and other factors. System in which men and women play different roles resembling buyer and seller... (p. 339)

Gary Becker (1976) says that four main assumptions underlie the economic approach to human behaviour. First, individual attitudes are linked in economic/market system where costs and benefits influence individual choices. Market forces (demand, prices and supply) determine the allocation of desirable resources. Second, there is competition among sellers, buyers of goods and services, and lastly, both buyers and sellers sell to maximize their benefits.

Baumeister and Vohs (2004) submit that cultural dynamics tend to endow female sexuality with value, whereas male sexuality is treated otherwise. So, sex in itself is not a balanced exchange, but a situation where the man is seen to have got something of value from the woman. To balance the scale, the man has to give her something else as payment or compensation because his own sexual contribution does not have enough value to match that of the woman. How much he gives her in terms of additional materials will depend on the cultural setting, their mutual understanding and expectations. 'When sex happens, therefore, it will often be in a context in which the man gives the woman material gifts, consideration and respect, commitment to a relationship as desired by her, or other goods' (Baumeister and Vohs, 2004, p. 340).

Baumeister and Vohs then expand Symons' social exchange theory to show that sex is a female resource for social exchange, arguing that women 'receive valued goods in return for their sexual favours'. Women are sex suppliers and men the buyers and consumers. 'Even though in one sense, a man and a woman who are having sexual intercourse are both doing similar things, socially, they are doing quite different things' (p. 341). They further hold that although men will offer women other resources in exchange for sexual intercourse, women will not do so ('except in highly unusual circumstances'). Sexual activity by women has exchange value, but male sexuality does not attract additional value in most society.

These assertions are contestable in today's world where women now consciously go all out to chase men for sex or marriage or for both. The so-called 'highly unusual circumstances' are now common. Yes, the norm is that women sexuality is often paraded as an economic resource for social exchange. However, *jigoloism* is now on the rise worldwide. Also, rich and older women, nubile ladies and rich young widows hankering for sexual relationships, companionship and marriage go the extra mile to use material gifts and money to buy, facilitate and sustain heterosexual relationships. In such situations, men become 'sellers' of sexuality while women are 'buyers.' What about homosexuality or sodomy: gays and lesbians?

The social exchange model undermines the *psycho-dynamic* nature of human sexuality, which the psychodynamic theory addresses (See 2.4.2: the Psychotemplate). Although the model based on economic principles very well explains the economics and commerce of sex, it does not give us insight into the psychology and purely social nature of sex. So, the theory of sex as economic resource for social exchange cannot adequately explain human sexuality in its totality. There are instances in which sex occurs freely between partners, not for any material or pecuniary benefit, but for its sake: sex for the sake of sex to express nature and humanness; for example, mad people have sex; prisoners do it as well, imbeciles have sex, among others. Therefore, an all-embracing model for the explanation of human sexuality is necessary. Hence the *Biosycosocial Model* (BM) is therefore proposed, elucidated and applied in this paper.

The Biosycosocial Model: A Philosophy and Theory of Sex

The *Biosycosocial Model* (BM) is proposed here for the explanation, teaching and understanding of human sexuality and the use of bottom power. The human world is made up of the **internal** and **external** templates of sex which are in a state of flux from age to age. The *internal* template consists of the biological/physiological foundations and compositions of sex; and the *external* refers to every other factor outside the biological and psychological templates. The external template is purely social; and being social, it comprises several other sub-templates such as (i) the cultural, (ii) the religious, (iii) the socio-economic, (iv) the socio-environmental, (v) the

professional/occupational and (vi) the individual and group. Whatever happens in the human body and psyche to facilitate or militate against sex is internal, and whatever happens outside the human body to facilitate or prevent sex is social or external. The internal template is primary: the foundation of sex, while the external template is secondary: the activation or dampening and consummation of sex.

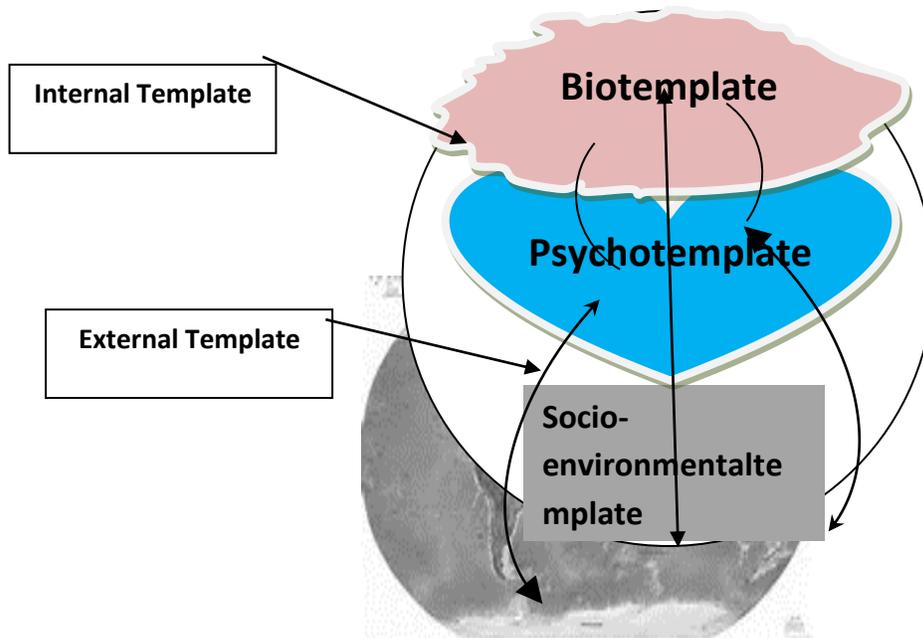


Fig. 1: The Biosychosocial Templates of Human Sexuality

The biosychosocial model is interdisciplinary, providing for the biological (*bio*), psychological (*syco*), social or society (*socio*) bases, use and abuse of sex. This model makes allowances for all the departments of sex and sexuality and eliminates the weaknesses in the other models already examined. It also strengthens and provides a conceptual framework for many studies which show that different pressures and factors such as ethnic, religious, educational, professional, peer, psychological and social influence determine human sexuality and sexual expressions (See Insel and Roth, 2000; Chatterj, *et al*, 2004; Clinedinst, 2012). The three major templates are now explained in detail.

The Biotemplate of Sex

First, it is assumed, as it is well known in physiological and evolutionary studies, that every human being has a biological template for the development of secondary sexual characteristics and expression at puberty. This is the *Sex Natural Biotemplate*, (SNB), which all human beings and animals possess. This biotemplate is fixed, like a fertile piece of land. Whatever the (*p*)*sycho* and *social* templates plant in the SNB grows, and flourishes, if tended. The SNB has sex spots, the deep cavities, organs and chemical messengers all over the body: the brains, pituitary glands, testes, ovaries, the male and female privates, which enable and activate sex to take place. No human being can afford to escape the biotemplate of sex and its dynamics. Sex according to Robert Lauer and Jeanette Lauer (1997) is what you are biologically – male or female. But sex also means sexual intercourse, which one can indulge in because one has the biological tools: the entire human body and its sexual organs.

Beyond the basic individual endowment of the sex biotemplate, the natures and compositions of the template differ from individual to individual. Some people's biotemplate compositions are more or less endowed than others with the sexual hormones, urge and vibrancy, which make them either sexually cold and frigid or hyperactive and nymphomaniac. Human sexuality is fundamentally based on the nature of the sex bioprogramme, which is independent of culture and physical environment. The bioprogramme is blind to the social template discussed below (3.4.3). It does not obey the rules of the social template unless forced, regulated and trained to do so. If not well regulated, it violates the rules of the social template, which is why society experiences the 'sexual abnormalities' so-tagged.

The major function of the biotemplate is reproduction, making sex pleasurable and ensuring bonding. The biotemplate gives individual sexual consciousness which no one teaches anyone. If a young human being is isolated from a human community and marooned to grow and develop in a desolate island or forest, at maturity s/he still will have the biological template, experience sexual sensation, turgidity, clitoral vibration and so on. But the social template will be a clean slate for such an individual. How s/he then expresses him/herself depends on the nature of his/her sex biotemplate and psyche and who is available to him or her.

The NSB has its life span which gradually climbs and descends a curve of changes from birth to old age and death. In this paper, its span and graded curve is divided into eight periods. The first stage is **infancy** (0-5 years) at which stage the child has no socio-template and is not conscious of the biotemplate. The seeds of sex are latent at various sites of the body at this stage. Stage two is later **childhood** (5-10 years), the beginning of sexual consciousness and curiosity. Although the seeds of sex are still asleep, preparing to wake up soon, the child starts taking note of them with curiosity. Stage three is **blossom age** (10-16 years) when the biological hormones of sex gets released and secondary sexual characteristics become developed. It is a precarious stage. At stage four (the **riper-for-pluck age**, 17-30), the individual is ripe for pluck, so to speak, and sexually energetic. It is the ripest age for marriage biologically when beauty and physical features are at their prime, looking so attractive that men want to have the young women for keeps and vice versa. It is also the age of adventures and sowing of wide oats. As already noted in several studies (e.g. Berzonsky, 2000; Melgosa, 2001; Daniel, 2001), stages three and four undergo many fast changes and are most tempting and tempestuous for adolescents and young adults.

Stage (5), **the peak of sexual maturity and experience** (25-40), is closely related to stage four. Although the individual is still very active at stage five, sexual expressions may now be characterised with some maturity, philosophy and sobriety. Both stages four and five are the periods in which individuals like to enter into the pact of marriage in most parts of the world. At stage six the individual is experienced in the social dynamics and diplomacies of love and sex. Stage six is **descending peak** (40-60 years), at which time sexual vibrancy, fertility and adventures start reducing while experiences there accumulate. Even though the individual is still sexually active, s/he is no longer as sexually vibrant and vigorous as s/he used to be at stages three to five. The sexual performance aptitude and rounds of those at stage three to five are usually higher than those of people at any of the later stages.

Stage seven (55-70) is **non-vibrant** and **descended** because the biotemplate is retiring from active service though it can still render staggered and experienced services with or without performance enhancement supports and medicine. Finally, we have the age of **lull and inaction** (70 and above) when the libido has become weak, lulled and inactive but not dead. The figure below shows the various stages of the biotemplate.

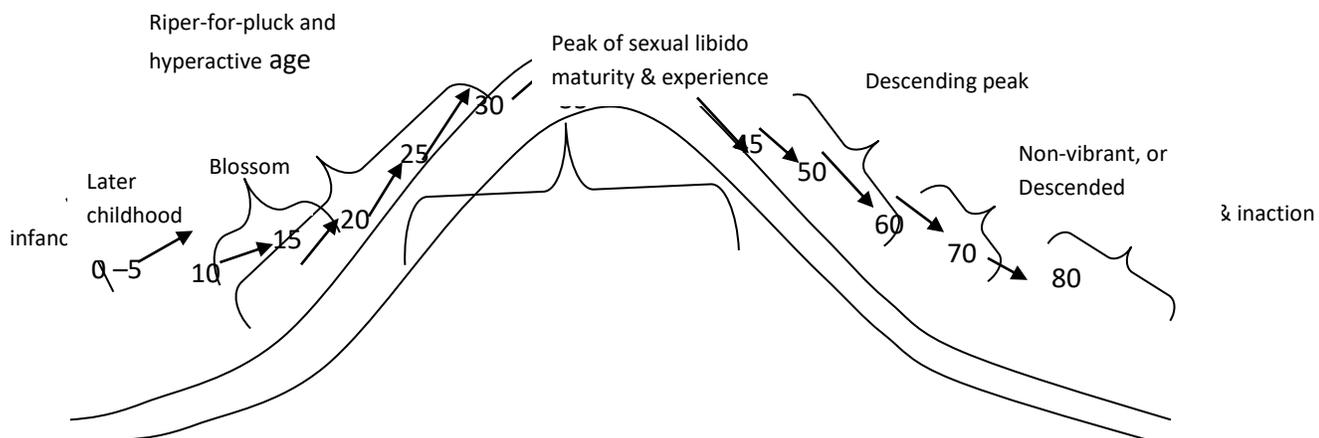


Figure 2: The Developmental Stages and Characteristics of the Biotemplate

Next to the SNB in the internal composition is the Sex Psychotemplate (SPT), which Freud's Psychodynamic model has clearly presented (See Freud, 1896, 2009); but it needs to be further stretched to accommodate relevant features and manifestations of the psychology of sex that should be emphasised.

Sex (P)sychotemplate (SPT)

Sex psychotemplate is a psychological phenomenon akin to Freud's psychodynamic theory, also called the psychological theory, which associates human sexual control, excesses and expression with the dynamics of the human mind; thinking and feelings. The works of Sigmund Freud stand out in this regard. According to Freud (1896), the three construct of the psyche which he calls *id*, *ego* and *supergo* are in a constant state of flux. The *id* is the largely unconscious structure of the psyche and the *libido* is the instinct energy or force in the *id* which accounts for sexual vibrations and energy. He developed some terms for explaining sexual expressions, habits and stages of development such as *Oedipus Rex*, *Electra Complex*, *oral stage*, *phallic stage*, *genital stage*, among others, which are well known in psychoanalysis and psychology.

Freud argues that the *libido* (sexual feelings and energies) can conflict with social and civilized norms of sexual expressions, a conflict which then generates individual sexual idiosyncrasies, *libido* is a dominant feature of the psychotemplate which should be checked to make individuals conform to the social rules of sexual behaviour (the social template). The norms of the social template do lead to tension in people, which constrains them to employ the *ego* (the self and physical energies) to express the bottled psychic forms of the *libido* (Freud, 1896; Freud, 2009). The psychotemplate of sex proposed in this paper concurs with Freud's psychoanalysis and explication of the nexus of the *id*, *ego* and *superego*. However, the psychotemplate of this paper is more embracing, incorporating Freud's *id*, *ego* and *superego* and further explaining gender, social and individual mindsets of sex.

According to James Giles (2008), human sexual desire is neither biological instinct nor the product of learning and culture. In his own theory of 'sexual desire', sex is a question of existential, social and gender consciousness. Having a gender in the first place makes human beings incomplete. The opposite gender therefore runs after the other gender to have fulfillment through caressing and other forms of sexual behaviours. Giles's (2008) theory of sexual desire underscores the social dynamics of sex, which is addressed in this essay under the social template of sex. However, Giles's concept is inadequate and self-contradictory. To say that human sexual desire is neither biological instinct nor the product of learning and culture is questionable because sex with gender is first of all rooted in biological make-ups before its social manifestations. If sex is a question of existential and social consciousness, then it necessarily will pull culture and learning along because culture and learning define and support social existence. There is no way in which nature and biological issues, learning and culture can be excluded from (the examination of) sex and human sexuality.

The social template proposed here consists of the cognitive, affective, psychomotor processes, knowledge and socio-cultural attitudes, perceptions, impressions and expectations that impinge on the human mind and brains and then influence and reinforce sexual beliefs and expressions. Human beings do think of sex, wherever and wherever they are: the popes, nuns, monks, celibates, let alone those who are sexually vibrant and active. A human being is an entangled mass of emotions, and sex is one of the most disturbing and pleasing of human passions. In an act of sex enabled by the biotemplate and conducive social environment, partners express their affective personality through the vibrant use of the sexual organs: the human privates in the main, the limbs and other body parts. Hence an act of sex is a pleasurable and enervating exercise, which human beings experience practically and imaginatively with nostalgia and that magnetic desire to do it over and over again. The human mind is a universal instrument, like a broadcast station, having several interconnected sections and the insulated wires of sex endowed with the wonderful propensities to generate, store, appreciate and beam feelings to others and in turn receive and enjoy feelings from others. The power of the human mind in this connection is infinite.

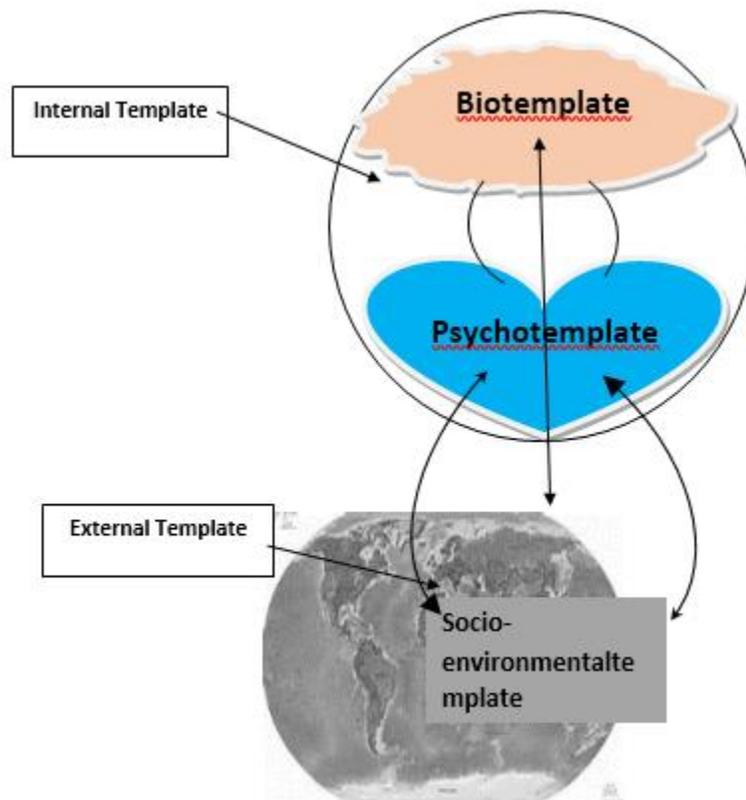


Fig. 1: The Biosycosocial Templates of Human Sexuality

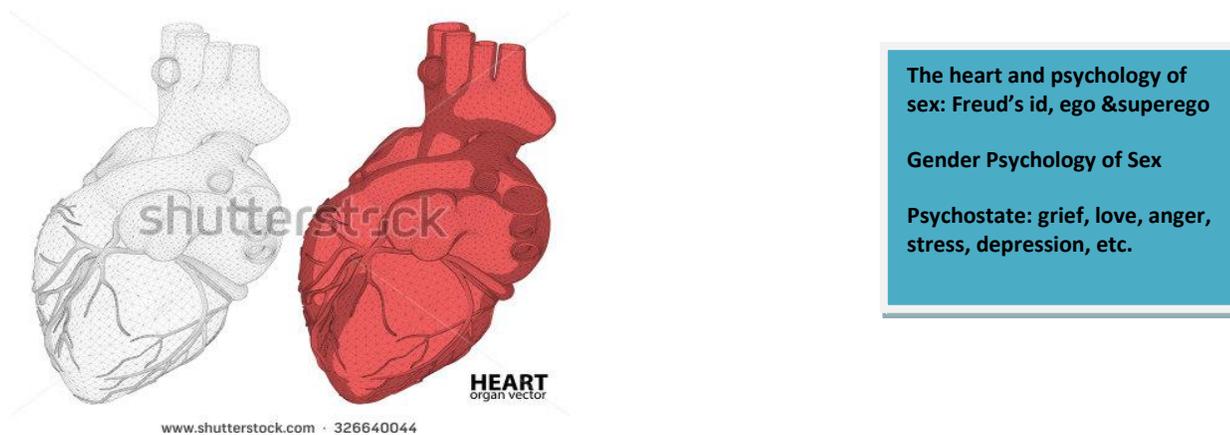


Fig. 3: The Psychotemplate of Sex

In addition, there is the important dimension of the psychology of sex and gender-sex psychology. The psychology of sex may be latent, dull, vibrant, active or hyperactive and it differs from individual to individual and gender to gender. The way women see sex and want to use it is different from the way men view sex and use it. The mind of men in relation to sex may be likened to the mind of a cat in relation to hunting for rats. A cat has that innate tendency to pursue and kill rats for consumption. Chasing and conquering rats gives a cat innate satisfaction. It is a cat's way of exhibiting its *catness*. If a cat has a palace filled to the brim of rats that it has killed or is domesticating for consumption, it stands sentinel to guard them, but if another rat appears and going its own way, the cat instinctively pounces on the rat. So is the way of men with women. It feeds a man's ego to have sex with women, particularly a beautiful one; and the more, the merrier. For this reason, a man goes the extra mile to woo, win and lay a woman. After the act, he could just walk away, or become detached or attached, depending on his initial motive and the *biosycosocialendowment* of the woman involved. Biosycosocial endowment here means the physical looks, the social standing, orientation and aura of the woman (or man).

On the other hand, women's sexual attitude is different. Most women (barring prostitutes who hunt or are hunted for sex for money) do not go after men for sex as a defining social habit in many cultures of the world, even though they do sometimes want it with some men. Besides, women are conscious of the sexual 'diplomacies' which society expect from them. They also are mindful of the (negative) effects of sex which in most cases they bear alone: unwanted pregnancy and its attendant pain and challenges, abortion and its side effects, rejection, heart break, etc. A combination of these levels of awareness informs women's psychology of sex. Women, therefore, tend to wait to be wooed, sometimes play or pretend to be very hard to get or at best, they give some subtle signals of willingness and desire, which prod men to start wooing them until they give in on the basis of a mutually beneficial unwritten social or sexual contract. At other times, women may run away from men who are chasing after them, if they sense danger or feel that they will not gain more than sex, or are not interested in the game and do not want them, in which case there is no biosycosocial compatibility and mutual attraction. Pretence is a major feature of the psychotemplate which both sexes display, as it suits the situation, to overcome or please each other.

Women also tend to use their sexuality to entertain as in music, dance and striptease (which is socio-psychological); or deploy it to solve serious problems that face them. When a predicament involves a woman and a man and she is pushed to a closed corner, she is tempted to offer sex to get out of the tight corner, or she becomes weak and pliant if asked to offer sex to overcome the predicament. For instance, if a male police officer arrests a beautiful young female offender for a serious crime that could send her to jail or the firing squad, the female offender could in that circumstance offer herself to the officer to dissolve the case perpetually, or if the police officer asks her for sex to absolve her, she will helplessly and happily give in to him. Crying, she could grab the officer and say: 'Please, help me, I can do anything for you, or with you to get me out of this mess... anything you want me to do!'

However, if it is the reverse, a beautiful young female police officer arresting a handsome young man for a crime, the offender would not suggest sleeping with the female police officer to absolve him of the crime. He would not grab the female officer and say: 'Please, help me, don't worry, I will sleep with you to get me out of this mess... anything at all!' However, if the female officer suggests it, which is unlikely, the man would grab the opportunity. So, the habit of using sex to get out of a predicament, which is associated more with women, is both social and psychological.

The other aspect of the psychology of sex is the harbouring of feelings that may either dampen or ignite sex. Such feelings as love, compatible aura, happiness, fulfilment, the satisfaction arising from wealth, on the one hand, and hatred, the sense of incompatibility, depression, poverty, the pangs of unemployment, etc., on the other hand, impinge on human sexual feelings and sexual expression. Certain individuals also bear what we may here describe as 'reversed sexual psychology', a compelling mindset to indulge in sexual habits such as homosexuality, lesbianism, paedophilia, rape, etc., which society considers criminal, abnormal or questionable. Expressing the propensities of reversed sexual psychology later depends on enabling socio-environmental factors. These innate psychological attitudes and social settings pave the way for the social and economic template in the nature and use of sex in society. The social attitudes then recursively reinforce psychological gender attitudes to sex.

Sex Social Template (SST)

The ways people express their sexual attitudes and emotions are restricted or expanded by the *social spaces* in which they operate. In effect, sex has its social template, which can be divided into the following sub classes: (i) the cultural, (ii) the religious, (iii) the socio-economic, (iv) the social environmental, and (v) the individual. The social template performs three major functions: sex as a social lubricant, sex with its socio-cultural trappings and sex as a socio-economic resource for social exchange. The social template with its sub-plates remains in a state of flux from generation to generation and society to society. Hence the way our forebears regarded and used sex is radically different from our regard for and use of sex today, as our posterity's regard and use of it will sharply differ or deviate from ours. Each new age adds a dimension, good or bad, to the social template of sex.

The social template of sex is not scientific in nature but idealised or standardised, mystified, suppressed and pushed underground as in religions and some ancient societies, overemphasised and celebrated it in the mass and social media, music, literary works, fine arts and popular cultures, as in the contemporary world. The overheating of the social template of sex unavoidably affects the psychological template, which then activates the biotemplate. The five subtemplates and the three functions of the social template of sex are elucidated below.

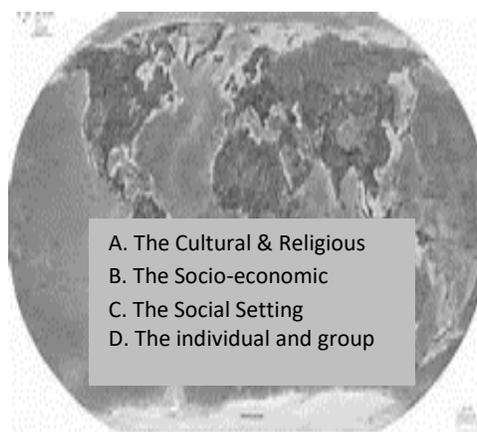


Fig. 3: Sex Socio-Environmental Template

Sex is a social way of life enabled by the basic *bio-psycho* template. As a social way of life, one can naturally, socially and physically get attracted to an opposite sex and if the environment is conducive, sexual intercourse will smoothly and pleasurably take place, ANYWHERE secret, (in a car, office, bathroom, orchard, hotel, etc.) with or without cash or material gains and strings attached. For humans, it is a socio-natural need, the only means of coming to the world. Even cloning and invitro-fertilisation are imperfect imitations of sexual reproduction. Apart from sex for reproduction, which is biological, sex with foreplays and *after-plays*, which are associated with it, lubricate and keep the social wheels rolling, nourishing emotional hunger. Being a psycho-social instrument, sex is then invested with cultural definitions, meanings, restrictions, taboos, etc., and also transferred to the 'stock market' of socio-economic exchange.

The social environment matters as well, for it impacts on sex at the macro and the micro levels. The macro level of the social environment is the larger environment of people, family members, peers, nature and weather. People influence people in sex and some weathers and seasons are known by experience to encourage sexual activities, e.g. night time, early hours of the morning, cold and festive season such as Valentine's Day and Christmas and some sex festivals in certain communities. The micro social environment is the smaller space between the two or more partners involved. Put a man and a woman together in a safe, secluded zone for a long time and they will start thinking of sex, either to do or not to do. If the bio template genome and psycho plug in them spark and magnet each other, they may have sex. The proximity of two mutually attracted opposite sexes does spark off sexual thoughts and intercourse, just as a certain conducive socio-natural setting or event can speedily ignite and facilitate sex between two individuals accidentally or intentionally.

In all, the individual personality, profession and conviction are crucial to his/her sexual personality. Individuals react to or even defy their sex social template in three ways. These are normal compliance as most people do, total withdrawal, as Reverend Fathers and Sisters do, and total violation of the sex social code, as some men and women defy culture and tradition to indulge in adultery, lesbianism, incest, two and three-some: the act of having sex with two or more person at the same time; or as some men and women drug themselves to have sex, or as limelight and fame influence the sexual life of musicians, actors, actresses and television programme presenters indulge in open media romance and sex; as the ubiquity of the opposite sex in certain institutions and professions, like the university, military, prison, and nursing, etc. encourage such sexual abnormalities as harassment, homosexuality, and the rise of homosexuality today, etc.

Sexual expression in all human society is integrated into culture with religion, which is seen as the totality of a people's way of life. Every society inculcates sexual discipline or indecency into its members in one way or another, subtly or openly, and this differs from culture to culture. Some cultures teach their female members how to express themselves sexually and how to behave sexually before the opposite sex. Efik/Ibibio women from Cross River and Akwa-Ibom States of Nigeria are famous for their wonderful sexuality. The phrase 'Calabar girls' or 'Calabar women' is well known in Nigeria. Other Nigerian tribe girls and women fear and respect them for their sexual prowess. In Nigeria, 'Calabar girls' are usually cited as 'references and authorities' in the skilful art of handling men sexually.

A study of their sexual prowess shows that it is not biological or psychological or naturally given in their sexual biotemplate. Their prowess originates from their culture and sexual outlook. Sexual training of the girl child is part of their culture. From childhood, the girl child is trained and taught how to thrill men during sex. By the time the 'Calabar girl' so-called, grows up, skilful and pleasurable sexual performances have become a social part of her, and that creates the socio-cultural space in which she operates. A girl from another ethnic group who may be better endowed physically than the Calabar girl may not be able to perform like her because of the differences of socio-cultural space and training (Personal interviews with Efik/Ibibio women in 1997, also published in Ekundayo, 2010).

Furthermore, civilized human societies over the ages have come to identify and tag some sexual behaviours as normal and acceptable and some others as deviant, abnormal and unacceptable. The ones regarded as normal foster order and decorum in the society which believes in them. They are handed down as established sexual orders from generation to generation. For example, to marry, wed and have children are the norms which took humanity aeon to achieve. A man running after women is the norm, not sleeping with one's relations is a universal norm, tagging a woman (not a man) a whore or prostitute is just a norm, questionable though, paying bride price is the general norm in most societies; male infidelity is the more popular norm, among many others. Paedophilia, rape, incest, sodomy, lesbianism, masturbation, adultery, prostitution, etc are seen to be abnormal in many cultures of the world. However, the intensity of abhorrence of these sexual abnormalities differs from individual to individual and society to society.

Excluding paedophilia, rape (sodomy and crude lesbianism) which are morally objectionable and have been scientifically proved to be harmful, and so are discouraged and abhorred in many cultures, some people may be ambivalent about incest, prostitution, masturbation and homosexuality; or define and restrict their meanings relative to their socio-cultural orientations. The habit or culture of criminalising and vilifying some of these sexual habits is based hugely on some socio-cultural and religious beliefs and limited knowledge of the social template, not on true science or nature. For instance, some have argued that that even though it may not be physically harmful, it has some negative psychological effects (Elkind and Weiner, 1978; Sherman, 1990). However, many other research findings assert that masturbation is harmless and beneficial (*BBC Handbook*, 1997; Planned Parenthood, 2018).

Incest is a major sexual abnormality that most cultures consider objectionable. In spite of the socio-cultural attitude to it, some people commit it deliberately or unintentionally. In certain cultures studied, some kind of incest is allowed and some abhorred. A brother cannot marry his sister, first cousins bearing the same surnames cannot marry each other, etc., in most cultures of the world, but distant and near relations from third cousins or great grandchildren may marry if they like each other and if approved by the families. The reality is that incest was a normal form of sex in the ages of savagery, barbarism and early civilisation. If we go back to our history and religious books, societies and cultures, we will find the events and instances of incest and family marriages of which many human beings dead and living are the products (Sources: Interviews 2001, with *His Royal Highness, PaOgunnubi*, 98 years, the Onibillo of Ibillo, Edo State; Engels, 1884).

However, at a point in human history and development, when human population exploded and people could marry from neighbouring families and settlements, sex with a relation became unattractive. Most people will not indulge in incest because it will degrade and pitch them against their family culture and tradition. Later in the age of civilisation, it was made a taboo. A major reason for outlawing incest was that it often led to 'arinfi' in Yoruba language, 'see-finish' in Nigerian Pidgin, and 'contempt' and 'disregard' in English. It was felt, and rightly so, that a daughter should honour her father, a son, his mother, and a sister her brother, and vice versa. Also, incest was outlawed to curb or prevent the spread and perpetuation of certain diseases in a family. Apart from these reasonable social grounds, there is nothing evil or unnatural in sex with a relation or a relative getting sexually attracted to another relative. In the social template, it has been outlawed, but the biological and natural template do not forbid sex with a relation. However, individuals must follow their mind, culture and religion in these issues.

Conflicts usually arise between the libido of the biotemplate and the rules of the social template or between individual sexual idiosyncrasies and the rules and regulations of the social template. The human sex biotemplate and nature do not recognize the rules of the social template such as incest, adultery, fornication, rape, etc. Only the socio-cultural and psychological template may recognize and discourage them. For example, if you blind-fold a brother and a sister, strip them naked and put them in a hideout to have foreplay and sex, the nature in them and

their sexual biotemplates will not recognize and respect their blood ties. There will be arousal and turgidity and sexual intercourse, and very well. If the sister is fertile, she could become pregnant because nature and the biotemplate do not discriminate or stop a sister's ovum and a brother's spermatozoon from coming together. If thereafter you separate them, they may not know and nothing harmful may happen to them as a result. But if two years later you bring them together to reveal what happened, showing them the product of their sexual union, their social template of sex will constrain them to feel bad about it and remember something called incest, which has been inscribed and repeated over time on their sex psycho-social templates.

Infidelity is another instance of socio-cultural orientation to sex. In most societies, for instance, particularly most African societies, women in marriage are forbidden or not free to have extra-marital affairs even though their husbands do so with impunity. Although they do sometimes have the feelings and urge to have sex with other men, women are socio-culturally constrained or prevented from doing it, sometimes under an oath and a curse, as in *esemo* in Isoko, Delta State of Nigeria; or under *magun*, a deadly charm that some Yoruba men put on their wives to scare men away or make any man who has sex with them fall ill, get glued to her permanently, or even drop dead after the act of sex. In some other cultures in Nigeria before the modern times, a woman who committed adultery would be thoroughly humiliated. She could be stripped naked and paraded round the community with all sorts of disgusting objects hung on her nudity. These questionable obnoxious cultures of the social template as well as the divorce and the alienation that follows a woman's act of adultery made women to be faithful, willy-nilly, to their husbands. Above all, most men, as a strict social rule, respect and will not chase married women in Africa, as they would chase spinsters. Such a limited socio-cultural space prevents a woman from expressing her feelings and pursuing her natural sexual urge in her sex *bio-psycho* templates.

Despite this socio-cultural inhibition, some married women still secretly break the barriers to indulge in extra-marital sex. So long as they are not exposed, there will be peace and harmony at home. Their husbands yet sleep with them and still have orgasms irrespective of the fact that their wives have been laid by some other men. However, on the day that the secret extra-marital sex is exposed, hell may be let loose. The question, therefore, is what really is the harmful issue? Is it the act that was not revealed all along or the knowledge of the act which is rendered hurting or hurtful by the socio-cultural orientation of the husbands and wives?

There are some societies in Nigeria whose men were once famous for a generous culture of entertaining visiting male friends with their wives. Accordingly, a man in that culture could order his wife to pass the night with his visiting friend! In some communities of the Eastern and Western parts of Nigeria, 'mutual adultery' is subtly permitted or overlooked when discovered, a situation in which a partner condones extra-marital relationships by his/her partner. In such societies, adultery is no big deal. Gradually, human society may degenerate or develop to a level in which men will be able to accept and endure married women's infidelity as married women now helplessly endure married men's infidelity. That will be a new order which may stabilise heterosexuality or create new problems for future humanity to start fighting to reverse. The sexual attainment of an age never lasts forever. Where some people find themselves in a socio-cultural space which considers some acts of sex as debaucheries, such an individual is logically bound to check, suppress or kill the thoughts and urge for the sexual acts in his/her biosycotemplate. The interplay of sexual emotions, the restrictions and freedom that society imposes on sex invariably determine how human beings express themselves sexually. The physical sexual manifestations are then called different names and seen as either deviant or normal. The social template of sex is not fixed and inviolable; it changes from age to age and varies from place to place. Some of the sexual superstitions and taboos that we hold dear will become irrelevant in the future of higher knowledge, development and promiscuity, just as our generation has rendered some of our forebears' sexual beliefs nugatory.

On the social plane, therefore, sex is an effective lubricant of heterosexual interaction, an adhesive that binds two minds and emotions in a social union. It is a master key which opens the padlocks of the human mind, personal and social barricades. Social experts like Susan Sprecher and Kathleen McKinney (1993) and Nikole Allen (2011) identify sexual relations to be one way of fulfilling intimacy needs. So, human beings use the sex key to unlock chains and gates and then penetrate the inner beings of people to achieve an aim, sustain friendship and build bridges of interpersonal relationship, or to devastate an existing order. Sex is *interactional diplomacy* in human society. In most modern societies, it is men who put value on sex and go after it as if social life were absolutely meaningless without having sex. Men are almost always ready to do anything within their power to overcome a woman and lay her.

Arising from this natural psycho-sexual dynamism of the male folk, the presence of a desired woman in a social setting stimulates libido or concupiscence. To satisfy the libido and achieve socio-psychological satisfaction, a man would do what is natural, normal and sometimes abnormal to have a woman, like begging, praising, flattery, coaxing, coercing, intimidating, compromising principles, cheapening himself and violating rules and regulations. Against this background, women then put price-and-value tags on their sexuality. Consequently, female sexuality assumes the status of a commercial or economic 'product', 'goods' or 'resource' or 'service' that is sold openly to earn a living; what is called prostitution; or exchanged for another benefit of whatever nature in other forms of permitted and/or permissive sexual connections: *girl-boy friendship, courtship, lesbianism, marriage*, among others.

This is why Nigerians coined and use *bottom power*, a term that succinctly captures the essence of the three templates of sex, which is at times so effectively deployed to subjugate the socio-psyche of the opposite sex. Although no formal intellectual efforts have been made to expound this apt concept of *bottom power* to the status of a theory, the coinage and concept is popular, used daily in Nigerian socio-political, heterosexual and literary discourses. The term itself is both denotative and connotative. 'Bottom' is a euphemism that connotes the lower biological part or template of the body where the major sex organs are located (the buttocks and the others). 'Power' refers to its ability, use and influence, which is social. Nigerians use bottom power to denote (i) the use of the alluring power of sex to influence and manipulate people in both positive and negative ways, and (ii) womankind habit of using sex to make money, achieve certain results, and turn situations around to their favours. A mention of the word bottom power invokes several images of sex, sex organs, feelings and socio-economic exchange in the mind of a typical Nigerian, and this also makes it psychological. Universally, bottom power is used in socio-economic relations, politics, music, literature, education, the military, banking sector, interpersonal connections, international relations, espionage, criminal investigation, war and business.

Conclusion

The essay examined the universal lure of bottom power and human sexuality and established that sex is a very potent instrument that human beings expediently use in all spheres of life to achieve an objective, facilitate and expedite merited and unmerited promotions, win elections, retain official positions, change the cause of events, get rich and influential, pervert justice, blackmail an opponent, get higher scores in examination, create and settle confusion all over the world. These kind of sexual activities often take place secretly, but the rewards and positive results manifest openly (such as 'good cash,' small and huge gift items, higher scores and grading in examination, promotion, appointment, victory in a court case, acquittal from an offence committed, withdrawal of punishment, etc.) for the one who offered the sex. Nigerians call it bottom power. Sometimes, the secret may get leaked and lead to a sex scandal, as it has happened to world grade-one presidents and leaders, political office holders, lecturers in some universities, in the world of business, in the media, the military, *Nollywood* (Nigeria), *Hollywood* (America), *Bollywood* (India), family and friendship ties, etc.

It is impossible to eliminate the use of bottom power in human society because the power of the bottom defeats most human beings. However, it can be controlled through the social template. The use of bottom power has consequences, the good, the bad and the gory. When it becomes exposed, it may generate a sensational scandal, creating a productive ground for blackmail, court cases, imprisonment and death. Another sad side of the use of bottom power for society is that merit and efficiency are often dealt a great blow. Where bottom power thrives, mediocrity leads while merit and quality take the back seat and suffer. In the midst of the mix grill and socio-sexual hotchpotch, individuals and societies should be left to follow their minds, cultures and religions, or disobey them and enjoy and suffer the consequences. Advanced nations have no moral rights to impose their sexual practices and beliefs on less powerful nations through invidious shuttle and diplomacy. Every age and society takes sex to its level of knowledge, philosophy, awareness, perversion and decorum and then posterity emerges to correct or even exacerbate them.

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