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POSTMODERN MORAL WORLD: THE CHANGES OF ATTITUDE TOWARDS SEX AND ITS CONNECTIONS BETWEEN POLYANDRY, AND POLYGyny

Postmodern worldview requires a change of focus on the place and role of the traditional social institutions and habitual behaviors within them. The latest researches state that significant differences in attitudes towards sex were found among different generations. B. Christlieb explored sexual attitudes through the lens of family sexual communication and demographic factors [6]. M. Müberra and N. Çeliköz have analyzed positive/negative impacts of different parental attitudes on children's sexual identity and character development [7]. C. L. Somers and C. Anagurthi revealed the association between parental consistency/inconsistency of values toward adolescents' premarital sexual activity and adolescents' own premarital sex attitudes and behaviors [3]. A comprehensive analysis of polygyny, polyandry and polyamory was carried out by D. Young, S. Young and K. Young [5]. Different forms of marriage around the world were analyzed by J. Peoples and G. Bailey in their book "Humanity: An Introduction to Cultural Anthropology" [2].

According to recent studies conducted in the United States, it has been found that the general recognition of premarital sex has doubled in the last 40 years. In the 1970s, only 29% of Americans said that premarital adult sex was "not that bad idea". In the 80s and 90s of the last century, this percentage jumped to a mark of 42%. In the 2000s, 49% supported the idea of premarital sex, and in 2019 it grew to 61%. In addition, the adoption of same-sex

relationships has tripled over the past 26 years changing the mark from 13% (1993) to 44% (2019). Legislation of same-sex marriages reflects these changes in relation to sex [1].

In order to understand why changes in attitude towards sex have been caused, it is necessary to identify whether individual mood has changed over time or simply replaced by new generations who think differently. Researchers have determined that changes are due to the effect of a cohort (the discovery of similar features in the way of thinking and behavior of a certain group of individuals who were born in the same historical and cultural environment). Such an effect occurs when younger and older generations have different attitudes to one subject. The younger generation is more likely to perceive same-sex relationships and premarital sex than the old one, but the attitude towards such relationships has become more liberal in all age groups, especially between 1990's and 2000's.

J. M. Twenge, R. A. Sherman and B. E. Wells suggest that changes are likely to be related to the growth of "cultural individualism" in the United States. They note that in songs' lyrics and writing singular pronouns such as "I" and "You" are more often used rather than plural form "We" [8].

Polyandry is a woman's relationship with several men. Not so long ago the presence of polyandry was recognized only in some nations of Tibet, but today, as anthropologists have confirmed, this type of marriage occurs in 53 nations. According to K. E. Starkweather and R. Hames's survey, anthropologists have documented social systems for polyandric unions

in a variety of environments ranging from the Arctic to the tropics and the desert. Recognizing that at least half of these groups are hunting societies, the authors of the survey came to the conclusion that the polyandry has a profound human history and should be examined from an evolutionary perspective [4]. The roots of polyandry go to matriarchy – the formation of a family around the power of a woman.

Polygyny is a form of marriage where a man makes an alliance with several women. Polygyny is recognized in Islam, where according to the Quran, a Muslim is allowed to have up to four legal wives. The social roots of polygyny do not lie in the erotic preferences of men, but in social and economic factors. In societies of early pastoralists and farmers, wives are legally acquired as the labor force. In addition, by entering into marriage, the householder expands and strengthens his social ties with other clans, therefore the prestige of his clan raises. Social prestige, measured by the number of social connections, is the main “capital” in all pre-industrial societies.

In conclusion we can say that there is no one pattern for morality, as morality could be different in each culture. The morality is due to social, economic, cultural, geographic and many other features. Regarding to social evolution, the best form of marriage and family for a particular society is not what is “moral”, but what works and can be safe in all meanings.

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