

## Reflection of Sexual Morality in Literature and Art

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### Abstract

Tocqueville, in his book “Democracy in America”, talked about the concept of sexual morality, introduced it into his new political science, and reflected on the situation of social morality before and after the French Revolution with the help of his investigation of American social morality. From the end of the 19th century to late 20th century, the development of sexual morality in the US and France has undergone different changes. In France before and after the Revolution, sexual ethics showed a very different picture, from palace porn culture and pornography before the Revolution to revolutionary moral ethics during the revolutionary period and to sexual ethics after the revolution. The US turned from the Puritans' sexual morality in the early 18th century to the sexual liberation movement in the 19th and 20th centuries. From the historical experience of the US and France, we can see three basic forms of sexual morality: the state of greed, the state of politics, and the state of holy love. The revolutions were not only initiating the construction of democracy, but also changed the definition of its most basic figure that is the individual. This paper places sexual morality in the three dimensions of reality, politics and religion. Taking The United States and France as examples, with the help of textual analysis and comparison, the development course, different forms and contemporary values of sexual morality will be explored.

**Keywords:** Revolution, Sexual Liberation, Revolutionary Morality, Puritanical Morality, Equality

### 1. Introduction

In his discourse on democracy, Tocqueville<sup>1</sup> believes that the vitality of politics lies in healthy public morals. Only politics with virtue can maintain the good operation of a democratic society. Tocqueville is very concerned about “moral practice”. Tocqueville talked about an important aspect of morality in his considerations, namely sexual morality. Inspecting the differences between sexual morality in France and the US can reveal the different influences of sexual morality in shaping society. They emerged along with concepts, such as *patrie* (fatherland), society, manners, civilization, people, public (opinion), in the eighteenth-century France as new ways to apprehend human relations (Romani 1998, p.189–235). Tocqueville analyzed the performance of sexual moral corruption in the early period of the Great Revolution and its internal causes, and compared the good sexual morality under the early Protestant ethics in the US and mentioned the sexual moral corruption in France after the Great Revolution (Kessler 1989, p.1). However, there are some improvements in Tocqueville's research: First, the sexual morality during the Great Revolution was a “revolutionary morality”, with a strong political

revolution. Second, with regard to the corruption of American sexual morality, in addition to the reasons explained by Tocqueville, there are some other reasons, too. Therefore, by sorting out the development and changes of sexual morality in the US and France, the forms of sexual morality can be classified into three categories: the state of greed characterized by sexual liberation, the political state characterized by revolution, and the holy love characterized by religious ethics status. In conclusion, from the perspective of academic history, Tocqueville paid attention to the development of "sexual morality" in his works, and took the history of the US and France as an example, which enriched the political connotation of sexual morality. Inspired by him, the changing patterns of sexual morality can be traced in the history of the two countries. The forms of sexual morality can be classified into three categories: the state of secularity characterized by sexual liberation, the political state characterized by revolution, and the holy love characterized by religious ethics status.

## 2. Situation in France

In the early period of the French Revolution, the discussion of sexual morality was concentrated on two levels: on the one hand, the palace pornography gradually spread widely in civil society, and the secret histories of the palace were good for after-dinner conversation. Among such secret histories, Marie Antoinette the queen of Louis XVI, became the protagonist of banned books such as pornographic pamphlets, which accuse her of having an insatiable sexual appetite with men but also call her tribade, incestuous, adultery. (Rosenfeld 2009, p.23). Tocqueville regards this kind of "court pornography" as a manifestation of the masses' criticism of the old regime. The image of the nobility is no longer high, and even became a "dazzling protagonist" in street magazines. Most of the images have not been confirmed, and most are rumored to be fiction. It can be seen that the disillusionment of the old regime is first manifested in the disillusionment of royal morality, and the most obvious is the demonization of sexual morality. On the other hand, pornography was rampant in the early days of the Revolution. Darnton's book *"Forbidden Best-Sellers of Pre-Revolutionary France"* reveals the changes in French ideology in just a few years in the mid-18th century (Darnton 1996, Chapter 3).<sup>2</sup> The main reason for the change is to challenge the liberalization of religious teachings and sexual moral customs. This period coincided with the outbreak of Enlightenment literature. Doubtless the best known among French Enlightenment pornographers is Donatien-Alphonse-François, the Marquis de Sade (1740–1814), who is less known as a philosopher. In 1748, *"Thérèse philosophe"* was published and became a classic work of sexual moral transformation. The story of Trissa is a "sex enlightenment", a kind of sex education, and reflects Philosophical hedonism. Among them, Christianity is attacked as a philosophy and maintained as a social policy. Darnton considered pornography during this period to be a radical challenge to the government's recognized value, even more influential than most French feminist movements in the 19th century, though of course they have to be considered as pioneers in times where clerical power still had been strong. Feminism along with its concern for gender equality, developed in Western cultures rather late (Alexander 2018, p.174). Frustrated with ages of marginalization, feminist biblical critics demanded that women's roles and interests have to be put at the forefront of scholarly inquiry (Irshai 2017, p.69-86). In France, thoughts and reflections changed in the course of revolution:

If the French morality before the Great Revolution was the epitome of criticizing the old world and even demonizing it, then there were rich political connotations during the Great Revolution. The virtue of sexual morality was nurtured in the revolutionary morality, and the ruling class shaped the new French by establishing their own revolutionary morality. Revolutionary morality promoted sexual morality to serve the revolution and has profound political metaphors. In Richard Sonnet's *"Flesh and Stone: The Body and the City in Western Civilization"* (Sennett 1994, p.285-291), the revolution allowed Marianne<sup>3</sup> to wear contemporary clothing and expose her chest. The revolutionary painter Clement portrayed the goddess Marianne in 1792: The chest was firm and full, and the nipples were clearly visible. Richard named this version of Marianne "Republic of France, open to all French". It means the chest is not only a synonym for female body characteristics, but the best metaphor for revolutionary morality. Revolution requires constant gain of power, and the exposed chest clearly embodies the power of life. As a symbol of life, the best embodiment of women is their chest, which must be full, tempting in sexual desire, but it is full of passion and entrusts people's vision for a revolutionary future.<sup>4</sup> However, this worship of the female body was not only in the revolutionary world. In the Christian world, the Virgin Mary was similar to Marianne, but the body of the Virgin Mary belongs to the sacred religious world as a perfect ideal. This deification of Mary as mother deity can be traced back even in Israel's prehistory. Later on, in an androcentric Judeo-Christian theological history the Bible's patriarchal character accomplished (Feldbacher 2009, p.27). Revolutionary thoughts changed slightly the view as Verjus writes,

If women were present throughout the Revolution, were they citizens with the same status as men? This question has elicited two kinds of response: those of women historians of the law, for whom women were citizens like any others; and those of women cultural historians for whom the Declaration of the Rights by its nature excluded all women. (Verjus, 2013, p.198)

These designations reveal the appreciation of only a woman who is virginally stepping into the groom's house, as seen in all cultures (Matuszak 2018, p.141-158). However, no one will find lust in the icon itself. Therefore, Marianne is worldly, and the desires she pinned are people's "good desires", which are the eternal power of the real world, not "evil desires", which are deeply plunged into the quagmire of craving. Through the revolution, women's bodies gradually took to the stage of being

legally watched and appreciated, rather than being crowded in street corner magazines. In pre-revolutionary France, except for some of the poorest women who needed to breastfeed themselves, most women did not breastfeed, but had nurses for this purpose. By the end of the 18th century, women's own breastfeeding gradually became the norm in society, and family life was gradually taken seriously, because after a woman gives birth to a child, her primary status is that of mother. She needs to assume her own responsibilities and obligations, and reflects the care for the child in breastfeeding. Worth mentioning is that in old societies worldwide, women had been in a higher positions, as Bachofen referred 1861 in his controversial work "The Mother's Right" to the Gynaikocratic world period as the older cultural stage of human history, before the next stage of development rose – the Patriarchate (Bachofen 1861, p.20). Marianne, shows a different image of French women in the early 18th century. Under the old system, erotic court literature was shown, in which pornography discusses King Louis XVI's assumed homosexuality. It can be seen that the discussion of sexual forms in this period is confusing on the surface and unsightly, but in fact it has entered the stage of pluralism. Interestingly, the portrayal of Marie-Antoinette always appears with a flat chest. This is very different from Marianne. People accepted the presentations of Marianne and Marie-Antoinette they saw.<sup>5</sup> The flat chest makes it difficult to accept her as female image. Ironically, even the female body image under the revolutionary virtue, although endowed with the intention of "glory and greatness", is a derogation of the female body. There are good symbols and corrupt symbols. The two are inseparable, so in the female image of revolutionary virtue, the female body serves politics. Even if there is praise, that praise is always accompanied by derogation and prejudice. For female images, revolutionary sexual morality is not superior. It is worth noting that the sexual morality during the revolutionary period came out of the ordinary public vision of traditional desires, with a certain political metaphor, a political erotic desire, rather than the secular physical erotic desire or religious ideas of the Holy love. An idea that can be found already in Old Testament - that have been partially adapted from even older Oriental texts - texts as in the *Song of Songs* (8, 2-18), eroticism stood as a self-sufficient play<sup>6</sup>, but also as a union of lovers, as a symbol of the union of the soul with God.

The revolutionary morality continued into France in the 19th century. French revolutionary women appear in the famous painting "*La Liberté guidant le peuple*", the painter is Eugène Delacroix<sup>7</sup>, but it is different from Marianne. It was based on the July 1830 Revolution, to commemorate an insurrection of Parisian citizens on July 27, 1830 to overthrow the Bourbon dynasty. After Napoleon stepped down in 1815, Louis XVIII, who had fled abroad, returned to France as king. This was the second restoration of the "Bourbon Dynasty" and feudal power was rampant again. In July 1830, Charles X, the heir of Louis XVIII, attempted to further strengthen the imperial power, restrict the people's right to vote and freedom of publication, and announced the dissolution of Parliament. On July 26, 1830, the citizens of Paris heard the uprising. They took up their weapons and walked towards the barricades, fighting for the overthrow of the restored Bourbon dynasty. From the 27th to the 29th, the citizens overthrew the Bourbon dynasty, fought with the royalists, and finally occupied the royal palace, and Charles X fled to England. This incident is called "the three glorious days" in history. During the battle, a girl named Clara Lessing first raised the tricolor flag symbolizing the French republic on the barricade; when the young Allier inserted the flag into a bridge head beside Notre Dame de Paris, he was shot down. The painter Delacroix witnessed this tragic and fierce scene, and filled with indignation, determined to create a painting as a permanent commemoration, creating a divine image of Clara Lessing. Unlike Marianne's image, Clara Lessing's chest is not fully exposed, but only one side is. The exposed unilateral chest is derived from the ancient Greek divinity tradition, reflecting femininity as well as the female fortitude image. Clara Lessing's revolutionary pose is the image of revolution, her armpit hair, skin (bronze, and not smooth), and the sunburned cheeks, the gentle and kind facial expression. Marianne's revolutionary image does not seem to be as revolutionary as the French goddess of freedom, Clara Lessing, but reflects an image of a revolutionary mother. On the other hand, Marianne's image in the revolution is more like a French loving mother. Thus, she is demanded by countless revolutionaries. The image of Marianne symbolizes the long-standing revolutionary tradition of a country that ends with the violent color of the revolution. This kind of Marianne-style fraternity is usually dramatic. The revolutionary masses are always passionate. Therefore, Marianne was more a symbol of revolutionary ideas and spirit that Clara Lessing had in mind.

After undergoing the sexual morality of the Great Revolution, France continued the concept of democracy and freedom after the Revolution. It did not really establish the customs or characteristics necessary to maintain freedom, and its understanding of sexual morality also became confused, showing a state of corruption of secular morality. In this regard, Tocqueville put forward two reasons: first, sexual morality seriously threatens the freedom of the French, but it is an extreme manifestation of individualism, which makes interpersonal relations difficult to stabilize, and the corruption of the family will weaken the political legitimacy and authority, and then create conditions for tyranny (Tocqueville 1985, p.506-510). Second, regarding the crisis of sexual morality in France, Tocqueville believed that noble arranged marriages were responsible for the corruption of sexual morality, reflecting patriarchal violations of marriage authority and female freedom (Tocqueville 1985, p.595-600). In contrast, the US had no tradition of noble marriage customs, but the sexual moral corruption caused by arranged marriages was caused by the immaturity of French democracy. Third, under the influence of anti-Christian traditions, chaste religious foundations become abandoned, and sexual morality lacks the constraints of religion and customs. While the trend of secular equality continues to strengthen, the immaturity of democracy forces the way to achieve freedom of marriage to become radical (Tocqueville 1985, p.595).

### 3. Situation in the United States

Therefore, in order to better solve the French sexual moral crisis, Tocqueville inspected the US across the ocean. Tocqueville believed that religion had an important impact on sexual morality, and the high level of American sexual morality is also attributed to the influence of Christianity. This is a Puritan tradition that originated in the 17th century. It requires pre-marital chastity and loyalty to avoid debauchery, but anti-Christian traditions in France once affected moral customs, so Tocqueville hoped that France would regard Christianity at least as a precious "political institution". Sanford Kessler said in his article that Tocqueville believed that the reason why American sexual morality showed stability in the early days was that "enlightened self-love" became the main basis of female chastity by preventing secularization from damaging Christian sexual morality, and by establishing a limited form of sexual equality, American moralists had successfully prevented debauchery (Kessler 1989, p.1). Tocqueville did not analyze what was called enlightened self-love from a religious perspective. To this end, understanding "enlightened self-love" needs to go back to the core of Christian theology about self-love. In Hannah Arendt's book, the meaning of self-love is discussed, "self-love is the root of all desire, of caritas as well as of cupiditas" (Arendt 1995, p.32), whereas the right love consists in the right object (Arendt 1995, 31). It is not worldly, but eternal and non-secular. Therefore, caritas corresponding to Tocqueville's "Enlightened Self-love". Understanding the holy love from Christian theology is still insufficient. Drawing on Max Weber's Protestant Ethics and Capitalist Spirit can give a glimpse of the actual impact of early Puritanism on American sexual morality.<sup>8</sup> "The Puritan, like every rational type of asceticism, tried to enable a man to maintain and act upon his constant motives, especially those which it taught him itself, against the emotions. In this formal psychological sense of the term it tried to make him into a personality. Contrary to many popular ideas, the end of this asceticism was to be able to lead an alert, intelligent life: the most urgent task the destruction of spontaneous, impulsive enjoyment, the most important means was to bring order into the conduct of its adherents" (Weber 2005, p.73). This ascetic sexual morality is undoubtedly restrictive for other aspects of personal morality. Derived from abstinence is a resistance to the temptation of secular life, rejecting greed and adult life behavior, showing a state of temperance, people will not chase excessive wealth enjoyment and abandon the pursuit of "sacred" life (Baxter 2013, Chapter 10). In short, Puritan sexual morality pays more attention to the inherent traits of sexual character, and should be cautious, follow the teachings, and prevent indulgence. With the help of a good sexual and moral order, the American society of the early 18th century formed a good social fashion and economic stability.

However, Tocqueville did not fully agree with the use of Christianity to shape sexual morality: In his view, the sexual morality of holy love would be destroyed and would difficult to stabilize again. Therefore, Tocqueville turned to establish moral ethics in secular life. He proposed "self-interest properly understood", which emphasized the relationship between virtue and private interests as a norm of moral life. Specifically, personal interests should not be violated, but they should be carried out without destroying personal virtues. Here, Tocqueville opposes individualism without a moral bottom line, such as the frenzy of money worship and debauchery. Therefore, how to train and cultivate sexual virtues is the key. American moralists enlighten women through education and taught them to understand the meaning of accepting chastity and lust itself. The meaning of chastity here is not purely religious, but secular. Tocqueville emphasized that chastity helps to endow family productivity and maintain social prosperity and stability, but most importantly, chastity allowed women to hold true freedom of choice, rather than being manipulated by passion and becoming a slave to desire. In addition, American society cared more about women and had many protective measures for women, but with the acceleration of social equality, secular equality gradually had a decisive impact on American morality. Therefore, in the era of religion's secularization, the US needed to develop a new, secular strategy for promoting chastity, which could replace religion and preserve the freedom for women. By emphasizing the importance of the custom of enlightenment and self-love, Tocqueville implied that women contributed more to American freedom than men, even though they had no political power.

Tocqueville also anticipated that American sexual morality would move toward the path of sexual revolution, which had several factors: First, the most important invention of sexual relations is the upgrade of contraceptive methods, the first for common population (as there had been already in antiquity different ways to avoid pregnancy) in the US in the mid-19th century appear.<sup>9</sup> Separating sex control from parental responsibilities made extramarital affairs gradually "legal" and people's moral blame was reduced. Second, psychoanalysis theory encouraged sexual emancipation and encouraged sexual freedom. Third, in the field of religion, the concept of chastity was no longer widely recognized. However, Tocqueville believed that it was mainly because the practical benefits of the concept of chastity were not significant; the relationship with self-interest was very meager. The absolute stability of the family did not guarantee economic prosperity, and good sexual morality could not be equated with national economic prosperity. According to statistics, by the 1970s, the American public began to tolerate unchastity, and sexual liberation became more and more popular (Escoffier 2015, p.1). Sexual freedom expanded like American individualism, and the personal tendencies of sexual morality were more intense. Of course, this was accompanied by many catastrophic consequences: First, the traditional family life was seriously damaged, which is manifested by a high divorce rate, and subsequently by the emergence of crime, suicide, drug addiction, and illegitimate children.

As for the cause of sexual moral corruption, Allan Bloom explained the deeper reason in his book *"The Closing of the American Mind"*. In Allan Bloom's view (Bloom 1987, p.62-67), sexual morality was one of the concrete manifestations of the entire American spirit. University education played an important role in American sexual morality, because family education was no longer as influential as university experience, because of the weakening of the biblical tradition, and more importantly, the authority of family education is greatly reduced. People no longer regard tradition as correct and respectable.

According to Bloom's studies (1987, p.62-67), they even think that grandparents and parents are ignorant, only living and acting by experience, without great smart mind. The family's moral education ability was also unacceptable. It could not provide a moral order view for young people's imagination. The values were chaotic and complicated, let alone educating children. "Sexual liberation presented itself as a bold affirmation of the senses and of undeniable natural impulse against our puritanical heritage, society's conventions and repressions, bolstered by Biblical myths about original sin. ... The moral inhibitions, the fear of disease, the risk of pregnancy, the family and social consequences of premarital intercourse and the difficulty of finding places in which to have it-everything that stood in its way suddenly was no longer there. Students, particularly the girls, were no longer ashamed to give public evidence of sexual attraction or of its fulfillment. The kind of cohabitations that were dangerous in the twenties and risqué or bohemian in the thirties and forties, became as normal as membership in the Girl Scouts."

The feminist movement broke the accepted traditional women's style, and with it came a break in the family bond. Bloom states that the true meaning of sexual morality is love. Without love, it is flooding of relationships, and relationships are unstable and can be dissolved at any time. Therefore, the sexual morality on the campus of American universities is corrupt and flawed. People indulge in this without gaining their ultimate purpose. In the final analysis, it is the corruption of eroticism, which becomes a kind of "evil eroticism", a kind of craving. It seems natural, but it is difficult to tame, and its ultimate goal is to pursue what is dying. Man becomes a victim of desire, unable to extricate himself in desire, and eventually losing the soul.

From a practical point of view, the corruption of sexual morality allows for hearts to be controlled sexual desire. Additionally, it also makes sexual equality difficult to achieve. In the book *"Sacred Pleasure: Sex, Myth, and the Politics of the Body – New Paths to Power and Love"*, Riane Eisler writes about "physical politics", changing the physical body of a woman from a symbol of sexuality and spiritual power to the object of control by a man. The physical body of a woman becomes the property of a man and affects the social structure of the sex life of men and women, which also provides a realistic possibility for men to respect women and humble women (Eisler 1995, p.149-151). In some countries and societies this imbalance still exists: "Your women are a seed field for you. Go to your seed field wherever you want." Quran, translated from Sura 2,223. This statement reveals the man's power over the woman's body, who was allowed to have sex with her at any time (except during her unclean times) without even her consent (Feldbacher 2009, p.28). This condition of the "flesh" binding the "spirit" was also incorporated into Tocqueville's new political science. Tocqueville knew very well that freedom means some kind of moral force. Freedom is a symbol of order and moderation. True freedom can promote the orderly development of democratic society. Similarly, just like Isaiah, Berlin (2002, p.166-181) referred to the concept of freedom<sup>10</sup>, "positive freedom" becomes the existence beyond "negative freedom". Freedom is endowed with positive connotation, and individuals become the tools to realize their own will. Thus, when considering the effects of sexual immorality, it is not difficult to see the profound connection between the individual mind and the sex morality to realize the value and to achieve freedom. Benign sexual morality can balance the relationship between the body and the mind, but once the sexual morality crosses or becomes corrupt, the mind and the body will be enslaved to different degrees.

On the other hand, sexual morality does not mean that sexual equality can prevail, or even become a stumbling block to sexual equality. Herbert Marcuse in his book *"Eros and Civilization: A Philosophical Inquiry into Freud"*, criticizes the Neo-Freudian<sup>11</sup> under the sexual revolution, he thought it was just the body extreme embodiment of liberation, so he believed that true sexual liberation should not be physical liberation, but should restore true Freudianism<sup>12</sup> and recognize the pluralism of sexual morality and not be confined to sexual relations (Marcuse 1974, epilogue). Freud's definition of "perversion of multiple phases" is that "the pleasure of eroticism can be obtained in any part of the body"; specifically, there are five kinds: First, ignoring the differences between biological species. Secondly, getting over the disgusting barriers. Third, disregarding the taboo of incest. Fourth, interested in people of the same sex. Fifth, transferring the role played by sex organs to other organs in the body. According to Freud (1963, pp.208-209), children are the most typical group of "polymorphously perverse". After the 1960s, the term "variety of metamorphosis" gradually entered the mainstream of popular culture. Freud emphasized that the basic content of sexual desire is "get pleasure from all parts of the body", and reproduction is only a by-product of it. If it is not subject to civilized "organization", sexual desire will "exclude all irrelevant sex, that is, all civilized societies." Relationship-even in mature heterosexual genitality dominated by mature sex organs". In other words, sex must become its own purpose (Marcuse 1974, pp.40-41). By the time of Marcuse, "sexual liberation" was no longer limited to the relationship between men and women. Marcuse criticized sexual relations be replaced by sex organs. He encouraged the restoration of Freud's original desire period, men and women no longer became the masters of the civilized world, and realized the real liberation of desire. For Norman O. Brown<sup>13</sup>, the suppression of libido by civilization is secondary, and suppression mainly comes from instinct itself. Brown believes that "we need a metaphysical that recognizes both the continuity of humans and animals and the fracture of both". The instincts of life and death also exist in the beasts, but the coexistence of the two does not cause the double psychology of love and hate. The difference between humans and beasts is to separate these two instincts and make them conflict. His ambiguous words should mean: beasts do not suppress sexual desire, but people suppress this instinct, create civilization, and want to use artificial structures to make himself immortal, because he does not accept death like animals, but wants to Escape the natural trajectory from life to death, invented all kinds of fantasy to pursue eternal life. According to Brown's view: in humans, the instinct of sexual desire is not fully exerted, and it is not reconciled to death. Therefore, the two instincts of love and death are suppressed (Brown 1985, p.83). In other words, the organization of sexual desire by sex organs comes from the instinct of death, not from the civilized system. Eros is the

state that people desire to reach, but death is what people fear. Therefore, sexual liberation is not simply to decouple sex from reproduction, but to break through the barriers of heterosexuality, liberate sexual relations, eliminate gender differences, and recognize the homogeneity of gender itself, not the differences. Under Brown's influence, sexual liberation is moving towards homosexuality and bisexuality. But in any case, sexual liberation is still greedy and worldly.

#### 4. Conclusion

In summary, France and the US have undergone different forms of change in the discussion of sexual morality. From the court pornography in the early period before the Great Revolution, and the revolutionary morality during the Great Revolution, they all revealed the profound social situation and revolutionary influence behind the Great Revolution. Sexual morality is not only a problem of sexual desire, but also carries French political morality. While American people on the other side of the Atlantic, lived a very different sexual morality, from the early 18th century Puritan sexual morality concept to the 19th and 20th century sexual liberation movement, from "holy love" to "greedy love". American sexual morality presents an extreme state under tension that has caused Americans to discuss issues such as sexual morality, sexual relations, and sexual desire itself. So far, from the phased historical experience of the US and France, the three basic forms of sexual morality can be seen: The first is the state of greed, which is to show the most superficial aspect of sexual morality in the world, which can be French bohemian morals of the aristocratic era. It can also be the physical morals of craving and love in the trend of sexual liberation in the US. Living in greed, people belong to the world and are though separated from themselves. Individuals in this state devote their whole body and soul to sex, and they practice their eros in sex. This sexual desire is endless and not dominated by reason. Mental disorder, moral distortion and social unrest are its common appearances.

The second is the political state, which is the gene of political metaphor carried by sexual morality in the secular world. It contains pornographic literature in the early period of the Great Revolution and revolutionary morality during the Great Revolution. It releases the powerful "physical politics" signal during the Great Revolution. Politics serves, it bears the image of the revolutionary "mother" and "goddess of liberty". The idea behind it is the utopian kingdom of political philosophy, which serves to tame the French. Sexual morality is closely related to the political state of human society, and different forms of sexual morality will be produced in different political states. Therefore, sexual morality is deeply influenced by political status. In addition to the revolutionary morality shown in France, the writer George Orwell in his work "1984" shows that sexual morality under totalitarianism serves political beliefs, and no one is impervious to its influence.

The third is the state of holy love, in which the sexual morality casts the original desire of Adam and Eve in the Garden of Eden. Whereby the woman is held responsible for the fall and displacement from the paradise (in the biblical context) or equated with sexual activity (in the negative context) and evil. Worth to mention that this Judeo-Christian aspect was also used in Muslim exegesis, in the Koran, in prophetic traditions, Umm al-kitāb and the modern tafsīr. The early sexual ethics in the US were deeply influenced by Puritan ethics, which can be compared with the ethics in the medieval Christian world in Europe, but it is not difficult to find that it contains what Tocqueville called "enlightened self-love". A life dominated by holy love, linking people to their ultimate goals, this process is eternal. The sexual morality based on holy love is virtuous, because the sexual morality in the state of holy love is based on love and order.

Therefore, by looking at the evolution of sexual morality in the US and France, the three forms of sexual morality can be glimpsed, and this is helpful for understanding and better understanding them. Women in particular often suffered from exploitation only for their gender – especially in sexual terms. Sexuality is an expression of very different social and economic conditions. The way in which it is completely different from Western morals is subject to certain order and laws. Good sexual morality should be based on individual rationality, but should not become a political tool of sexual morality. Lose the mind, lose the order and get away from freedom.

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## Endnotes

<sup>1</sup> Alexis de Tocqueville (1805-1859), diplomat and historian, is famous for his works *Democracy in America* and *The Old Regime and the Revolution*.

<sup>2</sup> According to Darnton, anti-clerical and pornographic writings, played a significant role in the breakout of the French Revolution. Thus, his thesis was a significant shift away from the established view that the French Revolution could trace its origins to the treatises and satires of the French *philosophes*.

<sup>3</sup> Marianne represents opposition to monarchy and the championship of freedom and democracy against all forms of oppression.

<sup>4</sup> Despite this specific glimpse on those female protagonists who came to prominence, the general role of women is often completely ignored: Those of the urban lower orders who were at the forefront of crowd protests. On 5 October 1789, a crowd of about 7000 women seized the initiative and marched on Versailles to demand the king's capitulation to the will of the National Assembly and his acceptance of the "Declaration of the Rights of Man and the Citizen". Landes 1988, p.168-170.

<sup>5</sup> Mme Vigée-Lebrun was the sovereign's favorite painter and portraitist who had the freedom to develop an innovative and characteristic style. May 2005, 40.

<sup>6</sup> Other biblical passages implement love poesies: Isaiah 5:17; Hosea 14.6-9; Sirach 51,13-19.

<sup>7</sup> Eugène Delacroix (1798-1863), was a French Romantic artist regarded from the outset of his career as the leader of the French Romantic school.

<sup>8</sup> Max Weber as social scientist generally described the political struggles and ideas that went along in a function of serious societal changes, which can be regarded as symptoms and consequences of modernization: industrialization and technological progress, urbanization, mass society and bureaucracy, impoverishment and class division, a comprehensive rationalization of culture and society in the form of scientific nature, secularization, leading to the "disenchantment of the world", and finally the processes of functional differentiation, individualization and pluralization of societies.

<sup>9</sup> Measures can be traced to Egyptian times, over Roman as well as medieval times, where by monotheistic religions' influence, the church and the Christian moral conception condemned generally the sexual freedom. In the Christian environment, the union of love between men and women lost its exceeding dimension through the Stoic school and the Bible. It only served the purpose of producing children - without this intention intercourse was and is sin. To this day, this sexual morality is particularly stressful for the inner-Catholic debate on issues of birth control, homosexuality, etc. (Feldbacher 2009, p.28).

<sup>10</sup> Isaiah Berlin (1909-1997) was a British philosopher and historian of political thought, one of the most famous liberal intellectuals of the twentieth century. Isaiah Berlin is known primarily for his contributions to political and moral theory. First, he makes the famous distinction between negative and positive freedom, arguing that the negative concept is a safer one for possible misuse. Second, he took the concept of value pluralism as the middle ground in ethics, established between monism and relativity, and proposed a unique description of moral life. The combination of the two views leads to the establishment of a new theory of Liberal Pluralism in Liberal thought.

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<sup>11</sup> This psychoanalytic approach derived from the influence of Sigmund Freud but extended his theories towards typically social or cultural aspects of psychoanalysis over the biological (APA Dictionary of Psychology. US: American Psychological Association, 2020).

<sup>12</sup> Freudianism, also known as the psychoanalysis school, is a famous school of psychology and philosophy in the modern West, founded by the Austrian psychiatrist Freud. It originated from the end of the 19th century to the beginning of the 20th century. The theory refers to psychoanalysis and unconscious psychology systems, also known as psychiatry and deep psychology. Divided into classical and new Freudianism.

<sup>13</sup> Norman O. Brown (1913-2002) was an American scholar, writer, and social philosopher. In his "Life Against Death: The Psychoanalytical Meaning of History" (Wesleyan University Press, 1959), he said individuals and society were imprisoned by an essentially Freudian ill: repression. He argued that the only escape was to face death head-on and affirm life.