

DEFINITION OF HOMOPHOBIA:

- According to [Merriam-webster.com](https://www.merriam-webster.com/dictionary/homophobia), **homophobia** is defined as an **IRRATIONAL FEAR** -- as rooted in the context of “phobia,” which, psychologically speaking, indicates what is an **IRRATIONAL fear or aversion to a specific idealism, entity, group, etc**, without backing and with social and emotional connotations that are interpersonal and subjective, meaning that not all persons are to pose with a “phobia” of the same entity, group, environment, or thing -- **or aversion to, or discrimination AGAINST (according to that irrational fear and aversion) homosexuality or queer persons.**
 - According to [The Cultural History of Homophobia](#), Homophobia is quite literally the “fear of sameness,” or the fear of exercising romantic and sexual relations that house sameness.
- This term was constructed on behalf of George Weinberg, a psychologist in the context of the 1960s; Weinberg highlighted the notion that the term “homophobia,” is a collaborative term, compounded of or with the term “homosexual,” which implies intimate relations and attraction with or to an individual of the same sexual orientation, and “phobia,” as derived from the Greek stem, “phobos,” which denotes fear, morbid fear, or aversion to a specific entity, thing, idea, or, in the context of the strung-together “homophobia” (term), “a morbid fear or aversion to those individuals that are homosexual.”
- It is this “morbid fear or aversion” to those individuals a part of the LGBTQIA+ community that poses interchangeable with PREJUDICE OR DISCRIMINATION that is based on attempting to MITIGATE or void said fear. This prejudice is rooted in the following: **fear** of contagion or perhaps wide-spread contamination, as if “queerness” or to be “queer” was to lug a virus vector and was to infect those alternative persons that would naturally belong to the heteronormal, and fear of dismantling or perhaps CHANGE in distribution/allocation of power: whereupon the heteronormal institution is deconstructed, and all persons, regardless of their sociocultural, socioeconomic, and perhaps even social identification within the LGBTQIA+ community are deemed equal or provided with a level platform off which they can access rights and liberties that were formerly inaccessible.
- It is important to note that there is a CLEAR distinction or differentiation, as highlighted by the aforelinked ***Cultural History of Homophobia***, **between racism, sexism, and homophobia**, with the subjects of each mode of discrimination posing differently, but with cross sections or intersections of significance -- in regards to access and to power upholstery on behalf of each subject, or lack thereof -- **that prove relative likeness.**
 - **In active practice, sexism is discrimination against and oppression of women:** it is to promote prejudice, and to craft stereotypes regarding those “roles” that are to be fulfilled by said women, the cornerstone of those roles being the Cult of Domesticity. It is to prim and prime those women according to nurturing, coddling, bearing, and teaching, and to ensure that they center their livelihood(s) around domesticity -- unsubstantial relative to those roles that are maintained by a male counterpart - those individuals that are to provide, and to earn, and to oversee or perhaps DICTATE their female dependents.
 - In active practice, racism is **discrimination and oppression against persons of color**, or those individuals that do not abide by the “biological fallacy” that is “whiteness,” and the power and capability BASKET BY said “whiteness.” There is inherent **“antagonism” by individuals, a community at large, or an institution, such as the “white institution”** -- which is synthesized by the utmost white, utmost wealthy, and socioeconomically privileged -- **against a person based on their identification within a cultural community, or their sociocultural values and practices and identity, that DEVIATES from and “challenges the integrity of” the White Institution:** there is superior and inferior leveling, there is enduring marginalization, there is inherent stereotypical thought and stigma which discourages expression and discourages access and capability to exercise those privileges or liberties that alternative white (and utmost superior) persons are capable of accessing, and there is inequitable distribution of social, economic, and political power: all on the basis of sociocultural context.

- According to the afore-linked article, in the context of a **relatively EXCLUSIVE 1960's liberalism**, there was the **basketing of racism, and sexism, and homophobia**, with the understanding that “**any and all discrimination against an individual on the basis of their sexual identification, sexual orientation or preference, and sociocultural or racial background** -- and assigned/expected roles or behaviors or norms by which these individuals were to abide or to which they would submit based on their sexual identity, orientation, and/or sociocultural standpoint -- were equivalent in terms of severity and in terms of subjectivity.
- This was a format of liberalism that “**sought to ABSTRACT individual sexual and sociocultural identity from the “accidents” or “contingencies” or “unpredictabilities” of sex and race**, and the manner in which said sexual identity and orientation and said racial identity and orientation would present itself in the context of a classist, traditionalist, conservative, and rawly rejecting society -- **and the extent to which said “contingencies” would pose down leveled, disenfranchised, and/or inherently discriminated against**, because of DEVIATION from social norms and societal institutions that **staked and distributed the utmost power to the white, the wealthy, and the privileged that were without contingencies**.
- **This was too a format of liberalism that would render, in theory**, any discrimination against an individual on the basis of race or on the basis of sociocultural context, and any discrimination against an individual on the basis of sexual identification and the manner in which these individuals would pose leveled in the context of society, and perhaps pose without proper access to social, economic, and/or political narrative and authority -- they were none-other than pawns or perhaps exemplifications of what political authority should serve to dismantle or serve to void in the context of the larger realm of the political that is being overseen by politics and the exercising or orchestrating of rule -- proper opportunity, and proper equality -- would be deemed as either RACIST OR SEXIST.
 - **The category for these modes of discrimination was “neutral,” seeing as though there was encompassed ANY MODE of DISCRIMINATION against ANY ONE INDIVIDUAL** -- regardless of the specific sociocultural background and values and practices to which they belonged, and regardless of the sexual identification to which an individual belonged.
 - The category for the mode of discrimination which is that of Homophobia, while basketed within the context of those alternative modes of discrimination -- sexism and racism, and the cross section between the aforementioned -- **would NOT POSE NEUTRAL. This is because there is a designation of said discrimination**, rather than a larger umbrella of discrimination that is outletted to all persons and all sociocultural identities or all sexual identities that “deviate” from the white and patriarchal institution: there is **a pinpointing and narrowing of those subjects that are to submit to this mode of discrimination, and it is those subjects that are homosexuals -- or those that engage in homosexual behavior or activity.**
 - It is according to the afore linked article that to recognize and actively account for homophobia as a **SINGULAR mode of discrimination is RARE** and without practice: it is, more often than not, that this mode of discriminating against persons for their sexual identity and sexual preferences, is grouped in, or basketed and bowed, with that of sexism -- the umbrella term of the aforementioned. This is considering the notion that, **linguistically speaking**, and in the context of liberal and social activist tongue or discourse, **there is no designation of that discrimination** to one individual subcategory of persons that are fronted with enduring racism or enduring sexism (with the acception of Xenophobia, etc): to designate those modes of discrimination to each individual subcategory or subcultural group/demographic of persons that are affected, is to yield those linguistically “awkward” terms or labels. **“Gynophobia,”** in order to cater to the

subcultural demographic which is that of women in the context of sexism, and **“negrophobia,”** in order to cater to the subcultural demographic of African Americans that are encompassed within the larger umbrella of racism -- whereupon those alternative demographics or subcultural identities, such as the Latin(x), Native American, Asian American, and alternative communities without the ability to abide by “whiteness” and the power associated with said “whiteness,” **are awkward and inaccessible** (diction wise and understanding and implication wise), **and are also inherently EXCLUSIONARY**, and warrant the **reworking of title for modes of discrimination against each marginal demographic or subcultural identity.**

- Henceforth, to single out one demographic of individuals, in the context of the larger mode of discrimination or umbrella of discrimination, is to render what is an awkward, inaccessible, and exclusionary series of linguistics: Homophobia, is too a manifestation of “singling out” a specific demographic that is discriminated against within the larger umbrella term that is sexism. **There is “no space and no claim” for “homophobia”** in the context of a social activist or reform-based tongue, and there is a warrant for rendering the **“legitimacy” of this mode of discrimination against a hyper specific demographic**, which is truly promoted or nurtured in the context of **queer subcultures and the demographic** (and persons pooled within that demographic) that are fronted with that mode of discrimination.
- However, antithetical to acknowledgment of the umbrella term or mode of discrimination solely, **there is a warrant for recognizing and honing in on those hyper specific subcultures and demographics that are fronted with said discrimination:** to thence determine the extent to which said mode of discrimination is severe (gravely severe) relative to this same mode of discrimination that is outletted against an alternative subcultural demographic. There is a warrant for deep diving, further, into Homophobia, into “Gynephobia,” and those alternative “fears” that are rooted in prejudice and warrant for discrimination or disenfranchisement at large; **so as to ensure that there is the mending of and overturning of systematic discrimination that is native to each individual subcultural demographic, and there is CUMULATIVE inclusivity and intersectionality on the basis of actively RECOGNIZING each individual demographic that is fronted with this mode of discrimination.**
- **It is too important to note that, in the context of sexism, racism, and alternative modes of discrimination,** there is inherent differentiation between that of homophobia -- which is a subset mode of sexism -- and the overseeing umbrella term of said modes of discrimination. This is because, unlike that of general sexism, and general racism, there is the “location of the (source) of homophobia within psychological complex, or, by metaphor (at least), a format of mental illness or mental defect/feeble-minded nature,” that is associated with those individuals that engage in homosexual activity.
 - There is no mode of “mental defect” or “feeble minded” nature in the context of sexism and racism, though, there is one exception regarding “negative eugenics” and the coerced sterilization of those individuals a part of the BIPOC, Latin(x), and alternative non-white communities, that were “unfit” for motherhood, and that would taint the gene pool which was to cultivate the utmost superior and the utmost white and the utmost wealthy -- and eliminate those alternative attributes or genes that would dismantle the aforementioned, and that were “feeble minded,” and that were with “mental and physical defect,” that shall not be rendered or perhaps encompassed in the context of the gene pool at hand.
 - It is according to the aforementioned article that both racism and sexism rooted themselves in “social ideologies” that were produced and outletted on the basis of structural (victorian strictures) and historical features of a modernized, and exclusive or

perhaps exclusively tiered, society -- those societal institutions and those social normatives that would serve to reject on the basis of lack of ability to abide by, submit to, or perhaps synthesize said societal institutions and normatives at hand.

- Racism, for instance, was a product of the enduring (spanning from the 16th century onward to the lingering, frayed and knotted fibers, of the present-day 21st century) white institution and “whiteness” -- **biological fallacy that highlights a harnessed power and capability or perhaps intellectual capacity that those individuals that deviate from said whiteness are without** -- and coerced labor, that would subject or perhaps punish and downlevel those individuals that were without the ability to abide by or synthesize the white institution and the “whiteness” that was associated with that institution -- rendering said individuals no more than CHATTEL or perhaps mobile “machines” that were to produce, were to cultivate, and were to submit to those individuals that were deemed their superiors, on the SOLE BASIS of their milky-marble complexion that catered to “whiteness” and power and capability harnessed by said whiteness.
- Sexism, for instance, was a product of the enduring (spanning from the 16th century onward to the residue of the below mentioned (institution and idealism) to that of the 21st century), **of the patriarchal institution and to the Cult of Domesticity** that was pushed forth on the basis of the **patriarchal institution**: this “Cult of Domesticity” was a FIGMENT or **DESIGNATION of those EXPECTED ROLES AND BEHAVIORS that were associated with social and sexual identity**. To abide by the Cult of Domesticity, or to submit to or perhaps pose plagued by said Cult of Domesticity, is to pose stripped of **range of motion and access to those educational and occupational opportunities that were granted to those individuals that were inherently superior in both mind and body**, on the basis of their “manhood” and on the basis of their porcelain sheath, and on the basis of their enduring privilege and power: **it is to cater to the notion of “domesticity,” which encompassed nurturing, bearing, consoling, teaching, and tidying, and which entirely confined women socially, politically, and economically,** for they were without the ability to access equitable distribution of power socially, politically, and economically, given what was an inherently DISPROPORTIONATE ALLOCATION OF POWER THAT CATERED TO WHITE AND WEALTHY MEN -- **for if they were provided range of motion that exceeded the household, and if they were granted educational and occupational opportunities (that are equitable), then they would pose as a mere THREAT or CHALLENGE to those men (white, wealthy, privileged)** that were responsible for synthesizing the patriarchal and white institution, and those individuals that wished to CAPITALIZE off of inherent power and privilege and disproportionate leveling, so that there was lack of competition, and so that they would not pose **OUTBEAT by those individuals who they (sociologically and systematically speaking) deemed inferior in mind and body and incapable of pursuing a life that was with substance or with action that exceeded domesticity.**
- Homophobia, on the other hand, was rooted in a coupling or perhaps dual packaging of **social and sociological institutions and enduring idealism and psychological designations and empirical evidence** that would be utilized for terms of downgrading, dehumanizing, and disenfranchising those individuals a part of the queer or LGBTQIA+ community: spanning from the late 19th century, onward to the early 20th century, there would be a deep dive into the implications, causes, and effect(s) of engaging in homosexual relations. Psychologists deemed the act and those that indulged in (the act of) homosexual relations as MENTALLY ILL or PSYCHOLOGICALLY DISTURBED. In lame man’s terms, according to a barely credible (average) Psychological standpoint in the context the 1800 - late 1900s, to **engage in homosexual relations is to pose “infected” and is to pose “with grave mental illness”** that warrants **remedy and warrants,**

perhaps, institutionalization and forced social isolation, so as to ensure that this “infection” would not pose WIDESPREAD, as mere contagion.

- Further, in the context of those sociological or social institutions **that were responsible for fostering this notion of Homophobia or this mode of discrimination, and that would harness and perhaps even MANDHANDLE the notion of PSYCHOLOGICAL DISTURBANCE** associated with those that actively engage in homosexual affairs and activity, there was the staking of the “heteronormal” -- a large-scale idealism that would pose synthesized by those white, wealthy, and heterosexual individuals that were without the desire to **CHALLENGE THEIR OWN RELEVANCE, AND POWER, AND STANDPOINT**, and that would **therefore serve to rawly reject, abandon, and perhaps even DEHUMANIZE those that were without heterosexuality, and those that were incapable of abiding by the contents or perhaps guidelines that served to framework the heteronormal at hand.** These individuals would argue that there was a **gap in the context of HUMANITY, CONDUCT, AND PSYCHOLOGICAL SOUNDNESS,** between those individuals that **were white, wealthy, privileged, and heterosexual,** and those individuals that were the antithetical: **without the biological fallacy of “whiteness” and basketed power, without inherent wealth or proper socioeconomic standing, without privilege, and without heterosexuality** -- or perhaps, in simpler terms, without accounting for those alternative “confounding variables” which regard whiteness and wealth and privilege, those individuals **that were without heterosexuality.** It is with this heteronormal that there would be the further amplification of, and perhaps further citing of, empirical evidence that would prove a BIOLOGICAL AND BIOCHEMICAL difference between those that were with heterosexuality and those that were with homosexuality: and with this empirical evidence of grave mental illness, there was the further dehumanization of said individuals, on the basis of the sociologically-staked heteronormal (working in tandem with psychological grounds or standpoint), and there was the warrant for “CURBING CONTAGION” and alleviating or perhaps “CHEMICALLY CLEARING” of those virus vectors that influenced homoerotic desire -- through modes of institutionalization and a premature “conversion” therapy, **so as to not taint, deviate from, or dismantle the heteronormal, and so as to not subject or perhaps infect alternative persons that were with the ability to abide by the heteronormal with that grave mental illness, which was that of desire to engage in homosexual relations.**
- **It is important to note that, in the context of homophobia and the systematic discrimination and dehumanization of those individuals that “deviate from the heteronormal” and outlet homoerotic relationships,** there is the interwoven motif or perhaps common ground of that of PSYCHOLOGICAL DISTURBANCE AND DISEASE -- **double sided nature of “disease.”** **For, it is both the oppressor and the oppressed that are staked with or plagued by PSYCHOLOGICAL DISTURBANCE and DISEASE.** However, it was this double-sided nature or perhaps dichotomy that would pose without acknowledgment, or that would pose solely SINGLE SIDED, for terms of targeting and dismantling and dehumanizing, rather than holding those persons accountable for and stripping power and platform of those individuals that would prompt that dehumanization -- there was the honing in on inherent psychological disturbance associated with those individuals that deviated from the heteronormal, so as to distract from that same mode of psychological disturbance that was harnessed on behalf of those persons that served to synthesize the heteronormal (for that would inherently dismantle said heteronormal and dishonor or perhaps jeopardize the integrity of those persons that constructed the heteronormal).
 - The aforementioned George Weinberg would initiate his deep dive into Homophobia and his active reporting of the origins (of) and simultaneous implications of homophobia with the **“evaluation of the DISEASE called homophobia,”** which is otherwise coined as an attitude **upheld by those that abide by and synthesize the heteronormal** (and are inherently heterosexual) **and those too who deviate from that heteronormal, and indulge in homoerotic relations (internalized homophobia which is rooted in the desire to abide by the**

heteronormal and rooted in those spoonfed notions which are native to inherent disease or inherent psychological disturbance associated with said homosexual indulgence -- need not define themselves or perhaps constitute themselves as with psychological disturbance, and need not warrant enduring dehumanization and discrimination on the basis of their sexual orientation and preferences), however are without the desire to admit or amplify the aforementioned, so as to ensure that they do not DEVIATE from the “heteronormal” and are not inherently disadvantaged or perhaps discriminated against on the basis of said outward deviation.

- It is according to Weitenberg that Homophobia is both a **disease and an attitude** that is upheld by those that synthesize, and those that submit to the heteronormal institution -- **outward and external homophobia** to counter and to **perhaps cushion one’s heterosexuality**, and **internal homophobia to cushion one’s own personal and social identity**, and to ensure that their sexual orientation does not **infringe upon the aforementioned**): “**a mental illness and a particular stance toward the world and those demographics** -- and inherent sameness and difference and superiority and inferiority associated with that sameness and difference respectively -- and the world that comprises those demographics, or the social realm that comprises said demographics.” Homophobia, as constituted or defined further by Weitenberg, is too a **COGNITIVE AND EMOTIONAL FEAR** of **personality and the manner in which that personality and that social identity serves to JEOPARDIZE or perhaps DISMANTLE those societal institutions and normatives and “safety-nets”** that harness enduring systematic integrity of those individuals that do not deviate from those societal institutions but rather SYNTHESIZE the aforementioned.
- Thus, as staked on behalf of the article at hand, **given that this systematic mode of discrimination was rooted in those societal institutions** -- the heteronormal -- and those sociological instances or settings in which one would be inherently (socially) discriminated against, downgraded, or dehumanized, or **without power if they were to DEVIATE, CHALLENGE, OR DISMANTLE** said societal institutions, and GIVEN that there **was inherent “cognitive” perception and perhaps attitude or mere “disease” that would be adopted so as to dismantle or “negate” an alternative “disease” which was that of homosexuality**, there is a COLLABORATION (of those sociological and psychological or cognitive aspects) **which then allows for a “medical and diagnostic tongue”** which serves to explain what are the **cognitive and social and emotional (and psychological) aspects or factors (perhaps psychological unsoundness or disturbance)** that influence homophobic thought as harnessed by each marginal individual.
- As well as for a **“social scientific tongue”** which serves to expound upon those societal institutions, such as the heteronormal, which are staked (exclusively) on behalf of white, wealthy, and heteronormal “masters tools,” and **REJECT or DISCRIMINATE AGAINST or DOWNLEVEL** those individuals that shall challenge or perhaps entirely deconstruct the aforementioned normatives and institutions, so as to equitably re-distribute those social rights and liberties, and so as to ensure that NO ONE INDIVIDUAL is inherently leveled inferior or superior, based on their “lack of ability to belong or abide by,” or, conversely, their ability to do so; and so as to ensure that no individual is punished for those aspects of their personal, social, socioeconomic, and sociocultural identity with which they cannot control. **It is those individuals who outlet HOMOPHOBIA or HOMOPHOBIC THOUGHT**, or who discriminate against individuals that identify within the context of the LGBTQIA+ community, **that are channeling both a medical and diagnostic and social scientific tongue.**
- Meaning that, **cognitively or socially and emotionally, they are with disturbance**, and **societally, they are with the desire to abide by those societal institutions and normatives that bolster their own power and standpoint**, and they are with, perhaps exacerbating this psychological disturbance in the context of social roles and identity and the manner in which their aforementioned roles “rank,” **enduring FEAR that if they are to accept and if they are to bolster the power and standpoint of those a part of the LGBTQIA+ community** and they are to dismantle the

heteronormal which they have been actively synthesizing for centuries, **then THEY would pose without safety nets, and their POWER AND THEIR IDENTITY AND THEIR HONORABILITY would be entirely discarded** -- a cognitive fear and psychological disturbance that is EGGED ON by societal institutions and normatives, and **UNWILLINGNESS to dismantle those institutions based on notion of dismantling of power and privilege and superior leveling -- and perhaps enduring fear that there will pose the RECIPROCAL in the context of power and privilege, meaning that if there is granted equitable rights and liberties to those a part of the LGBTQIA+ community, then they would, with prodigality and perversion, overtake and perhaps assume a position in which they are responsible for synthesizing societal institutions, and they are responsible for DOWNLEVELING AND DISENFRANCHISING AND OPPRESSING THE FORMER OPRESSORS -- now gripples and without pedestal for terms of overriding and mitigating and perhaps distributing power, and ensuring that it is said individuals that challenge or deviate from those societal institutions and societal normatives that are downleveled and further dismantled in the context of power, so they are without GRIPHOLD and propensity for overturning.**

- It is according to the article at hand that, psychologically and socially and emotionally speaking, it is the **"homophobe that is both the oppressor and the victim"**: whilst, of course, it is those individuals that are fronted with enduring systematic discrimination, those that identify within the LGBTQIA+ community, **that are enduringly VICTIMS**, and that are without blame or perhaps responsibility for what is the psychological disturbance and ill standpoint of those aforementioned "homophobes."
- Seeing as though said individuals that outlet homophobic thought and inherently discriminatory (thought or exercised action in order to cater to those aforementioned societal institutions and social normatives) **are fronted with an IRRATIONAL FEAR AND DREAD, that, while UNJUSTIFIABLE, does speak to what is an enduring attempt to synthesize or CATER to those societal institutions**, such as the heteronormal and white institution and patriarchy: for those societal institutions are the **SOLE** safety nets within which those white, wealthy, and heterosexual (males or persons) could harness themselves in the context of superior leveling and a bloated or pregnant (with power) standpoint. **And it is without said societal institutions, that there would be no mode of actively EXERCISING EXCLUSIVE POWER AND PRIVILEGE which has been enduringly spoon-fed to said individuals and that would utterly starve or render famished those "masters tools" that were deprived of said power or said pedestal:** and there would be overturning of the aforementioned, whereupon alternative demographics that deviate from said societal normatives proceed to assume power and influence and **CHALLENGE** the power and orchestration of those "master's tools."
- There is a mere **PSYCHOLOGICAL REFLEX** that is staked on behalf of those white, wealthy, and heterosexual persons that serve to synthesize and perhaps harness the **integrity and standpoint of the heteronormal**: the heteronormal which differentiates the **level of power and the level of social, economic, and political power and relevance one maintains based on their personal and social identity and based on one's "deviation"** from said normative or expectation, and that discriminates or dismantles the validity and standpoint of those individuals that identify within the LGBTQIA+ community and therefore warrant down leveling or discrimination so as to ensure that there is no sufficient power nor pedestal off which those individuals can dismantle or "challenge" the heteronormal which exclusively funnels or fuels power and leveling, and those individuals that cater to said heteronormal and therefore warrant the ability to downlevel or discriminate in order to continue funneling their own power and privilege in contra or juxta with those individuals that serve to challenge or dismantle.
- It is according to Weinberg that, psychologically speaking, it was those that indulged in "homophobic thought" or those that fueled or further synthesized the heteronormal through homophobic thought and inherently discriminatory action, and the cumulative social realm of persons that would indulge in said homophobic **thought and action that would be rendered SICK; dispelling the enduring notion** and perhaps underbelly of homophobia and of enduring discrimination and dehumanization of those a part of

the LGBTQIA+ community **that it was those individuals that were “queer” and those individuals that were a part of the LGBTQIA+ community that were inherently, psychologically disturbed or ill. The psychologically ill were those that catered to and synthesized the heteronormal** -- those who feared or perhaps wished to bar any format of CHALLENGE OR DEVIATION OF OR FROM said normals, for if there was challenge, and if there was deviation, then there would be overturning of TRADITION and of the spoonfeeding of power and privilege and relevance to those “oppressors,” **and there would be a reciprocal narrative in which those oppressors with utmost power and capability and range of motion to discriminate.** would pose as the oppressed, with the least most power and capability and range of motion to discriminate. Those notions or those modes of equating homosexuality to mental illness, neurosis, an indication of “arrested or warped sexual development,” and those warrants for institutionalization and “chemical clearing” of those vectors that influenced the mental illness or neurosis, were INHERENTLY WITH ILLNESS -- **or those psychiatric and psychoanalytical establishments that pushed forth said narrative in order to dehumanize and demonize, were suffering from psychological illness and disease, otherwise coined as homophobia.** For it was and remains those individuals that identify within the LGBTQIA+ community that **“were/are not sick,” rather it is those societal normatives and institutions (that are created by the sick and perverted minded) and those psychoanalytical and psychiatric establishments that were and remain with illness.**

- **It is important to note, however, that it is Weitenberg’s NULL HYPOTHESIS that is inherently DISPROVEN or rendered faulty on the basis of a parallel to white consciousness and the notion that rendering a mere social and emotional, or medical and diagnostic definition of homophobia discounts or perhaps DIMINISHES the systematic underbelly of said discriminatory idealism:** in the context of “white consciousness” which was staked on behalf of Radical Feminists that would serve to synthesize the inherently exclusive Second Wave Feminist Movement, that there was a social and emotional significance or definition that is associated with “racism,” with entire discounting or diminishing of the notion of **SYSTEMATIC designation, and discriminatory thought and action that is derived on the basis of the biological fallacy of whiteness and power associated with the aforementioned, as well as on the basis of those societal institutions, such as the white institution, that is staked on the basis of “amalgam” and on the notion that it is those individuals that boast a PORCELAIN OR MILKY MARBLE COMPLEXION that are to maintain power and ability to exercise said power and order; and it is those individuals that boast alternative complexions, or that deviate from the aforementioned, that shall pose without power and with inferior leveling, and with enduring discrimination, and perhaps coercion of submission or labor that synthesizes the abundance and standpoint of those individuals that are without inherent power and ability, and are with enduring discrimination and dehumanization.** It was those white, wealthy, and privileged women that synthesized Radical Feminism that would construct what they constituted to be the “true definition” of racism -- with solely emotional and social connotations, and solely with the mere interpretation of racism and of discrimination, rather than the incorporation of those raw perspectives and narratives that would allow for proper understanding and **INCLUSIVE DEFINITION** for terms of overturning -- so as to ensure that this mode of racism did not subtract from what they believed to be the CORNERSTONE of societal discrimination -- that of sexism and misogyny.
- **The same notion would hold true in the context of societally defining HOMOPHOBIA on behalf of the aforementioned Weitenberg:** there would bode an emotional and social definition of the aforementioned mode of discrimination, with an active diminish of the relevance (of) the systemic underbelly of said discrimination, seeing as though Weitenberg would constitute this “homophobia” as a mere disease or as psychological disturbance on the large-scale, and would constitute those individuals that synthesized the heteronormal and those individuals that would render or yield statistically significant evidence -- those psychiatric and psychoanalytical institutions -- as those with illness and those with social and emotional disequilibrium. While he would account for the collaboration of those modes of sociological and societal discrimination and those societal institutions that were actively staked in order to exclude and

in order to discriminate and dehumanize enduringly, he would hone in more so on the notion of mental illness and psychological instability: relieving those individuals that indulge in this perverted and inherently dehumanizing and discriminatory behavior of BLAME or perhaps responsibility, and highlighting that, in part, these oppressors are too victims. There is no active accounting for those raw narratives and perspectives (inclusively and intersectionality) that have been enduringly fronted with the systemic discrimination that is homophobia; there is no accounting for said systematic notion of discrimination based on the rawly rejecting and egregiously abandoning heteronormal institution. There is no inherent pinpointing or perhaps identifying the **HETERNORMAL institution that is responsible for SYSTEMATICALLY DISCRIMINATING AGAINST, DEHUMANIZING, AND DENYING those natural rights and liberties to those individuals that fail to “belong” or fail to “naturally abide.”**

TRUE CAUSES OF HOMOPHOBIA -- EXCEEDING WHAT IS MORE THAN AN EXCUSE WHICH REGARDS SOCIAL, EMOTIONAL, AND PSYCHOLOGICAL DISTURBANCE :

It is therefore according to an inclusive and intersectional black lesbian feminist, Audre Lorde, that there is a proper definition of homophobia that does not serve to cultivate or nurture “consciousness raising,” and that does not serve to entirely EXCLUDE those raw narratives and perspectives that are fronted with the aforementioned, and does not serve to EXCUSE said mode of inherent and merely distasteful discrimination and dehumanization, and rather harnesses or accounts for all individuals a part of the LGBTQIA + community -- those “radicals” and those “conservatives” in the context of thought, and those utmost wealthy, white, and privileged that would pose capable of securing some format of right and dignity rather than enduring discrimination that was fronted on behalf of those individuals that were without said wealth, said “whiteness,” and privilege, and were, like Audre Lorde, with a sociocultural and socioeconomic and political identity that would warrant intersection with those alternative (bolstered) identities, **for terms of eliciting EFFECTIVE, INCLUSIVE, and INTERSECTIONAL change -- and ensures that there is accounting for the CAUSES, the EFFECTS OR IMPLICATIONS,** and those societal normatives, those societal institutions, and those persons that are RESPONSIBLE for outletting that mode of Homophobia.

- **It is according to Audre Lorde and her exemplification of those “modes or types” of Homophobia,** that the “causes” for Homophobia are CURVILINEAR and are rooted in inter and intra personal context and beliefs and social identity (or social organization of personal identity) in the context of society. Those addends which allow for the staking of a larger sum (in the context of those aggregate modes of homophobia and causes or exigence for said homophobia) go as follows: **personal (internalized) homophobia, interpersonal homophobia, institutional homophobia,** and **cultural homophobia,** all of which **are centered around the notion of fear of deviation or challenge, and perhaps fear of contagion of a mere virus vector that would promote or render infection and grave illness with said homophobia,** and a warrant for overturning said mode of homoerotic feeling with institutionalization or “chemical clearing,” for it was not those individuals that outletted homophobia that were with psychological disturbance, **but rather those individuals that outletted homoerotic desires that were with psychological disturbance.**
 - **Personal (internalized) homophobia:** is otherwise coined as “prejudice based on a **PERSONAL BELIEF** -- or personal values, beliefs, and customs that comprise a larger personal and social identity -- that lesbian, gay, bisexual, and transgender (etc), persons are **sinful, immoral, sick, inferior to heterosexuals,** or **INCOMPLETE or with a thwarted psychological and sexual development.**
 - **Personal homophobia is experienced in the social and emotional context of fear, discomfort, dislike, hatred, disgust, and general UNWILLINGNESS** to accept those alternative persons and sexual orientations or intrapersonal preferences and modes of

identification that DEVIATE from the “normative” or perhaps the expected mode of identification and orientation. .

- It is according to Audre Lorde that, societally speaking, anyone, regardless of their outward **SEXUAL ORIENTATION** or preference, can experience **PERSONAL HOMOPHOBIA**: it is this advent or this fronting with homophobia that is **outletted on behalf of an alternative person that is unwilling, that is without comfort, that is with hatred, that is with disgust, and that is with desire to render an alternative individual that identifies within the context of the LGBTQIA+ community as no more than “ill, perverted, immoral, or inferior, or perhaps with a contorted or thwarted mode of psychological and sexual development,”** that is coined as an **OUTLETTED OR EXTERNAL INTERNAL(IZED) HOMOPHOBIA** -- discriminatory and dehumanizing thoughts and values that are harbored on behalf of one individual based on their faulty understanding of sexual orientation and identification within the LGBTQIA+ community that is then outletted to those persons that identify within said community: perhaps with a warrant for dismantling, for downgrading, for rendering inferior, and for DEHUMANIZING -- or polarizing said individuals and their perceived “harbored virus vectors” (as that of a mere quarantine) so as to ensure that there is no mode of contagion, and that their own perverted and faulty and coined “sinful” identification does not influence the aforementioned from alternative persons.
- It is like heterosexual individuals, or those that abide by and perhaps feed into those normatives and narratives that are promoted by the heteronormal institution, that those a part of the LGBTQIA+ **community are fed those same narratives and are taught that “something there is that does not love nor embrace homosexuality,”** -- a figurative framework derived from Robert Frost (prose) and that same-sex sexuality is inherently inferior to heterosexuality.
- Therefore, a large portion of individuals a part of the LGBTQIA+ **community harbor an internalized homophobia and proceed to reject their own values, desires, practices, and identification;** they “desperately try to deny or change their own sexual orientation” **in order to cater to the notion that there is someone, themselves, “that does not love nor embrace homosexuality,” and there is someone, themselves, that is with the ability to shield or perhaps conceal the aforementioned,** so as to void those modes of discrimination and dehumanization that are staked on the basis of homosexuality -- and the manner in which homosexuality deviates from the common grain of heterosexuality throughout (that) of society. **It is in the process of actively concealing or perhaps shielding and attempting to deny one’s own identification within the LGBTQIA+ community that there has posed the attempt to commit suicide,** or self harm, or alientate or abandon those persons, family members and friends, **that they believe would rawly reject (said) individuals if they were to understand their own identification and values and practice that are native to the LGBTQIA+ community.**
- **Interpersonal Homophobia:** is individual behavior and bias and perhaps enduring attempt to dismantle, discriminate, or dehumanize, on the basis of internalized or personal homophobia: it is the active OUTLETTING of said personal homophobia to an alternative person: a personal homophobia that is harbored between two (or multiple) persons, hence the root “inter,” which serves to abridge two or more persons in the context of a relationship. This hatred, disgust/disdain, may be expressed by name calling, telling “jokes,” rendering verbal or physical harassment plausible for terms of discouraging identification, and alternative modes of discrimination that are outletted on behalf of an individual that is WITH PERSONAL HOMOPHOBIA and with a warrant for EXERCISING THE AFOREMENTIONED in order to render said INTERPERSONAL HOMOPHOBIA.

- It is according to Audre Lorde, that this mode of “interpersonal homophobia” as harbored or outletted between two or more persons, whereupon there is a principal oppressor(s) -- that is plagued by personal homophobia that they wish to outlet or exercise -- and there is a principal, or series of principal victims, “in its extreme, can result in those a part of the LGBTQIA+ community, those victims, being physically or socially and emotionally assaulted and/or gravely injured or targeted on the basis of their assailant’s homophobia.”
- However, there are alternative modes of exercising one’s own fear(s), distaste, distrust, disdain, or desire to dismantle so as to ensure that there is no inherent challenging or or deconstruction of the heteronormal institution, which are rooted in the following (behaviors): **(colloquial behaviors that are still inherently distasteful and discriminatory, but without a mode of physical violence that jeopardizes the (physical) integrity and standpoint of the victim at hand: colloquial behaviors that are rooted more so in social and emotional context** and the manner in which relationship dynamics are inherently impacted by or skewed by an oppressors outletting of personal homophobia (interpersonally) and to the social and emotional, and perhaps even psychological determine, of those a part of the LGBTQIA+ community)
 - **There is shunning of those individuals a part of the LGBTQIA+ community, specifically on behalf of family members and friends:** there is large-scale **SOCIAL EXIT**, meaning that, **psychologically speaking, the individual a part of the LGBTQIA+ community that is actively being shunned, are actively stripped of those relationships and social realms in which they would be able to adopt those expected roles and behaviors,** and in which they would be able to seek and outlet embrace and comfortability, and acknowledgement, and therefore, there is a deficit in social identities that are comprised by those expected behaviors and roles; and there is increased **psychological disturbance on the basis of those social exits**, on the basis of loss of social identities, and on the basis of enduring interpersonal homophobia which has posed as the stake-hold for all of the aforementioned.
 - There is the active disregard for or perhaps discounting and diminishing the marginal value and worth of those coworkers or colleagues: there is discrimination, mal-treatment, and perhaps alienation, rendering an environment that is not conducive for terms of comfortably working, conversing, or learning.
- **Institutional Homophobia: refers to the multiplex or perhaps many ways in which the government, businesses, churches, and other institutions** -- that are staked on the basis of the utmost white and wealthy and inherently socioeconomically privileged and with enduring desire to harness said oversight and power, rather than pose challenged and perhaps with a dismantling of the aforementioned power, on the basis of rendering change that is staked on the basis of both sameness and difference -- **discriminate against persons on the basis of sexual orientation. It is this format of institutional homophobia that is otherwise coined as HETEROSEXISM.**
 - Institutional Homophobia is outletted or perhaps reflected in religious organizations or denominations that maintain implicit policies that are staked against those individuals a part of the LGBTQIA+ community, or that reject the validity and/or humanity of the aforementioned persons. That perhaps center their beliefs, values, customs, and practices around the cornerstone which is that of homophobia and inherently discriminatory thought and action -- that perhaps bolsters the religious standpoint and those values and practices of those religious **institutions that serve to exclude and serve to polarize and serve to differentiate what is inherently inhumane and with psychological sickness, or the demographic that is with said inhumanity and psychological sickness, with**

that of the demographic that is without the aforementioned, and is capable of synthesizing the heteronormal.

- **Institutional Homophobia can also outlet itself in the following regard:** Agencies REFUSE to allocate resources, goods, or services to those a part of the LGBTQIA+ community, on the basis of dehumanization and a rendering “inferior” and therefore without worth or perhaps warrant for assistance or service that is provided to those alternative persons that are capable of abiding by societal normative and institutions.
- **AND, governments, parallelable to those agencies which are likely dependent of the without-intervention-government,** fail to insure the rights (or the ability to exercise the rights) of all citizens, regardless of their sexual orientation: rendering said civil rights and liberties a NON-independent, or perhaps inherently impacted by the state of nature of an individual (based on their sexual orientation, sociocultural background, etc).
- **Cultural Homophobia:** refers to social standards and societal normatives which “dictate that to harness heterosexuality is to harness superiority, morally and socially and emotionally, relative to those individuals that identify within the context of the LGBTQIA+ community -- that are responsible for HARNESSING INFERIORITY, on the basis of their lack of ability to actively ABIDE by those societal normatives and institutions. As aforementioned countless times over, it is the heteronormal that has and continues to pose synthesized on the basis of those white, wealthy, and heterosexual persons, that poses as the pillar or perhaps CORNERSTONE of this “cultural homophobia.”
 - According to Audre Lorde, it is this mode of (cultural) homophobia that is outletted, promoted, or perhaps “spelled out” each day in the context of mainstream media and social (media) platforms, as well as within those plots and tropes native to television shows and print advertisements -- which maintain those heterosexual relationships and perhaps implicitly exclude those alternative (plausible and representative) dynamics and relationships -- where, “virtually every character is heterosexual, every etoric relationship is centered around that of a male and female and those associated gender roles and societal norms, and every child is cultivated or perhaps curated to nurture a relationship in which they depend on or perhaps save an individual of the alternative (opposite) sexual orientation.
- It is imperative to note that, following the mode of discourse which is inherent listing and exemplification of those “types” of homophobia that are all founded or perhaps staked on the basis of **PERSONAL homophobia** that is harnessed in the context of one’s personal values, and practices, and then inherently translates to those relationships and those inter-dynamic(s) in order to outlet what is not PERSONAL but rather INTERPERSONAL homophobia, and then translates to those modes of institutional and cultural homophobia, whereupon societal normatives and institutions feed off of those enduring forms of homophobia and render the aforementioned “normative” or normal -- or a state of nature and behavior by which all individuals are to abide. Audre Lorde applies said mode(s) of Homophobia and highlight the SYSTEMATIC causes of the aforementioned, and how they impacts social realms and society (and societal expectations) on the large scale.
 - Lorde indicates that it is “personal” or **INTERNALIZED homophobia that is primarily staked on the basis of MISINFORMATION**: meaning that there is a belief or idealism which highlights the notion that said individuals are without humanity, are with large-scale sin, and are with psychological disturbance or a mere virus vector that is to be chemically cleared, and there is the active feeding into or abiding by said belief, in fear of deviation and in fear of those implications that are associated with deviation.
 - As with those two large-scale umbrella terms -- that also maintains those alternative modes of oppression based on individual demographics and individual standpoints rather than a mere deviation from the universally with-power and with wealth (white) demographic -- of racism and

sexism, HOMOPHOBIA IS TAUGHT. To pose HOMOPHOBIC is learned or influenced by those inherently faulty or fabricated or fixed narratives that serve to dehumanize and discriminate (without proper accounting for said individuals and their equitable standpoint regardless of identification within the LGBTQIA+ community); or it is to be influenced by those traditional idealisms and cultural practices and perhaps even legislative implementations that are present throughout the context of society.

- It is important to note that, interglobally speaking, there is a mere **“homophobia climate scale index,”** which measures the extent to which a nation is with inherent homophobia or is with GRAVE discrimination, dehumanization, and perhaps even UNLAWFUL PENALTY, LEGISLATION -- parallelable to “penal codes” and “sodomy laws,” and modes of inherently discriminatory legislation and exercising of jurisdiction in the context of the United States (spanning from that of the 17th century onward to the early 21st century, following the overturning Queer Century) -- **that serves to PENALIZE or PUNISH those individuals that are without heterosexuality.**
 - **Sudan, Afghanistan, Saudi Arabia, Qatar, Nigeria, Iraq,** and alternative nations are with a large-scale “homophobia climate index,” whereupon there are **belief systems and practices and religious and societal institutions** that serve to CRIMINALIZE homoerotic relationships: and there is minimal room for those individuals a part of the LGBTQIA+ community to actively embrace or outlet their own identification -- thus rendering what is large-scale personal and interpersonal homophobia.
 - AND, unlike those alternative western-realm countries, such as the United States, there is lack of ability to **actively ADVOCATE** or perhaps highlight deviation in order to warrant the dismantling of those societal institutions and societal normatives that dehumanize and discriminate and render inferior: for an individual to deviate and to rebel or perhaps stake warrants for reform against those modes of constitutional governance that are without the “representation of the people,” and rather with the sole interest of the overpowering few or sole, is for an individual to be DUALY penalized, on the basis of their lack of submission and on the basis of their deviation from those instituted practices, values, and customs that are inherently violated on the basis of those alternative beliefs and practices that are suggested -- pertaining to accounting for those a part of the LGBTQIA+ community.
- In the context of institutional homophobia, there is the **notion of power and the manner in which one demographic or group of individuals can render themselves the utmost POWERFUL and SUPERIOR** while rendering INFERIOR those individuals that fail to abide by societal normative or do not naturally abide by the aforementioned.
 - There is the staking of “scapegoatism” and the notion that it is those individuals that inherently deviate from the heteronormal, or the white institution, or the patriarchal institution, and fail to abide by the “status quo” that are rendered “blameworthy” or perhaps with fault, when there are social, economic, political, or cultural issues in the context of society.
 - Jewish Persons, African Americans, Asian Americans, Latin Americans, American Indians, Women, and those a part of the LGBTQIA+ community, have, according to Audre Lorde, “all been blamed for a variety of social and economic problems,” on the basis of their deviation, and thereby “agitation” of the state of nature of society.

EFFECTS OF SOCIAL AND INSTITUTIONAL HOMOPHOBIA INTERGLOBALLY -- WITH SUBSETS OF PERSONAL AND INTERPERSONAL (HOMOPHOBIA) ACCOUNTED FOR:

- It is imperative to note that, in the context of the enduring and perhaps utmost prevalent institutional homophobia which is comprised of a subset interpersonal and personal homophobia, there is, according to

academic.oup.com, a model and analytical strategy which serves to measure the extent to which homophobia is enduring and outletted on the large-scale, interglobally, and the degree to which or the severity to which that homophobia is actively outletted and/or practiced: this model or analytical strategy bodes as $HC_i = B_1 IsH_i + B_2 SoH_i$. Wherein (i) is indicative of a combination between institutional (isH) and social (SoH) homophobia for each country (i).

- It is institutional homophobia, otherwise represented by (IsH_i), that relates to and is nominally synthesized or perhaps increased by that of **SOCIAL CODE: laws and legislation(s) that are outletted throughout society, and that those within the context of society are expected to outwardly abide by.**
- Some of the aforementioned codes and modes of law and legislation establish institutional construct for terms of **INCLUSION, or a complementary EXCLUSION** and inherent or implicit discrimination and dehumanization that is served alongside that mode of exclusion, of those persons based on their sexual and gender orientation or identification: it is these social codes and legislation(s) that, in the context of those western nations, such as the United States and such as the United Kingdom, **have staked a NETERNORMAL or a societal INSTITUTION** that outwardly defines what is the utmost normal and what shall be accepted in the context of society, based on orientation and identification, and what shall pose rejected on the basis of lack of inherent abiding by or belonging to the confines of said heteronormative -- one that is staked on the basis of the biological fallacy of "whiteness," and one that is staked on the basis of heterosexuality, and one that is staked on the basis of privilege.
- It is social homophobia (based on social identity and categorization, and the extent to which one's homosexuality influences that identity and that categorization -- and expected behaviors and roles implicit within that categorization) , otherwise represented by that of sH_i that relates to **interactions between communities or groups of individuals and the manner in which one demographic that is bolstered by and capable of catering to the heteronormal interacts with, and perhaps downgrades, discriminates against, and dehumanizes, those alternative demographics that bode against the aforementioned heteronormal;** it is this behavior and these expected roles that are adopted on behalf of each marginal demographic, ranked or perhaps categorized on the basis of those persons that comprise the demographic at hand and the values, customs, practices, and PREFERENCES they lug in conjunction with those societal normatives and narratives, that then encompasses modes of interpersonal homophobia, whereupon individuals that bolster those values and practices and beliefs that abide by the heteronormal are capable of entirely outletting those discriminatory values against those that do not abide by the heteronormal.
- It is HC_i that is indicative of the level of homophobia that spans interglobally, or the level of homophobia which is NATIVE TO one nation: as composed of those aforementioned addends, including but limited to institutional and social homophobia. It is this HC_i level that is measured and intercompared between nations, **in order to determine the extent to which a nation is impacted by both social and institutional homophobia -- and how that institutional homophobia is impacted by institutional homophobia and law and legislation that discriminates against those persons that do not abide by the heteronormal.** HC_i does take into account justifiability and overall acceptance: the extent to which this homophobia (social and institutional) is JUSTIFIABLE AND ACCEPTED, and/or the extent to which these modes of homophobia are without acceptance and therefore warrant reform or overturning -- in order to decrease the overall level of HC_i (or homophobia per country).
- **Geographic Context of Homophobia Levels -- native to each nation: according to academic.oup.com,** based on HC_i level(s) alone, the most inclusive nations that are with the least most Homophobia -- institutional and social, influenced by institutional -- are nations within Western Europe, such as Sweden, the Netherlands, Denmark, and Norway. Uruguay is yet another utmost inclusive nation, located in South America -- deviating from the general trend regarding

utmost inclusivity within the context of Western European nations. While the United States was not actively ranked in terms of HC_i level, **it is safe to assume that the level of institutional and social homophobia, while low relative to those alternative, non-western nation(s), is prevalent, is enduring, and is somewhat high or perhaps inflated.**

- **Middle Eastern Nations, such as Saudi Arabia, Afghanistan, South Sudan, Iran** maintain the utmost high levels of HC_i, spanning from that of 0.8 to 0.9, with an utmost plausible ranking being that of 1.0. Native to each Middle Eastern and northeastern African nation, there is a different series of laws and implications which surround openly identifying as a part of the LGBTQIA+ community -- rooted in Islamic, or, more specifically, Sharia law:
 - Nigeria is otherwise coined as the **UTMOST DANGEROUS** nation, in the context of safety and integrity of those a part of the LGBTQIA+ community: as aforementioned, there are “extreme penalties for identifying within the LGBTQIA+ community,” including but NOT limited to 14 years of imprisonment and/or the death penalty.
 - To discuss LGBTQIA+ rights and/or to warrant reform for the aforementioned, is to be **CRIMINALIZED**: to attempt to deviate from or dismantle the **“Same-Sex Marriage Prohibition Act (2013).”** is to warrant punishment and is to warrant either imprisonment or a sentence to death.
 - **Qatar is otherwise coined as the SECOND-MOST DANGEROUS nation**, in the context of the safety and the integrity of those a part of the LGBTQIA+ community, and their range of motion in the context of obtaining and/or exercising their own rights and liberties. Implicit within this nation and the orchestration of power and of order, there is the **implementation of three year prison sentences**, and there is the legalization and ENCOURAGEMENT OF flogging and/or beating an individual to mere death or grave injury, should they identify as a part of the LGBTQIA+ community.
 - It is important to note that it is this nation that is contemplating the **SUSPENSION of law and legislation that is inherently discriminatory and that demotes rather than encourages LGBTQIA+ identification, simply to cater to the safety of TOURISTS**: seeing as though the World Cup (was) held in this vicinity, there would be the warrant for halting said legislation, so as to ensure that those tourists that travel to indulge in said game, are not inherently punished for their own sexual orientation, and for their outward expression which may be legalized -- or non-criminalized -- in alternative nations.
 - Perhaps it is this **SUSPENSION OF LAW** for tourist safety and comfortability/safety, that will encourage the nation to, on the large-scale, DEBUNK said law and legislation, and recognize those citizens a part of the LGBTQIA+ community as LEGITIMATE or as individuals that do NO WARRANT inherent systemic discrimination based on their sexual orientation or identity.
 - **Yemen and Saudi Arabia are too actively responsible for systemically discriminating against those a part of the LGBTQIA+ community** -- as channeled through legislation and (Sharia) law: in Yemen, the reparation for “being gay” for **both men and women is prison time** -- amount of time unspecified and perhaps varies on the basis of extent and degree to which an individual actively engaged in homoerotic activity -- with 100 lashes. Or, for those married men, there is warrant for DEATH BY STONE. The LGBTQIA+ community in the context of Saudi Arabia is, externally speaking, non-existent: there are underground congregation(s) and communities that cannot actively outlet or express their own homosexuality, for if they were to do so, they would be fronted with prison time, **they would be DEHUMANIZED, DISCRIMINATED AGAINST, AND DOWN LEVELED**, and they would be (to the utmost extreme) stoned or killed.

- In Saudi Arabia, similar to that of Yemen in terms of legislative policy, there is the IMPLEMENTATION OF THE DEATH PENALTY for engaging in CONSENSUAL HOMOSEXUALITY, under interpretation of Sharia Law - highlighting how social and cultural values and beliefs are incorporated into the orchestration of power and order, and how those values and beliefs down-level those that do not inherently abide (sociocultural identity and expected roles and behaviors that are associated with that sociocultural identity); and how posing a part of the LGBTQIA+ community deviates from those acceptable and expected social behaviors and roles). Alternative, and less severe punishments -- though still inherently wrongful and grave -- include 100 whips, or banishment from the nation for one calendar year.
 - To “cross-behave,” or to “cross dress” or express whereupon, as coined by forbes.com, “men behave as women,” and “women behave as men,” in order to indicate desire to outlet a gender that is opposite of their SEX (and associated gender -- construct comprised of the manner in which individuals dress, behave, express, value, and how that behavior or expected behavior is associated with an assigned sex -- female sex aligns with female gender construct, and male sex aligns with male gender construct) is also ILLEGAL in Saudi Arabia -- so as to ensure that all individuals abide by those expected roles and behaviors that are implicit within the context of their own social and cultural values and realm.
- **Exceeding the social and the institutional -- and those laws which serve to further exacerbate those modes of homophobia and limit overall expression and identification within the LGBTQIA+ community:** socioeconomically speaking, there is a NEGATIVE RELATIONSHIP between the level of homophobia implicit within a nation -- and the extent to which said Homophobia is acted upon and channeled through legislation and punishment -- and income or socioeconomic status/standpoint OF THE NATION at large.
 - A 10% change in GDP per capita is associated with a 1% reduction in the mean Homophobia Climate Index (or level, as represented by HC_i): based on the general principles of a negative correlation or relationship, when there is an INCREASE in the overall level of homophobia, there is a DECREASE in the overall level of income which then contributes to or perhaps stimulates overall GDP (real) of a nation; seeing as though those a part of the LGBTQIA+ community are likely singled out or perhaps without proper access to occupations -- denied access -- OR they are gravely discriminated against within the context of their occupation and are without proper pay and without proper treatment, there is a further rate of UNEMPLOYMENT or a further UNEMPLOYMENT GAP that is staked on the basis of identification within the LGBTQIA+ community, which then CONTRACTS, rather than STIMULATES the macroeconomy and associated GDP of the nation at hand.
 - Further, socioeconomic leveling and polarization is grave: the “socio” portion of this term refers to SOCIAL IDENTITIES and SOCIAL REALMS and the ability to neatly fit within or perhaps abide by those social realms and expected behaviors and roles associated. With those social identities there are implicit PERSONAL IDENTITIES and values and customs associated: those personal values and modes of expression, such as sexuality, are then “categorized” in the context of social realms and relationships, and that are then provided with a series of expected behaviors or roles by which said personal identities must abide. The economic portion of this term refers to the manner in which individuals are leveled “economically” based on their own personal identity and their associated social identities -- the more social realms or relationships into which they fit, the further amount of social identities they obtain, and if there is rejection of said individuals based on personal values and expression, then there are lesser social identities accumulated, and there is exacerbation of psychological instability. It is those individuals a part of

the LGBTQIA+ community, within the context of those nations, such as those in the Middle East and northeast of Africa, that maintain a large-scale level of Homophobia (comprised of social and institutional homophobia), that are rejected from those social realms based on their personal identities and based on the notion that their values, practices, and modes of expression do not properly fit within those social realms. It is those individuals that are then incapable of seeking out net-work embedding and connectivity that would allow for social and occupational and educational opportunities, which would then promote large-scale economic downleveling and SOCIO AND ECONOMIC PLAGUING -- that then contributes, on the aggregate to decrease in overall income levels in the context of the macroeconomy.

- Conversely, there is a causal or POSITIVE relationship between Homophobia and Gender Inequality, as is there a “statistically robust” causal and positive relationship between the level of Homophobia and the extent to which Human Rights are actively infringed upon: when there is an increase in the overall level of homophobia, as measured on the basis of $HCI_i = B_1 IsH_i + B_2 SoH_i$, and the decimal indicator associated, there is an increase in gender inequality -- which is discrimination on the basis of sexual orientation or gender, and which directly correlates with identification within the LGBTQIA+ community, and maintaining a sexual orientation that is deemed ill-suited and perhaps immoral and native to those individuals that are with disease or grave infection, for it those individuals that are leveled inferior on the basis of their sexual orientation and their preferred gender identity which may deviate from the gender construct and mode of expression and behavior that was assigned to said individuals on the basis of their borne sex.
 - Similarly, and specifically pertaining to those modes of legislation and law(s) that are outletted on the basis of CURBING or perhaps PUNISHING and further PREVENTING identification within the context of the LGBTQIA+ community, there is a positive correlation between that of the level and shear extent to which **Homophobia is outletted**, and the (following) **extent to which human rights are infringed upon** based on this Homophobia or mode of systemic discrimination. This relationship is consistent with the notion that those nations within the context of the Middle East and north-east portion of Africa, and those alternative nations in South America -- **and prior to that of the 21st century, those western nations, including but not limited to the U.K.**, as well as the United States, and those penal codes and laws, and those sodomy laws that were associated with indulging in homoerotic relationships and for “cross-dressing” or dressing without conservative nature, and for outletting a gender and sexual identity that did not abide by the heteronormal, following the staking of the Queer Century -- **outlet modes of punishment, such as lashings, beatings, floggings, imprisonment, and mere death sentences, for those who outwardly identify a part of the LGBTQIA+ community, and “extinguish lives” or gravely harm those aforementioned lives -- infringing upon the basic (and universal right) to life. This positive correlation is likely further exacerbated in those aforementioned Middle Eastern and northeastern African nations, as there is large-scale punishment and prevention (and further graven modes of punishment) outletted relative to those western nations and South American nations.**
- Aside from those causal negative or positive relationships which regard Homophobia and the extent to which human livelihood and rights are infringed upon, and the extent to which socioeconomic identity is influenced by said Homophobia (in a negative or inverse manner), there are **GENERAL EFFECTS** of Homophobia that span interglobally, regardless of individual and subjective extent to which these effects are outletted:]
 - **Exacerbation of mental, social, and emotional ill health/psychological disturbance:** personal identity and values and practices that are associated with that personal identity may not “fit into” or may be outright REJECTED from social realms and relationships. Those individuals that lug identification within the LGBTQIA+ as a portion of their personal identity are without the ability to fit within social realms and relationships given “social unacceptability.” They therefore are

ALIENATED, AND FORCEFULLY ISOLATED, and stripped of potential opportunities to connect, to consider, to express, and to seek confidence in: they are too, psychologically speaking, without the ability to synthesize social identities that are comprised of expected behaviors and roles and that are implicit within the larger social realm or relationship from which they were rejected. There is lack of social or existential security/identity, and therefore, there is enduring helplessness, and loneliness, and alienation, and rejection, simply rooted in the soil of identification within the LGBTQIA+ community -- which then contributes to the exacerbation of anxiety, depression, and alternative mental health conditions or illnesses that could otherwise be remedied, in part, by ability to indulge in and be accepted by (rather than rejected by) social realms and relationships.

- **Fear of expressing oneself and fear of remaining true to one's own values, practices, and modes of expression:** conformity and uniformity, so as to AVOID discrimination or dehumanization or raw rejection, or perhaps even legal ramifications of their own sexual orientation and gender identity. This fear and this push-back from expressing one's true values and desires, leads to SUPPRESSION, and leads to confusion and lack of ability to understand who this individual is, what this individual values, and whether or not their identity or their social identities are acceptable and worthy in the context of society: all of which contributes to exacerbation of anxiety, or depression, of feelings of worthlessness, etc
- **A gradient or gap in access to those quality mental health resources, as well as quality sexual health based resources:** individuals that actively identify within the context of the LGBTQIA+ community are often incapable of actively seeking outreach on the basis of FEAR, and on the basis of SHAME. They fear that if they were to outlet their own expression and identification that they would be fronted with enduring discrimination, or that they would be rawly rejected by their own family members -- or those individuals that would nurture and care for said individuals, and would serve to reject following said underscoring of identification. They therefore CONCEAL; and they therefore suppress, and they grapple with anxiety, depression, hopelessness, helplessness that is influenced by that fear of lack of acceptance. They indirectly REFUSE THEMSELVE of assistance or of outreach, as that request for outreach would be reparative.
 - Parent unwillingness, or fear of parental rejection and unwillingness, as coupled with socioeconomic standpoint and general lack of access to those quality (modes) of mental health assistance would thereby further exacerbated psychological instability and would further deprive those a part of the LGBTQIA+ community of those necessary resources and tools for bolstering or perhaps fostering their mental health.
- **The same holds true for sexual education and sexual health:** specifically for those a part of the BIPOC, Latin(x), and alternative socioeconomically discriminated (against) communities that are without the ability to access proper educational resources and institutions, in which they would be provided with a sexual education curriculum. **There is lack of understanding of the RAMIFICATIONS** of unprotected sexual intercourse, **or there IS understanding**, however there is lack of ability to access those modes of sexual protection, on the basis of lack of ability to afford, lack of ability to ask which modes of protection would properly account for their own sexual health and well-being, and lack of ability to refer to a health teacher in order to determine which modes are the utmost effective. **With the aforementioned, there is the further increase of contraction of sexually transmitted diseases, such as that of HIV/AIDS, etc, which would thereby be associated with -- stigmatically -- that of the LGBTQIA+ and**

African American community enduringly, which would solely further influence dehumanization and discrimination.

- **Enduring stigma regarding the notion of contagion and the notion of actively bearing or carrying a virus vector that must be “chemically cleared” so as to ensure that there is no mode of active transmission or INFECTION; there is the advent, specifically in the context of the United States and the United Kingdom -- however can be translated in the context of alternative nation(s) and those religious practices and beliefs and outlets/modes of implementation -- of DEHUMANIZATION alongside general oppression or discrimination. It is this mode of dehumanization that would, historically (context) wise or speaking, warrant INSTITUTIONALIZATION AND MODES OF CONVERSION OR ACTIVELY CLEARING THE VIRUS OR INFECTION AT HAND, which would then encourage large-scale conversion (modes) and would too highlight what is one of the principle steps in the context of active “genocide” or social and emotional “genocide.”**
 - This stigma has rendered the act of “coming out” or actualizing one’s own sexual orientation and gender identity further difficult to pursue in active fear of said dehumanization and discrimination: which, as aforementioned, leads to suppression, to helplessness, to hopelessness, to enduring fear of rejection on behalf of friends, family, co-workers or colleagues, students, etc, and therefore exacerbates mental health grapple -- one with which an individual cannot tend, on the basis that if they were to outlet their grapple and the rooted rationale for their grapple, then they would be further discriminated against.
 - **This stigma would be further hoisted and exacerbated by penal code, sodomy law -- which has since been overturned in the context of the 1970(s) -- and alternative modes of legislation, specifically in the context of those nations that maintain a pregnant or perhaps INFLATED rate of homophobia within the context of said nation (comprised of social and institutional homophobia);** and there would be, and there continues to be, imprisonment, and sentencing to death or grave impairment, and sentence to institutionalization, and sentence to lashings and floggings. **While, in the context of those western nations that are with a lesser overall rate or perhaps amount of homophobia, there is the ability to warrant for inclusive reform and there is the ability to elicit change and to dismantle those inherently discriminatory modes or policies that would serve to dehumanize and to punish -- redefining the narrative and dismantling enduring stigma -- there is lack of ability to do so LEGALLY in the context of those Middle Eastern and Northeastern African nations, and it is on said basis, that even if there are UNDERGROUND LGBTQIA+ communities and even if there is the incentive to overturn and to deviate from those modes of punishing and sentencing, there is lack of ability to do so, based on inherently perverted rule, or lack of ability to deviate from the crown or the mode of rule, even if done so on the basis of civil disobedience, for said disobedience is overseen as a threat or as a challenge to systematic and traditional practices and rule -- and a warrant for redistribution of power and of standpoint, which said rulers were without the willingness to abide by.**
 - Thus we must HARNESS the cooperation of all nations, with accounting for gradients in the context of religious values, practices, and beliefs, in order to ensure that said nations can band together in order to then dismantle those modes of legislation and law and punishment (and modes of discrimination) that serve to disenfranchise and downgrade and even dehumanize those a part of the LGBTQIA+ community -- specifically those ethnic and religious minorities that are likely further targeted in the context of any one nation -- **and dismantle enduring misinformation and stigma regarding the extent to which an individual a part of the LGBTQIA+ community is inherently with illness**

or is inherently psychologically disturbed, and the extent to which these individuals warrant inferior leveling on the basis of their sexual orientation and gender identity, in order to ensure that all persons, regardless of their sexual and gender identity, are without stigma surrounding the aforementioned, and they are without punishment or reparation for simply expressing their own personal desires, values, and practices. Accounting for those socioeconomic gradients and the correlation between socioeconomic standpoint and LGBTQIA+ identification, in order to provide resources (mental and sexual health resources) to those individuals that are incapable of accessing the aforementioned, based on both socioeconomic standpoint as well as enduring guilt or shame associated with their gender identity and sexual orientation, and accounting for those HUMAN RIGHTS and liberties that are enduringly infringed upon and extinguished at the feet of enduring discrimination and grave punishment.

- **Intergovernmental, promoting action and ASSEMBLY. With the “UN General Assembly,” and with the “UN Human Rights Council,” and with the “Officer for the High Commissioner of Human Rights,” that proceed to CALL ATTENTION TO THE NEED TO PROTECT THE RIGHTS AND INTERESTS OF THOSE A PART OF THE LGBTQIA+ COMMUNITY INTERGLOBALLY** (inclusively and intersectionally -- so as to provide for all persons and political and social and cultural identities within the context of the LGBTQIA+ community, and so as to ensure that all raw narratives and perspectives are amplified and accounted for when there is the active mode or warrant for reform, and when there is the dismantling of stigma, and when there is the dismantling of enduring punishment, etc).

VETTED RESOURCES

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