WOMEN AND SEXUALITY

Many argue that the rules of technology have radically changed the way in which sexuality is lived. And that instantaneity conspires against eroticism. There are many who propose the end of pure eroticism, as a result of the exacerbation of technology to access everything, including sex. The sensory organs are always the same in the human being and the access forms as well. It is confused in many people the expansion of entertainment systems (virtual reality, erotic toys, video games or access to erotic material, such as networks and adult pages) with greater excitement.

People hungry for material of this kind, being more accessible, have managed to expand their fantasies in their autoerotic practices and, in case of being consented, in their relationships; although fantasizing does not mean taking action, this depends on each person, their belief system and values ​. The subjects who are sex addicts experience thoughts of a sexual nature that manifest themselves in their minds in a persistent and urgent manner, that despite their attempts to satisfy them, they do not find the desired satiety.

These desires are also associated with feelings of guilt and shame, despite several attempts to stop, reduce or control the behavior they consider abnormal, as a result of an awareness that the impulses they experience are uncontrollable. This obsessive behavior that can completely affect your life, undermining your ability to work, maintain interpersonal relationships - including romantic ones - and comply with your daily activities, as it becomes an obsession that regulates all the passing and dynamics of his behavior. In some cases, the person may have a paraphilic disorder, such as pedophilia, which does correspond to a diagnosable disorder, with a clear component of anguish and dysfunction of sexual behavior.

The arrival of information, the fall of prejudices and mental openness have given rise to a new generation that lives its sexuality according to a new scheme of coexistence. Either by fashion, by media influence or by an excess of information or because traditionalism has begun to move from the spheres of power along with their representatives: the members of the silent generation. The fact is that society, today has begun to embrace new ways of living, being, realizing and understanding life, from parents who stay at home to housework to new ways of interpreting and living love. Anyway, the digital generation is the one that has enjoyed the fruits of decades of prejudices, social struggles and revolutions of thought that have taken place since the nineteenth century and we could say that since the beginning of civilizations (Ryan, 2019).

It seems that the most usual iconography revolves solely around these issues. Most of the treaties exclude a type of images that, nevertheless, have been omnipresent in the history of humanity: sexually explicit material. There are representations of erotic character from very old. There are millions of paintings and sculptures created in order to be exciting. Some have been made by great masters, such as Courbet and Picasso (Roland Penrose once asked him how he distinguished eroticism from pornography and the painter replied: "Oh, why? Is there any difference?") However, these contents they are traditionally ignored in official history, as if it were a kind of parallel art (Smith, 2019).

That is why it is so difficult to analyze the influence it has had on our lives, even though, if that influence exists, it must be more powerful than ever. "What has totally changed sexual behavior has been the easy access to it: from any platform, at any time and in any place. The majority use of the internet is very recent, and there is still time until experts can assess the form, timing and nature of the change, but it seems clear that easy access has led to a massive consumption of this type of content. The man and the woman have the same capacity to feel sexual desire, nevertheless the men express more openly their sexual desires and thoughts, whereas some women feel shame and fear of doing it; that depends on the upbringing and education they have received. Either way, men and women have the right to express their sexual feelings and desires (NPR Choice page, 2019)

The propensity to shave pubic hair; the predisposition of heterosexual men to try anal sex with women but not to experience themselves with that practice; the tendency to turn sexual relationships into a very serious matter in which humor has no place; the practice of certain types of acrobatic and uncomfortable postures or the general inclination to maintain a type of relationships with very similar steps(oral sex followed by penetration with variation of postures) seem to be increasingly fixed in the general population. However, from the literature and ancient graphic documents we know that in other eras those patterns of behavior were not habitual. The founder of the 'Me Too' movement, Tarana Burke, said that two years ago she could not have booked a conference; On Wednesday night, almost 2,000 attendees went to the John M. Greene building to hear the famous activist talk about the importance of leadership. For the past two years, Burke has been traveling the world talking about the misconception of the 'Me Too' movement, a "social justice movement built and led by survivors" to end sexual violence (Burke, 2019). Burke explained a reason why he established the movement, "people do not understand what a survivor looks like."

Our society tends to ignore porn, to consider it something marginal and obscure, that does not interfere in other aspects of the life. Women and marginalized peoples does not only affect the production of pleasure, but produces very marked stereotypes of what it means in our society to be a man and be a woman, reinforcing the heterosexual imperative and the threat against bodies and different sexualities. Interestingly, in our democratic societies, the representation of sexuality remains a tremendously conservative and normative environment. What happens in pornography would be comparable, in terms of audiovisual communication, to living in a democratic regime without freedom of the press.

References

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