Family and experience of sexuality in young people of the "Z" generation

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Abstract: The article aims to address the theme of sexuality among young people today, also called generation "Z", and the difficulties they have in experiencing this new behavior in the family environment. The current sexual experience of young people of the "Z" generation is an aspect that should be observed and studied, considering that such experience takes place through the identification they make among their peers or tribes, as they say. But the greatest psychological impact of this experience today is not in the freedom and naturalness with which it has been lived, but in the family acceptance, represented by parents or guardians, who have introjected into themselves, personal paradigms of their generations. Therefore, what occurs, and is not perceived among such family members, is that generations have been changing rapidly, because what will once take on average 20 years to change, reduces in to 10, in a short time will be in 5 years.

Keywords: Generation Z. Sexual experience

1. Introduction

Considering that as technological advance interferes considerably in the construction of the new generations, which in turn are born obtaining a range of information that changes with the same speed, giving them the ability to think and reformulate such thoughts, unlike those born in previous generations, young people and their families enter into a conflict of moral convictions, thus causing divergences and psychosocial disorders around this new sexual behavior free of ties and prejudices. According to Bruel (2018), digital dating platforms have changed the way people meet, because in the past people knew their potential peers through friends, at work, in bars, in the educational process, in the church or even through their families, and today this behavior has changed.

However, it is believed that the understanding about the experience of sexuality in the "Z" generation can support the community in general to understand within a psychological aspect, how we can help family members in the acceptance and acceptance of these individuals.

In this way we must first define the concept of sexuality, and how this phenomenon is linked to human development. According to Filho (2010), sexuality is not synonymous with this limited to the presence or not of orgasm. Sexuality is much more than that, it is the energy that motivates us to find love, contact and intimacy that is expressed in the way of feeling, in the way people touch and are touched. Subject becomes complex at the moment when we identify that the human being behaves biologically in a similar way, because every individual naturally has instinctively the sexuality surfaced for human reproduction, but each one does it differently and independently, taking into account how his affective development was and how he/she physically identifies.

This manuscript aims to address the theme of sexuality among young people today, also called generation "Z", and the difficulties they have in experiencing this new behavior in the family environment. In addition to coping with all taboos, religious conflicts and discrimination from which they are subjected to behaving in a natural, biological and instinctive manner when it comes to sexuality.

2. Methodology

This is a literature review study, in order to review the contents available on the proposed theme. We searched and analyzed works available in the search bases: Scielo, Google academics, Virtual Health Library and several bibliographic references. These searches were conducted from July 2018 to May 2019, using the following descriptors: Generation "Z", Experience of sexuality, History of Sexuality, Psychology and family support, LGBTQ+ communities.

Based on the abstract and title, a refinement was performed and only articles more consistent with the proposed theme were selected initially. We selected an article on Generation Z, nine articles on Sexuality and Gender, two books on Generation Z, four books on the History of Sexuality and the Website of the Federal Council of Psychology between 2017 and 2011. Theses, dissertations and simple abstracts published in a congress were excluded. The extracted data were used descriptively to observe, tell and describe the impacts of this change on the current behavior of our society.

3. Results and Discussions

It is observed that based on the theories of human development of Wallon and Piaget, in the biopsychological sense, the child in the first attempt of interaction with the world identifies every male figure as father and female as a mother. This identification is modified through affectivity, where the concrete sense is extrapolated and the particularities are meant, that is, although every individual biologically has a direction of his identification with the world, when he appropriates the meanings, he manages to differentiate himself and create his own emotional expression, perceiving the other, and realize (LATAILLE; OLIVEIRA; PINTO, 1992)

According to Ravagni (2007), based on Fechner's theory, the subject selects and controls desire, in the face of impulses, even if in a sexual way or not, in the way they emerge or emerge. It can be inferred that the forces that block the discharge of tensions result from the imposition that the environment exerts on the self, organizing the need for manifestation of pleasure, thus, when the subject manages to transform his intuitive energy into counter-intuitive, creates awareness of the self, and formulates his moral and ethical precepts passed on by the environment in which he is inserted.

Thus, we realize that the individual is not only a genetically pre-established machine, so little, a being dominated by ethical and moral issues, but rather a construct of his relationship with the i, with the other and the world, giving this countless biological-emotional margins during life.

Freud's theory, according to Costa and Oliveira (2011) sexuality accompanies man from birth to death, because the individual is endowed with affection, desires and conflicts since its constitution. Freud wrote the three essays on sexuality, where he proposed the psychosexual phases such as: oral phase, anal phase, phallic phase and genital phase, as being mandatory in human development, but also showed that due to a phenomenon called infantile amnesia that occurs in the first six or eight years of life of the child, the EGO, by the need

to defend itself, moves away from events that generated anguish, frustrations and pain through and thus preserve the state of children in neurotics. This means to say that the individual, although constituted from birth with his sexuality surfaced, during his development forgets such events experienced in childhood and only in his puberty returns to relive such feelings, from there he will be able to realize his orientation and subsequent sexual definition.

In order to understand about child sexuality, it is important to first understand the difference between "sex" and "sexuality". While sex is understood from the biological, referring to the idea of gender, female and male, sexuality goes beyond the parts of the body, constituting itself as a characteristic that is established and is present in the culture and history of man (COSTA & OLIVEIRA, 2011 p.3).

Sexuality is then configured by the way in which contemporary man regulates sexual practices and control of his body in a socio-historical way. Being aware of this, should man give others the right and control over what he does to his body for the sake of his mental health? That is why the WHO (2017), through the Ministry of Health, launched the booklet "Adolescent Health and Sexuality, where they state that sexuality is a fundamental right of the human being, and shows that in adolescence this discovery is fundamental due to the influence of thoughts, feelings, actions and interactions, both in physical and mental health.

The great advance in the theory of sexuality began in the early twentieth century, when the main theorists on the subject began to naturalize pleasure in the world of Judeo-Christian tradition, where it had reproduction as its main function.

Thus, studies of sexuality emerge to contribute to the social sciences and their movements, relying on psychology as a field of weight for this investigation, because who else is prepared to analyze the changes in cultural, social and political behavior of modern society?

According to Passos (2018) since the beginning of the 21st century, actions have been promoted to protect and promote the sexual and mental health of those who are discriminated against by their sexual orientation (homophobia), gender (machismo) and social determinants (poverty and racism), determinants that stigmatize those who freely address this theme. So it is extremely important to demonstrate that the feminine and the masculine, previously seen as attributions to differentiate men and women, are not the only ways of identification that we should currently use, because from these nomenclatures arise others loaded with negative symbolisms (male or effeminate), for those who behave or perceive themselves different, giving scope to stigmatizing prejudice or cultural censorship, since they are not seen by the majority as natural.

Unfortunately, we need to understand that a generation is formed by people modeled on educational, cultural, and similar consciousnesses guarded by a certain time (JORDÃO, 2017). Thus, each one is shaped with different perspectives and sexual experiences, because in each passage of history man lived his sexuality differently, because we know that the cultural, historical and educational context has always interfered in human behavior.

We know that sex is still treated as taboo for many, for

religious and moral reasons passed down for several generations. But although there are still many blockages imposed and present by society, the discussion about sex has become very evident. Thus, it is worth mentioning how psychology can contribute to the approach and experience of the current generation about their sexuality, expressing it in a responsible, free but safe way.

According to Foucault (1980), the history of sexuality goes through two major ruptures. One in the course of the seventeenth century, with the birth of the great prohibitions, exclusive appreciation of adult and matrimonial sexuality, imperatives of decency and obligatory sender of the body, and the other in the twentieth century, where the mechanism of repression of loosened and sexuality began to be tolerated in a more attenuated way, thus extinguishing much of the taboos. From then on we saw big changes every decade

Still according to Foucault (1980), from the 60s our society has undergone a great change, sexual liberation, where sex began to be treated as social and political identification, thus changing the trend of behavior and consumption, the generation identified as X, which goes from 1960 to 1980, in this generation sex is still treated with a certain taboo, and sex is linked to marriage for stable family formation. At this time there was a break with previous generations, where the individual prioritized quality, search for their rights and sexual freedom, not just for men.

In Jordan's (2016) polls from the years 1980 to 2000, we see the birth of generation Y, this comes in the change in the millennium, in this generation the internet and social networks start to influence their formation and these individuals begin to interact on the Internet in relation to the discovery of themes previously not commented by parents, then sex is treated more freely, but at that time access to information was performed by older people, usually at productive age (after 18 years).

Around 1990 to 2010 still as Jordan (2016) the new generation has been merging, where the age for access to virtual information falls a lot and the discovery on the theme in question becomes free among young people of all ages, this is the current, generation Z. Finally, we see the birth of the newest generation comes from 2010 onwards the Alpha generation, this is the generation is being born today and practically born with the new technology in hand, with this new generation we see the birth of new nomenclatures of sexual choices.

Our focus at the moment is on the "Z" generation, as these are the young teenagers and sexually active adults of today. These young people born in the mid-90s form connected to the internet, becoming known as the babies of the millennium, these literally disconnected the USB cable from their mothers. Currently we live the climax of the Internet, these young people are exposed to everything good or bad that the internet has to offer them. Starting with the virtual passions and personal exposure that reaches its peak with the leak of intimate photos on social networks. Even so unfortunately these days to relate whether it is necessary to be connected, with all the knowledge allowed to them, that such young people can better understand what sexuality is and how they can experience them.

The negative impact of this is that access to too much

information encourages young people to start their sex lives early, added to social and religious repressions, these individuals still suffer certain stigmas and faults that prevent them from manifesting their dilemmas freely. This repercussion involves the fear of discrimination in the school environment, which interferes in the proper orientations of this space towards young people, in addition, these individuals retract, silencing their questions that could be better addressed in the family environment, and begin to learn through common sense, through exposure to culture.

For this reason, it is perceived the need to explore more the theme of the various sexual experiences explored by young people, because although the Ministry of Health addresses the theme, its focus is always focused on the medical model, where sexuality is treated as biological, and its main concern is to address the prevention of venereal diseases and early pregnancy, leaving to be desired in psychosocial issues that encompass the mental health of those who identify with different genders (PRAUN, 2011).

Given this reality, the discussion of the various sexual orientations and identifications, or affectivities beyond heterosexuality, is necessary in view of the diversities of genders currently experienced, because for a long time this problem was treated superficially, demonstrating that there was the exclusion of groups of sexual orientations divergent from current social norms.

Thus, according to the CFP (2011) forms the inclusion of the gender category, it is understood as a social phenomenon, removing – that of the invisibility and difference between men that has long been ignored. Although this sector of the population is quite discriminated by religious and biological explanations about the exercise of sexuality, this work contributes to justify initiatives of exclusion and prejudice, inserting the historical-cultural discussion about what is stated as "normality", raising questions of certain patterns.

For a better understanding we need to understand the meaning of some LGBTQ genres such as: Gay and Lesbian who are pejorative ways to identify individuals who attract to same-sex partners; bisexual as people who attract themselves by sex and others; pansexual as people who attract by all gender and asexual identities like those who feel little or no sexual attraction.

Also according to the CFP (2011) of the genders we also have their identifications, such as gender Cis who are people who are people who identify with the sex that was born; people who do not identify with the different sex with which they were born; non-conformity of gender as those who express themselves with gender different from conventional norms of masculinity and femininity; not binary who are people who do not identify as man or woman and see themselves outside the binomial gender; genderqueer as people who do not identify with a man or a woman, exhibiting characteristics of one or the other and even of both; gender fluidity which is the term used by people with identity that modifies or fluctuates, are sometimes more masculine one day or female in others; gender neutrality as those who do not describe themselves with a specific gender and opts for the use of neutral pronouns, that is, in place of or, uses and or x; and intersexual as people with unassociated biological sexual

characteristics, traditionally to female or male bodies.

According to Passos (2011), it is perceived that in the wrong way such a subject is already present and in a discriminative way has been exposed in graffiti in bathrooms, in jokes, jokes, or in the dating and affective approaches that are often camouflaged to avoid retaliation. On the other hand, feminist and LGBTQ groups, currently it has been acting more accurately in the intervention and formulation of new laws and curricular policies, which make more coherent and realistic the latest theorizations and discussions on the subject, making it broader the sexual marking that was initially being treated only as biological. Thus, it is necessary to demonstrate in sexual education the issues of sexual identification, in addition to the dimension of pleasure, which for cultural and religious reasons are generally ignored.

Several official texts of educational programs still work portraying sexuality as normal as a traditional practice of relationship between men and women, and it is necessary for activist groups to question the radicality of these practices, not condoning the marginalization of the gender difference that is present in our society.

Jordão (2016) says that in this reality the young people of the "Z" generation leave the child psychosocial universe and enter the adult universe, very early. In this phase, the transition between the two universes acts in a contradictory way, where they launch precise statements, then they throw themselves into doubt, because they create in themselves the will and responsibility to win the world and live it as you want, thus assuming the burden and bonus of their choices. They effectively effect this freedom, experiencing in their own body all the options of pleasure and satisfaction that sex can provide them, in addition, being free the expression of their sexual identity, sexuality or gender.

4. Conclusions

According to Oliveira (2009) to understand the whole evolutionary process in the lives of these young people, we need to analyze how family relationships are organized, regardless of the current configurations. Family in the standard concept, it would be formed by a nuclear and patriarchal arrangement (father, mother and children, where everyone owed respect and submission to the head of the family, represented by the older man), brought by the Europeans during our colonization. In the popular conception, it is based on the configuration currently existing in classes C, D and E of the Brazilian population, where characteristics such as the variety of family arrangements, and who represents the role of head of the family, position given the one who bears the responsibilities and expenses of this group, often represented by a single mother, uncles or grandparents are taken into account.

Still according to Oliveira (2009), all this global change, the changes were not only in the external scope, because it is clearly perceived such changes in the influence of aspects of the subjects' intimacy, permeated by their lives and the way of being of each of them. On the other hand, social relationships have also become their essence, which makes it difficult to define a standard for identity in general. A great example of

this is the changes that occurred in the female gender, because it is in continuous construction. Therefore, it is common to see in this new social perspective, many single-parent families (usually headed by the woman/mother), reconstituted from what were once formed by consensual unions, but that after the end, end up being assumed by these women who assume the role of authority, causing a new restructuring of the family daily life.

It is also verified in this process that male figures are weakened, because they are not psychologically ready to assume their responsibilities, or because they do not feel able to occupy this place due to the lack of employment, caused by several factors resulting from globalization.

For today's adolescents the concept of family they are building will influence their future choices, since they are the protagonists of tomorrow's family arrangements, in this way we seek to understand, more broadly, how a portion of today's young people perceive and conceptualize family arrangements.

According to Lobato (2017), the current youth suffers a lot to adapt to the new family settings where they are inserted and, in an attempt, to fit the normative standards established by the members of their respective nuclei. Thus, they take the following postures: they cancel out, hiding their real gender identification and sexual experience, for fear of destabilized them; or face them to ensure the individuality that each is entitled to.

The psychologically in this configuration is of fundamental importance in the subjective-reflexive experience as a criterion of knowledge, where from the phenomenological point of view of the client, we seek to understand the experiential awareness of the experience of self and the world. According to Fontgalland, Moreira, Melo (2018), for C. Rogers, the therapist will try to "see through the eyes of the other person, making him perceive the world as it appears to him, where empathy will be the means that the therapist will use to approach a particular understanding of the client. Thus, the Psychological approach will value the existence of a natural tendency towards growth and socialization that will lead the patient to "cure". The motivations, needs or impulses, will be a tendency of the body to update its capabilities and potentialities, which will lead the individual to be aware of himself. Every individual needs to feel accepted and respected in his uniqueness, together with those close to him, because if his desires, feelings and needs, were associated with the feeling of loss of love for them, there will be a distancing from consciousness, or a distortion of the meaning of such elements, so as not to enable the maintenance of a concept of himself as being someone worthy of being loved.

It will then be up to this individual the psychological support, which will restore the consciousness of the Self, which will give the client a normal psychic development. Always respecting their time, in addition to reducing in this, the unconditionality of his own look, and for this the therapist needs to leave the client safe from his recognition of the right to difference and the autonomy that is due to him, giving him the same conditions to explore his internal consistency with congruence and consistency, promoting a psychological integration.

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