



Sex, The Prerequisite Foundation of Human-Subject Construction

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Abstract: Sexual behavior and sex-based love are the earliest metaphysical experiences of mankind, and they have played an important role in the construction of human subject. First, sexual evolution and sexual selection have participated in the construction of human biological development, enabling human beings to be born and continued as an independent natural species. Secondly, sex and love participate in the construction and development of the human psychological world and are one of the deep sources of human consciousness. Finally, sex and love are important construction and driving factors for the development of human society since the matriarchal clan society. It is not only the basic unit of human society-the fundamental support of the family, but also the basic principle of the operation of the entire social rights and economic mechanism.

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"Human-development" is a frequently mentioned topic. People have different knowledge and understanding of the overall development of human beings in different times. Throughout the long history of human development, human development is the prerequisite and foundation for the development and progress of the entire human society. And "love" and "sex" are respectively the most beautiful emotions and the most perceptual human activities in the world. They were born with the birth of the human species at the beginning of the birth of mankind,

witnessing the entire process of human history. Bertrand Russell once said: "Three passions, simply but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind." For individuals, it is anything The most important, far-reaching, and most beautiful thing that an individual who exists in reality can encounter in his life, any individual in reality will be more or less shaped and bound by love. This kind of shaping is in fact shaping the essence of man. In the "Theses on Feuerbach", Marx wrote: "The essence of man is no abstraction inherent in each single individual. In reality, it is the ensemble of the social relations^[1]." Sexual action the earliest metaphysical experience of mankind, "love" is the most profound and lasting link in all social relationships. It is the most intimate part of all social relations with human nature.

1 "Love" and "Sex" laid the foundation for human biology

From the perspective of natural evolution and biology, love has its profound foundation in objective reality. The differentiation of gender and the existence of sexual organs and the sexual psychology developed based on both are important prerequisites for the existence of love. Sex is the basis of love. An important component, if there is no reality, sexual behavior and sexual organs, the existence of love itself is unimaginable, and the production of such sex, sexual behavior and sexual organs is the result of natural differentiation and evolution. Richard Dawkins, a British evolutionary theory scholar, in his book "The Selfish Gene" once discussed the objective trend of life (gene) eager to replicate itself more in

the process of life development, and this trend has spawned in the process of evolution. The birth of sex, and the product born in the evolution of life, at the beginning of its birth, immediately participated in the evolution of life in turn. This participation is called sexual evolution and sexual selection. Sex's participation in the evolution process is sometimes even decisive. This decisiveness is not only reflected in the evolution of other species in nature, but also in the formation of the human species. For example, the female breastfeeding organ as a "second sexual characteristic" provides a powerful external visual stimulation in sexual attraction. This shows that this kind of sexual selection not only works on animals with only animal feelings, but also works on higher animals with "consciousness"-humans. This kind of effect has profoundly shaped the actual human body and Consciousness, which promotes the sexually attractive traits to be left in the biological selection process, making the external traits of the biological group of humans more and more developed in the direction of higher sexual attractiveness. According to the anthropologist Desmond Morris, the evolution of the shape of the female breast is a "self-imitation" of the hips and reproductive organs in order to maintain sexual attraction while walking upright with the genitals hidden.

2 "Sex" lays the foundation for the world of human consciousness

While sexual selection shapes the human body, it also shapes the human spirit and conscious world, and in turn shapes the development process of human history. The natural love between men and women is formed in the long-term evolution of sexual selection. The basis of the formation process is very simple. Individuals without this characteristic, that is, individuals who cannot have sexual urges to the opposite sex, cannot pass genes on to their offspring. Therefore, this gene was eliminated during the evolution of human generations. Sexual selection is also reflected in humans' overall preference for secondary sexual characteristics. Women with larger breasts are often considered attractive. This kind of human psychology and spiritual world which is formed based on sexual selection is embodied in a special form in the complex historical society of mankind—a stereotyped image based on gender, such as discrimination against women. Generally speaking,

because of genetic determinism, men often have a natural desire to conquer women. This desire is often reflected in male superiority in family relationships and inequality in social employment.

Love and sex have a certain root effect on people's conscious world. Lacan's^[2] psychological three theory can illustrate this point well. In this Theory, the spiritual subjective world which is present is divided into three realms: the Imaginary, the Symbolic and the Real. "The real " is an unreadable stage where human beings have not yet been separated from the mother body and subjective consciousness has not yet sprouted. In this period, there is no distinction between self and the other in the subjective consciousness field, and it is a purely homogeneous body. However, the subject in this period already has a certain primitive instinct. Although this primitive libido did not cast out to the outside world, at that time, there was no distinction between inside and outside, self and the other in the real world. This primal desire, though it does not manipulate the subject, but at that time, the self and desires of the real subject are completely overlapped. When the Subject sees the image in his own mirror, he enters the " Imaginary". Like the "real", "Imaginary" is a dimension without language, but unlike the real, which is completely empty and pure, the subject's mirror image has already appeared in the Imaginary. In the interaction with the self-image, the subject constantly projects his desires to the image and the outside world, and regards the outside world as a part of himself. This self-external projection makes the subject full of desire to control and master the other, and the relationship with the mother body here also has a mysterious evolution different from the real. Because of male unconscious castration plot and female unconscious envy of penis. There has been a certain separation and alienation between the subject and the mother. The mother is no longer a symbiotic object, but a special libido between the other and the self. Further, the spiritual theme brings Lacan's realm into the symbolic. This is where the "father image" appears. The image of the father is a special Other, essentially an abstract embodiment of the real world's intervention in the subject. In the form of taking away the mother and intervening in the subject's self, the father brings the subject into the real world framed by language and rules, and separates the subject from the mother. The separation of the subject and the mother

has produced profound psychological consequences. On the one hand, the subject is formally surrounded by the Others, and in the interaction of the other, the final establishment of self-consciousness is realized. On the other hand, the rupture with the mother body will cause the subject to fall into the chaos that libido has nowhere to release. This is not only an important source of the subject's creativity, but also the birth basis of the human Oedipus plot.

3 "Sex" has a foundational role in human society

Sex has also greatly participated in the construction and development of human society. In fact, the traditional matrilineal clan society and traditional patrilineal society based on blood ties are based on sex, sexual behavior, and sexual selection. Of course, the influence and difference of this kind of sex are still based on the characteristics of productivity. But in the final analysis, sex plays a decisive role in the construction of social relations when the human body itself is a tool of production^[3]. "With the conferral of gender come duties, privileges, and burdens^[4]." Gender selection allows women to obtain full breasts and strong maternal instincts, which makes women more suitable than men to engage in relatively light labor, such as collection, clothing, and social organization, while men obtain bodies such as height and strength through gender selection. This makes men more suitable for relatively dangerous and heavy hunting and other labor. In an era when the level of social development was relatively low, collection was a more important productive labor than hunting, that constituted the power base of matrilineal clan society. The historical origin of maternity worship is Because of the historical origin of maternity worship is under primitive agricultural conditions on primitive agricultural activities held by women. The important role of women in the economy has enabled them to gain a higher status in social organizations. With the improvement of the level of productivity development, high-intensity agricultural and animal husbandry with men as the main labor force gradually replaced primitive collection agriculture, the foundation of matrilineal clan society was disintegrated, and patrilineal society gradually formed. At this time, the family production mode with sex as the link mode began to appear. Its

typical manifestations are the small peasant economy of men farming and women weaving and the small-scale business model of family workshops. The basic role of sex in the family is profound and strict. "One straightforward prediction from the evolutionary theory proposed here is that psychological circuits dedicated to love should be universal, not limited to Western cultures^[5]." The love story between Dong Yong and the Seven Fairies is the best case in the traditional Chinese myth and legend "Tianxianpei". in this story, love is not only the love between men and women, but also the basic society of the family. The labor unit provides the basis for construction, which ultimately provides fundamental support for the entire society. From this perspective, as a special part of human emotional space, sex-based love between men and women plays a key role in the realistic development of human society and human nature.

With the further liberation of productive forces, human society has entered the stage of modern industrial civilization. During this period, the traditional small-scale peasant economy gradually disintegrated, and the basic unit of production gradually shifted from the family to the factory. Human practice methods have undergone earth-shaking changes. In this subversive change, sex still maintain a huge force. The gradual disintegration of the traditional family factory has brought about a reduction in the gender gap in production, which has changed the social differences between men and women, but the important role of sex in social relations has not changed. First, although the basic unit of social production in modern society is no longer the family, the family structure model with the love of men and women as the bond is still the way to constitute the basic social unit. Secondly, whether it is official curriculum education or non-official cultural communication methods, such as film and television works, cultural activities, love is an important part of it. For example, in the high school Chinese textbook published by the People's Education Edition, articles describing love such as "Meng" and "Jianjia" are included. In film and television works and literary activities, the description of sexual emotions covers almost all works. More importantly, with the development of equal status between men and women and the change of fertility concepts, women's physical attachment in old marriage relationships gradually collapsed, and gender oppression gradually collapsed,

which further enhances the important position of love in the construction of interpersonal relationships. In addition, there are often "love" and "sex" which functions behind modern social movements and social changes, such as the sexual liberation movement and conservative movement in the modern West, behind these two seemingly completely conflicting thoughts, there is a common internal basis based on "sex", "sexual differences" and love. The two trends of thought have developed in different directions. This metaphysical sentiment in the social and political movement also showed its extraordinary power. The "May storm" that broke out in France in the last century was triggered by breaking the old rules of segregation between men and women in universities and colleges and prohibiting love. The corpse of a boy on the coast of Turkey caused European countries to open their doors to welcome refugees, essentially because the death of a child awakened a strong reproductive instinct, and this instinct was also produced by sex.

Taken together, "sex" and "love" have played an important role in the development of human nature

and the development and succession of human society. Without the existence of "sex" and "love", the formation of human beings, the matriarchal trend, the transformation of patrilineal clan society and the construction of a small family-style peasant economic system are unimaginable. In the contemporary era, "sex" is an important part of social production and life and political and economic fields. It affects society and social relations, developmental succession (including social production relations) and the all-round development of people.

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