

## **A PHILOSOPHICAL PERSPECTIVE ON SEXUAL PREDATORS: EVIL IN HUMAN FORM.**

**Ogochuhwu Agatha Okpokwasili\***

### **Abstract**

This philosophical inquiry delves into the complex realm of sexual predators, seeking to comprehend their actions from a moral perspective. By examining the inherent duality of human nature, the study contemplates the extent to which these individuals embody malevolence. Through an exploration of psychological, sociological, and ethical dimensions, the paper sheds light on the intricate interplay between inherent inclinations and external factors that contribute to the emergence of predatory behavior. By placing the concept of evil within the framework of human identity, the research aims to provoke deeper contemplation on the underlying motives and societal implications of such behaviour.

**Keywords:** Philosophical perspective, sexual predators, evil, human nature, reason

### **Introduction:**

Within the intricate fabric of human existence, certain individuals emerge as embodiments of the darkest facets of our nature, challenging our understanding of morality and human potential. This philosophical inquiry embarks on a compelling journey to unpack the perplexing phenomenon of sexual predators, considering them as vessels through which the embodiment of evil takes shape within the human form. This perspective beckons us to look beyond surface-level analysis and delve into the complexities of human psychology, societal dynamics, and the profound interplay between individual agency and malevolence. The exploration of sexual predators as incarnations of evil propels us into the heart of a philosophical labyrinth, urging us to question the very essence of humanity. How can beings capable of compassion, empathy, and benevolence also harbor the capacity for heinous cruelty? Traditional viewpoints might relegate such individuals to the realm of anomalies, as outliers in the spectrum of human behavior. However, a more nuanced philosophical stance compels us to grapple with the unsettling notion that they, too, are expressions of human nature, albeit one that has veered down a twisted path.

Central to this investigation is the underlying inquiry into the duality of human existence—where light and darkness coexist, where benevolence and malevolence intertwine. By plumbing the depths of this duality, we endeavor to dissect the intricate balance between moral agency and the propensity to cause harm. Beyond mere condemnation, this endeavor seeks to untangle the psychological underpinnings that lead to predatory behavior, illuminating the recesses of the mind where these inclinations take root. However, the story doesn't solely reside within the individual. Society, as a crucible of influences, shapes human behavior in intricate ways. The study acknowledges the intricate dance between personal predispositions and external forces, recognizing that sociological factors ranging from cultural narratives and power structures to social hierarchies and media representations contribute to shaping behavior. Through the sociological lens, we strive to comprehend how these external elements intersect with innate tendencies, potentially giving rise to individuals who personify evil.

Moreover, this exploration delves into the realm of ethics, where profound questions about the nature of evil and personal accountability arise. Does evil stem from an intrinsic essence or result from a complex interplay of circumstances? Delving into these ethical dimensions compels us to ponder the boundaries of free will, the concept of agency, and the blurred lines between choice and compulsion. Navigating this philosophical terrain, it becomes evident that the discussion of sexual predators transcends the confines of forensic analysis. It calls upon us to confront not only the frailty of the human condition but also the collective potential for both kindness and cruelty. This inquiry into the embodiment of evil within sexual predators is an invitation to confront the hidden recesses of human nature, prompting us to contemplate the profound mysteries that underlie our existence. As we navigate these uncharted waters, we undertake a quest for wisdom, seeking to unravel the enigma of malevolence manifested within the human form.

### **Conceptual Framework:**

#### **Philosophical Perspective**

It's easy to see sexual predators as simply "bad people" who should be locked away from society. But what if there's more to it than that? What if sexual predators are actually a manifestation of evil in human form? In this article, we'll explore the philosophical implications of sexual predation, from Plato's concept of the duality of man to Nietzsche's theory of the will to power. We'll also discuss the role of shame and stigma in perpetuating this type of crime. Plato's theory of the duality of man is a concept that originates in his work "Phaedrus." It proposes that there are two parts to the human soul: "the rational and the irrational". The rational part is our capacity for reason, thought, and logic. The irrational part is our capacity for desire, emotion, and instinct. According to Plato, the rational part is superior and should be in charge of the soul. However, the irrational part often overpowers it, leading to destructive behavior. Yash (2023):

Plato stated that we have the capacity for reason to make rational decisions due to our human nature but his ethics dictated the notion that we should always use our reason to overcome our short-term instincts/desires as this enables us to be objective and make rational decisions which are not influenced by our appetites. We have the capacity for reason but reason should always be utilized to experience mental harmony. Essentially, our reason should take over the other sections of our tripartite soul for us to have wisdom and cut through false information.

Plato's philosophy establishes a framework for comprehending human conduct and ethical choices. According to Plato, humans possess the unique ability to reason, distinguishing us from other creatures. This faculty of reason empowers us to make deliberate and logical decisions based on a deeper comprehension. Plato's ethical stance highlights the importance of individuals exerting their rational faculties to govern and steer their behaviors, particularly when confronted with potent short-term instincts or desires. This concept is particularly pertinent in the context of sexual predators, whose actions frequently originate from compelling and impulsive urges. Plato's viewpoint proposes that individuals should transcend these primal impulses by employing reason, allowing them to engage in critical thinking and make ethical choices that are not solely driven by basic appetites.

Going by Plato's theory is not entirely wrong in itself if our rationality is not another way of us satisfying our desires. Plato's theory emphasizes the significance of rationality in guiding human behavior and decision-making. He believed that reason allows us to rise above our base desires and make ethical choices based on a higher understanding. However, the statement suggests a potential concern: whether our rationality could be seen as merely a sophisticated way to fulfil our desires, rather than genuinely transcending them. From one perspective, this concern arises because rationality can sometimes be employed to justify and rationalize our desires and impulses. In other words, individuals might use rationalization to give a seemingly logical explanation for behavior that is, at its core, driven by desire. This could lead to a situation where our supposed rationality is used to mask or legitimize our appetites, rather than genuinely overcoming them.

On the other hand, Plato's philosophy also argues that true reason goes beyond mere justification of desires. It involves critical thinking, contemplation of consequences, and alignment with moral principles. In this view, genuine rationality involves questioning and evaluating desires rather than blindly following them. For example, in the context of sexual predators, if one were to use rationality to rationalize or justify harmful actions, it would not truly be in line with Plato's philosophy. True rationality, as Plato envisioned it, would involve acknowledging the harmful nature of those actions, evaluating the long-term consequences, and making choices based on a deeper ethical understanding rather than immediate desires. In essence, the interpretation of whether rationality is genuinely separate from desires or if it can sometimes be misused to fulfil desires depends on how rigorously and sincerely an individual engages in rational decision-making. It's a matter of whether one's rationality is superficial and self-serving or whether it genuinely leads to ethical behavior and moral growth, as Plato intended.

Plato's theory has been influential in the fields of psychology and philosophy, and it continues to be debated today. Some philosophers, such as Aristotle and Aquinas, have argued that Plato's theory is too simplistic and that it doesn't take into account the complexity of the human psyche. Others, such as Descartes and Spinoza, have argued that the division between the rational and irrational parts of the soul is not as clear-cut as Plato suggests. Regardless of its limitations, Plato's theory has been instrumental in shaping our understanding of human psychology and behavior. It also has important implications for how we view sexual predators, as it suggests that they may be driven by both rational and irrational impulses.

Nietzsche's concept of the "will to power" is a central idea in his philosophy. "The **will to power** (German: *der Wille zur Macht*) is a concept in the philosophy of Friedrich Nietzsche. The will to power describes what Nietzsche may have believed to be the main driving force in humans". It refers to the fundamental drive within all living things to exert control and mastery over their environment. In Nietzsche's view, the will to power is a universal force that motivates all human behavior, from the most mundane to the most grandiose. According to Nietzsche, the will to power is not simply about physical strength or domination, but about the desire to shape the world and one's own fate. Nietzsche believed that the will to power was the key to understanding human psychology and history.

Nietzsche stated that:

Nihilism stands at the door: whence comes this uncanniest of all guests?  
Point of departure: it is an error to consider 'social distress' or

'physiological degeneration' or, worse, corruption, as the cause of nihilism. Ours is the most decent and compassionate age. Distress, whether of the soul, body, or intellect, cannot of itself give birth to nihilism (i.e., the radical repudiation of value, meaning, and desirability). Such distress always permits a variety of interpretations. Rather: it is in one particular interpretation, the Christian-moral one, that nihilism is rooted."

In this passage, Nietzsche is addressing the emergence of nihilism, which is the belief that life lacks inherent meaning or value. He argues against the common assumption that societal distress, physical issues, or corruption directly lead to nihilism. Instead, he asserts that various interpretations are possible in response to distress, and that nihilism finds its roots in a specific interpretation: the Christian-moral perspective. Connecting Nietzsche's statement to sexual predators, to the topic of sexual predators, Nietzsche's point is that nihilism, the rejection of meaning and value, doesn't solely arise from external factors like societal problems or physiological issues. Applying this to sexual predators, we can see that their behavior is not necessarily a direct outcome of general societal distress or personal problems. These factors might exist, but they don't automatically lead to nihilism.

Nietzsche suggests that distress (whether emotional, physical, or mental) can be interpreted in various ways by different individuals. Similarly, in the context of sexual predators, individuals facing personal difficulties or challenges might respond differently to those challenges. Some might turn to harmful behavior, while others might not. The crux of Nietzsche's argument is that a specific interpretation, particularly the Christian-moral perspective, can contribute to the development of nihilistic tendencies. In relation to sexual predators, this could mean that if someone's actions conflict with prevailing moral standards, they might experience a moral clash that leads them to question or reject these standards. This internal conflict could potentially contribute to nihilistic attitudes.

Nietzsche's concepts to the behavior of sexual predators involves recognizing that their actions are not necessarily a direct result of societal distress or physiological issues. Instead, the interaction between personal challenges and moral interpretations could play a role in shaping their attitudes and behaviors. However, it's important to remember that this interpretation is just one way of looking at the complex issue of predatory behavior, and many other factors come into play when discussing such sensitive matters. The ideas of Plato and Nietzsche have some common ground, despite their differences. Both philosophers emphasize the duality of the human soul, and both recognize the power of desire and emotion. However, they differ in their assessment of the will to power. Plato sees it as a dangerous force that must be controlled, while Nietzsche sees it as a vital and creative force. When it comes to understanding sexual predators, the two theories offer different perspectives. Plato's theory suggests that predators are driven by uncontrolled emotions and desires, while Nietzsche's theory suggests that they are driven by a desire for power and control.

Kant (1996) translation noted that: "So act that you treat humanity, whether in your own person or in the person of any other, always at the same time as an end, never merely as a means". Immanuel Kant's ethical principle can be interpreted to emphasize the importance of respecting the inherent dignity and autonomy of all individuals, and to never exploit or use them merely as a means to satisfy one's own desires or goals. When applied to the behavior of sexual

predators, this principle highlights the ethical imperative to treat every person as an end in themselves, meaning that they should be valued for who they are and not reduced to a tool or object to fulfil someone else's desires or needs. Sexual predation involves manipulating, coercing, or exploiting others for one's own gratification without regard for the well-being, autonomy, or consent of the other person. This behavior runs counter to Kant's principle because it treats the victim as a means to satisfy the predator's desires, ignoring the victim's own status as a rational and autonomous individual deserving of respect. Kant's ethical philosophy underscores the importance of recognizing the inherent worth of each person and interacting with them in a way that respects their dignity and autonomy. Applying this principle to sexual predator behavior highlights the profound ethical violations that occur when someone disregards another person's autonomy, consent, and well-being in pursuit of their own desires.

Wertheimer (2010:201) notes that: “some accounts of exploitation themselves invoke “the Kantian notion that one wrongfully exploits when one treats another instrumentally or merely as a means”. Pallikkathayi (2010: 141) also noted that: “one treats another merely as a means if and only if one either (1) violates her rights or (2) expresses the denial of the claim that the person has equal practical standing in virtue of her humanity. In their respective works, Wertheimer (2010:201) and Pallikkathayi (2010:141) highlight that the concept of exploitation, especially in instances of treating others as means, draws upon the Kantian principle where treating individuals instrumentally or denying their equal practical standing infringes on their dignity and rights. Leiter (2010) also noted that:

The Sexual Predator Faculty: Are women treated as young philosophers and aspiring professionals, or do faculty regularly view them as a potential source for dates and sexual liaisons? It's a bit shocking to realize that this is still a live issue in some departments, but, sadly, it is. Are faculty-student sexual relations common in the department? What happens when the relations end? Are there repeated cases of sexual harassment complaints against faculty in the department? Do they ever result in discipline? I suppose it is possible this could be an issue for male students, but all the reports I've gotten over the years have been from women victimized by male faculty.

Leiter was showing concern about the behavior of some male teachers in academic environment. The passage suggests that there might be instances where female students are not treated as fellow scholars but rather as potential romantic partners or objects of sexual interest by their teachers. This can create an environment where teacher-student sexual relationships occur, leading to questions about the frequency of such relationships, the aftermath when they end, and whether there is a pattern of sexual harassment complaints against such perpetrators.

Leiter also points out that while such behavior could potentially affect male students as well, the reports received have mainly been from female students who have experienced inappropriate behavior from male teachers especially in the university system where sex for grades is becoming the order of the day. . The quote sheds light on the ongoing concern about the power dynamics, gender imbalances, and issues of consent within academia, particularly in fields where male teachers might misuse their positions of authority and trust to engage in inappropriate behavior with female students. Sexual exploitation is gaining momentum in the

academia and have left the victims traumatized for life. Philosophers generally agree that sexual predation is morally condemned as it violates fundamental principles of autonomy, dignity, and rights, causing harm to individuals and society.

### **Sexual Predators**

Ramsland (2010) noted that : “A **sexual predator** is a person seen as obtaining or trying to obtain sexual contact with another person in a metaphorically "predatory" or abusive manner”. WebMD Editorial Contributors (2022)

A sexual predator is a person who seeks out sexual contact with another person in a predatory or abusive manner. People who are sexual predators may or may not have committed sex crimes — like sexual harassment, assault, rape, and pedophilia — but all sexual predators have sought out inappropriate contact in one way or another. Those who exploit others in a sexual manner may not be just seeking sex. Rather, they see sex as a form of dominance and control.

Sexual predators are individuals who engage in predatory behavior by seeking out and exploiting others for sexual purposes without their consent. This behavior involves various forms of sexual harassment, assault, abuse, or manipulation. Sexual predators can target people of any gender, age, or background, and their actions can have serious and lasting emotional, psychological, and physical effects on their victims. It's important to note that discussions around this topic can be sensitive and triggering for some individuals. If you or someone you know is a victim of such behavior, it's recommended to seek help from a trusted friend, family member, counsellor, therapist, or support organization. If you believe someone is in immediate danger or you have information about criminal activity, you should contact your local law enforcement authorities.

Sexual predators can take various forms, and their behavior can manifest in different ways. It's important to note that these categories are not exhaustive, and there can be overlap among them. Additionally, the classification of sexual predators can vary by legal definitions and regional laws. Here are some common types of sexual predators:

- **Paedophiles:** Paedophiles are individuals who are primarily sexually attracted to prepubescent children, typically under the age of 13. They may groom and exploit children, often using manipulation and coercion.
- **Child Molesters:** These individuals sexually abuse children, including physical contact, non-contact offences (such as child pornography), or both. Child molesters can be paedophiles or non-paedophiles.
- **Serial Rapists:** Serial rapists are individuals who repeatedly commit rape or sexual assault. They may choose victims based on specific criteria, such as appearance or vulnerability.
- **Date Rapists:** Date rapists use drugs, alcohol, or coercion to sexually assault someone they know, often on a date or in a social setting. Their victims may be acquaintances, friends, or romantic partners.
- **Online Predators:** Online predators use the internet, social media, and other digital platforms to groom, manipulate, and exploit their victims, often targeting minors. They may engage in online sexual harassment, sextortion, or luring.

- **Stranger Rapists:** These individuals commit sexual assault against strangers, often in violent or opportunistic situations. They typically have no prior relationship with their victims.
- **Incest Offenders:** Incest offenders are individuals who engage in sexual acts with family members, such as siblings, parents, or children. This type of sexual abuse occurs within the family unit.
- **Workplace Predators:** Some individuals use their position of authority or trust in a workplace to sexually harass or assault colleagues or subordinates. This behavior can lead to a hostile work environment.
- **Stalkers:** Stalkers obsessively follow and harass their victims, which can include unwanted sexual advances, invasive surveillance, and threats. Stalking can have a sexual component, even if the primary motive is control or intimidation.
- **Voyeurs and Exhibitionists:** Voyeurs derive sexual pleasure from observing others without their consent, such as through peeping or surreptitious filming. Exhibitionists expose their genitals to others without consent.
- **Fraternal Abusers:** In some cases, family members or caregivers may engage in sexual abuse against their own kin or vulnerable individuals under their care, exploiting their position of trust.
- **Clergy Abusers:** Clergy or religious leaders who engage in sexual abuse or misconduct within religious institutions may be considered sexual predators, as they exploit their spiritual authority.

It's important to remember that sexual predators come from diverse backgrounds and may not fit neatly into these categories. Identifying and addressing sexual predators is a complex and sensitive matter that requires professional intervention and legal action when necessary to protect potential victims and ensure justice. If you suspect someone is a sexual predator or if you are a victim of sexual abuse, it's crucial to seek help from law enforcement, counsellors, or support organizations.

Identifying a sexual predator can be challenging, as they often hide their intentions and behaviors. However, there are certain warning signs that might suggest someone could be a potential sexual predator. It's important to note that these signs are not definitive proof, but they can raise concerns that warrant further investigation or caution. If you suspect someone is a sexual predator or you feel unsafe, it's important to reach out to the appropriate authorities or support networks. Here are some signs to be aware of:

- **Excessive Interest in Sexual Topics:** Someone who frequently and obsessively talks about sexual topics, engages in explicit conversations, or makes inappropriate comments may be displaying predatory behavior.
- **Lack of Boundaries:** Sexual predators might ignore personal boundaries and invade personal space or touch others inappropriately without consent.
- **Manipulative Behavior:** Predators often use manipulation and deceit to gain the trust of their potential victims. They might flatter, charm, or exploit emotional vulnerabilities.
- **Isolation:** A predator might try to isolate their target from friends and family in order to gain more control over them.
- **Excessive Secrecy:** If someone is secretive about their actions, whereabouts, or relationships, it could be a red flag.

- Targeting Vulnerable Individuals: Predators often target individuals who seem vulnerable, such as those who are emotionally distressed, socially isolated, or lacking a support system
- .History of Abusive Behavior: Past incidents of abusive behavior, either physical or emotional, can be indicative of potential predatory behavior.
- Obsessive Online Behavior: Sexual predators may use social media, dating apps, or other online platforms to target potential victims. Be cautious if someone seems overly interested or pushy online.
- Rapid Escalation: A predator might attempt to escalate a relationship or sexual activity at an unnaturally fast pace, disregarding the other person's comfort level.
- Refusal to Accept Rejection: Someone who reacts negatively or aggressively to rejection, particularly in a sexual or romantic context, could be displaying predatory behavior.
- Possession of Explicit Material: Possessing or sharing explicit or non-consensual content, such as explicit photos of others, can be a warning sign.
- Frequent Lies: Consistently catching someone in lies, especially those related to relationships, can indicate manipulative tendencies.
- History of Legal Issues: A record of sexual harassment, assault, or other sexual misconduct is a significant red flag.

It's important to approach these signs with caution and not jump to conclusions. If you are concerned about someone's behavior or suspect that someone might be a sexual predator, prioritize your safety and the safety of others. Reach out to law enforcement, a counsellor, or a trusted authority figure who can help assess the situation and take appropriate action.

## **Evil**

Calder et al (2013) stated that: A broad concept of evil defines it as any and all pain and suffering," Evil" is a concept often used to describe actions, behaviors, or intentions that are morally wrong, harmful, or malevolent. It is a subjective term that varies depending on cultural, philosophical, religious, and ethical perspectives. Generally, "evil" refers to actions or intentions that intentionally cause suffering, harm, or negative consequences to others or society as a whole. Different belief systems and world-views offer various interpretations of evil. Some attribute it to external supernatural forces, while others see it as a result of human choices and behaviors. Philosophical debates about the nature of evil have been ongoing for centuries, and various disciplines, such as ethics, theology, psychology, and sociology, explore the complexities surrounding the concept. The question is. sexual pre-dating evil?

Yes, sexual predation is generally considered to be morally evil. Sexual predation involves engaging in sexual activities without the informed and voluntary consent of all parties involved. Consent is a fundamental ethical principle in intimate relationships, and violating it is a clear infringement upon an individual's autonomy and bodily integrity. It causes significant harm to the victims, both physically and psychologically. It can lead to trauma, emotional distress, and long-lasting negative effects on the victim's well-being. Sexual predators often exploit vulnerabilities, power dynamics, or trust to achieve their own desires at the expense of their victims' well-being. This manipulative behavior is considered morally reprehensible.

Treating another person as a means to satisfy one's own desires, disregarding their autonomy and humanity, devalues their inherent worth and dignity. Sexual predation erodes trust within

relationships, communities, and institutions. This can have broad societal implications, leading to a culture of fear and mistrust. Sexual predation perpetuates harmful social norms, contributes to a culture of objectification, and reinforces gender inequality. It can also contribute to a hostile environment where individuals feel unsafe.

Major ethical frameworks, such as Kantian ethics and utilitarianism, emphasize the importance of respecting the rights and well-being of individuals. Sexual predation directly contradicts these principles by causing harm and infringing upon rights. Sexual predation is often illegal and can lead to legal consequences for perpetrators. Additionally, it can damage the reputation and credibility of individuals and organizations involved.

Overall, sexual predation is considered morally evil because it violates fundamental ethical principles of consent, respect, autonomy, and the well-being of individuals. It harms victims, erodes trust, perpetuates harmful social dynamics, and contradicts ethical frameworks that prioritize the dignity and rights of all individuals.

### **Human Nature**

Webster Dictionary describes Human nature as “a concept that denotes the fundamental dispositions and characteristics—including ways of thinking, feeling, and acting—that humans are said to have naturally”. The term according to Webster dictionary is often used to: “denote the essence of humankind, or what it 'means' to be human”.

Human nature" refers to the inherent characteristics, behaviors, and tendencies that are common to all human beings. It encompasses a wide range of physical, psychological, emotional, and social attributes that are considered intrinsic to being human. Debates about human nature often revolve around questions about whether certain traits are innate or learned, how they interact with cultural and environmental influences, and what implications they have for understanding human behavior and society.

David Hume in his treatise on human nature noted that:

Of all the compound passions, which proceed from a mixture of love and hatred with other affections, no one better deserves our attention, than that love, which arises betwixt the sexes, as well on account of its force and violence, as those curious principles of philosophy, for which it affords us an incontestable argument. 'Tis plain, that this affection, in its most natural state, is deriv'd from the conjunction of three different impressions or passions, viz. the pleasing sensation arising from beauty; the bodily appetite for generation; and a generous kindness or good-will. The origin of kindness from beauty may be explained from the foregoing reasoning. The question is how the bodily appetite is excited by it.

Hume explores how romantic and sexual attraction between individuals arises from a combination of factors including the pleasing sensation of beauty, the biological drive for reproduction, and a genuine emotional connection. So it is in the nature of man to feel strong sexual emotions for the opposite sex. It is only bad when the attraction becomes violent and without consent. Hume also discusses the complex emotional interplay that constitutes romantic attraction between individuals of different sexes. It asserts that among the various

complex emotions stemming from a combination of love, hatred, and other affections, the attraction between the sexes is particularly worthy of attention. This is due to its intensity ("force and violence") and its significance in supporting certain philosophical principles.

According to Hume, affection is a result of three distinct elements:

- Pleasing Sensation from Beauty: The pleasurable feeling evoked by physical attractiveness.
- Bodily Appetite for Generation: The natural biological desire for reproduction, which contributes to the attraction between individuals.
- Generous Kindness or Good-Will: The genuine emotional connection and care beyond mere physical attraction.

The passage suggests that these three factors combine to create a strong and multifaceted affection between individuals. It also hints at the notion that this complex emotion provides a valuable perspective for philosophical inquiry. The passage then suggests that while the origin of kindness from beauty can be explained through previous reasoning, a question remains about how the bodily appetite for reproduction is triggered by these elements. When it comes to issues related to sexuality and human relationships, Hume's focus on empathy and sympathy could be interpreted as aligning with the principles of consent and respect in sexual relationships. Sexual predation, which involves violating another person's boundaries and consent, goes against the principles of empathy and respect that Hume emphasized in his philosophy.

Key aspects often discussed in relation to human nature include:

- Social Nature: Humans are inherently social creatures. We have a natural tendency to form relationships, communicate, and cooperate with one another. This social nature has played a crucial role in the development of language, culture, and complex societies.
- Itruism and Empathy: Many argue that humans have an innate capacity for empathy and altruism, meaning they can understand and share the feelings of others and act in ways that benefit others even at a personal cost
- .Aggression and Competition: Human nature also includes the potential for aggression and competition. While humans can display empathy and cooperation, they can also engage in conflict and competition, often driven by factors like resources, power, or social status.
- Cognitive Abilities: Human nature is marked by advanced cognitive abilities, including abstract thinking, problem-solving, creativity, and the ability to learn and adapt to various environments.
- Morality and Ethics: Discussions about human nature often touch on questions of morality and ethics. Many argue that humans have an innate sense of right and wrong that forms the basis of moral decision-making.
- Cultural Variation: It's important to note that while certain aspects of human nature might be universal, they can also vary across cultures and societies due to environmental, historical, and social influences.
- Nature vs. Nurture: The nature vs. nurture debate examines the extent to which human behavior and traits are shaped by genetics (nature) versus environmental factors and upbringing (nurture).

Understanding human nature is a complex endeavor, and it involves contributions from fields such as psychology, anthropology, philosophy, biology, and sociology. It's worth noting that there is no single consensus on what constitutes human nature, and the topic continues to be explored and debated by scholars and thinkers from various disciplines.

The question is; is it inherently in man to be a sexual predator ? No, it is not inherently in human nature to be a sexual predator. Sexual predation involves engaging in harmful and non-consensual sexual behaviors with the intent of exploiting or causing harm to others. Such behavior is widely considered to be morally wrong and harmful to individuals and society as a whole.

The vast majority of people do not engage in sexual predation. Human behavior is influenced by a complex interplay of factors, including biology, psychology, culture, upbringing, and personal experiences. While some individuals may exhibit predatory behavior, it is not a universal trait of humanity. Many people actively reject and condemn such behavior and strive for healthy, consensual relationships based on respect and empathy. It's important to avoid making broad generalizations about human nature based on the actions of a small minority. The actions of sexual predators are not representative of the entirety of human behavior. Examples of individuals who have engaged in sexual predation exist, but they do not define the entire human population.

### **Reason**

The role of reason in controlling one's sexual appetite is an important aspect of ethical and responsible behavior. While human sexuality is influenced by biological instincts and emotions, rationality can play a crucial role in guiding and regulating these impulses. Reason allows individuals to understand the potential consequences of their actions. This includes recognizing the emotional, physical, and social implications of engaging in sexual activities. Considering the potential outcomes can help individuals make informed decisions about their behavior. Reason enables individuals to understand the importance of consent in sexual interactions. Consent requires clear communication and mutual agreement between all parties involved. Rational thinking can prevent someone from engaging in sexual activities without the explicit and enthusiastic consent of their partner.

Reason allows individuals to consider values and beliefs. The reason for this is that it is evident that personal values, cultural norms, and ethical beliefs can influence one's sexual behavior. It is now left for the individual to reflect on these factors and make choices that align with their principles. For example, someone might choose to abstain from certain sexual behaviors due to their religious or moral convictions. This will help individuals manage impulsive behaviors and urges. It allows for reflection before acting on sexual desires, giving individuals the opportunity to consider whether their actions are consistent with their long-term goals and values.

Rational thinking can empower individuals to resist peer pressure or media messages that might encourage risky or irresponsible sexual behavior. It enables critical evaluation of societal influences and helps individuals make independent choices. Rationality plays a role in promoting sexual health and safety. It encourages individuals to use protection, get tested for sexually transmitted infections (STIs), and make decisions that prioritize their well-being and the well-being of their partners. Reason helps individuals find a balance between their sexual

desires and their responsibilities in relationships and other areas of life. It allows for consideration of the broader context in which sexual interactions occur.

Ultimately, while human sexuality is complex and influenced by a variety of factors, including emotions and instincts, reason provides a vital tool for making conscious and thoughtful decisions about one's sexual behavior. It empowers individuals to engage in healthy, consensual, and responsible sexual relationships.

### **Reconciliation:**

One possible reconciliation perspectives on sexual predators, is that sexual predators are motivated by a combination of uncontrolled emotions and a desire for power. In other words, they are driven by both the irrational part of the soul and the will to power. This dual motivation can explain the complex and often contradictory behavior of sexual predators. They may act out of a need for power and control, while also being driven by emotions like anger, lust, or jealousy. This can help to explain why predators often display a mixture of violent and manipulative behavior

Another way to reconcile the these perspective is to consider the role of society and culture in shaping human behavior. Both Plato and Nietzsche recognize that social norms and values can influence how individuals express their desires and emotions. In the case of sexual predators, it's possible that social norms around masculinity and sexuality can contribute to their behavior. In a society that values dominance and aggression, it's possible that these traits are seen as desirable, and that this can influence how individuals express their will to power. On the other hand, a society that values respect and equality may discourage aggression and violence, which could lead to a different expression of the will to power. .Both Plato and Nietzsche also recognize the role of education and self-reflection in shaping human behavior. Plato believed that a well-rounded education could help individuals develop self-control and restraint. Nietzsche believed that through introspection and reflection, individuals could become more aware of their own desires and motivations. Applying these ideas to sexual predators, it's possible that education and self-reflection could help them to understand and control their impulses. This could lead to a decrease in violent and manipulative behavior.

A third way to reconcile the two theories is to consider the role of biology. Both Plato and Nietzsche recognized that biology plays a role in shaping human behavior. Plato believed that the soul was influenced by the body, while Nietzsche believed that there was a link between the will to power and the body's need for self-preservation. In the case of sexual predators, it's possible that biological factors, such as hormones or brain chemistry, could play a role in their behavior. For example, some research has suggested that testosterone levels may be linked to aggressive behavior. Of course, it's important to remember that no single theory can fully explain the behavior of sexual predators. They are complex individuals with a range of motivations and influences. However, by combining the insights of Plato, Nietzsche, and other thinkers, we can gain a more nuanced understanding of this issue. This understanding can help us to develop better ways to prevent and respond to sexual violence. It can also help us to create a more compassionate and supportive society for victims of sexual violence.

Plato believed that a well-rounded education could help individuals develop self-control and restraint. This is based on the idea that education is not just about acquiring knowledge, but also about developing the skills to use that knowledge wisely. For Plato, this meant learning

how to control and channel the passions, rather than allowing them to control us. Similarly, Nietzsche believed that through introspection and self-reflection, individuals could become more aware of their own drives and impulses. He called this process "self-overcoming" and believed that it was a key part of self-development. For Nietzsche, this process of self-reflection was not just about learning about ourselves, but also about actively working to change our own nature. He believed that this could lead to a more authentic and meaningful life.

When it comes to the behavior of sexual predators, these ideas suggest that education and self-reflection could play a role in helping them to understand and control their impulses. Of course, this is easier said than done. It's one thing to talk about the importance of education and self-reflection, but it's quite another to put these ideas into practice. There are a number of barriers that can make it difficult for sexual predators to engage in this process. For example, they may not be willing to recognize or admit their own behavior as harmful. They may also lack the skills or support to engage in meaningful self-reflection. And, even if they are willing to engage in this process, it can be a long and difficult journey.

Despite these challenges, there are some promising approaches that have been developed to help individuals who have been convicted of sexual crimes. One example is the Good Lives Model, which is a rehabilitation program that focuses on helping offenders to develop positive values and goals in their lives. This approach is based on the idea that people who have committed sexual crimes often lack the positive goals and values that can help them to lead a fulfilling and meaningful life. By helping them to develop these goals and values, the hope is that they will be less likely to reoffend in the future. While the Good Lives Model has shown some promise, it is important to recognize that it is not a "cure" for sexual offending. Rather, it is a tool that can be used to help offenders understand and change their behavior. Additionally, this approach is not appropriate for all offenders, and should be used in conjunction with other approaches such as therapy, medication, and supervision. With these caveats in mind, there is reason to believe that education and self-reflection can play a role in preventing sexual violence and helping offenders to lead more fulfilling lives

**\*Ogochuhwu Agatha Okpokwasili**

Philosophy Department

Nnamdi Azikiwe University,

Awka.

Email: ao.okpokwasili@unizik.edu.ng

## **References.**

<https://yashmahajan.wixsite.com/yashtheory/post/plato-on-human-nature#:~:accessed=19/08/2023>

"Nietzsche's Moral and Political Philosophy". The Stanford Encyclopedia of Philosophy. Metaphysics Research Lab, Stanford University. Accessed 19/08/2023.

Friedrich Nietzsche (1968) "The Will to Power" translated by WALTER KAUFMANN and R. J. HOLLINGDALE Vintage books New York P:42

Kant, Immanuel, (1785), *Grundlegung zur Metaphysik der Sitten*. Translated as *Groundwork of the Metaphysics of Morals* in Kant 1996: p: 37–108.

Wertheimer (2010) . *Rethinking the Ethics of Clinical Research: Widening the Lens*, Oxford: Oxford University Press. doi:10.1093/acprof:oso/9780199743513.001.0001

Pallikkathayil, Japa, (2010), "Deriving Morality from Politics: Rethinking the Formula of Humanity", *Ethics*, 121(1): 116–147. doi:10.1086/656041

<https://feministphilosophers.wordpress.com/2010/03/13/leiter-on-sexual-predators/>

Ramsland, K., & McGrain, P. N. (2010). *Inside the minds of sexual predators*. Praeger/ABC-CLIO.

WebMD Editorial Contributors (2022) Signs of a Sexual Predator Reviewed by Smitha Bhandari, MD

Calder, Todd (26 November 2013). "The Concept of Evil". *Stanford Encyclopedia of Philosophy*. Stanford University. Retrieved August 25

human nature." Merriam-Webster Dictionary. Merriam-Webster Inc. Retrieved august 26,2023

"human nature." Cambridge Advanced Learner's Dictionary. Cambridge: Cambridge University Press. [2013] 2023

THE CLARENDON EDITION OF THE WORKS OF DAVID HUME A Treatise of Human Nature  
An Abstract of . . . A Treatise of Human Nature A Letter from a Gentleman to his Friend in  
Edinburgh (2007)