

# The reality of homosexuality in society

[Health & Medicine](#), [Sex](#)



In this research, I will discuss the claim that homosexuality is unnatural and the arguments we often hear from the moral traditionalists used to support the claim. I remember an article about John Corvino, from the Internet; he easily and deftly deals with the arguments about homosexuality. However his arguments have the potential to open up a can of worms with regards to incest and bestiality. Corvino's arguments against labeling an activity as unnatural to gauge its moral value can be used to claim a slippery slope occurs. Thus creating a dilemma where the moral liberal must accept incest and bestiality if she accepts homosexuality as morally neutral. This is not really an argument but rather a challenge to show how this slippery slope does not occur. This is done first by providing some positive arguments for homosexuality. Incest and bestiality do not have these benefits and are more likely to result in negatives. Second, the link between homosexuality, incest and bestiality will be questioned. The fact that heterosexuals and homosexuals can engage in incest and bestiality shows the traditionalists to be begging the question in their grouping of the three. This sets incest and bestiality up as separate arguments, and so creates a logical divide between homosexuality, incest and bestiality. No one knows exactly how homosexuality entered into human history. Still, that's one of the big issues. Another, my curiosity is one of the factors why I want to research this topic. As a member of the homosexual community, I want to know more better how come a little boy when he grew up, his lifestyle change, like in the girls. No one would imagine that the practices associated with the erotic attraction of people to one's own gender have been around since the dawn of humanity. The earliest accounts of homosexual behavior seem to be found in ancient

pagan religious practices. At least, the pagans included homosexuality in the worship of various gods. Whether the inclusion in worship was because the practice was already a part of the society-at-large or if the pagan worship introduced the practice is impossible to determine, although some understandings of Paul's writings argue for the latter. Human beings began to worship many gods very early in human history. These early gods were most often associated with fertility, agriculture, and war. One of the early gods of the Assyrians, which later spread into the area known as Canaan, was the goddess Asherah. She was worshipped as the goddess of fertility. Often worship of this goddess included orgies and sexual practices. The goddess of fertility was often worshipped in the form of a tree with many female breasts carved into the trunk. These trees were central in a grove where worship was conducted. One would invoke or appease the goddess in order to gain fertility for one's self, the tribe, or the clan. When polytheism, the worship of many gods, was dominant on the earth, gods could be both male and female. These gods were not considered to be infallible or all-powerful like the Christian concept of God. Often they were very much like people with desires and the ability to make mistakes. Gods were believed to have sex with one another and procreate. Those who practiced these religions often felt that the nature of these gods had to be appeased in order for the tribe to survive. Having sex with a god as a part of worship, or to seek help for fertile crops, animals, or selves, was a logical extension of the concept of polytheism. Since sex was required for fertility in humans, they believed having sex with a god was all the more crucial and beneficial.

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