

Shams Ali

Men, Animals and Life-Styles

SECOND EDITION

**Insights into Modern Life-Styles and
their Effects on Human Life**

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Preface

The change in the past thirty years in life-styles, morals and values has been greater than in the preceding 3000 years.

What would have been seen as absurdity even 30 years ago has become every day reality taken for granted.

Who would have dreamt about openly “gay” bishops and openly “gay” Top Conservatives even in Margaret Thatcher times?

Today it is all the rage?

Being “gay” is the ticket to the highest ranks of the Modern British Establishment.

But what is homosexuality? Is it sin, a disease, or a fashionable life-style? Is it inborn, or freely adopted?

Do “gay” animals exist? And, if they do, what are the implications for the humans?

What is the difference between polygamy and an orgy?

What is “sexuality” and what is “femininity”?

What is “freedom”, and why some people feel “free” when they are drunk or drugged?

And why has Mankind, having reached the heights of technological development, been visited with diseases never heard of before?

This book considers these and related issues from prime principles, challenges the fashionable and the “politically correct” and asks and answers questions others have not dared not only to answer, but even to ask.

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Chapter 1

Should Men be Animals?

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ON ATTEMPTS TO JUSTIFY HUMAN BEHAVIOUR BY BEHAVIOUR OF ANIMALS.

One of the subjects of the human controversy of our times is whether homosexuality is an acceptable form of human behaviour.

One of the arguments in favour of homosexuality is that homosexuality is “natural, because animals do it”. The issue of human “animality” is also relevant to other forms of human behaviour like politics and use of alcohol and drugs.

There are two meanings of the word “natural” relevant to this context:

(1) “existing in nature” and (2) “intended by nature”.

Yes, animals can perform what humans can describe as homosexual acts¹ and homosexuality is “natural” in sense (1), but the purpose of the sexual organs of animals and humans, and of the distinction between

¹It is wrong, however, to assume that what appears as “homosexuality” in animals is the same as “homosexuality” in humans. For example, animals use tongues to clean their bodies, bodies of their children and even of other animals. So, licking by animals of their private parts is not the same as such acts performed by humans. It could be equivalent to humans washing their private parts, rather than “having oral sex”.

the two sexes is the reproduction of the species, and homosexuality is not “natural” in sense (2).

The second issue is: “Is it right for the humans to do something, because animals do it?”.

Animals kill, steal and rape. And all men are born bed-wetters, thieves, rapists and murderers, as well as potentially homosexuals, alcoholics, drug addicts, etc.

The reason that not all people steal, rape, kill or engage in whatever form of sex they might feel an urge to, is because of “education” (in a very general sense of that word).

From the early childhood onward people are taught by their parents, other people, trial and error, logical reasoning, fear of punishment by the state, etc. not to wet their beds, not to steal, not to kill, and to control their sexual urges. This is the difference between humans and animals. This is what “civilization” means.

Some people accept the “constraints” imposed by the civilization, either because they are brought up that way, or because they understand that this is beneficial for Mankind. Others find these “restrictions” uncomfortable and seek to evade them or overcome them. This usually involves seeking a “moral” justification for their behaviour. The attempts to justify homosexuality by saying that it is “natural, because animals do it” is an example of that.

Other examples are the various socialist theories which seek to overcome the restraints of property ownership. And “anarchists” are against any form of constraints on their own behaviour at all. They are only too willing, however, to restrain and interfere with the behaviour of others.

Politics is another example of overcoming civilizational constraints. A politician seeks to place himself into a position of power so that he can put himself above the constraints of law and morality. He becomes “free” to interfere with the life, freedom and property of others. Once in power he feels free to impose on others laws and morality of his own liking, but he himself is governed only by his “political instincts” and is to be judged only by “history”.

People for whom the civilizational constraints are an unnatural imposition which they accept only through fear feel constant inward strain and stress from which they want to break free. And the most common

way of breaking out of the civilizational constraints is alcohol and other intoxicating substances.

In the initial stages of intoxication, alcohol “liberates” the drinker from the control of his reason and “sets free” his animal instincts. It also frees the drinker from a realistic perception of reality and of himself. And this gives the drinker an illusion of “freedom and power”. And this is what they call the “happiness” of being drunk.

By contrast a person who accepts the civilizational constraints not through fear, but through understanding, does not see these constraints as an imposition and a burden, but as a useful navigational instrument which shows him the right direction. For such people their own reason is not a burden from which they want to get rid of by getting drunk or drugged.

Homosexuality, theft, politics are behaviour, not physiological characteristics. There is no special “race” of “homosexuals”, who are “born that way”, as there is no special race of thieves, murderers, adulterers, etc.. All people are capable of stealing and killing and having uncontrolled sex, but people can control their behavior and are responsible for the results of their actions.

In a healthy civilization the laws and morals of the society ensure that the behaviour of people is not harmful to themselves and others, but is beneficial to themselves and the society as a whole. This is done by encouragement of virtues and discouragement of vices.

Civilizations where vices are encouraged and virtues are discouraged decay and disappear from the face of the Earth.

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