

DUAL SEX-POWER RELATION THEORY

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Abstract

Introduction: Historically, sex and sex-power relations have resulted in many conflicts, which disrupt a harmonious social order. There have been documented accounts of sexual relations being used to destroy courageous, strong and powerful people. Sex is more than a natural biological activity as it is equally a cultured behaviour, which can change the dynamics of social relationship. Over the centuries, people have been fascinated by sexual behaviour and no study exists that show the dual sex-power relation in a model formats.

Objectives: This study seeks to establish that there is a dual sex-power relation existing in sexual behaviour, and that sexual relations can be expressed as a model.

Methods: Social constructionism is the employed theoretical perspective which underpins this work that allowed for the use of observations, data reduction, thematic identification, interviews and document analyses.

Findings: Based on the quadrants, the only time when there is no conflict between individuals within a society as it relates to sexual behaviour is when the socio-economic and political power is able to carry out his/her dominance, will, and self-determinism. It follows that the only time when people will indicate pleasures in sexual relation is when dominance can be used to carry out the individual's preferences, interest and fantasies.

Conclusion: Dominance gives power to an individual in a coital activity and the craft and art of this dominance when express triggers excitement and fulfil psychological and emotional needs. Dominance precipitates sexual excitement, enjoyment, and plateau, and it holds the keys unlocking the power of self-determinism and conflict in human social relations.

Keywords: Conflict; Dominance; Excitement; Gender differences; Money; Pleasure; Power; Self-determinism; Sex; Sex-power relation; Sexual behaviour

Introduction

Sex is a normal part of animals' existence. Studies have found that at least 7/10 people at the end of their teenage age years had had coitus [1-4]. In fact, a national probability cross-sectional survey that was conducted in 2007 found that 84.4 percentages of Jamaicans have had sex in their life time (ages of people 15-74 years old) and 82 percentages of those 15-24 years. This is compared to 70 percentages of American teenagers [1,2]. Feldman aptly summarises the normality of sex in human existence this way that "Issues relating to sex and gender are central to people's lives, extending from the bedroom to the boardroom" [5]. Not only is sex a normal part of human's existence, it has always being a fascination of theirs. One of the foci of humans is sex as well as sexology that fashions many other activities and behaviours. This study seeks to establish that there is a dual sex-power relation existing in sexual behaviour, and that sexual relations can be expressed as a model.

Historically, sex and sex-power relations have resulted in many conflicts, which disrupt a harmonious social order. There have been documented accounts of sexual relations being used to destroy courageous, strong and powerful people. The rationales for some of the conflicts arising from sexual relations between the sexes are

- a. Uneven rights,
- b. Social injustice,
- c. Socio-economic power,
- d. Entombed culturalization,
- e. Marginalization

and how these have been used to dominant another person. This takes the discourse to some of the historical-contemporary accounts of sex-power relations and the conflicts which arise there from [6]. The documented literature shows cases in which there have been conflicts arising from sexual relations between the sexes to include

- a. David, King of Jerusalem; and Bathsheba (2 Samuel 9-20),
- b. Samson and Delilah (Judges 16),
- c. Bill Clinton and Monica Lewinsky,
- d. A'bram and Ha'gar (Genesis 16) and
- e. Masters and slave women during slavery.

It can be interpreted from historical accounts that powerful men have used their offices and socio-economic status to have opportunistic sex with women [6], and literature also shows that they surround themselves with nubile women in order to fulfil their sexual desires [7].

Although sexual relation is a natural biological matter that is influenced by the social milieu [8-11]; sex is often used as a tool of power by one party over the other(s) of

less stature [7,12-15]. This is equally expressed in sexual harassment studies that have been conducted in different geopolitical areas in the World as well as how power is coined as benevolent sexism to lure a marginalised situation experienced by a person [5,13,14,16-22]. The reality is, there is no sexual autonomy without power in gender relations and that power expressed in dominance weighs heavily on sexual behaviour as well as sexual rights or sexual harms [7,23].

Money has used to

- a. Control,
- b. Govern,
- c. Dominate,
- d. Guide,
- e. Stipulate,
- f. Foster,
- g. Administer, and
- h. Direct many happenings in human society.

The power brokers (or hegemonic people) are who have access, own and control economic resources, particularly money, use this to dominant the marginalized groups, which is document in sexual harassment cases [5,13,16-20,24]. Historical, men have been the ones who control economic resources, and they use this economic power to carry out their desires, wants and ideational. Including in their economic strength is power over other peoples' sexual rights and autonomy [25]. This cultured reality explains why women have used sexuality as a tool to lure men, extort resources from them, guile men into spend some of the money on them and use sex as a means of power-equalizer to socio-economic resources. Sex, therefore, plays a dual-power role in society, which may be conflicting or otherwise [24]. Sex is an agent of change in social relation that has been used creates conflict and social order among people.

Women have had to give up their sexual autonomy, sexual rights and justices, freedom over their bodies and reproductive rights, sacrifice maintaining the highest sexual and reproductive control and safety to obtain money and economic resources that are held by men. A journal entitled 'Reproductive Health Matters' have dedicated entire volumes on

- a. Power, money and autonomy in national policies and programmes [23] and
- b. Sexuality, rights and social justices [25].

The two distinct volumes highlight the challenges experience by women, how sex-power relations accounts for many of the issues they undergo and how culture continues to show signs of marginality of women in spite of policy initiatives and implemented programmes.

Religious and other fundamentalists continue to argue about the place of women in society, their submissive roles and critique women's sexual freedom and diversity [26]. The aforementioned reality speaks to the taboos that exist in a society and how socio-political leadership protect these cultural norms at the detriment of a certain sector in society [27-29]. The very nature of particular socio-political institutions re-enforce the cultural practices, force women in prostitutions and remove women's sexual autonomy. Another side to the previously mentioned perspective is culture label placed on certain people and how the society criminal particular practices. According to Berer M [25] "It is a well-known saying that prostitution is the oldest profession, yet selling and buying sex continues to be punished in criminal law in most countries and socially frowned upon to such an extent that life-threatening violence against sex worker is endemic" (p. 7). Sex which is a normal part of human existence and replacement yet it continues to be culturally defined, labelled, and some people stigmatized by a system that has have been unequal (or marginalized); yet sex is a power tool that is used to control hegemony and the same hegemonic class of men are befallen by a 'dual sex-power relation'. Furthermore, the sex-power relation is accounted for in the gender differences as was documented by Williams et al. [30]. They found among the characteristic of men are arrogance, dominance, opportunistic and aggressiveness and in women are sexy, submissive and sensitive, which plays out in sex-power relation theory.

In this paper, the researchers will comprehensively examine a 'dual sex-power relation' theory which that explains sexology in a society, and how sexuality has a dual role in a social relationship. The researchers proposes that sex is not about enjoyment or gratification; but that it is about dominance, money and power and that enjoyment is an issue if those issues are met. Furthermore, in the event that dominance, money and power are attained in sexual relations, there is social order and if this is unmet; then conflict arises. The issue of enjoyment in sexual relationship is a secondary phenomenon and that the activity is primarily about socio-economic and political conditions and sexual expression is about exploitation, showing power and dominance prior to, during and post the biological exercise. Sex and sexual expression are fundamentally 'Dual Sex-Power Relation' and enjoyment and disenjoyment are based on quadrant in which sexual relation exists owing to the socioeconomic status of the individuals. We intend to establish a model that evaluates 'dual sex-power relation' that hold the key to sexual relation between the sexes.

Theoretical Framework

A theoretical framework is a self-conscious set of

- a. Fundamental principles or axioms (ethical, political, philosophical) and
- b. A set of rules for combining and applying them (e.g. induction, deduction, contradiction, and extrapolation).

A theoretical framework defines the objects of a discourse, the permissible ways of thinking about those objects, and so determines the kinds of knowledge about the objects that can be produced legitimately within the framework" [31].

The science of research is therefore not only expressed in natural (or pure) sciences like chemistry, physics, medicine, mathematics and metaphysics; but it is in the theoretical framework and the methodology that are applied to the investigation. For centuries Positivism which is a theoretical framework has been used to guide methodologies that were primarily quantitative [32,33] and accounts for discoveries like Newton's Law " $F=ma$ " (Force is equal to product of mass and acceleration). Scientific attitude was guided by this theoretical framework as science was embodied in proof, verification, validation and objectification. This explains the preponderance of inquiries that utilize the positivism and post-positivism theoretical framework and methodologies that were primarily objective – quantitative analyses (or survey research, experimentation, statistical analyses, measurement and scaling, sampling and questionnaire).

Crotty [34] remarked that: ...we describe the philosophical stance that lies behind our chosen methodology. We attempt to explain how it provides a context for the process and grounds its logic and criteria... (And) this is precisely what we do when we elaborate our theoretical perspective [34].

Such an elaboration is a statement of the assumptions brought to the research task and reflected in the methodology as we understand and employ it [34]. Although empirical evidence which emerged from positivistic and post-positivistic epistemologies are in times generalization and provide an insight of what affect a population of people from within a nation (society, village, or community), the reality is solely limited to such inquiries. There is no denial that scientific investigations are carried out by way of positivism and/or post-positivism. This allows for objectivism, precision, generalizability, repeatability and proof [32]; but this is not the only way to "search for truth" [32-34] and/or to understand human behaviour. The primary issue of what explains human behaviour or the rationale behind their actions goes beyond empiricism in order to ascertain discovery of the truth, which is embodied in social constructionism.

Constructionism

Weber M [35-37] was the first to argue that an 'Interpretivism' approach can be employed in the examination of social phenomenon. Weber opined that why human behave the way they do is lost in quantitative methodologies (or positivism). He therefore, forwarded the use of subjectivity (feels, beliefs or meanings) in social inquiry, which began the use of interpretivism in the social sciences [38]. For years, the inquiry of social phenomenon was based on objectivity until Weber introduced an alternative paradigm called interpretivism. Interpretivism as a theoretical perspective was an alternative perspective to positivism, which emerged from constructionism.

According to constructionism epistemology, the theory of knowledge is embodied in human's construction of their realities in the world and that there is no absolute truth. People construct meanings on their social world, and that different people can construct distinct meanings of the same phenomenon. This, then, accounts for variations in culture because there is no object culture; but, people's lives interpretation of their social world. Hence, the truth is bound in the construction and interpretation that people apply to their social setting. As such, meanings are constructed and created based on objectivism. Like Crotty aptly puts it this way that "Meaning does not inherent in the objects, merely waiting for someone to come upon it" [26,34]. He went on that: What constructionism claims is that meanings are constructed by human beings as they engage with the world they are interpreting. Before they were consciousness on earth capable of interpreting the world, the world held no meaning at all [26,34].

From a constructionist viewpoint, knowledge is considered to be socially and individually constructed; learning is the acquisition of meaningful competences in a realistic context; learning is advanced through interactive and authentic experiences. Like Crotty opined constructionism is similar to intentionality. He contended that "Intentionality means referentiality, relatedness, directedness, 'aboutness' [26,32], suggesting that the human world has a site of intentional constructions as created by them. It follows, therefore, that mind's recognition of anything happens whenever it intentional sees it and fashions something of it. This gave rise theoretical perspectives such as

- i. Symbolic interactionism,
- ii. Phenomenology,
- iii. Hermeneutics,
- iv. Critical inquiry,
- v. Feminism,
- vi. Postmodernism, and
- vii. Historical comparative analysis

Which are in keeping with the alternative paradigm of objectivism in human enquiry. Symbolic interactionism is a power sociological tool that can be used to explain many societal happenings. It is a major theoretical framework that underpins meanings created by humans in the process of social interaction. Max Weber was the first to set this principle in moving although it abstractions, constructions and framework were introduced by George H. Mead in the 1920s.

Unlike the positivistic paradigm which does not lend itself to subjectivity of meanings, symbolic interactionism is predicated on meanings people construction of their social world to explain functionalities. Everything human interfaces with is labeled, events, objects and abstractions are socially constructed to make sense of the social world. It can be deduced, therefore, that there is no object reality and truth, and that things are socially constructed to reflect humans' prescriptions. The reality is socially constructed and every event and behaviour is an interpretation of some set of human constructions. Those interpretations form the platform upon with other meanings are created, and there a social space is created.

It focuses on constructing meanings instead of discovering meanings. Crotty [34] ably provided a classic argumentative of meaning constructions in understanding human realities. He contended that "From the constructionist viewpoint, therefore, meaning (or truth) cannot be described simply as 'objective'. By the same token, it cannot be described simply as 'subjective'. Some researchers describing themselves as constructionist talk as if meaning are created out of whole cloth and simply imposed upon reality" [26,34]. Suggesting that understanding people's behaviour can be interpreted from a perspective of meaning constructions and more than from an objectivistic approach – which emphasises precision, measurement, falsification and measurement. In keeping with the constructionist perspective on reality that it is a construction of meanings; then, this work in seeking to understand the phenomenon of particular social behaviour of people (Figure 1).

Constructionism

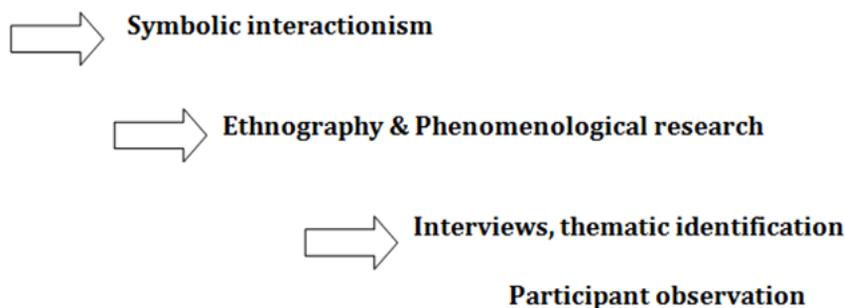


Figure 1: Four elements of constructionism (Symbolic Interactionism).

Conceptual Framework

Durkheim's early theorizing examined social control and the maintenance of order in a society. After which he refashioned the early theorizing to reflect social norms and the internal functioning of a society [39]. Durkheim believed that integration into society is achieved in two categorically different ways; system and social integration. Those concepts allow for the regulation of society. Social integration refers to the process by which individuals are absorbed into groups. This has to do with the collective conscience interpenetrating individuals thus making them truly social/human. Whereas systems integration refers to how the various groups into which individuals have been absorbed into through social integration are connected in functional ways [40]. Systems integration is synonymous with how various organs come together to form a cohesive and functional unit within an organism. On the other hand, Marx opined that it was the "economic world that provided the key to understanding and transforming historical development" [41]. Such an intellectual discourse is unambiguously expressed in the philosophical dispute between idealism and realism (mind and matter debate), which speaks to the matter of conflict and how conflict operates within a society. This paper will critically examine two major theories in Sociology showing their applicability to the Caribbean. The sociological theorists are Emile Durkheim and Karl Marx.

Durkheim: Discourse

Durkheim believed that the processes of social and systems integration facilitate the internalization of such norms, which explains a socio-centric perspective that takes the social group or society as the starting point of analysis. The main tenet of this perspective is that the individual does not exist except as a product of society [42]. According to Coser [43], a part of Durkheim's doctrine is his insistence that the research of society be within the context of social phenomena. Durkheim was very attentive to the social-structural determinants of the social problems of mankind [43]. He contends that "social phenomena are social facts which are external to individuals and endure over time while individuals die and are replaced by others. Moreover they are not solely external to the individual but they are endowed with coercive power, by which they impose themselves upon him, independent of his will" [44]. These constraints whether in the form of laws or customs come into play whenever social demands are isolated. Those sanctions seek to channel and direct the desires and propensities of men, thus serving to maintain order. As such, a social fact can be defined as every way of acting fixed or not, capable of exercising constraint on individuals.

The more men receive, the more men want, since satisfactions received only stimulate instead of filling needs. "It follows from this natural insatiability of the human animal that his desires can only be held in check by external controls, that is, by societal control. Society imposes limits on human desires and constitutes a regulative force which

must play the same role for moral needs which the organism plays for physical needs" [43]. The societies that are well regulated have social controls which set limits on individual propensities so that "each in his sphere vaguely realizes the extreme limits on individual propensities, so that each in his sphere vaguely realizes the extreme limits set to his ambitions and aspires to nothing beyond" [43].

Durkheim contended that in his natural state man is unrestricted and dangerous. He believed that man is homoduplex [43]. This 'homoduplexity' encompassed natural and social man. The true man, however, is a social agent. It therefore follows that the complete individual has imprinted on his being the collective conscience. Durkheim stressed that social facts and more particularly moral rules become internalized in the consciousness of individuals while continuing to exist independently of the individual. "According to Durkheim's formulation, constraint is not a simple imposition of outside controls on individual will, but rather is a moral obligation to obey rules" [43]. This refers to the development of what Durkheim coined the "collective conscience". This collective conscience refers to the systematic acceptance of those sets of norms, values, morals, rules and behaviours that are held as sacred and binding by the members of a group or society [42].

Durkheim distinguished between two types of societies or solidarity coined Mechanical and Organic Society/Solidarity. A society in which mechanical solidarity prevails is one in which ideas and tendencies common to all members of the society are greater in number and intensity than those which pertain personally to each person [43]. This type of solidarity grows only in inverse ratio to personality. In that, it prevails when individual differences are minimised. Solidarity in this case, which comes from likeness, is at its maximum when the collective conscience envelops our entire conscience and coincides with it at all points.

Organic solidarity on contrast develops out of differences between individuals; it is a product of division of labour [43]. With increasing differentiation in functions in a society comes an increasing difference between members. While individuals in such a society have little in common, they are nevertheless more interdependent than under mechanical solidarity. Precisely because when involved in differentiated ways of life and specialized activity individuals become highly dependent on each other and networks develop between them. In these systems, there can be some release from external controls but such release is in tune with not in conflict with the high degree of dependence of individuals on their fellows [43]. Comparison of both types of solidarity reveals that organic societies are modern and complex, high in: heterogeneity, division of labour and individuality, has restitutive laws and views individuals as important almost indispensable entities. While Mechanical societies are characterized by a simple way of life, homogeneity, limited division of labour, limited individuation has repressive laws and view individuals as dispensable an unimportant as they are all very alike in their functions.

Based on Mouzelis, the social integration perspective focuses on how individuals view and relate to each other in specific social contexts. It refers to the orderly or conflictual relationships between them. He also emphasized that systems integration focuses on compatible or incompatible linkages between the different parts of the social system (Stones, 1998). This integration serves to incorporate the collective conscience into all individuals of a society. In keeping with Durkheim's view of the functionality it is pertinent to note that he argued that "any society whether primitive or modern which is void of a common set of symbolic representations and common assumptions about the world to which its members are anchored is destined to degenerate or decay" [43]. How is Emile Durkheim's theory different from that of Karl Marx' theorizing?

Marx

Marx theory on economic socialism represents the bedrock upon which many postulations emerged including conflict and dialectics that are tenets of a social space in explaining the functioning of society. His thesis played a pivotal role in the formulation of the functioning of dialectic materialism in justifying consensus in capitalist society, and the evolution of revolve from the proletariat class because of conflict and dialectic materialism. It is through dialectic materialism that class-consciousness arises, which challenges the modus operandi of capitalist system. Marx believed that dialectic is responsible for particular social consciousness, and that conflict is the mode that fashions dissonance in a certain group, which accounts for the revolutionary approach that members take in addressing perceived social facts. Those positions are in essence, a fusion of German philosophy, English economic thought, and the best of French socialism (Rob Sewell, 1994). As such, Marx matured under an atmosphere of Hegelianism and its unavoidable influence – through radical Hegelianism and the Young Hegelians (Jim Blaut, Hegelian and Marxist Dialects, 2002). That influence became apparent in Marx's dialectical approach to understanding the fundamental sociological question: "How is society Possible?"

The theoretical intercourse that occurs within Marxian thought is apparent through the many manifestations of the dialectics within society. For distinguished sociologist, Karl Marx, the role of the dialectic is in analyzing the antagonistic and contradicting forces within a society. So, conflict then becomes one of, if not the most important concept used in Marxian thought to explain (or show the existence of) the dialectical nature of society. It should be noted that, a dialectical relationship also exists in Marxian theorization, between the structures or infrastructure and the superstructure, the bourgeoisie and the proletariat (that is, the oppressor and the oppressed, the exploiter and the exploited), 'class consciousness' and 'false consciousness', and even between conflict and equilibrium.

Therefore, it becomes essential in examining and distinguishing 'the roles of dialectics and conflict in Marx's sociology on a whole', to define the key concepts of Marxian

thought, important in understanding the question being asked. According to the Dictionary.com, 2003, dialectics is the "contradiction between two conflicting forces viewed as the determining factor in their continuing interaction." As such, by extension, therefore, conflict or class struggle is seen as the "struggle between capital and labour" [41,45,46]. Therefore, it is the resulting contradiction caused by antagonism within the dialectic space of Marx's sociology. This suggests that social change, broadly defined, is the post facto occurrence of class conflict.

The role of dialectic, therefore, is in analyzing the relationship between two opposite forces. Therefore, conflict then, becomes the central theme of the dialectical relationship, and social class conflict that leads to social change. This, now, is the basis of Marxian theorizing: but, "it is more complicated than this simple and faceless explanation?" Which call for more in depth analytical exploration of the matter?

Contemporary caribbean: a discourse of marx and durkheim

Durkheim believed that if the processes of integration do not occur smoothly then conflicting relationships will occur and weak or literally nonexistent linkages will hold society together [40]. When social regulations operating within a society are broken down then the influence of society on individual propensities is no longer effective and individuals are left to their own devices. The crime phenomenon which plagues the Caribbean [47-52] is not accepted by the social institution and is more in keeping with the breakdown of social norms. Although for the most part Caribbean peoples are not left up to their own approach and devices, Haiti reflects total disintegration of the social institutions. Seeking solutions to the crime problem in the contemporary Caribbean is an example of unacceptability of this phenomenon by the social institution as there is consensus that society function smoothly with crime.

Interpreting Durkheim theory, Coser opined that "It follows from this natural insatiability of the human animal that his desires can only be held in check by external controls, that is, by societal control. Society imposes limits on human desires and constitutes a regulative force which must play the same role for moral needs which the organism plays for physical needs" [43]. Such perspective offers why crime or any other social evil in a Caribbean society disrupts the organic nature of society. The crimes (murders, rape, robbery, shooting, carnal abuse, incest, wounding, lottery scam, fraud) are held in check by external controls such as the police, army, and the security forces because these are not a part of the organic nature of society. Within the context of Durkheim's work, there is a society expectation and way of life in which people collectively must operate. Because people according to Durkheim man if unrestricted is dangerous as is evident in the crime statistics in the Caribbean, the social institution must have a consensus of what is the normally expected from each individual, social consensus. As such, there are institutional framework like

- a. Prisons,
- b. Laws,
- c. Police,
- d. Legislative framework and
- e. Other social agents who dictate what is normal and by consensus how punishments are allotted for deviance.

Durkheim expressed great concern with the characteristics and structure of groups rather than with the attributes of the individuals themselves. Groups differ in the degree of their integration. Certain groups have a firm hold on their members and integrate them fully within their boundaries while others may leave individuals a great amount of leeway. He focused on problems including cohesion or the lack of it. He investigated the rates of different behaviours on specific populations, along with characteristics and the change of these characteristics in particular groups [43]. For example a significant increase in suicide rates in a particular group indicates that the social cohesion of that group has been weakened and its members are no longer sufficiently protected against existential crises. In a strongly integrated society however members are held under "control" thus the group cushions them to a significant extent from the impact of the frustrations and tragedies that afflict humans. Hence they are less likely to resort to extreme behaviours such as suicide. However in some cultures individuals are socialized to believe that during specific circumstances suicide serves the greater good of the society or ones fellowmen or that it essentially serves to preserve or restore honour and as such is the honourable thing to do [40].

Marx believed that society is the relationship acted out by individuals in coming to terms with the material conditions of their subsistence [53]. For Marx, there need to be a material makeover of society, rather than a change in consciousness, for the achievement of human freedom. Hence, in using the economic world or 'historical materialism' to analyze this transformation and development, Marx purported that the very social institutions originated from or exists in economic behaviour [54]. This may explain why Marx was credited with the position of 'historical materialism' or 'economic determinism'. Such a perspective offers one of the rationales why Caribbean people work, some 'hustle', and thief and become involved into various crimes, material conditions. Embedded in this material condition is the consensus by the social institutions about how things function. While the social consensus is more theoretical than realistic, Caribbean peoples existence is still fundamentally based on economic paradigm. Then, riots, crimes and other social deviances are indicators of some people's frustration with the alleged social expectation, regulations and material deprivation. This conflict which arises owing to the inequalities and inequities in the social system, is not explained by Durkheim's work but more in keeping with the postulations of Marx' sociology.

Conflict indicates that the system is in a process of breaking down the limits and or their interconnectedness

resulting from malintegration, which is the midpoint of complete disintegration of the social system. According to Coser [39] conflict or the absence of social order serves two purposes. Firstly it indicates that greater integrative issues must be resolved in order for the society to remain as a functional whole. Secondly it strengthens the bonds between the elements in society. As conflict cultivates the integrative process the members of the society are unified when the integrative bonds are strengthened resulting in a functionally integrative system that is in a perpetual state of renewal. It can be extrapolated from Marx's theorizing that the persistent crime problem in the Caribbean, distrust of people with the general social system, high rate of political apathy, low voter turnout on elections, unwillingness of the masses to adhere to the paying of taxes is a clear indication of malintegration in the social structure and how conflicts are unresolved between the

- a. Social classes and
- b. The problems between the structure and superstructure.

In recognizing that there is a dialectical interplay at all times between the structure and the superstructure, Marx purported that the economic system was the foundation of the institutional order and everything else was (religion, government, arts and marriage) seen as a derivative superstructure built upon the base of economics [43]. The clear dichotomy in the mode of production or economy is actually a manifestation of his use of the dialectic. Thus, this manifestation of dialectical intercourse is also apparent as Marx goes on to discuss class, thus analyzing social conflict and social change. This dialectical struggle is made manifest in the superstructure where the dominant prevailing "false consciousness" (as seen by Marx) of the bourgeoisie, either suppress or impede the true class-consciousness of the proletariat. As such, the value system of each class strive for hegemony there emerges a two (2) sided struggle at the superstructure level, that also drives social change. This explains the dialectical interplay when conflict seeks to threaten the equilibrium in society as the lower class since pre-emancipation in Jamaica continue to resist the superstructure's dictates and policies.

The concept of "classless consciousness" is an abstract criticism of Karl Marx's predictions on how society will change. This is abstract in pure philosophical construct. The fact is history has yet to substantiate Marx's view of communism; and by extension explain how society will transcend or eventually transform into communism from capitalism. Though one is sure that the historical materialist and economic determinist; he (Marx) was aware that "these things take time, just waiting on another evolution or revolutionary epoch." Today, marks in excess of one hundred years since his (Marx) theories were first purported to the world. Is this time, and is it sufficient time given the World Trade Organization (WTO) position that the gap between the rich and poor economies has significantly widened? The WTO in 2000 forwarded an argument in a position paper that poverty has increased in the world.

Then, what has happened to Marx's position that society would change to collectivism?

In distinguishing the five (5) different historical epochs or stage of societies to which every society exist or existed belong: Primitive communism, ancient slavery, feudal society, capitalism and ultimately communism societies, Marx forwarded a position that class society began when the structure and-or superstructure was no longer communally owned, and thereby moved to privatization of resources (Classical Sociological Theory). As such, class emerges and along with it, class conflict (due to the separation of wealth in the mode of production); there also emerged a dialectical struggle that characterized the relationship between the rulers and the ruled, the oppressor and the oppressed [43]. It is because of this dialectic struggle that social change occurs. Which occurs when either the oppressors are overthrown by the oppressed or there is the "mutual ruination" of both [55]? Similarly, as there appears to be a distinct manifestation of dialectic between structure and superstructure, Marx pays much attention to the concept of a dominant ideology, in analyzing class-consciousness.

Durkheim's theorizing on the mechanical solidarity is not in keeping with the functionalities of Caribbean societies. For Durkheim, a society is like the human body in which each part is needed for the effective functioning of the whole. If this theorizing holds true then Caribbean societies should have experienced anarchy, civil wars, a breakdown of the social institutions and no social consensus. The crime is an indicator of the oppressed class rebelling against the superstructure because of

- a. Social inequalities and inequities,
- b. Maldistribution of material resources,
- c. Social exclusion,
- d. Political isolation and oppression.

Despite the superstructure oppressing the masses, the proletariats have not total revolted against the superstructure. Caribbean societies, even Haiti, continue to function irrespective of the inherent divides (or imbalances created by the superstructure).

There is a fictitious social consensus in Caribbean societies as the laws, regulations and rules are more the dictates of the superstructure than a social consensus. This reality accounts for the embedded persistent conflict between the classes in the Caribbean. The conflictory class conflict in the Caribbean which predates to slavery is more explained by Marx' theorizing that that of Durkheim. The Caribbean continues to have social institutions which are manned by some consensus, and the clear inequalities result in persistent conflict in the social system. However, there is kind of fictitious social consensus in Caribbean nations as people generally agree that crimes as well as other social deviances are bad for the effective functioning of the society; yet the superstructure institutionalized agents to kill people who are outside of its dictates.

Methods and Materials

Document reviews

The researchers reviewed written documents including books, journal articles, and scholarly articles online. The review was to determine

- a. Theoretical framework,
- b. Employed strategies,
- c. Epistemological framework for the study and
- d. How to interpret the information.

A major reason for the document review was to assist in triangulating and validating information obtained in one secondary source.

Sample, sampling design and participants

The sample for this study was 20 inner-city and violent prone inner-city communities in Jamaica, 20 rural-rural areas in Jamaica and 40 middle-to-affluent communities. People were observed for a period of ten years, some were selected to provide explanation of the concepts which emerged and justification for behaviour patterns. Key informants as well as gatekeepers were interviewed to explain the cultural happenings, give views of behaviour of the people and provide historical accounts of behaviors as they unfold in the study. Elderly, young, men and women were spoken with who became references, narrators of history and conceptualizers of contemporary happenings. They provide critical information, offer accounts of historical and current happenings and contextualized behaviors. As themes emerged, the researchers interface more with the people for clarifications, explanations, justifications and confirmation of issues that arise.

Some of the people became active resource agents, working closely with the researchers. The researchers spent countless working interacting with these people, they began junior investigators and they would give accounts and provide retrospective accounts of happenings in their life, those of other people in the community and during the process, the researchers interface with them as field and resource agents. Information was documented, reviewed and analyze across past accounts of already obtained information.

The data were summarized using themes, placed in a matrix and then explained in order to provide critical information and a comprehensive account of the happenings in the study.

Operationalization of key terminologies

Economic powerful: An individual who has socio-economic and political power. Hence, (s) he can dominant and used his/her socio-economic and political power to manipulate situations, feelings, atmosphere and the physical milieu as well as psychological conditions.

Economic powerless: A person who has no socio-economic and political power that (s) he is able to transform his/her situation, atmosphere, physical environment and psychological conditions at will, and as such is unable to dominant another person using this power base. Sex (i.e., sexual activity, sexual intercourse, sexual encounter or coitus): This is people’s engagement in sexual behaviour.

Benevolent sexism: The use of power, words and/or items to lure someone into sexual behaviour. The items or words appear to be beneficial to the individual to whom it is intended [5]. **Dominance:** Psychologists have defined ‘dominance’ as a personality trait that is influential, ascendant, prevailing, authoritative, and/or high in control. They went on further to say that it is discriminated from aggressive (hostile, angry, violent, quarrelsome, argumentative) and domineering (overbearing, bossy, dictatorial and high-handed) [56-58], which is used in this study.

Table 1 summarizes the sex-power relation operating within a society between the socio-economic as well as political individuals and sexual relations. Based on the quadrants, the only time when there is no conflict between individuals within a society as it relates to sexual behaviour is when socio-economic and political power is able to carry out his/her dominance, will, and self-determinism. It follows that the only time when people will indicate pleasures in sexual relation is when dominance can be used to carry out the individual’s preferences, interest and fantasies. It is revealed that power drives individualism which is critical to enjoyment, and that enjoyment is not direct power and sexual satisfaction. In sexual relation most of the times there are conflict as someone is not attain individual wants, which is used as the yardstick for sexual dissatisfaction and that the sexual act is rarely enjoyed within itself. Whenever, self-determinism is attained between the sexes in sexual relation, people employ positive terminologies like

Table 1: Sex Power-Relation, Part I.

Sexual			
		Powerful	Powerless
Socio-Economic & Political	Powerless	Quad III (Conflict)	Quad IV (Conflict)
	Powerful	Quad I (Self-Determination)	Quad II (Conflict)
Sexual		Powerful	Powerless

- a. Enjoyment,
- b. Good,
- c. Pleasure,
- d. Excitement and so on to express the materialization of personal satisfaction and not to indicate for the sexual activity.

The issue of sexual relations is a materialistic and individualistic issue, which is used to access satisfaction (Table 2). Satisfaction in sexual relation is attained only if power and dominance can be had by both individuals. If one wants money and the other desire dominance and/or exploitation, when these are adequately met, people fulfil a self-determinism. It is on receiving this self-determinism, then, that an individual will say that sex is good, satisfying, exciting, climatic and ‘nice’. Sexual satisfaction is on fulfilling

- a. Power needs,
- b. Dominance needs and
- c. Exploitative need.

The conflict arises when these needs are not met, which results in no social order between the parties and accounts for innate feelings of dissatisfaction and displeasure.

Whenever, power and dominance are used in sexual relation there will be self-determinisms for both the powerful and the powerless (Table 3). Money, on the other hand, has a dual role in the sexual relation in a society. For the powerful is it a force of inducement and a fulfilment of great things for the powerless. Hence, initial, it provides gratification for the powerless and this makes sex a self-determinism activity. Enjoyment and other positive labels will be used to excite the powerful; but (s) he will not feel the same way if dominance and power cannot be exercised in the situation (sexual encounter).

Table 4 presents findings in a matrix form on individuals classified in a socio-economic and political status and sexual behaviour. Matrix A represents where both individual are socio-economic and political powerless and sex is power, and then there would be both self-determinism and conflict. This means that dominance and power would have been used in the sexual encounter, which would have given an immediate sense of self-determinism. The entire activity is not pleasurable as on the climax of both individuals; they would begin to feel frustrated, despondent, bewildered and confused as how to manage their socio-economic realities. Such a situation produces conflict between the parties, and sex is the only instantaneous relief. On the other hand, matrix D represents one individual being powerless and the other is powerful, with sex being powerful between the parties.

In such a situation, there is self-determinism for the socio-economic powerful as (s) he would have executed his/her dominance and power and attained self-interest. Conflict may arise in this situation, if the socio-economic powerless is not self-determined (i.e. the socio-economic powerless is adequately financial supported). The use of pleasure will

be short-lived in both Matrix A and D as they are based on equal material self-determinism. There is a dual sex-power operating in both Matrix as dominance and power are employed, with conflict being present under the surface that can disrupt the short-labelled self-pleasure.

Table 2: Sex Power-Relation, Part II.

Socio-Economic			
		Powerful Individual	Powerless Individual
Sex	Power & Dominance	Quad III (Self-Determinism)	Quad IV (Self-Determinism)
	No: Power & Dominance	Quad I (Conflict)	Quad II (Conflict)
		Individual Powerful	Individual Powerless
Socio-Economic			

Table 3: Sex Power-Relation, Part III.

Socio-Economic			
		Powerful Individual	Powerless Individual
Sex	Power & Dominance	Quad III (Self-Determinism)	Quad IV (Self-Determinism)
	Money	Quad I (Conflict)	Quad II (Self-Determinism)
		Individual Powerful	Individual Powerless
Socio-Economic			

Table 4: Sex Power-Relation, Part IV.

		Sex		
		Powerful	Powerless	Powerful
Socio-Economic & Political	Powerful	D	E	F
	Powerless	A	B	C
		Powerless	Powerful	Powerful
Socio-Economic & Political				

Matrix B denotes one individual in the sexual encounter being socio-economic and politically powerful with the other being socio-economic and politically powerless, with the sexual experience being powerless. A dual sex-power role holds in this Matrix, within the context of who is sexually powerless and self-determinism employed. In the event, that the socio-economic and politically powerful

person is sexually powerless, conflict will be beneath the surface and it will be unexpressed to this individual, if the socio-economically and politically powerless is financial compensated, self-determined. The self-frustration will be conflicting when the socio-economically and politically powerful is unable to dominant and use power in the sexual encounter because of the under-performance of the socio-

economically and politically powerless individual. Such situation will be even more conflicting, when the latter individual does not perceived to be fairly compensated for the activity. The same holds true, when the socio-economically and politically powerful are engaged in powerless sexual intercourse. The conflict is more intense, if the sexually powerless is the male and he unable to exhibit self-determinism, show dominance and power. The same holds true for those in Matrix E. This results in conflict between the parties and account for multiple sexual relationships.

Matrix F summarizes socio-economically and politically powerful people engaged in powerful sexual relations. Such situation is dual self-determinism, and the male is able to exhibit power and dominance while operating with politically correct social expectations. Sexual excitement, pleasure, fulfilment and other positive words are coined to express the dual sex-power which is in balance. Although the sexual experiences can be good and other positives, conflict is present in relation to other social and psychological expectations that are unmet.

From Matrix A-to-E, dominance and power are more at work in sexual behaviour and the enjoyment, fulfilment and sexual satisfaction are used when dominance and power can concretize personality and societal expectations. In those Matrices, conflict and self-determinism are operating simultaneously and when self-determinism is attained it result in less conflict in sexual encounters.

Discussion

The numbers of people engaged into sexual activities have increased in Jamaica [3], which is similar to United States [5]. Studies conducted by Wilks and colleagues found that 93.5 percentages of Jamaicans aged 15-74 years reported to have had sex in their life in 2000 compared to 94.7 percentages in 2008. It can be deduced from the aforementioned findings that sex is increasingly more a normal part of people in contemporary societies than in former years. The increasing number of people having coitus in contemporary societies does to address the sex-power relation between the sexes in sexual behaviour (or intercourse). Sex is not limited to the bedroom and this is evident in studies that have examined sexual harassment in the workplace as well as power and its influence on sexual behaviour at work [5,13,14,16-20]. The issue of power and it impact on sexual behaviour is well documented in the literature. A group of scholars in entitled a study 'the naive misuse of power: Nonconscious sources of sexual harassment' [24], show how power has been abused in sexual relations outside of the bedroom into the boardroom. One psychologist address the role of power in sexual behaviour aptly describes it this way when he says that "Sexual harassment often has less to do with sex than power" [5]. He also contends that "Issues relating to sex and gender are central to people's lives, extending from the bedroom to the boardroom" [5]. There is, therefore, no denial that power, dominance, and economics are critical

in a discussion of sex, particularly in reference to the sex-power relations at work.

The entries of women into the boardroom have not reduced sexual harassment as sex-power relations and benevolent sexism continue in the workplace. In fact, many men in power positions in the workplace use an approach of promising women benefits for sexual favours (benevolent sexism), particularly those in situations that need the assistance (i.e. money, job, promotion, socio-political status). In fact, the powerful women in the boardroom have to undergo benevolent sexism to a lesser degree than the more powerless females. The culture in Jamaica has entombed many women in accepting sexual stereotypes including overpowering in sexual intercourse, sexual gestures, sexist remarks, 'eye staring at particular parts of the females' anatomy', unwelcomed touch [16,17], which is equally documented in the literature has happening outside of Jamaica ([5,13,14,59]. There is socio-economic reality which is the justification for

- a. Benevolent sexism,
- b. Sexual harassment and
- c. Sex-power relations in Jamaica.

These are encapsulated in the findings of Powell, Bourne and Waller's work which reveal that

- a. 31/50 Jamaican report that they were unable to cover their daily expenses;
- b. 36/50 are concerned about the probability of being made redundancy in the next 12 months;
- c. 69 percentages indicate that the administration of justice favours the rich as well as the same percent believe the country is govern for the benefit of the few powerful interest and
- d. Interpersonal trust is 14.1 percentages.

Another reality that must be coalesced with the aforementioned issues is statistical finding by the Jamaica Statistical Institute and the Jamaica Planning Institute of Jamaica that say that poverty is

- a. More a feminized and
- b. Older people issue.

All the conditions raised earlier set the stage for the dual sex-power relation theory that this paper theorizes.

The stereotypes that men are more 1) dominant, 2) arrogant, 2) aggressive, and 4) opportunistic than women were concretized in a study by Williams et al. [30]. The researchers also find that women are more like to be submissive, sensitive and beauty conscious than men, which opens the discourse for the dominance, power and money used in sexual relation and the dual sex-power relation that occur between the sexes. The present work finds that when dominance is used in sex (or sexual intercourse), there is

less conflict, more self-determinism, and self-fulfillment. It is this dominance and by extension power in sexual relation that account for the use of positive words like

- a. Pleasure,
- b. Excitement,
- c. Joy,
- d. Great,
- e. Good, and
- f. The bomb (meaning of intense pleasure)

and not the brief moment for climax (or sexual plateau). The same dominance in sexual relations when it is not met by either party translates into infidelity; this infidelity is a mark of the unmet self-determinism, and an expression of divorce [60] and deceit [61]. Sex is, therefore, the meeting of self-interest, opportunistic individualism, entombed culturalism, and desired dominance, while there is an undercurrent of social conflicting messages that lurk in the psyche of the individual, which are likely to rise in the event of failed self-determinism.

There is a dual sex-power relation operating as self-determinism (or interest) for the economic power is not the same for economic powerless, and conflict exist even when there is self-fulfillment. The expectations are different as material possessions and money are sought by the latter group, which is used as self-interest and the economic powerful self-determinism include dominance, self-interest and exploitation in sexual behaviour. During sexual relation between the aforementioned groups, when self-determinism of the economic powerful individual is met that (s) he uses the term enjoy, good, pleasure and satisfaction, and this self-determined opportunistic dominance produces the individual gratification and excitement. Outside of this self-determined opportunistic dominance there is no pleasure, particularly for the male who may climax during the sexual exercise. Unlike the economic powerful, the economic powerless will find sex gratifying if dominance is involvement accompanying by the economic perks. Hence, good, enjoyment, pleasure and gratification are synonymous for the two distinct classes in sexual behaviour when each's dominance is attained. The opportunistic self-determinism is not the same and conflict lurks in the atmosphere if this is not achieved. Simultaneously, dominance dwells with conflict in a sexual relation and before the individuals can venture into a state of pleasure, there are conditionalities:

- a. Meeting different opportunistic self-determinism,
- b. Dominance,
- c. The least conflict and
- d. Self-attainment following the few seconds of climax.

Whether the individual is socio-economically and politically powerful or powerless, male or female, each expect dominance in sex, before (s)he will ascribe enjoyment and/

or excitement to the encounter. And it is the failure to attain the dominance in the sexual exercise that accounts for the rise in infidelity [61], which is an expression of cultured gender expectations and unmet sexual as well as emotional needs. In that, if there is no dominance in sexual behaviour, people will not ascribe pleasure to the encounter, even if a climax is reached, especially for the male. Climax is, therefore, not the yardstick of the pleasure or excitement; but, it is enveloped in the extent to which dominance is used within the context of the personality. Hence, the sexes consider sex to be useless, boring, time wasting, artificial and unenjoyable, when little dominance is used to meet opportunistic self-interest. The fact that women are more sensitive, less arrogant, aggressive and more sensitive as well as submissive than men [30] does not mean they are not expecting a sexually dominant partner in the sexual encounter. In fact, Sue [59] finds that more females than males have fantasized about overpowering in sexual intercourse or forced sex. Enveloped in the aforementioned study is the desire of many females, which accounts for the use of pleasure, excitement and enjoyment when dominance is exercised during the coital engagement. Such a reality does not only speak to the differences in sexual fantasies [62]; but the dual sex-power is continuously operating in the sexual encounter and the individualism fantasies must be simultaneously met to avoid intense conflict because opportunistic needs are unmet. Embedded in sexual relations between the sexes are the strategies must be employed during mating [63], and dominance is among these strategies that generate that plateau and excitement.

The dual sex-power relation that is operating in sexual behaviour among people is desirous and anticipated by the partners, and use of socio-economic power will only temporarily ease the gap between the expectation and outcome in sexual engagements. The dominance that is needed in sexual behaviour is not limited to the male, neither the economically power nor the females as there is a dual sex-power constantly operating prior to that state of enjoyment and excitement. The primary purpose of dominance is that it sets the environment for psychological fulfillment, which is equated with ecstasy. Ecstasy cannot be germinated from non-dominance and money, and the later can provide a temporary state of personal fulfillment that outside of sexual excitement as well as fantasy fulfillment. Instead, money retards conflicts that may arise in it was present during the sexual exercise, without which can make the sexual experiencing low in dominance, psychological traumatic and frustrating for one of the parties. It is the promise of meeting of opportunistic ends, using money that ignites one party to act in the sexual encounter so as to create an elusive self-determinism, which is interpreted as self-fulfillment. It is the power that is culturally expected and defined in sex that people seek to attain, dominance can materialize this state and its failure can destroy the self-consciousness of the failed party. And the sexually dominant party has the power to inflict psychological harm, soothe

wounds and extort materialism from the weaker or failed sexual partner. According to Kiefer & Sanchez, "Men are socialized to initiate and direct sexual activities with women; yet societal norms also proscribe the sexual domination and coercion of women" [64], when this cultured state cannot be reached it produces dominant ego disparities deficiency, males' dominant egos are destroyed and they are exposed to the mercy of an opportunistic-exploitative partner.

An individual holds dual sex-power, when ever (s) he sexual dominance and being able to influence the extent of conflict in the sexual relation. If the person is able, during the sexual encounter, to employed strategies to lower conflict after the sexual encounter because of met opportunistic self-ends, (s) he hold dual sex-power in the relationship, and the opposite is equally true. The carrying out of self-interest, exploitation and self-determinism can be met with social acceptance, order and enforcement, if sexual dominance is used to engaged in powerful sexual activities. When a power to dominate sexually is had by someone who is able to execute it with timing, sensitivity, understanding the other's self-interest, expectations and self-determinism, that individual holds dual sex-power as (s) he is able to influence pre-and-post sexual happenings. It is this dual sex-power that frames expectations, capture fantasies, entombed sexual desires, as are expressed in X-rated movies. Another issue that is undercurrent in sex-power relation is the unfilled expectations, fantasies, cultured norms, experienced verbalization of sex and blatant novelty of the constructed belief of what is pleasure that there is an undercurrent conflict that exists, even when dominance is not shown and employed in sexual engagements.

In the even someone is not sexually dominant, powerful and cannot fulfill the expected individualistic and opportunistic end of the other person(s) that are labeled by the culture as it relates to sex, a dual sex-power is operating therein. S (he) is expected to dominant in sexual encounter like the cultured mindset, whenever this is not met the person is expected to seek enhancements or advice in order to create the expected dominance. It is the dominance that makes sex what is it, and this is framed as the expected standard of sex that is cultured in the sexes. Another area in the cultured position of the sexes as it relates to sexual relation is the traditional sexual passivity and non-conscious submissiveness of females [64], which demands the dominance.

The dual sex-power relation that flows from the sexual powerless is the believed dominance can be had, employed and taught while the person is boxed in a psychological conflict of expectation, and placed under pressure for cultured expectation. A dual force is operating with the sexual powerless. The force is caused by 1) the conflict which arises because of unmet personal expectations that was framed by the culture, and 2) that social order is critical in sexual relations. Social order is the cultured position that sex must result in external fulfillment (i.e. covert or overt pleasure by the other party in the encounter). Within the

context that both sexes seek to employ and desire the utilization of dominance, the opportunistic nature of each sex is to have the fulfillment of expected dominance.

The social order stipulates the expected culture of sex. It describes the parameters; define conflict, craft acceptance and structure conditionality which make sex desirable and undesirable. The individual is left with the labels, constructions, cultures and these (s) he translates into ideal expectations for sexual behaviour. Each individual is entombed with 1) a conflicting position of the ideals, expectations, standards, and 2) socio-psychological transcript of how dominance attain particular sexual signals, sounds, motions and expectations. This transcript is encoded with individuality, each person decodes a somewhat different script for guidance, and there is a general script of two side of sex – dominance and non-dominance. Money cannot enhance dominance, neither can it influence the role of dominance nor its greatness (or otherwise) in sex. Nevertheless, personality can create a fictitious state of dominance that is show lived for the duration of the sexual activity that can induce self-fulfillment for the other partner. The fictitious self-dominance can be created at will, fashioned for the occasion, tailored to the specificities of the partner and these are based on self-expectations.

Masters and Johnson's work (1966) establish that sexual behaviour can be categorized into regular patterns. They write that the individual goes through four (4) stages in the sexual encounter:

- 1) Excitement,
- 2) Plateau,
- 3) Organism and
- 4) Resolution

This study finds that a dominance precipitate the excitement and plateau, and that organism do not definitely evaluates excitement, pleasure, good feeling and fulfilled expectations in the sexual activity. The milieu that is created by the dominance in the sexual engagement increases the adrenaline, set the platform for the meeting of the opportunistic ends of the parties, fulfil the expectations of the culture, signals the brain that excitement is taking place, and the biological framework of the individual limits the extent of the coverage. The purpose of dominance is not to exhibit force over the other partner, it is meet the expectations, suit the cultured transcript of the personality, and ascertain the hidden profiles that border fantasies, idealism, self-determinism and gender ideologies. Hence, there is time sheet for excitement, plateau and resolution as they are enveloped in the dominance meets culture and personality script of the individual.

Conclusion

The sexual transcript that is label for each individual is encoded somewhat different within the general patterns of

the gender ideologies. The profile of a sexual template for the sexes is entombed culturalization, which is bordered by the stereotypes. In the entombed culturalization and stereotype, there is a clear expectation that men must be dominant in sexual behaviours and women desire this transcript. Studies document the sex-to-aggression relationship in men and women ([14,65], which is inconsistent to the work of Mussweiler et al. [66] that find sex-to-aggression but not aggression-to-sex associations. This study did not examine both issues which are a justification for the researchers' reluctance to refute either sex-to-aggression or aggression-to-sex; but we can concur that dominance in sex for both sexes (including aggression) is a part of human sexual behaviour. It accounts for the continued entombed culturalization, define the parameters for the sexual expectations, frame the gender ideologies, set the conditions for fantasies, and dictate how excitement as well as enjoyment is constructed for the sexual experience. Such a dominance and desired dominance in sex is the power that is sought by the sexes, explain the gap which is likely to result if both phenomena do not coincide and offers some context for the dual sex-power relation [67-77].

The social dominance that people display in sex is critical to meeting expectation and fantasies, which are defined by a particular society. The set of traits that define masculinity such as seriousness, strong, dominance, rational, determined, courageous, aggressive, reckless and others compared to those of femininity including submissive, emotional, fearful, curious, sensitive, mild, and gentle [30] aid in the social Blueprint for sexual expectations between the sexes. In Sue [59] which reveals that less males than females fantasize about forceful or overpowering activities during sexual intercourse, this is because of the entombed culturalization of sexes. The desire to experience dominance by females and its expected giving by males is the social Blueprint of societal standards. When an individual has mastered how to employ dominance that it meets the expectation of other(s) in sex, while fulfil his/her opportunistic self-motives, the person has dual sex-power because (s)he is able to at will change moods by 1) meeting self-expectations and creating self-determinism and 2) holding the keys to conflicts. Another aspect to this dual sex-power relation is the embedded conflict that lurks in sexual relations between the sex, and how low sexual dominance can result in changing self-esteem, social deviance and other psychological disorders.

The power of sexual dominance is more than meeting self-opportunistic ends; but how it prepares excitement; maximum pleasure from the ejaculation (or climax); aids in the plateau phase in sexual intercourse, and create that state of satisfaction. While money holds some explanation for deceit in sexual relation, it is not equated with sexual dominance and can have influence over the 'ups' and 'downs' of sex; but it has no influence over innate pleasure. The role of money in sex is the soothing of pre-and-post conflicts, providing different sets of sexual responses

compared to dominance and provide a fictitious face of sexual behaviour. In fact, money does not fulfil any of the gender stereotypes identified in Williams et al. [30], which offers some explanations for infidelity in social relation if money is present and one party cannot meet his/her internal opportunistic sexual ends. Money, therefore, holds an image of deceit in sexual relation. It has the power to command sexual favours, dictate sexual activities, provide a good social and physical ambience, exploit the milieu and people, use power to oppress and change physical attractiveness [7]; but it fails to fashion the same outputs as dominance in sexual relations.

In summary, dominance gives power to an individual in a coital activity and the craft and art of this dominance when express triggers excitement and fulfil psychological and emotional needs. (S)He who has the dominant techniques in sexual intercourse is able to control self-determinism, power and conflict, while stipulating psychosocial happenings prior-and-post the sexual relation. This dual sex-power relation in a society holds much of the explanation for other happenings including infidelity, divorce, deceit, violent crimes (including sexual harassment) and conflicts between the sexes.

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