



Center for Open Access in Science

Homosexuality in the Modern World

Petya Pachkova

Belgrade, 2024

Homosexuality in the Modern World

Author:

Petya Pachkova (PhD)

*South-West University “Neofit Rilski”, Faculty of Philosophy,
Blagoevgrad, BULGARIA*

Reviewers:

Prof. DSc Trendafil A. Mitev

Prof. Dr. Stefan Michev

© **Petya Pachkova.** Terms and conditions of Creative Commons Attribution 4.0 International (CC BY 4.0) apply.

Publisher:

Center for Open Access in Science, Belgrade, Serbia

www.centerprode.com * office@centerprode.com

ISBN (Online) 978-86-81294-12-3

DOI: <https://doi.org/10.32591/coas.e-book.004>

Homosexuality in the Modern World

CONTENTS

<u>Introduction</u>	3
1. <u>Nature and factors of development of homosexuality</u>	5
1.1 <u>Essence</u>	5
1.2 <u>Factors for the development of homosexuality</u>	12
2. <u>Policies towards homosexuality</u>	99
2.1 <u>Policies towards homosexuality around the world</u>	99
2.2 <u>Policy towards homosexuality in Bulgaria - before and after 1989</u>	185
3. <u>Consequences of the development of homosexuality</u>	213
3.1 <u>Consequences for the homosexual</u>	213
3.2 <u>Consequences for other people</u>	232
<u>Conclusion</u>	237
<u>About the author</u>	239

Introduction

This text is a continuation of my work on the problem of alienation and loneliness in the modern world.¹ In the book, I analyze the loneliness of emigrants and voluntarily single people (for example, the overly emancipated woman). Here I continue the research with an analysis of another group of people who are affected to a great extent by alienation and loneliness – homosexuals.

I am not against specific homosexuals, because I have democratic thinking and behavior. But I am definitely against promoting the phenomenon. And not for religious, political, or ideological reasons, but for humanitarian reasons. My understanding is that this status leads to more problems for these people and a lot of others. In this text, I have tried to examine the phenomenon from a sociological point of view, to see its projections not only for the private lives of homosexuals but also for other members of society and society as a whole. Because this sociological approach is usually neglected in analyses. The fans of homosexuality (and they dominate the literature) overlook its influence on the birth rate and hence on the development of all social spheres, underestimate, even cover up its negative influence on the education of children, on the development of the pension system, of health care, etc.

The benefits and harms for homosexuals themselves are in complex combinations. They depend on many factors. But in any case, there remains the risk of being unequal, wronged, discriminated against, rejected, despised, and other similar troubles, even under the most democratic regimes. While reading literature on the matter, I read many facts about the extraordinary ingenuity and cruelty with which homosexuals were persecuted precisely in these now democratic countries. We Bulgarians can rest assured that, for various reasons, our history has turned out this way, that there are no such shameful acts in it from today's point of view, and that we have less to be ashamed of in

¹ Пачкова, Петя, Отчуждение и самота в съвременния свят, 2021, <https://ais.swu.bg/profiles?faculty=5>.

this paragraph.

Regardless of the legalization, legitimization, and comprehensive tolerance of the phenomenon, homosexuals will hardly equal their status with heterosexuals. They will always be more or less discriminated against and looked upon more or less with an evil eye by those who follow the laws of nature, give birth, and care for children. I.e., they will always have very serious problems before their happiness.

My main thesis is that the legitimization and stimulation of the phenomenon went on intensively during the last decades of the 20th century and the beginning of the 21st century. In the former “socialist” countries it mostly took place after 1989, and in the more developed capitalist countries, it started a little before that. In the former, it goes more slowly, not because of the totalitarianism of the regime, as is usually claimed, but because of the economic needs of the nomenclature. The facts show that even in the developed capitalist countries the legalization and stimulation is going most intensively after the 80s of the 20th century. I.e., not the democratic nature of their regime is the main factor in the attitude towards the phenomenon, but other more important socio-economic reasons. As usual, the political regime only legitimizes and secures the economic interests of the ruling class. Democracy does not create a democratic attitude to phenomena in principle, and then only to the extent that it is in the interest of the ruling class. The same applies to the attitude towards homosexuality in the different periods of the development of the respective societies.

In this regard, I ask a simple question for reflection – why has no democratic regime legalized pedophilia since it is democratic? Why not allow it, like other alternative sexual patterns, since it is claimed that democracy means freedom above all? The answer is simple – the ruling class is not yet interested in this, as it is interested in the development of homosexuality, and freedom for pedophiles is not yet there.

Unfortunately, my prediction is that in the modern world, there are too many reasons that naturally lead to an increase in homosexuality, as well as prostitution (male and female). And from there to more loneliness!

1. Nature and factors of development of homosexuality

1.1 Essence

The term “homosexuality” refers to an individual’s sexual orientation towards members of the same sex. Combines the Greek prefix homo (“same”) and the Latin root sex (“sex” or “gender”). It is about an enduring orientation towards sexual relationships and coexistence between people of the same sex.

The names of the ancient cities of Sodom and Gomorrah are used to form words in various languages, the most popular of which is “sodomia”. It is often used in the legal framework to describe a sexual crime against nature, which is anal and oral same-sex penetration.

According to Kuby, “The concept of sodomy has no generally accepted legal definition. ‘Laws against sodomy’ is an expression that has acquired civil usage to refer to legal norms in various legislations that regulate sexual behavior by introducing prohibitions on certain sexual acts. These can include different sexual practices between adults of the same sex or different sexes, as well as pedophilia, zoophilia, sexual acts carried out with coercion and violence, etc. The so-called ‘laws against sodomy’ date back to ancient times. The most persistent signs on which various legislations criminalize are the unproductiveness of sexual practices, deviation from nature, and abuse of the person.”² Even sympathizers of homosexuality describe it as an attempt to escape from unfreedom caused by the laws of nature.

According to Gabriele Kuby in *Gender Anxieties. Feminism and the Subversion of Identity* (1990) the real goal of Judith Butler “is precisely the liquidation of gender identity, because only then will the individual be emancipated from the dictatorship of nature and realize

² **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, p. 111.

complete freedom of choice.”³

Butler is one of the most prominent proponents of queer theory. Queer is anything that is not heterosexual – an attempt to avoid the term homosexual as a counterweight to heterosexual. In 1999, she received the Guggenheim scholarship, in 2001 – the Rockefeller scholarship, and in 2008 – the Andrew Wool Mellon award, which brought her 1.5 million dollars. She is one example of a person who is closely involved in promoting homosexuality.

Homosexuality is a sexual orientation, but also a corresponding way of overall social behavior, which differs from that of the heterosexual part of the population.

“Until 1974, homosexuality was considered a mental illness, but it was redefined as a sexual, mental, emotional, and social interest in a person of the same sex, whether or not their explicit behavior may be manifested (American Psychological Association, 1980).”⁴

According to Erich Fromm, homosexuality is always a manifestation of a lack of deep self-love. “Because it is a manifestation of fear of deep self-knowledge... Tales of man’s bisexuality are a ‘modern’ psychological illusion that wants to find a science-like explanation for homosexuality.”⁵

Many argue that one basis for this fear is the perception that homosexuality and homosexuals violate the sexual and gender order that is supposed to be established by what is often called natural law.⁶

“The male-identifying term ‘gay’ refers to men who see themselves as gay in terms of sexual orientation and identity, and the associated cultural and social issues surrounding being gay in a predominantly heterosexual society. Within the broad group of men who identify as gay, there is diversity – in terms of dress, language, values, attitudes, sexual preferences, and interests.

³ **Ibid**, p. 87.

⁴ **Subir**, Syamsul Zahri, Beyond the Closet? the trends and visibility of homosexuality coverage in Malaysian newspapers, 1998 – 2012, Journal of Social Sciences and Humanity, Vol. 16. No. 9 (13-30), ISSN: 1823-884x.

⁵ **Фром**, Ерих, Любовь, сексуальность, матриархат, София, 2006.

⁶ **Fone**, Бурне, Homophobia, A history, 2000, p. 6.

Although homosexual roles can be recognized simply as engaging in a sexual relationship with someone of the same sex, this does not constitute a basis for classifying someone as a distinct personality type. This remained true in all early civilizations as well as in feudal society. Some historians suggest that male-homosexual subcultures first appeared in history in the late seventeenth, eighteenth, or early nineteenth centuries in the context of capitalist urbanization, and that specifically the medical discourse attributing homoerotic attraction as a basic physiological condition emerged in the late nineteenth century when doctors first encountered the subculture. They say that lesbian subcultures arose only at the beginning of the twentieth century, when it became possible for women to live independently from men.”⁷

There are many variations and preferences in the sexual activity of homosexuals. For example, in terms of the types of sex they have. According to the American Academy of Pediatrics, sexual orientation is not determined by a single factor, but by a combination of genetic, hormonal, and environmental factors. “Lesbian” is a specific term used for a self-identified homosexual female individual. The Greeks of the “Golden Age” also practiced sodomy and so it is sometimes called “Greek love.”

Gay activists also describe homosexuality as a need for men to be twice as masculine and able to satisfy their women and then have sex with other men.⁸

The opposite of sympathy for homosexuality is homophobia. It is sometimes defined as “unfounded fear and dislike of homosexual and lesbian, gay, bisexual and transgender (LGBT) people based on thinking that they are similar to racism, xenophobia, anti-semitism and sexism,” and also towards people who think they are LGBT. When directed at transgender people, homophobia is called “transphobia”.

LGBT stands for “Lesbian, Gay, Bisexual, and Transgender.” This acronym is constantly being expanded, for example to LGBTI, where “I”

⁷ **Greenberg**, David F., **The Construction of Homosexuality**, 1988, University of Chicago Press, p. 14.

⁸ **Sartaj**, Ahmad, Socio-Legal Creationism Issues and High-Risk Problems of Homosexual Behaviour, *International Journal of Contemporary Microbiology*, January-June 2018, Vol. 4, No. 1.

means “intersex”, i.e., people with indeterminate or mixed gender markings. Abbreviations with many more letters can also be seen, for example, LGBTQIP2SAA+, which stands for “lesbian, gay, bisexual, transgender, questioning, queer, intersex, pansexual, two-spirit (with two souls), androgynous (androgynous), asexual (asexual) and “+” (other possible variants).”⁹

x x x

There are certain differences between male and female homosexuality.

In the case of male homosexuality, the consequence is always present – the inability to have children. They can be adopted, i.e., both members of the relationship are not biological parents. The use of seminal substance by one of the partners and wear by a woman is also possible. In other words, homosexual men are more unable to reproduce and enjoy children of their own than homosexual women.

For women in such a relationship, there may be a greater biological connection with the child, i.e., let the woman wear him out and give birth. However, it is usually necessary to use “public” sources to get pregnant (in vitro procedures, artificial insemination, etc.).

In both cases, the use of surrogate motherhood is possible.¹⁰ But in most countries, it is prohibited. And even if it is allowed, it is associated with many risks for both the surrogate mother and the child, as well as for the homosexual parents. And the big question is very serious – how humane it is to use this mechanism to provide for children.

There is a significant difference in the attitude towards the two types of homosexuality – historically, but also nowadays. Generally, attitudes towards male homosexuality are more negative than attitudes towards female homosexuality. This difference has religious and other

⁹ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, р. 84.

¹⁰ **Пачкова**, П. (2021), Отчуждение и самота в съвременния свят, електронен вариант, ISBN: 978-954-8992-22-0, https://ph.swu.bg/images/Otch_i_sam_-_electr_var.pdf, с. 177-181.

reasons and justifications.

According to several authors, there is a higher level of rejection of male homosexuality than of lesbianism. According to the research results, a quarter of the participants reject gay men in opposition to a tenth who reject lesbians. This polarization of attitudes by gender is expected, consistent with deeper cultural homophobia towards male homosexuality. This difference is also determined by a greater rejection of homosexuality in one's sex; this fact was observed in both men and women, but with a larger effect size in men than in women. The rejection of homosexuality in one's gender places the attitude at the service of an expressive function in favor of the hegemonic heterosexist ideology (Herek & Macklemore, 2013).

On the other hand, lesbianism is more culturally accepted. This is proven by the presence of lesbian acts in pornography, threesomes, and orgies. From the point of view of heterosexist ideology, these kinds of acts are justified because they are subjected to the service of male sexual excitement and they are not exactly a deviation from heterosexual orientation. Similarly, embarrassing, degrading jokes and defamatory gossip about lesbianism are rare compared to those directed against male homosexuality. Furthermore, lesbianism as a causative factor in criminal trials and divorce is highly unusual, whereas male homosexuality is not. All this reflects a higher cultural acceptance of lesbianism (Herek, 2006).¹¹

In general, it can be said that male homosexuality is more strictly persecuted - both in the sphere of legislative norms, and in political practice, in relations between citizens, and religious practices. More often, the male is punished, and the female is silenced and overlooked. In fascist Germany, for example, male homosexuality is punished more severely.

Crimes against men (e.g., rape) by homosexual men receive less attention and concern from authorities and the public than crimes against women.

A large percentage of victims of rape or sexual violence incidents

¹¹ **De la Rubia**, José and Adrián Valle de la O, Predictive Models of Attitude toward Homosexuality in Heterosexual Men, Univ. Psychol. Bogotá, Colombia, V. 13, No. 4, PP. 1395-1407, oct-dec 2014, ISSN 1657-9267, p. 1402.

are men. In many countries sexual violence against men is underreported. Rape is still considered a crime specifically against women and has historically been defined as such, although many cases of male rape victims have become the subject of public attention. Male rape is still a taboo subject that needs to be talked about and has a negative connotation, among both heterosexual and homosexual people. Male victims usually try to hide their problem and deny their victimization, like female victims, until they have serious physical injuries. Male victims may be very vague in the explanation of pains when seeking health services.

x x x

Between people with an alternative sexual orientation, there is discord, contradictions, and struggles, which interfere with their common struggle for equality.

Lesbians and gays have differences in their goals and organizations.¹² Lesbians, for example, often shun the gay movement because they suspect that in associating with gays, they may once again be placed in a subordinate role as women. And these fears are probably well-founded. The allusion can be made to the history of the movement for rights and freedoms in the USA in the 1960s of the 20th century. In it, black male leaders in their struggle for equality of blacks with white Americans tried to subjugate women with their struggle for gender equality. Although the movement started precisely on the initiative of a Negro woman!

In France, as in many other countries, lesbians have often been marginalized compared to gays in their struggle for equality and participation in society.¹³

“The majority of unionized male prostitutes traditionally serve their sex. All over the world, male prostitutes earn better than their female colleagues. This fact leads to internal friction in the industry, but

¹² **Хайнце, Ерик**, Сексуалната ориентация като човешко право, ИК „Труд“, София, 2002.

¹³ **Krief, Steve**, Starsky & Homosexuality, the Story of Puritan France, Society (2019), 56: 489-493, <https://doi.org/10.1007/s12115-019-00403-3>, p. 491.

so far it has not hindered the general organization.”¹⁴

Factors such as type of religiosity, ethnic contradictions, etc. also intervene in shaping differences and discord. In the summer of 2017, Pride of Arabia (POA), a network of LGBTQ+ individuals from the Middle East and North Africa (MENA) took part, for the first time, in the London Pride celebrations. POA’s experience in London Pride was revelatory regarding the historic relational context of sexuality in governance and international politics. The individuals marching with POA were mostly first generation and second generation diaspora, from Morocco to Iran, Egypt, and Saudi Arabia. The members, being from middle and upper-middle class strata of society, and reflecting their relative class privilege, were able to be physically present in London and engaged in discourses of Pride.

Placing the POA at the tail end of the parade... signified their position in the outskirts of the “respectable” LGBTQ+ movement. They did not fit comfortably within the primarily white and Western LGBTQ+ cultures on display. For example, they marched with their faces covered in keffiyehs (checkered scarves) and veils/hijabs, some dressed provocatively in leather and spandex while adorning with masks, and others remained covered in abayas (the long – often black – robes worn by women) and thobes (the long – often white – robes worn by men).

POA’s engagement with London Parade revealed a significant tensions that has a history embedded in imperial and colonial governance regarding race, gender, and class. This tension... references the practices of imperial and colonial governance dating back to the late eighteenth century, which established institutions and structures of governance that reorganized society into racialized, gendered, and classed categories.

This article makes three interrelated arguments: first, that contemporary politics and governance of sexuality, and homosexuality in particular, is embedded in a historical standard of civilization; second, that sexuality as a standard of civilization has been produced in relation to global power dynamics; third, that these dynamics have intersected and continue to intersect with gender, race, and class in

¹⁴ Рингдал, Нилс Юхан, Най-трудната професия. История на проституцията, ИК „ЕМАС“, 2016, стр. 520.

different ways and different contexts. This standard of civilization is not only used as a benchmark to measure the level of civilization of a society, but also as a tool that reinforces Western hegemony through notions of progress, leading to exclusions that traverse the international to the individual (Gong, 1984; Donnelly, 1998; Bowden, 2004, 2005). Its practical deployment in establishing a hierarchy of Western white, masculine, and industrialized superiority in relation to raced, gendered, and classed communities throughout history can be conceptualized as heteroturned-homocolonialist. Heterocolonialism was applied to liberate the homosexual from deviant tendencies by creating constraints and regulations, while homocolonialism— applied to liberate the homosexual from legal and social oppression—has displaced and continues to displace indigenous queer politics by reinforcing a neoliberal and colonialist conceptualization of homonormativity.¹⁵

1.2 Factors for the development of homosexuality

The issue of clarifying the causes of homosexual orientation is complex. It is a question of a complex of factors that in certain combinations stimulate or discourage homosexuality. “There are a variety of different factors contributing to the development of homosexual orientation. Not every individual may have each of these contributing factors. Some may have them, and others may not.”¹⁶ However, the elucidation of this complex of factors depends on the attitude towards homosexuality and, to a large extent, the politics towards it.

Under so-called “socialism”, the social causes of phenomena were emphasized, perhaps even at the cost of slightly neglecting the biological ones. During the transition, there is a strong exaggeration of the role of biological and genetic factors. In this way, it is easier to justify and downplay the social reasons for the development of phenomena such as homosexuality, alcoholism, and drug addiction. Thus, the ruling class is

¹⁵ **Delatolla**, Andrew, Sexuality as a Standard of Civilization: Historicizing (Homo)Colonial Intersections of Race, Gender, and Class, *International Studies Quarterly*, (2020) 64, 148-149.

¹⁶ **На какво** се дължи еднополовото привличане и възможна ли е промяната?, 19/6/2014, <https://www.sva.bg/>.

exonerated for the negative results of its social behavior, and of its governance.

The same exaggeration of the genetic causes of homosexuality is observed in other countries of the world, where the rulers need a similar explanation of the phenomenon to make it easier for them to legitimize and promote it. Like the justification of personal misfortunes and transgressions on the part of particular individuals with fate, the zodiac, the will of God, or four-leaf clovers.

Many analysts or other interested entities tend to exaggerate the genetic causes of homosexuality and thus fulfill the social task set by the world's ruling strata to justify this choice. Even some of them openly admit in publications or speeches their social commitment to stimulate a more tolerant attitude towards homosexuals. When you present this orientation as naturally predestined or as a disease, you evoke an attitude of empathy and sympathy, minimize negativity, and prevent resistance to it.

When people believe that homosexual orientation is genetically determined, they are more understanding. Genetic attribution of homosexual sexual orientation is a strong predictor of less negative attitudes toward homosexuals. So, it is useful to spread this theory and that is why they spread it. It is used as one of the ways to stimulate the phenomenon.

With the API decision of 1973, homosexuality became equal to heterosexuality, it became simply a variant of nature.

In its efforts to present homosexuality as normal, the homosexual movement invokes science to prove its three main theses:

- Homosexuality is genetic/congenital;
- Homosexuals cannot be cured;
- Since sexual acts between animals of the same species and sex are observed in the animal world, it follows that homosexuality is a natural thing.

Unfortunately for them, however, they cannot prove the first two of their theses, and for this reason, they cling, like drowning men to straws, to the third – animal “homosexuality”.

Homosexual animals do not exist.

In 1996, the homosexual scientist Simon LeVay admitted that the “evidence” for the existence of homosexual animals refers to isolated cases, not homosexuality.

Although homosexual behavior is common in the animal world, it appears that it is atypical for animals to reconsider their sexual orientation and exclude their heterosexual pursuits. For this reason, homosexual orientation, if one can speak of such a thing in animals, seems to be rare.

Despite the apparently “homosexual” deviations in the behavior of some animals, this behavior is not predetermined by a “homosexual” instinct that is part of animal nature.

Dr. Antonio Pardo, professor of bioethics at the University of Navarre, Spain, explains:

“To be fair, homosexuality does not exist in animals... For various reasons related to their survival, the reproductive instincts of animals are always directed towards the opposite sex. For this reason, a homosexual animal cannot exist. However, interaction with other instincts (often expressions of superiority) can also influence animal actions to be classified as homosexual. But such behavior should in no way be equated with animal homosexuality. All it means is that such behavior is due to aspects that extend beyond the animal's reproductive instincts.

Both animal rights activists and gay activists often look to animal nature as the motivation of human actions. This approach is well-accepted in the realms of art, literature, and mythology, but it is scientifically unsound.

Animals have sex in one way, and we humans have sex in a completely different way. Human sexual acts are a matter of preference, in which we choose the most attractive person for us and the goal is to experience pleasure. This is not true in the animal world. In the case of animals, reproduction comes first. There is no physical or psychological pleasure in animals... The smell is decisive: when a female animal is aroused, it emits a smell known as a pheromone. This smell attracts the male and awakens in him

the desire for sexual contact. This is the law of nature.”¹⁷

Among homosexuals themselves, there are people who are clearly not so engaged in the social task of stimulating the phenomenon, but have their own opinion and try to be more objective and honest in their position. Peter Tatchell, a prominent homosexual activist, wrote on his website:

“There is a serious problem with the gay gene theory and with all theories that raise the hypothesis of biological programming of sexual orientation. If heterosexuality and homosexuality are indeed genetically predetermined (and therefore mutually exclusive and immutable), can we explain bisexuality or the fact that in mid-life some people suddenly switch from heterosexuality to homosexuality (or vice versa)? We definitely can’t.”¹⁸

“Identical twins studies provide compelling evidence that homosexuality is not genetically determined. One of the largest studies to date, which analyzed an Australian database of 33,000 twin pairs, found that only 11% of identical twins were homosexual at the same time. If identical twins have identical genes, and if homosexuality is caused solely by genes, then identical twins should both be homosexual 100% of the time.”¹⁹

Dr. Joseph Nicolosi, an internationally renowned clinical psychologist and author of several books and publications on helping individuals overcome unwanted same-sex attraction, explains: “There is no conclusive evidence that it is biologically or genetically determined. There is much more evidence for early childhood factors, especially relationships with parents, as determining sexual orientation.”

Dr. Dean Byrd, a psychotherapist, professor, and author of more than 100 publications on the subject of Human Sexuality, including books and peer-reviewed journal articles, explains: “Let me tell you what the American Psychological Association says. For a long time, they led

¹⁷ **Koshava**, Митът за животинския хомосексуализъм, последна промяна: 21.06.2016 09:43.

¹⁸ **Ibid.**

¹⁹ **Bailey et al.**, Genetic and environmental influences on sexual orientation and its correlates in an Australian twin model, *Journal of Personality and Social Psychology* (2000), 78.

its members to believe that homosexuality was biologically determined. In 2008, they changed their position. Now they say it's some combination of nature and nurture, and that it's more complicated than we've been led to believe in the past."²⁰

Once an attempt is made to make the dominant thesis that homosexuals are genetically predisposed to homosexuality, the elites are justified in banning homosexual therapy. This is almost interpreted as an attempt to interfere with natural laws. They use the thesis of those scientists who declare the phenomenon to be genetic.

In January 2013, a committee was convened at the UN. Gay therapy has been called a human rights violation, and a law passed in California aims to ban conversion therapy for minors experiencing same-sex attraction.

Recovery therapy threatens gay community programs so much that when someone comes forward and says, "I've changed," it's a major threat to one of the main tenets of gay programs, which is to make people believe that these people just were born.²¹

It is a curious question whether it is a coincidence that it is in this state in the USA that they "care" more about human rights. In my opinion – hardly. On the contrary, it seems very logical to me. It should be borne in mind that in this state are the big centers of show-business, of entertainment. And in this business, the goal of those who profit from it is to maximize their clientele, regardless of whether it is on the backs of such people, regardless of their health and happiness.

The opinion of serious scientists, of people with long-term therapeutic practice, as well as the data of numerous cases of successful therapy are ignored. Quotation from the medical textbook *Essential Psychopathology and Its Treatment*: "...empirical evidence shows that homosexual orientation can indeed be changed in therapeutically motivated clients and that reorientation therapy does not cause emotional trauma."

Dr. Jeffrey Satinover, a physician with an M.B.A. in clinical

²⁰ **На какво** се дължи еднополовото привличане и възможна ли е промяната?, 19/6/2014, <https://www.sva.bg/>.

²¹ **Ibid.**

psychology at Harvard and an M.A. in physics at Yale, explains that based on his experience, he now believes that sexual orientation can be changed, having extensively described reorientation theory in the book *Homosexuality and the Politics of Truth*.

Dr. Stanton L. Johns is a clinical psychologist, researcher, and college professor who co-authored with Mark Yorhaus one of the most significant scientific studies showing that some people with unwanted same-sex attraction can and do change.

Dr. Nicola Cummings is a psychologist and President of the American Psychological Association. He is the co-author of the book *Destructive Tendencies in Mental Health: The Well-Intentioned Path to Harm*. This book shows how the association ignores research that shows that sexual orientation can change. As head of mental health during San Francisco's gay revolution, his several hundred therapists saw tens of thousands of gay and lesbian patients, hundreds of whom converted.

According to Dr. A. Dean Byrd, some people can and do change, and studies show that the risk of harm is no different than any other intervention.²²

Prominent authors such as Freud and Jung consider homosexuality to be acquired under the influence of social factors, a neurosis resulting from childhood characteristics.

In 2016, Lawrence Meyer and Paul McHugh, leading US psychiatrists, published a study entitled "Sexuality and Gender" in which they reviewed and summarized 200 scientific studies. Their conclusion is: "The understanding of sexual orientation as an innate, biologically fixed quality of human beings – the idea that people are 'born this way' – is not supported by scientific evidence."²³

The thesis that homosexuality is innate and cannot be cured meets the opposite position of the authors who believe that homosexuality can be cured. In other words, two opposing opinions collide on the question

²² **На какво** се дължи еднополовото привличане и възможна ли е промяната?, 19/6/2014, <https://www.sva.bg/>.

²³ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, р. 242.

of the dominance of genetic or social causes.

I cannot be sure of the presence or absence of genetic causes for the orientation. But I am sure that, if they exist at all, they are much less significant for an individual's orientation to homosexuality, compared to social causes, to environmental influences. The latter are too many, they can be too powerful so that they are sufficient to cause or prevent the individual's homosexual orientation. Similar is the opinion of the American Academy of Pediatrics, according to which sexual orientation is not determined by a single factor, but by a combination of genetic, hormonal, and environmental factors.²⁴

Unfortunately, many of the scientific texts conclude direct relationships between some of the factors and the presence or absence of homosexual orientation. And the relationships turn out to be much more complicated and some supposedly direct relationships turn out to be not so direct, but with a lot of intermediary factors. And when all factors are not taken into account at the same time, usually wrong conclusions are drawn about the direct relationship between some factors and homosexuality. The same factors in different combinations with other factors are associated in different ways with homosexuality.

For example, even in sociological studies that consider the influence of economic development on increasing tolerance of homosexuality, the interrelationship between the factor "demographic problems" versus the factor "economic processes and trends" and hence the factor "interests of the elite" is not taken into account. It is considered that there is more tolerance in more developed nations, but this is often wrongly attributed mainly to the presence of a democratic political regime in them.

Many qualitative social science studies (Adamczyk & Pitt, 2009; Andersen & Fetner, 2008b; Stulhofer & Rimac, 2009) examine the relationship between economic development and public opinion about homosexuality. In nearly every cross-national study that has examined attitudes, researchers have found that in less economically developed countries, residents tend to be less accepting of homosexuality than

²⁴ **Sartaj**, Ahmad, Socio-Legal Creationism Issues and High Risk Problems of Homosexual Behaviour, *International Journal of Contemporary Microbiology*, January-June 2018, Vol. 4, No. 1, p. 377.

people in other societies. As nations develop economically, the resources available to all increase. The unknown feels less intimidating and residents feel more comfortable with new and different ideas. If they are no longer concerned with meeting their basic needs, people become more concerned with subjective well-being, quality of life, and self-expression (Inglehart & Baker, 2000).²⁵ “This relationship can also be found in our three case study nations. In Uganda, the 2005 gross domestic product (GDP) per capita in US dollars was \$300, and 89% of respondents reported that homosexuality was never justified (World Values Survey Association 2009). In South Africa, which has a higher GDP of \$5,122, 49% say homosexuality is never justified. Finally, with a very high GDP of \$43,920, the United States also has the most tolerant residents, with only 32% reporting that homosexuality is never justified.”²⁶

The analysis is not tied to the fact that in a more developed economy, there are new professions, new technologies, a higher degree of women’s emancipation, etc., and this changes the interest in the birth rate of both the common man and the elite. It reduces the need for workforce. And it’s not just that people become more tolerant and interested in such rights because they have fewer economic concerns. Proof of the latter is the fact that in recent decades, many people in this type of country have increased their economic worries, and yet the phenomenon is progressively developing. Therefore, the impact of other very important factors is included.

This explanation forgets the fact that, for example, in some less modernized nations dominated by the Muslim religion in the past, the attitude towards homosexuality was more tolerant even compared to the tolerance of the phenomenon in the most developed and democratic “Christian” nations today. This explanation also does not answer the question of why in former “socialist” countries like Bulgaria, which did not have the appalling poverty of today's societies, the population had

²⁵ **Adameczyk**, Amy, Chunrye Kim, and Lauren Paradis, Investigating Differences in How the News Media Views Homosexuality Across Nations: An Analysis of the United States, South Africa, and Uganda, *Sociological Forum*, Vol. 30, No. 4, December 2015, DOI: 10.1111/socf.12207, p. 1040-1041.

²⁶ **Ibid**, p. 1040-1041.

no particular problem with meeting their basic economic needs and yet was much more critical of homosexuality in comparison with the period after 1989.

During the so-called “welfare state” (after the end of the Second World War until the 80s of the 20th century – PP), despite the higher degree of well-being of the masses in democratic countries, there was no tolerance for homosexuality, which was present in them today. With the degradation of the same “welfare state,” with a certain degradation of the democratic regime in them, with a decrease in the well-being of a large percentage of the population, the tolerance for homosexuality increases.

A direct correlation is often sought between increasing education and increasing tolerance of homosexuality. Looking for such a direct relationship, without considering other factors, can also lead to wrong conclusions. Under “socialism” there is an obvious increase in the educational level of the respective nations. At the same time, there is a minimum of homosexuality and a massively negative attitude towards the phenomenon. Many people will be tempted to explain this with the totalitarianism of the regime. But they would be wrong. One of the main reasons is the need for workforce and the stimulation of the birth rate due to the need for accelerated modernization of the respective societies, for the inclusion of all citizens in the field of work. It is no accident that work is not just a right, but an obligation of the “socialist” citizen. And after 1989, when there was a strong drop in the educational level of these same nations, at the same time there was an increase in homosexuality and tolerance towards it. The relationships are therefore much more complex, so the link between higher education and tolerance of homosexuality is not automatic. There are mediating factors.

Raising the educational level must also be combined with consumer psychology. Citizens under “socialism” were more educated and had no particular affinity for homosexuality, because they also had a higher sense of responsibility for the reproduction of society and less developed consumer psychology. It is not just education, but a combination of upbringing, ideals, and other factors that influence tolerance of homosexuality. The educational level of some citizens in the most developed countries today is also falling, and interest in and tolerance for homosexuality is growing.

The celibacy of Catholic priests is a social factor in the development of homosexuality among them. And hardly anyone can seriously claim that there are serious genetic differences between Catholic, Protestant, and Orthodox priests. And the difference in their attitude towards homosexuality and in their sexual behaviors is obvious. Here, too, religious dogmatics and practice play an important role as a factor.

One of the proofs that social causes predetermine the development of homosexuality is the fact that many of the children who have known the homosexual act are then heterosexual. Dynamic social factors rather than genetic factors seem to have prevailed.

Accepting social causes as determining homosexual orientation leads logically to accepting the sense of trying to help homosexuals change their sexual orientation. Methods that have been applied in the past can now be challenged, criticized, and changed. But it is hard to dispute that for some homosexuals the forms of treatment had an effect. As, by the way, and only for some of the drug addicts and alcoholics. But there is hardly anyone who disputes the need for forms of their treatment.

In her book *Cross-National Public Opinion About Homosexuality: Examining Attitudes Across the Globe*, Amy Adamczyk finds that “Muslim-majority countries present a special case because they are still relatively more disapproving of homosexuality even after accounting for their economic development, democracy, and religious landmark. Adamczyk explains that higher levels of religious belief and commitment, combined with a closer connection between their governments and religion, may explain this pattern.”²⁷

This closer connection between government and religion, i.e., a lesser degree of secularization of social relations, perhaps it has some significance, but the author forgets other more important factors for the more negative attitude towards homosexuality in a similar type of countries - the degree of economic development, the degree of rejection of patriarchal relations, the degree of need for labor, etc. The reasons for

²⁷ Lee, Jess and Catherine Bolzendahl, Acceptance and Rejection: Patterns of Opinion on Homosexuality in the United States and the World, *Sociological Forum*, Volume 34, Issue 4, December 2019.

the lesser secularization of public relations should also be sought in them.

Moreover, usually these authors often quite deliberately do not pay attention to the interest of the ruling classes and their elites in the development of homosexuality, and their geopolitical orientations. They are looking for other factors that condition it – democracy, civic activity, etc.

“Although gay rights have recently advanced in a number of countries, 44 countries illegalize male or female homosexuality, and another 32 countries outlaw male homosexuality. Overall, about 40% of the world’s countries criminalize homosexuality (Hildenbrandt, 2014: 259).”²⁸ In some of them, this is despite the presence of civil activism in favor of homosexuality, despite international influence in favor of homosexuality, despite the development of education, etc.

x x x

I will try to summarize the most important social reasons for an individual’s orientation to homosexuality, without being able to typologize the main types of complexes of factors that lead to homosexual orientation, which is a scientific task that is impossible to solve.

Sexual orientation is influenced by the stage of socio-economic development, the interests of the ruling classes, the nature of the political regime, geopolitical factors, the characteristics of the influencing religions, demographic indicators, family relations, cultural factors, the degree of conformity of the personality, etc.

The most important factor that must be sought in the trends of economic development, is the character of capitalism in its present stage. And he is very anti-human. The degradation of the “welfare state” is now decades old, and many people’s care needs are increasing.

New technologies are the basis of a qualitatively new stage in the development of capitalism. The contradiction between the amount of

²⁸ **Myunghee**, Kim, Nikola Mirilovic, Jonathan Knuckey, Attitudes Toward Homosexuality and Perceptions of the United States Abroad, Social science quarterly, Volume 100, Number 1, February 2019, C_ 2018 by the Southwestern Social Science Association, DOI: 10.1111/ssqu.12562, p. 126.

population and the development of science and technology is increasing, which leads to an increasingly risky level of human replacement in the field of work. The trend is to reduce the number of jobs due to the replacement of human labor more and more by machines. The robotization of many mainstream occupations is eliminating the need for many working human hands.

From easing and humanizing human labor through science and technology, we are moving to the next stage – its increasingly massive complete replacement by machines and technologies. Man is becoming increasingly redundant as labor for the advanced capitalist economy.

There would be nothing wrong with substitution if man could work less and less at the expense of the work of machines, and reduce his working hours. But a reduction in working hours has not been observed for quite some time. On the contrary, during globalization, there is a tendency for many people to agree to work more and more, outside the rules, and the direct regulatory framework, out of fear of unemployment. At the same time when many other people are out of work. Employers, instead of reducing working time, and distributing it over more people, to reduce unemployment and excess labor, exploit workers more, especially in countries where they are in the role of foreign investors. They are taking advantage of their fear of job cuts.

The replacement of man by new technologies and machines is to a greater extent in more developed countries, but the process is also progressing in less modernized countries.

This is how the selfish and cynical goal of the ruling classes is formed - to reduce the population instead of a fairer distribution of working time and goods. And this should be done in both more humane and inhumane ways.

“If food shortages occur, as is the case in many countries of the world, there are two options: either increase food production and distribute it fairly, or reduce the population.”²⁹

“The Rockefeller Foundation, which uses its billions to direct social development according to its interests, is betting on birth control.

²⁹ Куби, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, p. 45.

The twentieth century offered improved and entirely new technical possibilities—the birth control pill in the 1960s and the gradual legalization of abortion.

Until now, for the United States and international organizations, reducing the world's population has been a priority. This could explain why power elites promote the feminist and homosexual movements and pro-abortion organizations around the world.”³⁰

Homosexuality is charged with some degree of skepticism about the heterosexual family. Of interest in this regard is Michael Swift's *Gay Manifesto*, published (original name – “Gay Revolutionary”) in February 1987. The manifesto was first published by the magazine “Gay Community News and then circulated on the Internet. It's hard to say how accurately it reflects the gay worldview, but it does feed into the concerns of average homophobic Russians. Interesting are the passages in which the family unit is defined as a nest of lies, betrayals, mediocrity, hypocrisy, and violence and must be abolished. The family unit, which only stifles imagination and limits free will, must be eliminated... All churches that condemn them must be closed. Their only gods are handsome young men.

There is talk of the need to rewrite history, full and debased of heterosexual lies and distortions; to depict the homosexuality of great leaders and thinkers who have shaped the world; to demonstrate that homosexuality, intelligence, and imagination are inextricably linked and that homosexuality is a requirement for true nobility, true beauty in man.³¹

Encouraging homosexuality and negativity towards heterosexual relationships and family is one way to reduce the population with the possibility of concealing the true motives under the guise of protecting human rights but at the expense of the peace and happiness of these people, as well as an account of creating problems for heterosexual people. Because there will hardly be a time when homosexuals will not be discriminated against more or less. Because for now, children are born from the interaction of a man and a woman. Perhaps in the more

³⁰ *Ibid*, p. 46.

³¹ **Kortunov**, Vadim V., Ivan Y. Lapshin and Sergey A. Kokotov, *Homosexuality in Russia: are there reasons to be homophobic today?* SGEM, 2016, International Multidisciplinary Scientific Conference on Social Sciences and Arts, p. 523.

distant future, children will be able to be born en masse by artificial means. And then it won't matter what gender the partners are. And then maybe there will be no discrimination. But this state of society is not emerging shortly.

Homosexual relationships always, to a greater or lesser extent, lead to social problems for the individual and society. Homosexuals will continue to be discriminated against to one degree or another, even in the most liberal societies in this regard. Because of the self-preservation instinct of people and societies. And they are preserved through the birth of children and their upbringing. Between them and heterosexuals, there will continue to be a greater or lesser gap and alienation. So the stimulation of homosexuality is not because of democratic efforts to protect their rights, not because of humane motives for their problems, not because of any value advantages of the so-called "Christian civilization," but because of inhuman egoistic interests of certain layers of people – the ruling classes and their elites in different countries.

There will hardly be a return to highly repressive regimes against homosexuality. Their number is constantly decreasing. Going back would be against the new interests of the ruling classes. Therefore, it is difficult to implement. But complete acceptance is unlikely, at least shortly. Each national ruling class must assess how profitable it is to heed the suggestions of the world's dominant economic elites.

A large part of the heterosexual representatives of the non-elite would rather continue to respond to homosexuality with contempt, hatred, and even violence, not always openly than care about respecting the rights of homosexual people, their non-discrimination, and their reorientation. And another part of the non-elite will show concern for their rights, and encourage them, thus helping them to consolidate their problems in the long run.

The other important mechanism, certainly leading to tolerance of alternative sexual orientations, is consumer psychology. The action of all other factors also depends on the degree of its development.

To deal with the problem of "overpopulation", not only traditional but also new ways are being sought.

One of the new ways is biological weapons – causing certain diseases, which are difficult to prove and accordingly punishable.

Perhaps the “pandemic” on the occasion of Covid 19 can be given here as an example.

Another convenient and difficult-to-prove way is the promotion of tolerance towards the family status of voluntarily celibate and childless people. Probably for this reason, there is no serious social policy towards the latter to change their family status and thereby increase the birth rate.³²

The liberalization of abortion and contraceptive policies since the 1960s has also contributed to a decline in birth rates and the development of an attitude towards sex primarily as a pleasure rather than a socially responsible behavior. However, the ruling elites themselves do not always have a clear opinion and policy on the matter. Too often they fluctuate under the influence of the changing balance between various factors. Depending on their tactical and strategic interests.

It is the political elite that shapes the will of the economic elite into laws and other regulations. In the development of the normative framework and political practice, the hesitations of the ruling elites can be seen, but still, the tendency is towards the legitimization and promotion of homosexuality.

x x x

Basic socio-demographic characteristics of an individual are important for their attitudes towards homosexuality, of course in combination with other factors.

According to several authors, problems in the family environment, and unsatisfied emotional needs can become a condition for acquiring homosexual orientation. In a large-scale National Cohort Study conducted in Denmark in 2006, all Danes between the ages of 18 and 49 were surveyed to find out what influence childhood has on whether a person chooses marriage or a same-sex partnership as an adult. The conclusions are as follows: “Our prospective analysis, based on a study of the entire population, shows: that whether a person will later have a heterosexual or homosexual marriage is strongly influenced by certain

³² Пачкова, П., Отчуждение и самота в съвременния свят, С., 2021 г., <https://ph.swu.bg/rnd/publications/pub-faculties>.

experiences in his childhood. Men who in childhood had: divorced parents, an absent father, an older mother or were the youngest child in the family are more likely to have a homosexual partnership.”³³

Floyd gives a simple definition: it is the sexualization of emotional needs and wounds. It’s about fighting your sense of self-respect.³⁴ “To overcome homosexual orientation begins with identifying those activities from which the man was deprived or felt deprived so that in his life these needs are met by including some activities. For some men, it might be going to the gym and doing things with other men. Or for another man to go hiking, or learn to hunt, or learn other physical activities that he’s wanted to do but just never felt like he knew how.”³⁵ But when homosexuality became fashionable, instead of the above exits, the larger conformists turned to homosexuality as a solution.

“Not everyone can have every one of these contributing factors. Someone may have them, and another – not.”³⁶

The causes of problems in this regard can be experienced sexual abuse, rejection by peers, alienation, and longing for male connection. This emotional desire is eroticized so that it goes from an attachment problem to a gender problem and a sexual problem.

If there is continued bullying, the boy will separate. It does not feel safe with other boys, nor with other men. It “withdraws” instead of being “attracted” by associating with other boys and men. It often appears as a result of constant criticism from the family (for example, an older brother) or from peers.

Boys often feel distant from their fathers, whether because the father is absent, simply not around, or has been forced to work a lot. It could also be due to personality differences, the father having different interests than the son. The father may have insulted his son. It doesn’t matter why. If the son has been starved for the affection and connection

³³ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, р. 243-4.

³⁴ **На какво** се дължи еднополовото привличане и възможна ли е промяната?, 19/6/2014, <https://www.sva.bg/>.

³⁵ **Ibid.**

³⁶ **Ibid.**

he isn't getting, that feeling can't just go away, it stays.

Sometimes boys are confused about their relationship with their mother. The mother may be very domineering, may be very controlling, or obsessive with the boy. The son remains too attached to his mother or feels too obsessed with her so he does not have the opportunity to bond with the father.

Many of the boys were sexually assaulted or touched inappropriately. The other extreme is that some guys have never been touched at all. They are left without a healthy relationship; no healthy touch; without the hugs and warmth they need. And they are very hungry for connection, which often makes them vulnerable.

Many times it is found that the lack of connection with other men causes homosexual feelings. There is a strong need that has never been met for friends, brothers, and a father figure.³⁷ Through homosexuality, some individuals attempt to compensate for the lack of a satisfactory relationship with their respective parents. For girls, it may be a question of an unsatisfactory relationship with the mother.

According to Floyd, all the people who seek his help claim that they have unwanted same-sex attraction and also that they feel like they are not them. They come because of the constant pain, emptiness, unhappiness, and helplessness they experience from their lifestyle. They need a therapist to guide them through the whole process - understanding the causes of same-sex attraction, healing and reorienting, and appreciating the opposite sex.

According to Hassan,³⁸

“in literature and other relevant sources, we can find lists of significant events in children’s lives that may have an impact on the later development of sexuality. Some of them are:

- Birth trauma (severe physical and mental pain for the newborn),

³⁷ **На какво** се дължи еднополовото привличане и възможна ли е промяната?, 19/6/2014, <https://www.sva.bg/>.

³⁸ **Mudassir**, Hassan, Homosexuality: how therapists can help?, Open Journal of Psychiatry & Allied Sciences, (2015) 6: 152-5. doi: 10.5958/2394-2061.2015.00016.6.

- Loss or absence of mother,
- Emotional deprivation in early childhood,
- Treating the child as a representative of the opposite sex (strong desire of the parents to have a boy instead of a girl and in other ways),
- Lack of contact with a parent of the same sex,
- Peer group rejection,
- Strong fear of failure during intercourse. Effects of stress associated with stigmatization based on sexual orientation. This stress can lead to increased risk for suicide attempts, substance abuse, and emotional distress.”

Another possible factor for orientation towards homosexuality is a certain social origin. The representatives of the elite or their entourage, who engage in such activity, probably do so more often along the lines of their excessive satisfaction and the search for more and more different entertainments. Among the representatives of the non-elite, it is more common to reach homosexuality due to a lack of necessary socio-economic status and as an element of the complex of self-destructive actions (drugs, alcoholism, etc.) as a result of problems in everyday life.

Factors leading to homosexual behavior can be problems related to family status, the nature of the profession, and lifestyle.

One of the reasons for the explosive increase in the number of people with an alternative sexual orientation after 1989 is the presence of more and more divorced and voluntarily celibate people. In the situation that they do not have a permanent and beloved partner of the opposite sex, but have normal sexual needs and a need for positive emotions, some people resort to homosexuality to cover these needs. Moreover, critical positions towards the opposite sex are more common among them as an explanation and justification for the lack of a loving heterosexual partner. With the more liberal manners of modern people, these women and men are increasingly turning to casual sex with their kind. A factor of increasing importance in the orientation of men to men is the fact that the number of overly emancipated women who are still critical of men or focused on their careers is increasing rapidly. And in China, as a result of a decades-long one-child policy, the ratio of men to women is increasing. So, to satisfy their sexual and emotional needs they

have to turn to men due to the objective lack of enough women.

Without having statistics at hand, I think it is very likely that voluntarily celibate people are more tolerant. They are more tolerant of their non-marital status, so it stands to reason that they are also more tolerant of people with other types of atypical marital or sexual status.

The case of some professional communities is interesting. For example, the artistic guild. In it, the “stars” are more or less harassed, and pursued by people of the opposite sex – far from always attracted by the essence of the “star”, but often blinded by its brilliance. This unhealthy interest creates intolerance among some of the “stars” towards these suitors, and hence towards their gender. Greta Garbo is probably such an example – of a “star” tired of male attention. And at one point he reoriented himself to communicating with women.

Another case is professional communities such as sailors, and military, in which representatives of the opposite sex are usually absent for a long time. A similar type is same-sex communities of prisoners. In such communities, there is usually an increase in homosexuality due to a lack of normal conditions for heterosexual intimacy.

In the 16th century, the Edo settlement in Japan became a capital and a large city. A large part of the population were warriors – samurai. They did not have the money to bring and support their families in the city and naturally turned to homosexuality to satisfy their needs. “For a time, homosexuality was prevalent among the samurai to a very high degree, unknown to any other highly developed culture. Through Buddhist monks, homosexual practices reached the shogun’s court.”³⁹

One of the reasons for the spread of homosexuality is the simplification of peoples. The declining need for labor demotivates the ruling classes and their elites to educate the entire population. To drive the economy and make a profit, they can rely on a smaller amount of educated people. The number of people who have no, low, or low-quality education is increasing. The number of people who, due to illiteracy, inability to think in perspective, to foresee the consequences of their actions, get involved in activities that bring them negatives in the future – drunkenness, drugs, dangerous sexual relations, homosexuality,

³⁹ Рингдал, Нилс Юхан, Най-трудната професия. История на проституцията, ИК „ЕМАС“, 2016, p. 295.

crimes – is increasing.

Age and gender influence the choice of homosexual orientation.

“In general, previous research suggests that women and younger people are more accepting of people with a homosexual sexual orientation (Ahrold & Meston, 2010; Herek, 2002). The authors note that older Americans tend to be less supportive of gay rights than younger Americans, and they suggest that this is related to the fact that older adults tend to have more conservative political orientations than younger people.”⁴⁰

“There is empirical evidence to support more tolerant attitudes toward homosexuality among younger generations globally (Andresen & Fetner, 2008; Bibby, 2004; Cheng, Wu & Adamczyk, 2016). Younger generations in the three societies (China, Singapore, Taiwan – PP) are expected to follow the same global trend and be more tolerant of homosexuality. That is, young age has a positive effect on tolerance in all three societies. Every year primarily tens of thousands of young people attend the annual Taiwan Parade, the largest LGBTQ event in East Asia.”⁴¹

The more critical attitude towards homosexuality among older people is probably influenced by their greater opportunities to assess the phenomena of public life in a more multifaceted manner due to their greater life experience. They have greater opportunities for forward-thinking and are less likely to fall prey to consumer psychology.

According to another author analyzing the situation in Taiwan, “women tend to have more liberal views on homosexuality than men and are more supportive of LGBT rights (Herek, 1991; Kite, 1994; Herek, 2002; Treas, 2002; Adamczyk & Pitt 2009). Part of the reason for such

⁴⁰ **Frias-Navarro**, Dolores, Hector Monverde-i-Bort, Marcos Pascual-Soler, and Laura Badenes-Ribera, Etiology of Homosexuality and Attitudes Toward Same-Sex Parenting: A Randomized Study, *JOURNAL OF SEX RESEARCH*, 52(2), 151-161, 2015, ISSN: 0022-4499 print=1559-8519 online, DOI: 10.1080/00224499.2013.802757

⁴¹ **Zhou**, Min, Tianyang Hu, Social Tolerance of Homosexuality: A Quantitative Comparison of Mainland China, Singapore, and Taiwan, *Chinese Sociological Review*, 52(1): 27–55, 2020, ISSN: 2162-0555, print / 2162-0563 online, DOI: 10.1080/21620555.2019.1654368, p. 35.

a gender difference may be due to a different process of gender socialization, where women are less likely to base their gender identity on the denial of heterosexual acts. Furthermore, the huge progress in socioeconomic status that Taiwanese women have made in recent decades may have also contributed to more tolerance of sexual minorities.”⁴²

And maybe because they are not just women, but because they become overly emancipated women, they strive for a career, they don't want anyone to interfere with them, they are critical of men because of their grown-up self-esteem as successful women, and they see homosexuality as a way out of their problems. I can agree with the author's thesis about the correlation between the increase in the socioeconomic status of women and the deterioration of their tolerance for many phenomena, including homosexuality. The enthusiasm from the achieved equality, from the increased degree of freedom, from personal choice is too often accompanied by a risky increase in the skepticism of emancipated women about the qualities of the representatives of the other sex and hence a search for alternative options to satisfy important needs or at least tolerance for such alternative options.

The acceptance or non-acceptance of homosexuality is influenced by the individual's ideology and geopolitical preferences. More conservative people are more intolerant of homosexuality, and more liberal people are more tolerant. There is disagreement among left-leaning people. Some of them, based on the logic of ensuring human rights and equality, are more in agreement with the development of the phenomenon, while others are not.

In the current situation, in which criticism and non-acceptance of Russian influence dominates and at the same time sympathy for the West and the USA, it is natural that people who are "correctly" oriented" are more inclined to perceive homosexuality as a normal phenomenon under the influence of their geopolitical conformism.

As I mentioned above, the role of education in the acceptance and practice of homosexuality is complex and can be multidirectional. It

⁴² **Cheng**, Yen-hsin Alice, Fen-Chieh Felice Wu, Amy Adamczyk, *Changing Attitudes Toward homosexuality in Taiwan, 1995–2012*, *Chinese Sociological Review*, 48(4): 317–345, 2016, ISSN 2162-0555 print / 2162-0563 online, DOI: 10.1080/21620555.2016.1199257.

shouldn't be simplified.

“An important theme in this literature is that raising educational attainment promotes liberalism and tolerance, with some arguing that the effect is realized through the socialization mechanism (Meyer, 1977), and others, through increasing cognitive sophistication (Bobo & Licari, 1989; Coenders & Scheepers, 2003). Despite various proposed paths to liberalism, possibly caused by education, the consensus is that, in general, education liberalizes people and well-educated individuals tend to be more tolerant than others (Andersen & Fetner, 2008; Campbell & Horowitz, 2016; la Roi & Mandemakers, 2018; Ohlander, Batalova & Treas, 2005; Pampel, 2016; Treas, 2002).

We contend that this consensus requires modification. Stated plainly, the commonly held idea that education liberalizes citizens may be the victim of selection and confirmation bias. Previous work has relied largely on findings from advanced industrialized societies, most of which are rich, Western, and democratic (Andersen & Fetner 2008; Coenders & Scheepers 2003; la Roi & Mandemakers, 2018; Ohlander et al., 2005; Treas, 2002). Moreover, the consensus concerning the effect of educational attainment on liberalism is built mainly on data from the second half of the twentieth century, although even analysts using twenty-first-century data have tended to join the chorus, reiterating the presumably liberalizing effects of educational attainment (Adamczyk, 2017; la Roi & Mandemakers, 2018; Milligan, 2012; Ohlander et al., 2005). In our judgment, these shortcomings have limited our understanding of the way in which different contexts attenuate or even reverse the presumed universally positive association between educational attainment and liberalism.

Borrowing from the study of nondemocratic societies, we hypothesize that education is not always a liberalizing force (Li~nan, 2010; Zhao, 1998). The direction of educational effects depends on context, especially political context. In some societies, education can even deliberalize parts of the citizenry. This is particularly the case when an illiberal political agenda guides the formulation of educational curricula and when upward mobility is linked to political conformity. Simply put, one mechanism that links educational attainment to liberalism and tolerance is

the degree of political freedom in society.”⁴³

Zhang finds it common to claim that “specifically, in politically free societies, education plays a liberalizing role, as previous studies have found; but in nonfree societies, education either has no effect or a negative effect on tolerance of homosexuality. Specifically, our analysis shows that education is associated with tolerance of homosexuality only when regimes vigorously promote liberal democratic values.”⁴⁴

The more important theoretical point is that the agendas of political regimes shape civic values in part through educational systems. Especially in an age when democracy is at risk in many countries, it is important to recognize that education is not always a beneficent force.

An attempt is rightly made to consider education not in itself, but with connection with the character of the political regime. But it can also be linked to other factors. Not just with the political regime, but with the consumer psychology characteristic of more developed countries, with the interests of the elite in reducing the population, with the stage of economic development, etc.

And again,

“Our analysis shows that political freedom does moderate the role of education. Specifically, in politically free societies, education plays a liberalizing role, as previous studies have found; but in nonfree societies, education either has no effect or a negative effect on tolerance of homosexuality. The interaction effect between education and political freedom remains significant even after controlling for a variety of economic and cultural factors.

Liberalism spread widely and embedded itself deeply after World War II, especially in rich Western societies. People tended to become more open-minded, tolerant of various lifestyles, and trusting of each other (Gibson, 1992; Welzel & Inglehart, 2005). On average, they became more favorably disposed to equality, minority rights, environmental protection, sustainable development, and sexual diversity. The value shift was especially

⁴³ **Zhang**, Tony Huiquan and Robert Brym, Tolerance of Homosexuality in 88 Countries: Education, Political Freedom, and Liberalism, *Sociological Forum*, Vol. 34, No. 2, June 2019, DOI: 10.1111/socf.12507, p. 502.

⁴⁴ **Ibid**, p. 503.

important because individuals and their opinions were also becoming increasingly influential in a wide array of institutions, especially so in democratic societies (Frank & Meyer, 2002; Robinson, 2011). Scholars were eager to account for the liberalization of values. Modernization theorists were especially influential in this regard. They attributed value liberalization largely to economic factors, holding that affluence at the aggregate and individual levels frees people from survival concerns and allows them to pursue “higher-level” needs (Inglehart & Baker, 2000).

The same authors, after all, correctly argue that most researchers of public opinion, of education, believe that the growth of education promotes liberal attitudes in general. However, they largely ignore how education can act as a neutral or deliberalizing force in some circumstances.”⁴⁵

The authors attempt to link education with other factors, but not completely and not quite accurately. Naturally, as is fashionable today, emphasis is placed on repression as a factor in intolerance. And it is forgotten that even in democratic societies, with higher education of the population, until recently there was a negative attitude towards homosexuality. And the logical question can be asked – why should more educated people necessarily be more tolerant of homosexuality? There is no logic in looking for a direct connection between the two. Since they are more educated, shouldn’t they also understand the harmful consequences for homosexuals and society of this phenomenon? History has shown that educated people can be very intolerant of many social phenomena, even with generally liberal political orientations. Otherwise, why so far many educated people, who embraced the liberal ideology with three arms, are not tolerant of pedophilia, for example?

It is important where the elite directs the attention of educated people.

The same authors, after all, correctly argue that most researchers of public opinion, of education, believe that the growth of education promotes liberal attitudes in general. However, they largely ignore how

⁴⁵ **Zhang**, Tony Huiquan and Robert Brym, Tolerance of Homosexuality in 88 Countries: Education, Political Freedom, and Liberalism Sociological Forum, Vol. 34, No. 2, June 2019, DOI: 10.1111/socf.12507, p. 503.

education can act as a neutral or deliberalizing force in some circumstances.

Unlike countries with democratic political regimes, “authoritarian governments must tightly control education and the mass media to remain in power (Zhao, 1998). Consequently, public opinion is more centrally organized and homogeneous, and the public tends to be more obedient. Voices advocating citizen participation, individual and collective autonomy and political reform are muted. Voices advocating respect for established authority and traditional values are encouraged. Instead of promoting tolerance, authoritarian regimes tend to encourage nationalism and xenophobia, partly to divert domestic discontent (Weiss, 2014). They reward citizens for political loyalty and punish them for disobedience (Acemoglu & Robinson, 2001). Liberal attitudes are discouraged, and illiberal ideas become relatively popular.”⁴⁶

The democratic political regime is burdened with only positive characteristics, it is idealized. It is claimed that under him the education system is beyond the strict control of the ruling class, which is extremely frivolous and unscientific, I would even say a ridiculous thesis. And the promotion of nationalism and xenophobia is by no means a specific feature of non-democratic political regimes. The facts show that it is fully used in all democratic political regimes – for example in today's Germany, France, Spain, USA, etc.

Many Western authors or their like-minded people around the world are tempted to manipulate the readership with claims that only in the declared non-democratic regimes is this management mechanism used.

“Lack of political freedom is certainly detrimental to the tolerance of LGBTQ communities. Many authoritarian governments oppose activism on the part of sexual minorities. Putin’s Russia and Xi Jinping’s China are cases in point (Makarychev & Medvedev, 2015; Nathan, 2015; Zheng, 2015). To maintain social stability and maintain popularity among nationalist supporters, such regimes tend to treat LGBTQ groups and activists with hostility. As Makarychev and Medvedev (2015) contend, Russia’s conservative approach to sexual orientation is

⁴⁶ *Ibid*, p. 505.

intended to help the authorities retain their legitimacy as patriotic defenders of Russian values, culture, and traditions.

Hypothesis 1: Political freedom is significantly and positively correlated with tolerance of homosexuality.

Hypothesis 2: Political freedom conditions the effect of education on tolerance of homosexuality. The freer a society, the greater the liberalizing influence of education on tolerance of homosexuality.

Hypothesis 3: The conditioning effect of political freedom on tolerance of homosexuality persists after controlling for other potentially relevant factors (Zhang & Brym).⁴⁷

However, the facts show that in both China and Russia, despite the differences in their development, despite the authoritarianism of their political regimes, the attitude toward homosexuality is liberalizing. This would be difficult to explain scientifically by such authors.

The role of morality cannot be ignored either. The democratic political regime is present in more modernized countries where patriarchal morality has also degraded and is more or less replaced by the morality of industrial society. A more conservative patriarchal morality is a condition for greater intolerance of homosexuality. Individuals who disapprove of divorce, for example, tend to be less tolerant of homosexuality as well. And people with more liberal attitudes about prostitution are also more tolerant of homosexuality.

One of the important factors for the attitude towards homosexuality is the degree of religiosity of the individual, the type of religion, and the degree of conformity between religious dogma and religious practice.

Religiosity is an important factor influencing public attitudes toward homosexuality even in the most secularized societies. Generally, more religious people are less tolerant of homosexuality because mainstream religions tend to view homosexuality as “unnatural”. Therefore, the more sincere the religious belief, the more active the religious activity of the person, the more likely he is to have a cultivated

⁴⁷ **Zhang**, Tony Huiquan and Robert Brym, Tolerance of Homosexuality in 88 Countries: Education, Political Freedom, and Liberalism Sociological Forum, Vol. 34, No. 2, June 2019, DOI: 10.1111/socf.12507, p. 505-506.

intolerance of homosexuality.⁴⁸

But irreligiousness is increasing, and the percentage of people with shallower, conformist and insincere religious faith is also increasing. And these are conditions for reducing the influence of religious dogmas on the attitude towards homosexuality. And it is a fact that tolerance is also developing among more and more self-proclaimed religious people. In addition, religions themselves are trying to adapt to modern social relations by softening their positions on homosexuality. In different situations, the ratio between religious dogma and religious practice changes.

Among the adherents of different religions there can sometimes be significant differences.

Using data from thirty-three countries, Adamczyk and Pitt (2009) found that “non-religious people, Catholics, and Jews had more tolerant attitudes toward homosexuality than Muslims and Protestants (Adamczyk & Pitt, 2009). Unlike other religions, Buddhists appear to be more tolerant of some sexual moral issues and behaviors, such as premarital sex (Cabezon, 1993; Detenber et al., 2007; Adamczyk & Hayes, 2012; Bao, 2012).”⁴⁹

Formally, one of the most intolerant of male homosexuality is the Catholic religion. In reality, the situation is quite different.

In one of my articles,⁵⁰ I argue that there is a huge gap between the ideologemes of religious ideology and actual religious practice, that the value of “Don’t kill” is very far from the practice of mainstream churches, that the value of “Don’t steal” has little to do with their practice, etc.

⁴⁸ **Zhou**, Min, Tianyang Hu, Social Tolerance of Homosexuality: A Quantitative Comparison of Mainland China, Singapore, and Taiwan, *Chinese Sociological Review*, 52(1): 27–55, 2020, ISSN: 2162-0555, print / 2162-0563 online, DOI: 10.1080/21620555.2019.1654368, p. 36.

⁴⁹ **Cheng**, Yen-hsin Alice, Fen-Chieh Felice Wu, Amy Adamczyk, Changing Attitudes Toward homosexuality in Taiwan, 1995–2012, *Chinese Sociological Review*, 48(4): 317–345, 2016, ISSN 2162-0555 print / 2162-0563 online, DOI: 10.1080/21620555.2016.1199257, p. 323.

⁵⁰ **Pachkova**, P. (2018). Religion and Universal Values, - in: *Studies in Humanities and Social Sciences*, Center for Open Access in Science, Belgrade, Serbia, p. 133-141.

Among the Catholic saints, for example, to this day there are participants in the Crusades who distinguished themselves, for example, in desecrating Orthodox holy places.⁵¹

“Countries with a Muslim tradition tend to criminalize both male and female homosexuality, while predominantly Christian societies tend to prohibit only sex between men. However, the influence of Christian tradition depends on the modernity of a country: the more modern a Christian society, the less influence traditional Christian sexual morality has on legislation governing same-sex sexuality. This is especially true for countries with a Protestant tradition.”⁵²

According to Hildebrandt, “among the world religions, Christianity, Judaism and Islam explicitly condemn homosexuality in their scriptures. Judaism is excluded from this international comparison as Jews represent the majority of the population only in Israel. The analysis thus focuses on the influence of Christian and Muslim sexual ethics on legislation on homosexuality. The question is, however, whether the bans contained in the scriptures can still affect legislation today or whether the influence of religious sexual ethics has faded in the course of modernization.”⁵³

In many Muslim countries, same-sex relationships are tolerated as long as they take place in private and do not challenge the dominant social and family order. This tolerance is limited to sex and depends on the absence of pretensions to acceptance of the homosexual lifestyle or the pursuit of ongoing same-sex erotic relationships that compete with or interfere with family responsibilities. In combination, these factors appear stable enough to withstand the progress of modernization.⁵⁴

“The focus on male homosexuality in the Christian tradition continued over the centuries. It is based on the idea that only

⁵¹ **Глачев**, Божидар, Поредната жертва в нозете на апата, 24/10/2009 <https://www.pravoslavie.bg/>.

⁵² **Hildebrandt**, Achim, Christianity, Islam and Modernity: Explaining Prohibitions on Homosexuality in UN Member States, Political studies: 2015, Vol 63, 852–869, doi: 10.1111/1467-9248.12137, p. 852.

⁵³ **Ibid**, p. 854-5.

⁵⁴ **Hildebrandt**, Achim, Christianity, Islam and Modernity: Explaining Prohibitions on Homosexuality in UN Member States, Political studies: 2015, Vol 63, 852–869, doi: 10.1111/1467-9248.12137, p. 856.

procreative sex was legitimate. In late antiquity, only male sperm was assumed to possess procreative capacity, while women were considered to be mere passive receptacles. Thus, sexual acts between men violated the commandment of procreation, while sexual acts between women were not relevant in this respect (Frenkel, 1964: 348). The Christian tradition thus criminalizes sex between men, while the Muslim tradition bans both men and women from engaging in sexual acts with same-sex partners.

This hypothesis postulates an interaction effect: in any given country, the impact of the Christian tradition on legislation on homosexuality depends on the level of modernity there. Among Christian countries, this interaction effect should be stronger for societies with a Protestant tradition than for those with a Catholic one. While Catholics are represented by the Roman Catholic Church, the positions of which are laid down by the Vatican, there is a multitude of Protestant denominations with varying doctrines. These include all Christian churches that originate from the Reformation in the sixteenth century or that place themselves in this tradition (Graf, 2010).⁹ While they all share elements of the same theological basis (Graf, 2010, pp. 18ff), these denominations represent a wide spectrum of positions ranging from liberal to conservative. This also applies to their attitudes to gays and lesbians (Ellison, 1993, pp. 150ff). Some Protestant denominations condemn homosexuality outright as immoral. Others place the same moral value on all permanent monogamous relationships, irrespective of the gender of the partners. Some churches even celebrate gay and lesbian marriages. Considering the Protestant denominations' heterogeneous attitudes to homosexuals, the legal status of gays and lesbians can be assumed to vary more from one Protestant country to another than among Catholic societies."⁵⁵

Within Christianity, perhaps the Catholic religion and church are to the greatest extent an example of a violation of the so-called common human values, in other words, an example of the greatest degree of anti-humanism. On her account are recorded the millions of human victims from the crusades, from the colonial conquests of the world, from the pyres of the Inquisition, in line with the forbidden abortions. Here I will emphasize only the moral and other types of damage caused by the celibacy of Catholic priests – on their own lives and the lives of other strata of people associated with them, since this celibacy has a direct

⁵⁵ *Ibid*, p. 856.

impact on the development of homosexuality among Catholic priests.

The fact that I am concentrating here on certain moral aspects of the practice of the Catholic religion and church does not mean that I sharply distinguish them from the practice of other religions and their institutions. Simply within the framework of Christianity, the essence of the Catholic religion and the practice of the Catholic Church are an example of a high degree of violation of the so-called common human values, of the principles of morality imposed by it. They are an example of the highest degree of demagoguery, cynicism, and hypocrisy, of the greatest rigidity and greed. Both centuries ago and today.

The celibacy of priests, the church's attitude to sexuality, and other religious dogmas are increasingly the subject of discussion and criticism and the reason for the outflow of people from the Catholic Church. Under Pope Francis, the Catholic Church is making some attempts to adapt to changing social conditions around the world, because otherwise, the process of losing the religious electorate will accelerate. But for now, in the Catholic Church, conservative forces have the upper hand and there are no significant changes in the official attitude to homosexuality, divorce, condoms, female priesthood, as well as to the celibacy of priests.⁵⁶

Celibacy has not been available since the beginning of the Catholic Church. Before that, until the 9th century, there were married popes, and some of the apostles were also married. The celibacy of priests has slowly become a core of Catholic economic interest. The celibacy of Catholic priests is an inhumane means of enriching the Catholic Church.

“In the spirit of the reforming aspirations of Pope Gregory IV and Gregory VII at the end of the XI century, the Church not only promoted marriage as the only acceptable framework for sexual intercourse; she also started the fight for sexual abstinence among the clergy. Celibacy, that favorite church theme from Paul to Augustine, was gaining new followers. The campaign had a theological dimension, but its real purpose was to ensure the preservation of church property. Too much of the landed property of the Church had already been distributed to the

⁵⁶ Пачкова, П. (2019). Предизвикателства пред религиозния мениджмънт в съвременния свят, В: XVII Международна научна конференция "Е-управление", Изд. на ТУ – София, София, стр. 809-815, ISSN 1314-6327.

lovers and heirs of the clergy.

The result corresponded to expectations. The number of mistresses and courtesans associated with clergy decreased, and fewer children were born to priests or monks. Thus, the Church strengthened its economic influence, because it reduced the attempts of priests to give away church properties. Celibacy, however, had an unintended effect; priests and monks began to engage in sexual relations with each other; to commit “a sin against nature.”⁵⁷

In other words, this gross interference with natural laws is aimed at concentrating wealth within the church. Economic greed prevails over the consideration of caring for the happy life of the priests, of satisfying their basic human needs. Hence along this line, a change in doctrine and practice is likely to occur later than along other lines. For example, along the lines of discounts for abortion.

Celibacy is systematically linked to the misogyny common to all major religions. In the Catholic religion, it is brought to a higher level, compared to Orthodoxy and Protestantism. The rules of sexual abstinence grew out of the idea that sexual contact made a person “unclean”, and the basis of this belief was the idea that women were less pure than men and marriage led to ritual contamination and the moral degradation of priests.

The celibacy of Catholic priests naturally leads to homosexuality, pedophilia, prostitution, or illegitimate cohabitation with women, cynicism, demagoguery, and lies, to personal tensions and tragedies among the priesthood. “With the prohibition of priests to marry, the Church has become sociologically homosexual; and by enforcing unnatural chastity and a culture of secrecy it is partly responsible for tens of thousands of sexual abuses that undermine it from within.”⁵⁸ Frederic Martel’s emphasis on the systemic effects of priestly celibacy in his book *Sodom. An investigation into the heart of the Vatican* is scientifically sound. The lack of normal opportunities to satisfy the need for love, satisfying sex, and intimate relationships with a family partner

⁵⁷ Рингдал, Нилс Юхан, Най-трудната професия. История на проституцията, ИК „ЕМАС“, 2016, стр. 199-200.

⁵⁸ Мартел, Фр., Содом. Едно разследване в сърцето на Ватикана, „Бук травъл“ ЕООД, София, 2020, стр. 12.

naturally pushes priests to disobey the dogmas of their religion, to disregard moral norms such as “Don’t lie.”

The analysis proves that there is ingenuity and creativity in the transgressions of Catholic priests, which naturally comes at the expense of their ability to care for their congregation as their primary duty. There are, of course, priests who can be defined as “ascetic” who are not interested in sex and peacefully experience their chastity. “But by all accounts, priests faithful to the vow of celibacy are in the minority.”⁵⁹

According to Frederic Martel, “The Catholic Church is probably the organization that speaks the most truth. She has that word in her mouth all the time. She keeps waving the ‘truth’ around. And at the same time, it is the organization in the world that lies the most.”⁶⁰

As I said above, one of the systemic consequences of the celibacy of Catholic priests is the spread of homosexuality among them.

A major trend in the life of the Catholic Church is the increasing lack of priests. The evidence for this is irrefutable.

The number of religious people or practicing religious people is decreasing.

“If the Catholic Church wants to ‘move with the times,’ it will soon be forced to give up not only traditional Christian morality but even its worship, its temples, its monasteries. Put simply, to self-destruct. Today’s Europe is rapidly de-Christianizing, we live in an era that many consider post-Christian. People stop going to church and being guided by Christian teachings in their lives. The number of closed and destroyed churches in Europe is astounding. According to the estimate of the French publication *Les Observateurs*, about ten thousand churches and bell towers in France may soon be destroyed as unnecessary.

In Germany, 515 Catholic churches were closed in the last decade and the same is planned for another 700. In the Netherlands, two-thirds of Catholic churches will be closed by 2025. More or less the same is done in other European countries.”⁶¹

⁵⁹ **Мартел, Фр.**, Содом. Едно разследване в сърцето на Ватикана, „Бук травъл“ ЕООД, София, стр. 462.

⁶⁰ **Ibid**, стр. 467

⁶¹ **Александров, Кирил**, Какво става с братя католици?, 24/03/2022.

The number of young men entering seminaries is declining. In Spain, “the crisis of priestly ordinations is staggering; parishioners are fewer and fewer everywhere (12% fewer Hispanics still practicing according to demographic analyses); the churches are empty; at the same time, numerous sex-crime scandals are eating away at the diocese. Spanish Catholicism is threatened in one of the countries where it was most influential.”⁶²

France’s “seminaries are emptied, its priests are dying and hardly replaced, the parishes are deserted, the number of Catholic marriages and baptisms has collapsed, and finally, the number of ‘regular practicing’ Catholics has been reduced to a minimum (between 2 and 4 % of the population today versus 25% in 1960). France is already one of the least religious countries in the world.”⁶³ About 800 priests die there every year, and about a hundred are ordained.⁶⁴

This is an occasion for an even wider opening of the doors to homosexuality. One of the ways to recruit the clergy is to accept them as homosexuals who, within the church, actually find shelter and protection, some degree of inviolability, reducing the tension in their private lives, especially in the years before the phenomenon was legitimized at the state level, which takes place in the 21st century.

“Before the seventies, the Church was a refuge for those who were discriminated against outside; since then it has become a prison for newcomers or those remaining in it, continuing to feel confined while the gays outside are set free.”⁶⁵

“An ecclesiastical career is the ideal solution for many of those who do not accept their intimate orientation... The priesthood has long been the perfect refuge for homosexual youth.”⁶⁶ “For a long time, young Italians who discovered they were homosexual or had doubts about their inclinations chose to hide it in the priesthood. In this way they became

<https://www.pravoslavie.bg/>.

⁶² **Ibid**, стр. 395.

⁶³ **Ibid**, стр. 406.

⁶⁴ **Ibid**, стр. 599.

⁶⁵ **Ibid**, стр. 456-7.

⁶⁶ **Мартел**, Фр., Содом. Едно разследване в сърцето на Ватикана, „Бук травъл“ ЕООД, София, стр. 21.

initiated, turning their weakness into strength.”⁶⁷ This also applies to people from other countries, for example from African countries, who emigrate from their countries where the regime is more cruel towards homosexuals and seek salvation in European countries and the priesthood. It is no coincidence that their percentage within the Catholic priesthood has been increasing in recent decades.

“The rule of celibacy and the prospect of living among boys encouraged young men, still undecided as to their inclinations, to join Catholic institutions. Finding themselves for the first time away from their village, without family, in a strictly male framework, and a highly homoerotic Universe, they begin to understand their peculiarity. Often, even when they are older, they are still virgins coming to the seminary; in contact with the other boys, their tendencies are revealed or clarified. The seminaries then become the framework for coming out and initiating future priests.”⁶⁸

But “in the seminary life becomes clouded: they discover that their existence as priests will be existence in lies and chimeras, an astringent life of solitary Jansenists, insincere, a shaken life like the flame of a candle. As far as the eye can see: suffering, silence, ‘perceptible’ beauties, hindered tenderness, and so quickly invented, ‘false feelings’ and above all, ‘love deserts.’ ”⁶⁹

With the gradual legalization of homosexuality, this motive for entering the priesthood of the Catholic Church began to wane.

At the same time, priestly status has always repelled candidates with normal (consumer) modern psychology who want to enjoy ordinary human joys, one of which is family and normal sex life. The attitude towards the celibacy of Catholic priests is changing, it is becoming more and more critical. Perhaps this is also one of the reasons for the reluctance of young people to become such. In times of consumer psychology and striving to satisfy any needs, it is increasingly difficult to maintain and observe this norm.

Martel claims that the Catholic clergy hypocritically “enforces

⁶⁷ **Ibid**, стр. 11.

⁶⁸ **Ibid**, стр. 449.

⁶⁹ **Ibid**, стр. 456.

hatred of homosexuals, ie. self-hatred in a desperate masochistic act.”⁷⁰

Celibacy and its real consequences contradict the basic principles of the Church, which claims to promote marriage and forbid any sexual relations outside of it. The hidden mass homosexual nature of Catholic priests and the cynicism in covering it up is proof that it is not humanism that guides the Catholic Church, but other economic and social reasons that naturally lead to the current cynicism, hypocrisy, and intrigue.

The fact that the higher one goes in the church hierarchy, the more homosexuality increases, speaks to the fact that at the lower levels, the priests are more sincere believers and willing to follow religious dogmas. Above, the opportunities of and demands on the ruler interfere, and this increases cynicism and insincerity. The representatives of the clergy from the lower levels are more afraid of sanctions, the higher ones know that they are the sanctioners and can more afford to break the rules they themselves impose. And the massiveness of the violations leads to a systemic interrelationship – everyone holds the others in their hands due to the availability of revealing information, but is also afraid of being exposed. Mass sin is the basis for mass tension and a sense of insecurity.

Martel is right to emphasize that these are systemic results of celibacy, not accidents. According to him, the Vatican is one of the highest-ranking homosexual communities in the world.

The system of homosexuality, besides its internal sources (the priests themselves), also has its external sources of fresh flesh. These are the seminarians, those working in the Swiss Guard, and other similar strata of people connected with the Catholic Church. An employee of the Swiss Guard says that in the Vatican they are surrounded by some very frustrated people who consider the Swiss Guard to be fresh meat. They impose celibacy on them and deny them the right to marry because they want to keep them to themselves, it's that simple. They are misogynists and perverts.⁷¹

The relationship models are varied – a cardinal with a bodyguard, adoption of a friend, close relations with the private secretary, etc.

⁷⁰ **Ibid**, стр. 303.

⁷¹ **Мартел**, Фр., Содом. Едно разследване в сърцето на Ватикана, „Бук травъл“ ЕООД, София, 2020, стр. 295.

And the biggest demagoguery is that the biggest homophiles and homosexuals present themselves as homophobes and maintain the lie to the rest of the world. They are also little concerned about the rights of homosexuals outside the church and their discrimination. There are homosexuals in power in the Vatican who do nothing for the homosexuals outside. “The more homophobic a prelate is, the more likely he is homosexual himself.”⁷² “These closeted homosexuals are the majority, powerful and influential, and as for the most ‘hard’ among them – very vocal in their homophobic stances.”⁷³ “To be discreetly homosexual is to be part of the ‘parish’, to create scandals is to separate from the family.”⁷⁴

The concealment and toleration of homosexuality among the priesthood plays a dual role. On the one hand, through it, priests at least partially satisfy their normal human sexual and other human needs, which makes them somewhat more normal and efficient in their behavior. On the other hand, the fear of public disclosure of their behavior is a means of controlling them by the higher church, a means of solving several management problems within the church.

“The tolerance of the Church is great, as long as they do not show themselves outside. And of course, to keep the secret, clerics have to attack homosexuals by pretending to be homophobes in public.”⁷⁵ Tolerance increases if people like Maciel in Latin America organize economic schemes that benefit the Vatican.

The attachment to homosexuality is a criterion for promotion in the hierarchical ladder in the Catholic Church. “Homophilic cardinals give preference to prelates who share the same inclinations, and this, in turn, causes them to elect gay priests. The nuncios, the ambassadors of the Pope, in charge of choosing the bishops, among whom the percentage of homosexuals is at a record, in turn, carry out a ‘natural’ selection.”⁷⁶ Martel is adamant that “the higher you go up the Catholic hierarchy, the more homosexuals there are. In the College of Cardinals and the Vatican, the preferential process is considered perfect:

⁷² **Ibid**, стр. 11.

⁷³ **Ibid**, стр. 12.

⁷⁴ **Ibid**, стр. 18.

⁷⁵ **Ibid**, стр. 269.

⁷⁶ **Ibid**, стр. 22.

homosexuality is the rule, heterosexuality is the exception.”⁷⁷

Thus, the senior cadre provides a means of mutual dependence, and each member has an advantage over the others by possessing their common secret. Skilled leaders always have a database of important data about their subordinates, so that in certain situations they can blackmail them, manipulate them, through the danger of their secret being revealed, to guide them in the right direction. This management tool is common always and everywhere. But in the Catholic Church, it takes on an impressive essence and dimensions. “This is not about deviations it is a system. These prelates feel untouchable and play with their diplomatic immunity.”⁷⁸

“Breaching the rules leaves you vulnerable and endangered to blackmail and intrigue. To prosper you must subscribe to the ‘closet code,’ which consists of tolerating the homosexuality of priests and bishops, taking advantage of it when desired, but in all cases keeping it secret.”⁷⁹

The Vatican’s usual management practice is to cover up homosexuality, pedophilia, and cohabitation with women of Catholic priests, especially at the higher levels, for as long as possible. Frederic Martel in his book gives impressive and numerous examples of this. He concludes that “this is how a new rule of Sodom can be formulated, the sixth and one of the most important in this book: behind most sex crime affairs are priests and bishops who have protected the perpetrators because of their homosexuality and out of fear that can be exposed if a scandal breaks out. The culture of secrecy required to cover up rampant homosexuality in the Church has allowed sex crimes to be covered up and perpetrators to operate.”⁸⁰ It is about “a collection of weak beings whose union does not make strength, it is a network in which everyone remains vulnerable and often unhappy.”⁸¹ But this is not surprising, because the main goal of religion and the respective churches is not the happiness of people, but their obedience and dependence. In the

⁷⁷ **Ibid**, стр. 23.

⁷⁸ **Марсел, Фр.**, Содом. Едно разследване в сърцето на Ватикана, „Бук травъл“ ЕООД, София, 2020, стр. 286.

⁷⁹ **Ibid**, стр. 17.

⁸⁰ **Ibid**, стр. 111.

⁸¹ **Ibid**, стр. 528.

Catholic Church, this is extremely evident, even when it comes to its ministers and not to its congregation.

The celibacy of priests naturally leads to the stimulation of prostitution, especially male prostitution. And the life of prostitutes is an example of stolen human happiness.⁸² So the anti-human effect of priestly celibacy extends to the people through whom the priests satisfy their spiritual and physical needs in temporary relationships.

“In Rome, prostitution between priests and Arab attendants is conditioned by sexual deprivation: the deep sexual frustration of Catholic priests finds an echo in the restrictions of Islam, which makes it difficult for a young Muslim to perform a heterosexual act without marriage.”⁸³ So young Muslims come in with similar needs to Catholic priests as a result of religious restrictions.

“The decriminalization of homosexuality, the increase in the number of bars and saunas, mobile applications, the legalization of same-sex marriage, and the socialization of gays across Europe are drying up the market for male street prostitution. With one exception: Rome. The explanation is quite simple: priests contribute to keeping this increasingly anachronistic market alive in the age of the Internet. And because of their desire for anonymity, they look for migrants in the first place.”⁸⁴

The feeling of lack of love is evident in the behavior of the priests who use prostitutes. The following statement is symptomatic: “Prostitutes are often stunned by the excessive tenderness of priests, by their desperate search for love.”⁸⁵

“One of the outdoor meeting places that is particularly valued by priests is St. Peter’s Square. The Vatican is the only true gay neighborhood in Rome.”⁸⁶

⁸² Пачкова, П. (2021), Отчуждение и самота в съвременния свят, електронен вариант, ISBN: 978-954-8992-22-0, https://ph.swu.bg/images/Otch_i_sam_-_electr_var.pdf.

⁸³ *Ibid*, стр. 148.

⁸⁴ *Ibid*, стр. 153.

⁸⁵ *Ibid*, стр. 158.

⁸⁶ *Ibid*, стр. 170.

“After all, the double life of a homosexual person in the Vatican requires very strict control of privacy, a culture of secrecy, and resources; all this encourages concealment and falsehood. This explains the dangerous connections between money and sex, the increasing number of financial affairs and homosexual intrigues, and the rings of debauchery formed under John Paul II in a city that has become a model of corruption.”⁸⁷

“Cardinals not only resort to male prostitution to satisfy their libido; not only are they homosexual in their private lives while publicly preaching raw homophobia. They arrange things so that they don't pay out of pocket for their gigolos! They dip deep into the coffers of the Vatican to reward mediators with amounts that vary over time and attendants that are very expensive, even ruinous ...”⁸⁸ In other words, the deep-rooted selfishness and financial greed of the higher Catholic clergy are added to the violation of the ban on practicing this kind of sex. “The very high percentage of homosexuals in the Roman Curia explains statistically, if we may say so, why so many of them are at the center of financial intrigues.”⁸⁹ It takes money to maintain such relationships.

The lack of legitimate forms to satisfy the sexual needs of Catholic priests and the increasing danger of the national social and non-social media naturally led to the development of priestly sex tourism. A means of distancing the immediate danger of detection of transgressions is the practice of prostitution in more distant destinations. Distance from home is liberating and stimulating. Specific destinations are taking shape with gay bars and other opportunities for more relaxed violations of the norms. In Taiwan and Hanoi, the Philippines and Malaysia, Vietnam and Indonesia, Cambodia and Burma. Sex tourism is migrating from more media-lit destinations to more discreet ones. “Asia is not the only destination for these priests, but it is one of the most sought after for all excluded from normative sexuality: the anonymity and discretion it offers are unparalleled.”⁹⁰ But a similar type of tourism is also developing in Africa, South America, the USA, and Eastern Europe.

⁸⁷ **Марсел**, Фр., Содом. Едно разследване в сърцето на Ватикана, „Бук травъл“ ЕООД, София, 2020, стр. 290.

⁸⁸ **Ibid**, стр. 284.

⁸⁹ **Ibid**, стр. 289.

⁹⁰ **Ibid**, стр. 340.

This sex tourism in the modern world is one of the streams that flow into the ever fuller river of male prostitution, one of the reasons for the development of the respective sex tourism destinations. But in fact, the life of a gigolo is associated with an increased degree of tension, discrimination, danger of diseases, reduced average life expectancy, difficulties in ensuring a normal family coexistence and other similar negative characteristics of the human being.⁹¹ The Catholic Church is not very concerned about their physical and mental health.

Another consequence of the celibacy of the priests is the illegitimate life with women.

As I have already said, celibacy is imposed not by moral motives, but by greed. And it is a natural result – instead of raising the moral heights among the priests – they fall further and further down. To the extent that in one of the most religious countries in Europe, Poland, according to a survey, more than half of the active priests in the country would like to abolish celibacy to have a wife and family. The study by Professor Józef Baniak, a sociologist and religious specialist at the Faculty of Theology at the Adam Mickiewicz University in Poznań, shows that according to this study, more than 12 percent admit to currently living in stable relationships with women. The survey was carried out with the help of 823 Polish priests. 53.7 percent of them stated that they would like to have a wife and family, 12 percent – that they have a serious relationship with a woman, and more than 30 percent – that they have had sexual relations with a woman. And we can imagine how much of them did not admit to their relationships with women, not to mention men and children.

“In the home country of the previous Pope John-Paul II, most churches are still full on Sundays. But Polish society is changing rapidly, and according to Father Weslaw Dawidowski, an Augustinian monk in Warsaw, this is evident in the behavior of Polish priests. “What worries me is the number of priests who lead a double life – they work as Catholic priests, which implies observance of celibacy, and at the same time have a relationship with a woman,” he says.

⁹¹ Пачкова, П. (2021), Отчуждение и самота в съвременния свят, електронен вариант, ISBN: 978-954-8992-22-0, https://ph.swu.bg/images/Otch_i_sam_electr_var.pdf.

Father Veslav also says that the results of the survey on the attitude of priests towards celibacy do not surprise him. “It’s a reflection of today’s society,” he says. “More than 60 or 70 percent of people in the West or Poland have committed adultery. Priests live in the world as it is. Therefore, being taken from this world, they bring into the priesthood the heritage of the present culture. We are not waterproof,” he adds.⁹²

For Portugal, it is estimated that one in five priests lives with a woman.⁹³ There the violations of the rule of celibacy are even more blatant. “Many Catholic priests are also married, particularly the Anglican converts who were already in a relationship before joining the Roman Catholic Church... The main translator of the Bible into Portuguese, Frederico Lourenço, is publicly married to his partner.”⁹⁴

According to Martel’s information, in Africa, the majority of priests live discreetly with a woman.⁹⁵

“More than two-thirds of Mexican cardinals, archbishops and bishops are believed to be ‘practitioners’.... 75% of the priests in the dioceses of the states of Oaxaca, Hidalgo or Chiapas, where the majority of the local population lives, have secretly married or cohabited with women. In short, the Mexican clergy are actively heterosexual in the countryside and practicing homosexual in the cities.”⁹⁶ According to Martel, the same is true in Bolivia and Peru.

Homosexual relationships are more acceptable in practice than heterosexual relationships, in some places “the only thing forbidden is being heterosexual. Having a girl, bringing a girl, results in immediate exclusion. Chastity and celibacy are mainly understood about women... As long as celibacy for priests remains in force, a homo priest will always be better accepted in the Church than a hetero priest.”⁹⁷

And this fall should be expected (catholic leaders are smart men)

⁹² **Полската църква** на кръстопът: да отмени ли безбрачието на свещениците, Би Би Си нюз 19 февруари 2009, <http://e-vestnik.bg/>.

⁹³ **Мартел**, Фр., Содом. Едно разследване в сърцето на Ватикана, „Бук травъл“ ЕООД, София, 2020, стр. 382.

⁹⁴ **Ibid**, стр. 375.

⁹⁵ **Ibid**, стр. 361.

⁹⁶ **Ibid**, стр. 268.

⁹⁷ **Ibid**, стр. 454.

since celibacy violates the most primal desires of man and nature – to have sex and love and look after children.⁹⁸

The church generally has two options – either to rethink the rule of celibacy, or the official doctrine will not change, but the practice will increasingly diverge from it – same-sex couples will be blessed, female priesthood will be tolerated, divorce will be tolerated, condoms, etc. In Portugal, for example, there is another violation of the centuries-old practice – women are ordained because of the crisis with willing men.

Pedophilia is a natural consequence of the celibacy of priests. There are a number of examples of well-organized pedophile networks in different continents, involving many Catholic priests, usually close to the Vatican. The usual practice is for the higher Catholic clergy to turn a blind eye to information about them, not to persecute their organizers and participants. In some cases, it is even a matter of serious personal or church-wide financial benefit from these networks. Some symbolic and palliative measures are taken only in cases where scandals become public knowledge.

The system of broken rules and kept secrets hinders the fight against pedophilia. “Pedophile priests use information they have about the Catholic hierarchy to protect themselves. This is a form of pressure or blackmail.”⁹⁹ “To speak for others is to take the risks of being spoken for. Here is the key to omertà and the generalized lie in the Church.”¹⁰⁰

In the system of manipulating priests, to keep them under control, especially when they confess pedophilia, homosexuality, or other sexual transgressions, confession is actively used. For centuries, through it, the Church became the owner of an enviable database of the most intimate essence of every Catholic, including priests. The knowledge of their sexual transgressions is fully used in the process of their management – through blackmail, threats, etc. And “fallbacks during confession are especially common during the first months in the seminary.”¹⁰¹

⁹⁸ **Тодорова**, Капка, Защо патриархът и папата не служиха заедно, в. „24 часа“, 7 май 2019 г.

⁹⁹ **Марсел**, Фр., Содом. Едно разследване в сърцето на Ватикана, „Бук травъл“ ЕООД, София, 2020, стр. 513.

¹⁰⁰ **Ibid**, стр. 514.

¹⁰¹ **Ibid**, стр. 452.

For its part, the pedophilia of Catholic priests becomes another reason for serious disappointment among ordinary Catholics, a reason for reflection, one of the reasons why some of them reconsider their attachment to this religion and church, and one of the reasons for the reduction of the Catholic electorate. While homosexuality can be more widely accepted by Catholics as an acceptable deviation with less negative consequences, in the case of pedophilia the negative attitude, the degree of not accepting it as acceptable behavior on the part of priests is much greater.

Martel rightly concludes that “the sexual crimes of priests cannot be stopped until celibacy is abolished until homosexuality is recognized in the Church so that priests can point out abuses and until women are ordained.”¹⁰²

“Tens of millions of believers have drifted away from the church because it departed from the zeitgeist, its ultraconservative positions on marriage, women’s rights, gay rights, or condoms and AIDS; many believers are shocked by revelations of sex crimes and the protection that hundreds of predatory priests have enjoyed.”¹⁰³

The Catholic Church’s inhumane treatment of people, including its priests, is manifested in its lack of concern for the risk of AIDS. The continued ban on the use of contraceptives during sex is the cause of many victims of the disease. Even during the greatest crisis related to the disease during the time of Pope John-Paul II, he recommended not using such means, but a chaste lifestyle, as well as more prayers... Even Pope Francis in 2015 recognized the condom as a possible means of preventing AIDS.¹⁰⁴

The prohibition of homosexuality and its declaration as a crime justifies the “humane” passivity of the Catholic Church in the fight against AIDS. As if this is a logical punishment for sin. That is because, due to prostitution and homosexuality, there are many victims of AIDS among Catholic priests. “The significant proportion of AIDS patients in the Catholic hierarchy is also confirmed by a statistical study carried out in the United States based on the death certificates of Catholic priests,

¹⁰² **Ibid.**, стр. 565.

¹⁰³ **Ibid.**, стр. 538.

¹⁰⁴ **Ibid.**, стр. 364.

which concluded that the death rate related to the virus was at least four times higher than that of the general population.”¹⁰⁵ Prevention and research would lead to the recognition of this sin, making it public. But the Church prefers greater mortality to confession and scandal. And the irony is that when practicing prostitution and homosexuality, priests have a sense of inviolability, which makes them one of the most unwary clients of such services.

The irony can also be found in the fact that the Vatican is a shareholder of Italy’s largest contraceptive factory Serrano, at the same time that their use is condemned.¹⁰⁶

The new social media complicates the concealment of all kinds of violations and the number of scandals, and unwanted access to the public to scandalous cases increases. When it is not possible to turn a blind eye and not sanction the priests concerned, the Catholic leadership at various levels tries to protect them by moving them to another parish, another country, another continent. Few have been more seriously punished. And usually, these are people who, for other reasons, are no longer comfortable at higher levels.

Martel distinguishes between the period before the mass use of new technologies, and social networks, and after. In the first stage, “sexual affairs have not yet tainted the Vatican: Italian press rarely writes about these matters, the witnesses remain silent; the private life of the cardinals is still inviolable. Social networks did not yet exist and would transform the media environment only later, after the death of John Paul II. Today, compromising videos and explicit photos would have been posted on Twitter, Instagram, Facebook, or YouTube. But at that point the camouflage is still effective.”¹⁰⁷ “With the increase in the number of smartphones that allow everything to be filmed and recorded, with social networks where everything is known, the secrets of the Vatican are becoming more and more difficult to protect... Brave journalists are now investigating all over the world about the generalized

¹⁰⁵ **Ibid**, стр. 326.

¹⁰⁶ **Григулевич**, Й. Р., Папството. XX век, Партиздат, София, 1982 г., стр. 343.

¹⁰⁷ **Мартел**, Фр., Содом. Едно разследване в сърцето на Ватикана, „Бук травъл“ ЕООД, София, 2020, стр. 283.

hypocrisy of the clergy, and the witnesses begin to speak.”¹⁰⁸

“Each time these priests or laymen were betrayed by prelates who themselves were often financially corrupt or demoted for sexually inappropriate behavior. They feed the press to protect their secret and rarely serve the Church. This is the third rule of Sodom: rumors, backbiting, settling scores, revenge, and sexual harassment are common on the holy throne. The gay question is one of the main topics of these intrigues.”¹⁰⁹ The method is: diverting public opinion and interest to others to get away from them.

On the other hand, the dual life of seminarians has been aided and facilitated somewhat by the development of new technologies. Thanks to them, they can give themselves the necessary pleasures without going out amid greater dangers. Special sites for homosexual priests are being created.

The further away from the Vatican other Catholic churches are the more violations of the rule of celibacy. In Lebanon, priests are often married. In countries from the Far East – Japan, Hong Kong, Taiwan, Singapore, and China – also. Even in Spain, France and Italy their number is increasing. In the Far East, they are more tolerant of birth control, condoms, and divorced couples.

During the time of Benedict XVI, dissident sentiments and manifestations against his conservative line grew in Western European countries. In Switzerland, women carry out ministries. Associations of homosexual Catholics are organized. During his travels in Germany, there are parades in the streets of those dissatisfied with his policies.

In some Catholic churches, priests conduct services for gays and lesbians. At church events, a field is given for their appearance.¹¹⁰

In Germany and Austria, subscriptions are being made to end celibacy and to ordain women. But so far there are no serious successes in this regard.

¹⁰⁸ **Ibid**, стр. 462.

¹⁰⁹ **Ibid**, стр. 77.

¹¹⁰ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 306-7.

The systematic and massive violation of basic postulates of the Catholic religion by people who should set an example of their following, concealed and tolerated by its higher leadership is one of the many proofs of the discrepancy between religious theory and practice. A disconnect between claiming to stand behind some moral values and systematically violating them, and even worse systematically incentivizing the clergy to violate them.¹¹¹

As can be seen, the celibacy of priests in Catholicism is connected with great demagoguery, massive violation of rules, and boundless disrespect for the needs of Catholic priests. And the claim is that it was introduced for them to give up their vices. But of what vices? Does this mean that having a wife and procreating is a vice? In Catholicism, along these lines, misogyny is the greatest. Although all branches of Christianity stand behind the ideology that the woman is the temptress of the innocent and righteous man. As is known, Eve forced Adam into bed.¹¹² And according to the Catholic religion, the Virgin Mary conceived immaculately, which is equal to the highest degree of disrespect for the natural laws of conception and birth, for the important role of women in this process.

In addition, priests are thus prohibited from contributing to the birth rate. And at the same time Pope Francis claims to be concerned about the demographic crisis of our societies.

The same Pope, in his quest to be closer to reality and to contribute to the interests of the ruling classes, makes quite a few compromises in his attitude towards homosexuality and homosexual marriage. On the one hand, they continue to be branded as sin. But, on the other hand, more and more often married homosexuals are admitted to church services. On the one hand, the church does not support same-sex marriage or even blessings for same-sex couples, but Pope Francis supports civil legislation that gives same-sex couples rights to pensions, health insurance, and inheritance. On the one hand, it teaches that attraction to the same sex is not sinful, but on the other – that sexual

¹¹¹ **Pachkova, P.** (2018). Religion and Universal Values, - in: Studies in Humanities and Social Sciences, Center for Open Access in Science, Belgrade, Serbia, p. 133-141.

¹¹² Може би трябва да бъде обявена за прародителка на домашното насилие от страна на жени.

intercourse with the same sex is a sin.

Orthodoxy and Protestantism as branches of the Christian religion do not contribute to the same degree and form to the development of homosexuality as Catholicism. With them, the critical attitude towards the phenomenon is more straightforward, there is no such huge gap between regional dogmatics and religious practice.

“Some researchers have suggested Christianity may become a path to liberation for LGBTQ people. On the other hand, others have found that changes in dominant Christian rhetoric have not been accompanied by better treatment of sexual minorities in Christian communities (Barton, 2012; Moon, 2004). These findings highlight the flexibility of dominant Christian discourses, and raise the question of how they are constructed, reproduced, and maintained.”¹¹³

“Several scholars have maintained that Western societies have been far more repressive toward homosexuality than the indigenous cultures of Asia, Africa, and the Americas. They explain this unique repressiveness by referring to the Judeo-Christian tradition which has supposedly been transmitted virtually unchanged from one generation to the next since the time of Moses or Jesus.”¹¹⁴

As with the various branches of Christianity, as with other religions, there are discrepancies between religious dogma, ideologies, and religious practice.

“A minority of Orthodox today publicly challenge the Church’s teachings and disciplines concerning sexual diversity, and more hold contrary opinions in private. The status quo is often questioned, in the first instance, as a result of pressing pastoral realities on the ground. Some accommodation of sexual diversity already occurs in the shadows and without open acknowledgment, particularly outside Eastern Europe. A very small number of communities practice open hospitality towards LGBTQ+ persons and many more pastors practice functional inclusion while maintaining the official positions of the Church when

¹¹³ **Cragun**, Ryan T., Emily Williams, J. E. Sumerau, From Sodomy to Sympathy: LDS Elites’ Discursive Construction of Homosexuality Over Time, *Journal for the Scientific Study of Religion* (2015) 54(2):291–310, p. 292.

¹¹⁴ **Greenberg**, David F. *The Construction of Homosexuality*, 1988, University of Chicago Press, p. 12.

pressed to do so. In some larger cities, LGBTQ+ friendly parishes exist with the knowledge of the bishop and his blessing for the priest to extend as much pastoral and sacramental care as possible.”¹¹⁵

Among Orthodox theologians, a small but growing number are advocating for the open inclusion of LGBTQ+ people in the life of the Church and same-sex marriage.

“While official representatives and documents of the Church for the most part emphasize the continuity with tradition of the Church’s teaching and practice on sexual diversity, individuals and groups at all levels within the Church have begun to explore the Church’s theology and history more critically and, in a few places, new approaches are beginning to be put into pastoral practice.

Thus, over the past few years, there have been a number of small initiatives to study perspectives on sexual diversity, including a closed meeting of scholars in Amsterdam in 2017 and a three-year program of meetings in Oslo (2016-18) under the auspices of the Oslo Coalition on Freedom of Religion (both of which involved participants in this project). There have also been efforts towards publishing articles on this topic... Anecdotal evidence suggests that pastors are becoming more aware of the need to minister effectively to LGBTQ+ persons in their communities and are beginning to seek out advice (in confidence) from trusted theologians. However, public efforts in this area remain divisive and those who speak openly in favor of LGBTQ+ inclusion frequently find themselves vilified, ostracized, or subject to official ecclesiastical censure.”¹¹⁶

These facts are another proof that, historically, changes occur first in practice, and then in the normative framework, in this case the religious ideology reflected in the main religious documents.

José Moral de la Rubia and Adrián Valle de la O state that in their

¹¹⁵ **Eastern** Orthodoxy & Sexual Diversity, Perspectives on Challenges from the Modern West, Interim Report of the British Council Bridging Voices Consortium of Exeter University & Fordham University, New York on “Contemporary Eastern Orthodox Identity and the Challenges of Pluralism and Sexual Diversity in a Secular Age”, edited by Brandon Gallaher & Gregory Tucker, 2019, p. 8-9.

¹¹⁶ **Ibid**, p. 57-58.

study, religion was

“the only demographic variable with statistically significant weight. Participants who follow Christian or fundamentalist Bible cults show the highest level of rejection. Those who belong to other cults show the lowest level of rejection. In studies conducted with American samples, religion is a predictor of rejection of homosexuality (Basen & Zicklin, 2007; Wilkinson, 2004). Let’s take a deeper look at the Mexican religious scene to better understand these results and their relationship to rejection attitudes.

In the context of the crisis of traditional religion in Mexico, Catholicism is losing adherents in favor of Christian movements or fundamentalist biblical associations, emerging cults, and magical-esoteric beliefs (Garma, 2008). Christianity and biblical fundamentalism in Mexico suggest a revival of religiosity and a greater attachment to dogma. Since the ideology of the Bible is homophobic, heterosexist, and repressive of sexuality, it is quite understandable that these people express and feel more rejection towards gay men and lesbians (Dow, 2005). However, being Catholic was also a significant predictor of rejection attitudes, although it had a much lower weight than being Christian. In Mexico, a new cult with significant development is the Cult of the Holy Death. Notably, none of the study participants declared themselves atheists, at a time when the percentage of people without a religion is increasing in Mexico, especially among the youth (Moral, 2010b; National Institute of Statistics, Geography, and Informatics, 2003). Perhaps this can be explained by the fact that a person who claims to be an atheist is likely to be branded with the label of “immorality”; the confirmation of this hypothesis requires a study of social representation.”¹¹⁷ .

“For example, a recent Pew Research Center survey (2016) found that only 27% of white evangelicals support same-sex marriage, compared to 64% of white mainline Protestants and 80% of those unaffiliated denomination.”¹¹⁸ But the trend over time toward more

¹¹⁷ **De la Rubia**, José and Adrián Valle de la O, Predictive Models of Attitude toward Homosexuality in Heterosexual Men, *Univ. Psychol.* Bogotá, Colombia, V. 13, No. 4, PP. 1395-1407, oct-dec 2014, ISSN 1657-9267, p. 1403.

¹¹⁸ **Paul**, Jeffrey A., The Varieties of Religious Responses to Homosexuality: A Content and Tonal Analysis of Articles in Pastoral Psychology from 1950 to 2015 Regarding Sexual Minorities, *Pastoral Psychol*, 2017, 66: 79-101, DOI

affirming views of same-sex relationships is also reflected in changes in evangelical Christians' attitudes toward them.

According to Resane, "homosexuality and homophobia in South Africa exist side by side. Homophobia is very common in communities and churches. Biblical texts, traditional cultures and politics partner to dismiss, discredit or disqualify homosexuality, but historians and anthropologists have evidence that homosexuality has been around within African cultures for many ages. Christians are divided into two camps. There are those who openly oppose gay rights with citations from biblical texts, claiming that homosexuality is forbidden by God. Others claim that this is poor biblical scholarship and a cultural bias read into the Bible. To these, the Bible says nothing about homosexuality as an innate dimension of personality... Despite a progressive constitution and affirming legislation, sexual and gender minorities experience discrimination in South Africa. The church expresses homophobic tendencies by excluding homosexual people from the sacraments, liturgy and ordination. Theology is invited to embark on a journey of dialogue with communities and homosexual people in order for it to be meaningful and relevant and contribute towards social, political and economic empowerment."¹¹⁹

On 30 November 2006, a significant shift was marked in the South African constitutional history. On that day, South Africa became one of the few countries in the world to legalize same-sex marriages (Civil Union Act). This legislation offered lesbian, gay, bisexual, transgender and queer (LGBTQ+) people freedom to enjoy constitutional and statutory protections from discrimination in employment, provision of goods and services and many other areas. Condemnation and abhorrence of the orientation in the past was now replaced with civil rights, making South Africa one of the most liberal countries in the world. Lesbian, gay, bisexual and transgender groups still resist this act because it gives churches the freedom to refuse to marry them and limits the right to protection from hostile communities.

There is also a clause in the Civil Union Act that allows civil

10.1007/s11089-016-0717-1, p. 80.

¹¹⁹ **Kelebogile**, Resane, T. Theological dialogue towards ethical restoration in a homophobia-riddled society, HTS Teologiese Studies/Theological Studies, ISSN: (Online) 2072-8050, (Print) 0259-9422, p. 2.

servants to refuse to solemnize civil unions if they object to same-sex relationships on the grounds of their ‘conscience, religion or belief’. In a country that is religious, this presents a very real obstacle for same-sex couples who want to marry. This is quantified by the fact that LGBTQ+ South Africans, particularly in rural and township areas, continue to face challenges, including homophobic violence, particularly corrective rape.

Despite a progressive constitution and affirmative legislation, sexual and gender minorities experience discrimination in South Africa... Homophobia and sexism are direct manifestations of patriarchy. In conservative South African contexts, it is still seen as wrong for women to wear pants, as these garments are ‘meant for men’. This practice is mostly upheld in conservative churches and cultural celebrations.¹²⁰

Theologians and church communities tend to speak openly and oppose gay rights with quotations from biblical texts. “South African society embraces the heteronormative values of Christianity; hence, it is functionally impossible for gay and lesbian people to be Christians.”¹²¹

In 1930, the Anglican Church lifted the ban on contraception and allowed it in exceptional cases. She is also a leader in the acceptance of homosexuality – same-sex couples are blessed, and homosexual priests are appointed. In 2003, a divorced homosexual clergyman – Gene Robinson – was ordained a bishop in New Hampshire.

The Lutheran Church – The Evangelical Church in Germany has already legalized homosexual cohabitation, priests with such an orientation bless such couples, and gay or lesbian couples can lead evangelical parishes as long as they are in a legal relationship.

According to Hildebrandt, “the percentage of Muslims living in countries that ban male and female homosexuality is on average 3.5 times higher than in the countries that do not criminalize homosexuality. Countries where same-sex acts are legal have the highest proportion of Christians in the population. In countries that criminalize sex between men in accordance with Christian tradition, however, the

¹²⁰ **Kelebogile**, Resane, T. Theological dialogue towards ethical restoration in a homophobia-riddled society, HTS Teologiese Studies/Theological Studies, ISSN: (Online) 2072-8050, (Print) 0259-9422, p. 1.

¹²¹ **Ibid**, p. 2.

percentage of Christians is almost as high. In the next step, the analysis looks at Catholics and Protestants separately. Asal et al.'s (2013) hypothesis that bans of same-sex sexual acts are more frequent in Catholic countries is clearly invalidated: countries that criminalize homosexuality are inhabited by a considerably smaller proportion of Catholics than countries that do not prohibit same-sex acts. In contrast, in countries that ban sex between men the proportion of Protestants is twice as high (24.7%) as in countries that do not ban male homosexuality (12.2%).”¹²²

Consequently, countries in the Global South have both – a high proportion of Protestants in the population and laws that criminalize gay people. Countries where same-sex acts are legal include mostly Protestant countries in northern Europe, of course, but also many countries with small Protestant populations.

Regardless of the level of modernity, the higher the proportion of Protestants in the population, the more likely it is that sex between men is forbidden.

“Contrary to the assumptions made by Asal et al. (2013), it is the Protestant rather than the Catholic countries that continue to criminalize homosexuality. The article also shows that the impact of Christian sexual ethics on legislation depends on the level of modernity of the country: the more modern a Christian society, the less influence traditional Christian sexual ethics have on legislation.”¹²³

This is proof that religion conforms to the realities and interests of elites. Due to the threat of losing a religious electorate, different religious denominations are increasingly changing their dogma and actual practice.¹²⁴ These results show that the type of religiosity influences in combination with many other factors, but there are also known regularities.

¹²² **Хилдебрандт**, Ачим, Christianity, Islam and Modernity: Explaining Prohibitions on Homosexuality in UN Member States, Political studies: 2015, Vol 63, 852–869, doi: 10.1111/1467-9248.12137, p. 860.

¹²³ **Ibid**, p. 865.

¹²⁴ **Пачкова**, П., Предизвикателства пред религиозния мениджмънт в съвременния свят, В: XVII Международна научна конференция "Е-управление", Изд. на ТУ – София, София, 2019. стр. 809-815, ISSN 1314-6327.

“Although Buddhist texts strongly condemn homosexuals, social realities in Buddhist societies in the modern era do not necessarily reflect the position of these texts on homosexuality. In some places, such as Tibet, the official position of the Buddhist leadership is that homosexuality is considered a sexual offense, but in practice, there is greater tolerance for homosexuals.”¹²⁵

The Dalai Lama opposes violence and discrimination against homosexuals, but, in his view, Buddhist teachings cannot be unilaterally reinterpreted to allow same-sex relationships.¹²⁶

Thailand is a perfect case study to show that, in practice, Buddhists can be very ambivalent about homosexuality. In Thailand, one can trace the attitude of unenthusiastic tolerance towards homosexuals. Buddhism has been the dominant religion in Thailand since the 12th century. Today, approximately ninety-five percent of the population in Thailand is Buddhist. And Western observers even consider Thailand a “gay paradise.”

However, a distinction must be made between tolerance and acceptance. In this sense, Peter Jackson believes that Thai views can be described as tolerant but not accepting.¹²⁷ “Thai people are tolerant in the sense that there are no legal sanctions against homosexuality and there are very low levels of homophobic violence. In general, Thais respectfully view homosexuality as a private relationship, and homosexuality is not subject to repression as long as it is not open or public. However, discrimination against homosexuals and transgender people remains and it is extremely difficult for a transgender person to find work outside of the media, beauty, or sex industries.”¹²⁸

“According to Bunmi Methangkun, the former head of the Abhidamma Foundation in Bangkok, the only sexual activities that have negative karmic consequences are those heterosexual acts that have been traditionally condemned in Buddhism, namely adultery, rape, and

¹²⁵ **Franks**, Keila, The Buddhist approach to homosexuality. Condemnation or Compassion? Journal of Theta Alpha Kappa. Projects. Changing the Education System in Burma, Fall 2016, Vol. 40, Issue 2, p. 40-53, p. 30.

¹²⁶ **Ibid**, p. 45.

¹²⁷ **Ibid**, p. 33-35.

¹²⁸ **Ibid**, p. 36-37.

sex with a girl still under protection to his parents. He wrongly equates these sexual acts with behavior – in theft, reflecting the view that women are men's property. While all of these condemned forms of sexual misconduct result from “damage” or “loss”, sexual relations between two men do not have these same results and thus are not seen as immoral in the same way.”¹²⁹

Homosexuals, like prostitutes, are looked down upon in Thai society, with an attitude of condescending compassion. Homosexuals are considered to be temporarily “trapped, in a prison of abnormal desires” due to the misdeeds of their past lives. In Buddhism, immoral actions do not lead to eternal suffering in hell, as is the case in Christianity or Islam. Thais generally regard gay people as pathetic and lowly rather than inherently evil or immoral.¹³⁰

Islam and homosexuality are mutually exclusive – some would say. Islamists demonize homosexuality, but it is part of the Muslim tradition. Today's hard course against it is the result of European influence.

And the most extreme are convinced that homosexuals should be stoned to death. Note that this is only about homosexual men. In Islamic law and in general, in the worldview of Muslims, female lesbian relationships are not given much attention.

In classical Islamic theology, there is unanimity: homosexuality is reprehensible. However, this does not mean that all Muslims obey the ban. Moreover, the homoerotic tradition in Islam has deep roots. Especially in the Arab-Islamic poetry of the Middle Ages, male homosexuality is present as something natural and even worthy of being sung with the most exalted words. Nowadays, despite strict prohibitions and punishments, homosexuality has found its niche in the Islamic world.

Despite the obvious homophobic tendency in today's Islamic societies, Europeans have traditionally considered Muslim men to be more prone to such an orientation. Of course, there are also purely subjective reasons for this view: the desire to attribute additional bad qualities to the foreign and incomprehensible, transferring one's filth

¹²⁹ **Ibid.**, p. 46.

¹³⁰ **Ibid.**, p. 48-49.

into the bosom of the other culture. The fact is, however, that the current strong attitude against homosexuality in Islam comes precisely under the influence of the Europeans. Thomas Bauer explains:

“For more than a thousand years, homoerotic poems have been one of the most widespread literary products in the Arabic language. In the 20th century, however, things changed. The newly formed Arab elites began to intensively adopt European moral views – and above all, the conservative Victorian morality that was particularly prevalent at the time.

Nowadays, there are timid, so far, tendencies to liberalize Islam and for more tolerance towards people of different sexual orientations. However, the vast majority of Muslims and the legal school of Islam continue to strongly condemn homosexuality, which is punishable by death in several countries.”

Thomas Bauer specifies something very important: it is incorrect to call this practice a “return to the Middle Ages.” Simply because the Arab-Islamic Middle Ages were very liberal regarding homosexuality. Today’s homophobia in Islam is a product of its modernization.¹³¹

The Western misunderstanding of male eroticism in classical Arabic literature dates back centuries with its complex nature. Its homosexual traditions were often used to motivate religious or political goals: the Crusades, the assertion of European superiority over Andalusians, Arabs, Persians, and Ottomans.

Medieval Arabic sources define sexuality as the act of a man taking the active role and possessing the lower ones of both sexes.

This model of social status and power applied to sexual relations is confirmed by the extremely negative attitude toward oral sex (fellatio) and towards passive partners, in which Islam does not differ much from previous religions. In the Christian world, fellatio is condemned in the harshest terms as a forbidden, immoral, and repugnant act. Although not mentioned in the Bible, it was considered the worst possible degradation, especially of mature men, and represented the ultimate insult in political and literary profanity – the assertion that one thereby gratified his lust to dominate another. Islamic theorists believe that the

¹³¹ Шнайдерс, Торстен Гералд, "Отвратителна поквара и грозно престъпление", 20.05.201520, <https://www.dw.com/bg/>.

passive partner in a homosexual relationship deviates from the “right path” of masculinity, not only giving up his privileged status but also endangering the universal hierarchy of male privilege. His behavior therefore needed explanation, and medieval writers declared it to be the result of hashish smoking, genetic or other abnormalities. The homoerotic poetry produced in the Arab Caliphate from Baghdad to Andalusia Spain was addressed by mature men to boys of childhood or adolescence, and like the Greek and Roman tradition, there is almost no lyric addressed from one mature man to another of equal age and status.

Unlike Christianity, which declares homosexual attraction to be a pathological disability and perversion, Islamic traditions testify to a relatively more restrained attitude towards such inclinations, allowing seduction to occur between normal people of the same sex, especially between a man and an adolescent.

But scholars such as Ibn al-Jawzi, as well as his follower Ibn Qayyim al-Jawziyyah, strictly condemn extramarital and same-sex sexual relations and recall the Prophet’s uncompromising statements on the matter: “If a man has intercourse with a man, both are adulterers.”

Islamic law places the sin of sodomy under the strictest prohibition, along with the major sins: eating pork and carrion, drinking blood, and debauchery.

According to a prophetic injunction, “Allah does not look at a man who has intercourse with a man or with a woman from behind.” Traditional legislation distinguishes two types of anal sex (liwat): big, to which the law is particularly strict – between two mature men; small – between a man and a woman, a practice permitted by the Shiites, but prohibited by all Sunni jurists except the Malikites, who allow it provided the woman consents. The term liwat covers only some, but not all, homosexual or heterosexual acts, and cannot be a complete equivalent of homosexuality, especially as it relates to contact with adolescents.¹³²

Regarding homosexual manifestations in Classical Arabic

¹³² **Теофанов**, Цветан, Хомосексуалност в арабската култура през Средновековието,

15.02.2021, <https://www.marginalia.bg/aktsent/homoseksualizmat-v-arabskata-kultura-prez-srednovekoviето/>.

Literature to some extent, we can talk about “Western” indiscretions: the allusions are used they are called political and satirical suggestions and are perceived as an indicator of sex perversion of the Arabs. On the other hand, however, the gay community uses classical Czech and Arabic texts for their purposes. The classical Arabic language does not have an exact word for homosexuality, and it does seem that the meaning invested in it is missing in the culture of the people. In modern Arabic dictionaries, the meaning of this term is expressed as “sex freak.” According to J. Manrow, for example, “... in the pre-modern Arab civilization there were no homosexuals,” but F. Douglas claims that “... in the Arab-Muslim cultural sphere, true homosexuality to the extent that it is present, presents a psychological problem to a lesser degree [than in Western culture].”

In medieval Islam, a man’s sexuality depended on his gender role. To penetrate actively means to dominate, and in the opposite role – to serve, i.e., sexuality is perceived as an act of a man who fulfills the active role and possess the lower ones from both genders. Just like the social and the family, it is also logical that the sexual community in Islam is based on a pyramidal structure, based on the relations of “man-woman”, “conqueror-conquered”, “Muslim-non-Muslim”. Slaves (men and women), military prisoners, boys, concubines, wives and effeminate men have been used and abused by the male elite, and prostitution (youths, women, girls in boys’ clothes) gets wide distribution. Even heaven, according to the Koran, is the eternity of the flesh blessedness of man. In it, however, there are no homosexual pleasures, but heavenly beauties Hurrians who – according to the line of the Koran are both virgins and loving wives: “God-fearing will be in gardens and bliss... Leaning on subordinate thrones... And we will give them for wives handsome women with big eyes.” Islam ignores sexual relations between women.

Islamic traditions allow the possibility between normal people of the same sex, especially between a man and a young teenager, to induce seduction. For Islamic law next to the biggest sins, such as the consumption of pork and carcasses, the drinking of blood, and the indulgence of debauchery are also sodomy. Az-Zahabbi quoted a saying of Muhammad, which reads: “Four [kind of people] will provoke the wrath of Allah and will earn his displeasure: ... men who looks like to women, the women who looks like to men, the one who gets close to

animals, and one who gets close to men.”¹³³

Another factor in attitudes towards homosexuality is consumer psychology. Consumer psychology becomes a factor in attitudes toward homosexuality to the extent that the individual is victimized by it. It whispers to today's people – to live today, not to limit ourselves in anything, regardless of the consequences for others, for the future, and even for themselves. It is no coincidence that young people are more likely to fall victim to this consumer psychology, and hence support homosexuality. They are breastfed with it. For the older generations, there is a clash between their upbringing in stricter morals and the influences of the consumer psychology of recent decades. And the result is different.

For millennia, sex has served mainly to reproduce the necessary population, not with an emphasis on pleasure. The Christian religion considered sex for pleasure a sin. Today, the interest of men in industrialized societies in having children has decreased dramatically. And the interest in sex for pleasure has increased many times. This was facilitated by the development of contraceptives in the second half of the 20th century, by the legalization and facilitation of abortions. The latter is partially done even by the Catholic Church.

Pornography addiction is also a factor in the clarification of the attitude to homosexuality, to the orientation to sex for pleasure, to the satisfaction of sexual needs in alternative ways. The explosive development of pornography, the porn industry, sex tourism, and prostitution, including male prostitution, in recent decades go hand in hand with the development of homosexuality. In the name of profit, sex tourism destinations tend to offer more and more alternative, more perverted sex services.

The development of pornography is directly related to the development of homosexuality, to the increase in domestic violence, it damages family relations and leads to the birth and upbringing of damaged children, and to the shortening of life. It leads to personal problems for people. And when you have certain types of personal problems, you are usually less politically active, and less involved in civic

¹³³ **Стаматова**, Клара, Явлението хомосексуализъм: кратка разходка в историята, 26 АВГУСТ 2005, https://dveri.bg/component/com_content/Itemid,100368/catid,86/id,791/view.article/.

activities unwanted by the ruling elites.

Germany deregulated pornography in 1973. One of the arguments – once it becomes legal, interest in it will decrease. Like with drugs. But neither is diminishing after legalization. The Scandinavian countries make the first pornographic materials. Growth is at a tremendous rate. One in five movies rented by Americans is pornographic. Men watch online pornography more than anything else.

The market for child pornography is booming.¹³⁴ It is not fully legitimized, but in practice it is. This is one of the reasons for the growth of child trafficking, and child trade.

The number of women consuming porn is on the rise. Trafficking in women is encouraged. These women and children are drugged to be able to do anything. They remain single due to difficulties in finding partners. There is a high mortality rate among them.

Satisfying sexual needs in this way discourages you from looking for a partner. And if you find it, you have specific requirements for it. Another reason for the rise of domestic violence in the modern world.

Porn movies far outnumber Hollywood movies. Digital technologies facilitate the consumption and distribution of pornographic videos and films.

According to Kuby, this dependence is “a loss of freedom. Man is caught in the vicious circle of seeking gratification through a means, that provides a false appearance of gratification, only to increase that need and throw him into even greater dependence. He thinks he needs this remedy for his good, but it destroys him and others around him. The urge takes on a life of its own, becomes a tyrant, and makes a person a slave to the gratification of his drive... Pornography destroys life-sustaining relationships and makes people dependent in the clinical sense of the term.”¹³⁵

“Consumption of pornography is causally related to obsession and crime...Once addicted, they are no longer able to break their

¹³⁴ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 208.

¹³⁵ **Ibid.** с. 215.

addiction to this material on their own, despite the many negative consequences that occur such as divorce, loss of family, or trouble with the law (in the case of sexual violence, harassment, or mistreatment of colleagues).

Over time, addicts want increasingly rougher, more explicit, more deviant, and “freaky” types of sexual material to reach their “peaks” of “euphoric arousal.” In this way, they resemble people suffering from drug addiction. Over time, there is almost always an increasing need for more and more stimulants to get the same initial effect.”¹³⁶

“Addicts increasingly feel that ‘everyone’s doing it’ and that this permits them to do it too, even though it may be illegal and goes against their previous moral beliefs and personal norms...

The fourth stage... is a growing tendency to engage in sexual activity in ways that addicts have repeatedly seen in porn, including uncontrolled promiscuity (indiscriminate sexual relations), exhibitionism, group sex, voyeurism, frequenting massage parlors, sexual contact with children, raping and causing pain to yourself or your partner during sex.”¹³⁷

As with all other addictions, the dose increases, and the addictive behavior becomes an increasingly important part of life, separating from family, and friends. The addict increasingly perceives deviant practices as normal. The desire for home and family diminishes. Demands on the partner, emotional distancing, inability to love, infidelity, and harmful influence on children increase. An idea is created in them that sexuality is the satisfaction of the sex drive. Boys emphasize having sex, and girls focus on cosmetic surgery to satisfy someone else’s expectations.

Pornography addiction is like other addictions – to gambling, workaholism, anorexia – and leads to changes in the brain. It leads to venereal diseases.

The existence of this dependence is usually denied. Doctors cannot treat them because this addiction is not legitimized by health systems.

“Consumers of aggressive pornography show three to six times

¹³⁶ Куби, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, р. 216.

¹³⁷ *Ibid*, стр. 217.

higher rates of sex with animals, sex with children, and sexual abuse. They are three times more likely to commit sexual assault or rape and are more likely to do what they saw themselves.”¹³⁸

“In his well-furnished cell in the Bastille, Malquise de Sade wrote what freedom means in the sexual sphere... His novel “Justine” from 1791 in a unique way provoked the politicization of sex and the sexualization of politics. Sade shows the path of revolution: from sexual freedom to sadism and death.”¹³⁹

Popular music is becoming increasingly sexualized. German rapper glorifies anal and oral rape – even of his own mother. And he becomes a hero in shows. Lady Gaga has no sexual inhibitions. Even in the 80s and 90s, Madonna had a sexualized artistic behavior.

Sexual deviance is widespread in German schools. Kids watch porn with their parents. Girls voluntarily undergo gang rape.

Brzezinski points out that “a spiritual emptiness is increasingly penetrating the so-called ‘Western civilization,’ that 23 million American youth are practically illiterate, that in the films of recent years animal violence, physical and sexual barbarism increasingly dominate.”¹⁴⁰ This quote shows his disrespect for animal nature, which has nothing in common with the cruelty of human nature. Moreover, no self-criticism is apparent. Because he is one of the deserving of these wonderful results of Western civilization.

The tendency to spread more and more aggressive forms of pornographic materials is connected with the flourishing of prostitution and the creation of new forms of prostitution. Poor girls and boys around the world are willing to engage in anything for the sake of survival. For example, in Dubai as a sex destination, the “sex-toilet” technique is being developed, which is the height of the perverted human brain and the cynicism of people who wonder what to do with their money. And poor or greedy girls from Europe, for example, go to participate in this perversion. They are willing to submit to this highest form of disrespect

¹³⁸ **Ibid**, с. 225.

¹³⁹ **Ibid**, с. 40.

¹⁴⁰ **Бжежински**, Зб., Извън контрол /Глобален безпорядък в навечерието на XXI в./, С., 1994, стр. 78.

and scorn from rich and perverted clients.

“More than 75% of men who struggle with same-sex attraction have either viewed pornography or are addicted to it. Porn reinforces some of the notions that can come with homosexual sensations. Some young men have shared that their introduction to pornography brought in feelings and thoughts that weren’t there before.”¹⁴¹

Attachment to homosexuality also requires other personality characteristics, sometimes seemingly contradictory. In a situation of legalization and stimulation of the phenomenon, a greater dose of conformity is required. And in a situation of repression – a greater dose of courage. Therefore, the author’s astonishment in the following text is inappropriate.¹⁴² If we accept it as true that there are people in our time who choose homosexuality because it is fashionable or elitist, why did they choose it in the days of the Inquisition, when the punishment for homosexuality was the stake, or in the days of the Nazi concentration camps? Answer: because they are brave and have the strength to choose to fight. Like freedom fighters, terrorists, and many other categories of people. To choose a homosexual orientation requires a certain amount of courage.

But the choice of this orientation can also be the result of a lack of a real idea of social trends and processes, of utopian expectations for the development of society. For example, the expectation is that homosexuality will be fully equated with heterosexuality and that homosexuals will not be discriminated against. On the other hand, it may be the result of a greater dose of conformity in the personality when she likes to follow fashion. In this connection, I want to quote a joke:

“Two friends meet and one says to the other: What’s wrong with

¹⁴¹ **На какво** се дължи еднополовото привличане и възможна ли е промяната?, 19/6/2014,

<https://www.sva.bg/106110861084108610891077108210891091107210831080107910981084/14>.

¹⁴² **Гочев**, Николай, Мария Иванова-Фьон, Александър Мануилов, Три мнения за хомосексуалността, в: Мястото на гей-тематиката в съвременните общества. Тематичен сборник на списание „Либерален преглед, ЕКСТАЗ Берлин, 2019, стр. 352.

you? Why do you look so pale, and tired? Well, why... Because I was wondering which fashion to choose – to go homosexual or to go vegan. The first seemed more dangerous to me, so I chose the second...”

The stimulation of homosexuality takes place with the efforts of all types of elites – economic, military, political, intellectual, and journalistic.

As a result of the new interests of the world's dominant ruling classes, the behavior of all elements of their ruling elites – economic, military, political, intellectual, and journalistic – is changing. In the following, I will analyze in more detail the development of regulatory frameworks and political practice, i.e. the behavior of the political elite, in different countries in historical and comparative terms as evidence of the new strategy of the ruling classes to stimulate homosexuality. Here I will analyze the behavior of other types of elites for the same purpose. Characteristic of their behavior is the concealment of their goals and tasks. At first glance, it seems that the representatives of the respective guilds, especially their elites, simply remembered to be more free-thinking, to be more democratic, simply shook off the grip of totalitarian and authoritarian political regimes, simply one day awakened to the understanding that the millennial prohibitions of homosexuality are inadequate, inhumane, etc. They more opaquely, compared to the political elite, fulfill the will of the economic elite and conceal their slavish essence and functions, which today is related to the stimulation of homosexuality, in contrast to the situation a few decades ago.

The intellectual and journalistic elites stimulate the phenomenon through the means of science, the educational system, ideologies (including religious ones), art, and the media, through which sympathy and tolerance for homosexuality are consistently and methodically formed.

Scientists get involved with the means of science, with their non-scientific but pretending to be scientific conclusions. In the field of science, public approval and defense of the phenomenon is becoming more frequent. More and more publications approving and concerned about the development of homosexuality appear in scientific and non-scientific publications. Writing in a positive spirit on the topic turns out to be a way of forming self-confidence about the modernity and relevance of the analysis in the respective authors. Remains of doubts

and disapproval of the phenomenon are evaluated only from the point of view of the human rights of homosexuals, but not from the point of view of the rights of other people, as well as from the point of view of the negative social consequences of the development of the phenomenon. More and more scientists from those who have a negative attitude towards the phenomenon are self-censoring.

It is often argued that the greatest minds on the planet are homosexual. The fact is that many great people are like that. But to claim that their quantity and quality are hardly greater than that of heterosexual great minds is ludicrous because it is light years from reality.

In 1991, American scientists – the psychologist Alan Pease and the geneticist Anne Moir – affirmed the thesis that homosexuality is a genetic predisposition and not a matter of choice. It is not bad to ask the question – isn't it very logical that they are Americans? In addition, it is good to give a clear account of the years, precisely at the beginning of the decade, in which the social task before the scientists bent on pleasing the ruling elite was set.

Since then, more and more scientists have tended to stand behind the unproven thesis about the genetic origin of homosexual orientation and ignore the sufficiently clear social reasons for it. This enables them to justify the phenomenon and turn a blind eye to the conscious and consistent activity to stimulate it.

Some of the scientists who sympathize with homosexuality, together with other interested subjects, even openly state that the explanation of the phenomenon as genetically predetermined should be spread to increase sympathy for homosexuals. After all, “the belief that the homosexual orientation has a genetic etiology implies the assumption that this sexual orientation was not chosen by the individual. Instead, it is an innate and uncontrollable characteristic that relates genes to sexual orientation. In contrast, the belief that one's sexual orientation is learned means that it can be changed and even chosen as a lifestyle, attributing the responsibility for the sexual orientation to the individual.”¹⁴³ The second interpretation is not

¹⁴³ **Frias-Navarro**, Dolores, Hector Monterde-i-Bort, Marcos Pascual-Soler, and Laura Badenes-Ribera, *Etiology of Homosexuality and Attitudes Toward Same-Sex*.

convenient for the entities behind the stimulation of the phenomenon.

“Heider-Markel and Joslin (2005, 2008) conclude that people who believe that the cause of homosexual sexual orientation is genetic tend to show greater support for gay rights, for same-sex marriage, for the adoption of children in compared to individuals who attribute non-genetic causes to homosexual orientation.”¹⁴⁴

The following question can be asked: How is it that during the time of “socialism”, there was an insignificant amount of homosexuals, and after 1989, suddenly the genes of the nation changed qualitatively and the phenomenon quickly became mass if it is assumed that genes are the main culprits?

An explanation for this huge difference in the spread of the phenomenon, according to the biggest “democrats”, is sought in the concealment of the phenomenon by the regime and the fear of homosexuals showing their inclinations. This explanation is a trickle in the stream of ideologically unscientific accusations against that political regime. Critics of “socialism” and those who suspect it of all kinds of sins – real and unreal – say that it is not true that homosexuals in that period were much less than in the present period. According to them, information about them, as well as drug addicts, was simply not allowed.

There were bans. There was also concealment of such an orientation. But the possibility of any regime covering up certain social phenomena, if they really exist and especially if they are mass, as they want to define homosexuality under “socialism”, is greatly exaggerated.

I think the bigger truth is that there were simply far fewer homosexuals. What gives me a reason to think so:

First, if a phenomenon is widespread, as it is now, more individuals will have some personal experience with it. And before 1989

Parenting: A Randomized Study, *Journal of sex research*, 52(2), 151–161, 2015, ISSN: 0022-4499 print=1559-8519 online, DOI: 10.1080/00224499.2013.802757, p. 151.

¹⁴⁴ **Frias-Navarro**, Dolores, Hector Monterde-i-Bort, Marcos Pascual-Soler, and Laura Badenes-Ribera, Etiology of Homosexuality and Attitudes Toward Same-Sex Parenting: A Randomized Study, *Journal of sex research*, 52(2), 151-161, 2015, ISSN: 0022-4499 print=1559-8519 online, DOI: 10.1080/00224499.2013.802757.

units had one. Something will be seen, heard, and understood, despite the attempts to conceal it by both the homosexual and the regime.

Second and more important. By 1989, the social environment provided individuals with much greater opportunities to create and live in normal families without violence, with less divorce, to have normal sex, which minimized the need for alternative options for sexuality. There were still not as many over-emancipated women as there are today, and they sought and found permanent partners to a much greater extent than is the case now. Men can find women more easily, and there are fewer voluntarily celibate men looking for alternative ways to satisfy their sexual needs. The attitude towards family cohabitation is more positive. For this reason, there are also much fewer urges to orient the individual towards such sexuality during the period in question.

Third, the dominant moral values (i.e., again an element of the social environment) exclude this type of sexuality, and individuals usually comply with them according to the logic of normal human conformity, for this reason, there is no need to come to special repressions on the part of the authorities and concealment of the phenomenon. And the imposition of these moral values is the result of the interest of the “socialist” ruling class, the so-called “nomenklatura”, to have a sufficient birth rate and for everyone to work to achieve rapid industrialization, and the rapid modernization of the country.

Consumer psychology is not so developed, thinking about pleasure as the main goal in life. Much more emphasis is placed on responsibilities to the community, to society, and duties, sometimes at the expense of the rights of the individual. From this point of view, the heterosexual family and the commitment, the responsibility to have children in it is viewed more positively.

Even during “socialism” itself, the normative framework differed from political practice. There are many examples of tolerant attitudes towards openly homosexuals, and public figures, such as Georgi Partsalev. He was even allowed to become one of the most famous artists of that time, a favorite of the people.

Moreover, as I have already said, the regimes in the “socialist” countries were not particularly late with the legalization of homosexuality, with the change in their attitude towards it, as some critics of “socialism” are trying to “prove” today.

In fact, to this day in many of the more developed capitalist countries, the legalization of the phenomenon is still hesitant and fragile. Same-sex marriages were legalized only at the beginning of the 21st century. The period of globalization is the time of the massification of tolerance. And, to the extent that there is a difference, it is caused not by the nature of the political regime, but by the characteristics of economic development. Only after 1989 did the former “socialist” countries experience an increase in the surplus population – in this case, not only because of the possibilities of replacing it with technology, as is the case mostly in the more developed capitalist countries, but because of the collapse of the economy and the reduction at workplaces.

As I said above, once an attempt is made to make the dominant thesis that homosexuals are genetically predisposed to homosexuality, the elites have reason to forbid therapy for homosexuals. This is interpreted almost as an attempt to interfere with natural laws. They use the thesis of those scientists who declare the phenomenon to be genetic. And those who believe in the social causes of homosexuality are supporters of the idea of the possibility and usefulness of therapy. Another issue is about its characteristics and effectiveness.

There is absurd, illogical, unscientific, finger-sucking evidence that homosexuality is a genetic predisposition: The author Maria Ivanova-Föhn wonders why “there are adolescents who, after being convinced that their choice is unacceptable, traumatizing for the family, ridiculed by friends, society, the media, and wise analysis by professors of classical philology, commit suicide rather than change it?”¹⁴⁵ Answer: because again they are making a choice – not everyone in that situation would kill themselves. Most continue or change.

Behaviorists are among those defending the thesis of the social origin of homosexual sexual and social orientation. “If we look into different ways of viewing homosexuality and its origin, behaviorism is the school which define homosexuality as learned behavior. Later on RJ McGuire, JM Carlisle, and BG Young revised the behavioristic theory for sexual orientation. They stated that even though the first sexual

¹⁴⁵ Гочев, Николай, Мария Иванова-Фьон, Александър Мануилов, Три мнения за хомосексуалността, в: Мястото на гей-тематиката в съвременните общества. Тематичен сборник на списание „Либерален преглед, ЕКСТАЗ Берлин, 2019, р. 350.

experience might not fix the sexual orientation, the individual is likely to use the sexual experience as a mean to sexual arousal when masturbating. Thus, the individual might turn a negative sexual experience into a positive reinforcement when masturbating. Therefore, behaviorists claimed that homosexuality is learned and would therefore be able to be unlearned.”¹⁴⁶

According to Greenberg, “for decades, sociologists have studied activities such as crime and drunkenness which the larger society has deemed deviant or undesirable. Researchers, leaving the harmfulness of these activities unquestioned, focused on their social and psychological causes. For example, sociologists who studied delinquency examined its roots in material deprivation and family pathology.

Very little sociological work on the causes of homosexuality was undertaken, probably because the subject was considered more suitable for biologists and psychologists. Some researchers may have feared that if they studied homosexuality, they would be suspected of it themselves.”¹⁴⁷

This opinion supports my thesis that scientists are aware of the possibility of their repression if they develop topics inconvenient for the elite or stand behind inconvenient scientific conclusions. And they start to do it more boldly when more suitable conditions for it occur.

“In more ways than one, the gay liberation movement has made a study of this sort intellectually possible. People rarely study the origins of rules they support, or ask questions about the categories that give structure to those rules. The partial success of the gay liberation movement's efforts to refute popular beliefs that homosexuality is harmful has done much to stimulate the study of its prohibition.

Like other groups that have suffered discrimination and repression, gays have begun to recover their past, documenting the history of repression and of struggles against it. The very first historical and comparative studies of homosexuality were the

¹⁴⁶ **Mudassir**, Hassan, Homosexuality: how therapists can help?, *Open Journal of Psychiatry & Allied Sciences* (2015) 6: 152-5. doi: 10.5958/2394-2061.2015.00016.6, p. 152.

¹⁴⁷ **Greenberg**, David F. *The Construction of Homosexuality*, 1988, University of Chicago Press, p. 2.

products of the earliest wave of the homosexual emancipation movement. As early as 1883, John Addington Symonds compiled materials on ancient Greece in an attempt to show that homosexuality could be noble and dignified when it was valued by society rather than suppressed. Edward Carpenter, who collected reports from travelers and anthropologists about homosexuality among primitive people, claimed that homosexuals tended to have superior mental and spiritual abilities that made them superior. Both were lovers of men.”¹⁴⁸

“By default, most scholarly discussions of homosexuality were medical or psychiatric. The physicians and psychiatrists who wrote of it were primarily interested in its causes, prevention, and treatment, and saw little reason to turn to history or the social sciences. Their training led them to view sexuality as presocial and individual, so that the ways it was expressed and the responses it received could not be illuminated by knowledge of their social context. Historians, anthropologists, and sociologists, who might have approached the subject with other questions and interests, rarely did so.”¹⁴⁹

My research is precisely an attempt at sociological analysis. The thesis about the genetic causation of homosexuality is equivalent to the thesis that about your problems, about your destiny, etc. is God, fate, or someone else responsible. But not yourself. And such a transfer of responsibility is too inherent in the majority of the representatives of the human race. It is not by chance that there are so many religious people. Because it is very convenient for your exoneration.

“In academia, the biggest mistake is not to take into account facts and phenomena that contradict your thesis. This is actually how pseudoscience develops its ideology.”¹⁵⁰

“From time to time, historical treatments of homosexuality did appear, but their concerns rarely went beyond the identification of famous figures of the past as homosexual. Apologetic in tone, they sought to persuade readers that if Socrates, Shakespeare,

¹⁴⁸ **Ibid.**, p. 4.

¹⁴⁹ **Ibid.**, p. 5.

¹⁵⁰ **Гочев**, Николай, Мария Иванова-Фьон, Александър Мануилов, Три мнения за хомосексуалността, в: Мястото на гей-тематиката в съвременните общества. Тематичен сборник на списание „Либерален преглед, ЕКСТАЗ Берлин, 2019, p. 352.

Michelangelo, and Whitman were homosexual, then popular prejudices against homosexuality must be unjustified. Possibly these works had limited value as propaganda. Perhaps they helped homosexuals maintain their self-esteem at a time when stereotypes of homosexuality were overwhelmingly negative. But they did little to illuminate such issues as the influence of social factors on sexual preference, the social organization of sexuality, and the ways people thought about sex and tried to regulate it.

The gay-liberation movement of the past fifteen years has vastly broadened the scope of scholarly writing on homosexuality. It has weakened prejudice enough to permit scholars to publish without committing professional suicide, and it has expanded the demand for this research. The result has been a number of histories of the liberation movement,¹⁰ and more general surveys of homosexuality in different historical periods and in different parts of the world.”¹⁵¹

“These broad treatments have been followed by specialized studies of homosexuality in particular places and periods.

The conceptual framework of many of the newer studies differs radically from that of the older ones. Mary Macintosh pointed the way in a pathbreaking article published in 1968 that proposed to consider homosexuality as a social role whose origin and changing content could be studied historically. This approach leads to the reconstruction of subcultures, identities, discourses, communities, repression, and resistance.”¹⁵²

According to Greenberg histories, which tend to be descriptive rather than analytical, provide the materials needed for our sociological purposes. 10 years ago (1978 – PP) this kind of analysis would haven’t been possible as little primary research had been done. It is the renaissance of homosexuality studies that made his present study (1988 – PP) possible.

The destruction of large archives in different historical periods makes the task of researching the phenomenon more difficult. For example, the destruction of the records of the Inquisition during the time of Napoleon creates a difficulty for scientific analyses. In this way,

¹⁵¹ **Greenberg**, David F. *The Construction of Homosexuality*, 1988, University of Chicago Press, p. 4-5.

¹⁵² **Ibid**, p. 5.

science is deprived of documents about the persecution of sodomites in Europe. The destruction of the Library of Alexandria by the Arabs in the seventh century and the burning of the Mayan Library by the Jesuits in the sixteenth century also led to the destruction of important sources of information.

“The dispassionate study of sexuality is a twentieth-century innovation; in earlier times, silence shrouded this area of the human psyche. Sigmund Freud first theorized that sexual desires are inherent in human beings, that the outward manifestations of these desires are influenced by societal constraints, and that behavior unrelated to sexuality may have its roots in sexual matters.”¹⁵³

“After the October Revolution, sexual morality continued to be a forbidden subject. To the disappointment of Bolshevik feminist Alexandra Kollontai and others of her kind, the Revolution did not usher in a drastic revision of established “bourgeois” sexual morality. Under Stalin and his successors, the study of sexual behavior in the Russian past remained taboo. Studies of marriage, with an emphasis on legal rights and property arrangements, appeared occasionally, but sexuality per se was still not discussed... Marxist historians should have to be suspicious of the psychoanalytic underpinnings of studies of sexuality in the West, so inconsistent with a materialist interpretation of history. They also had difficulty perceiving women as a distinct group worthy of study, because women did not represent a single economic class. This attitude was shared by the scholarly communities of postwar Bulgaria and Yugoslavia.”¹⁵⁴

It is difficult to explain the negative attitude towards homosexuality by relying only on religious tradition. It is thus impossible to explain why the stigma against homosexuality has only begun to weaken in recent years, even though the secularization of public relations has steadily eroded the influence of religious beliefs for several centuries. Psychoanalytic theory is a secular belief system, although in some versions it betrays a deep anti-homosexual bias. So religious teachings play a partial role in shaping modern attitudes. Other

¹⁵³ **Levin**, Eve, *Sex and Society in the World of the Orthodox Slavs, 900-1700*, Cornell University Press, Ithaca and London, 1989, p. 10.

¹⁵⁴ **Ibid.**, p. 11.

factors must be included in the analysis of the phenomenon.

The situation in Germany after the First World War is extremely interesting from a scientific point of view – many men of reproductive age died on the battlefields, and another part – of those who survived – were traumatized, and disabled. At the same time, women have for years been tied to “male” functions of taking care of the home, etc. With insufficient opportunities to find a normal partner. This leads to an increase in the conditions for homosexuality.

“German medical experts, social reformers, religious leaders, and bureaucrats argued that during the war the experience exacerbated the ‘sexual disorder’ as well as accelerated the moral decay brought by the country’s rapid industrialization at the end of the century. They point to the dangers of venereal disease, falling birth rates, and a vision of family breakdown: the unfaithful wartime wife in bed with the enemy and a husband who returns, forgotten and crippled. In the alarmist rhetoric, the war was the greatest of all ‘dysgenic disasters,’ reaping Germany’s best men and leaving behind cowards and invalids.

For politicians and sexual scientists alike, the return of soldiers with physical and cognitive trauma as well as the loss of over 2 million German men (15 percent of men between the ages of twenty and forty) magnified demographic concerns as well as anxieties about gender roles. Policymakers worried over alleged homecoming divorces and the loss of reproductive potential from a generation of traumatized men and so-called surplus women who, as a cohort, outnumbered men and potential husbands their age. In the early 1920s, the spectre of the New Woman further sharpened fears about the consequences of war on the family, reproduction and gendered labour. While visions of the independent woman with her bob haircut and cosmopolitan lifestyle reflected some women’s increasingly visible presence in the economy and leisure spaces, the New Woman became, as one historian aptly put it, ‘a remarkably diverse signifier’ invested with a mixture of cultural fantasies and fears surrounding (both real and perceived) transformations in gender roles in the war and immediate postwar years. In social and political debates, the androgynous or masculinized woman was conflated with stereotypes of sexual deviancy, racial otherness and non-

conformity to the maternal, caregiver role.”¹⁵⁵

“Same-sex desire figured for the first time as central and open themes in German film, theatre and cabaret as well as in the expansion of social clubs and bars that catered to a plurality of sexual identities in cities such as Berlin. The brief relaxation of censorship after 1919 similarly spurred greater opportunities for sex-rights organizations, which sought the overturning of Germany’s anti-sodomy statute.”¹⁵⁶

Research by German scientists after the First World War led them to think that through operations on the testicles, hormonal effects, etc. a person’s characteristics can be changed. At the same time, the theories of genetic predisposition to homosexuality were also developed, which were in opposition to the historical facts related to the results of the war and their interpretations.

In general, it can be said that the unified ruling elite sets its social tasks before the scientists. For several decades, this has been the task of promoting and justifying the normality of homosexuality. More conformist scientists accept this task in return for fame, positions and material gains. Another part of scientists, even at the risk of being repressed in some degree and form, try to study the development of homosexuality more objectively.

X X X

In the protection and promotion of homosexuality, the system of education, the teaching guild actively participates, and once again the leading role of the European elites can be seen. They are well aware of the role of education in reducing and eradicating prejudice against LGBT people. They prepare programs for the European Youth Centers and the European Youth Foundation, which regularly include educational and training exercises on human rights for activists in the fight against homophobia. These include training sessions organized in cooperation with youth organizations for the protection of homosexuals.

“UN institutions and nationally active NGOs ignore the democratic decision-making processes of sovereign states and together

¹⁵⁵ **Trask**, April, *Remaking Men: Masculinity, Homosexuality and Constitutional Medicine in Germany, 1914-1933*, German History Vol. 36, No. 2, pp. 181-206, p. 188-189.

¹⁵⁶ **Ibid**, p. 190.

exert enormous pressure on ‘difficult countries’ unwilling to implement the gender package on abortion, sexualization of young people and LGBTI rights.”¹⁵⁷

Gender ideology is also introduced through the now-compulsory subject “Civic Education.” In more and more universities, the discipline “Gender Studies / Queer Studies” is being introduced and the number of professors is increasing.¹⁵⁸

The homosexual movement is directly related to the concealment of information about the essence of the phenomenon, its causes, and the possibilities of its treatment, as well as the fight against all entities that in some way threaten the release of unacceptable information and theses into the world.

The strengthening of sexual education and upbringing in schools and universities begins. In schools, parents who are against it are punished. There is a fight against the feeling of shame among children. Main message – sex is only for pleasure, and vacation without sex, no matter with whom, is wasted time. There is no emphasis on faithfulness and good relationships, diseases are underestimated. As a result, sexual assaults between minors are increasing. The number of teenage pregnancies and abortions, which are a risk for subsequent pregnancies, is increasing. Disabilities from the use of contraceptives, sexually transmitted infections, and psychological traumas are increasing, and achievements in the educational process are decreasing because attention is diverted. They decrease the ability to have a healthy relationship. Early sexual contact in the absence of maturity leads to more disappointments and obstacles to building a healthy relationship. If promiscuous sex is practiced among students, the longing for a deep relationship decreases, and the disbelief that it is possible increases. Sex is seen only as a means of pleasure.

“A child who is not sexualized early has a natural sense of shame that protects him from sexual assaults and activities. The limits imposed by this sense of shame are usually only transgressed in an intimate,

¹⁵⁷ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 110.

¹⁵⁸ **Ibid**, с. 90.

desired relationship in which the dignity of the partner is respected. Handling plastic genitalia and condoms in mixed classes, forcing people to talk about sexual acts, and showing graphic material destroy the sense of shame. It is difficult for a child to ignore the teacher's authority, which is often speculated upon, and the influence of peers in the class. Children perceive teachers as role models who provide them with the necessary information. So, they conclude: the school is preparing me for sexual contact, so it is normal for me to do so at the first opportunity. "Everybody does it."¹⁵⁹

Children are not informed about the negative side effects of using contraceptives. And some of them are carcinogenic. They are also a path to impotence. In addition to the return of syphilis and gonorrhea, which have been overcome, new diseases are emerging, some of which are making girls sterile. Oral sex increases throat and mouth cancer. More sexually active children are more prone to depression and suicide.

Children become less and less innocent, burdened prematurely with sexual thoughts, feelings and actions. "Neil Postman points to three factors that lead to the disappearance of childhood and blur the line between adults and children: literacy disappears; education disappears; the feeling of shame disappears."¹⁶⁰ All three things disappear quickly. Both in Western countries and in Bulgaria.

"Sexualized children are torn from the arms of their parents, and this threatens not only good parent-child relationships but also successful family life."¹⁶¹

Here is an opinion regarding educational programs as a means of promoting homosexuality.

"There are several approaches to action against discrimination and racism, including:

- legal activities for the implementation of the right to non-discrimination;

¹⁵⁹ **Ibid**, p. 359-360.

¹⁶⁰ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 368.

¹⁶¹ **Ibid**, p. 369.

- educational programs to raise the level of awareness of the mechanisms of creating prejudice and intolerance and how they contribute to discriminating and oppressing people and to valuing diversity and enforcing tolerance;

- civil society activity to deny discrimination and prejudice, to counter hate crimes and hate speech, to support victims of discrimination, and to demand legislative changes.

Professionals in the field of education recognize the need to develop a tolerant and non-discriminatory attitude in each individual and create a learning environment that affirms and benefits from diversity, instead of ignoring or excluding it. As part of this development, professionals who work with children and young people, as well as children and young people themselves, need to have knowledge of their own and others' discriminatory behavior. For example, human rights education exercises can help participants raise their awareness and compassion, on the one hand, and their resilience and self-confidence, on the other hand, so that people can avoid, prevent or resist discrimination.”¹⁶²

The big question here is whether it is simply a matter of protecting homosexuals from discrimination or stimulating the phenomenon through the means of education.

In other words, this activity does not plan to reveal the social causes of homosexuality and the harmful consequences for society and homosexuals themselves. Rather, the emphasis is only on the protection of already established homosexual people, only on their rights, but not on their commitments to society and themselves.

Despite the democracy of the political regime in Bulgaria and other developed countries, more and more often teachers and professors who are not supporters of the spread of homosexuality are accused of not complying with European moral norms. They are cut off from winning projects (in Bulgaria, for example, through the Scientific Research Fund) through international project funds, as well as other similar, hard-to-prove, but real repressions.

¹⁶² Дискриминация и нетърпимост (coe.int),
<https://www.coe.int/bg/web/compass/discrimination-and-intolerance>.

X X X

The artistic elite in recent decades have also increasingly openly and consistently promoted homosexuality through various art forms.

“In the whirlwind of this ubiquitous homosexual ideological invasion, as more than once in key moments of the most dramatic historical changes, an essential role in the fulfillment of the propaganda goals of establishing new socio-political realities falls to art. The reason is this: it can instill values or debunk them in an incomparably effective way. Films, video clips, songs, theater productions, works of art, etc., bombard us day after day with overt or coded messages about the perception of homosexual vice as commonplace and as a morally neutral phenomenon. In the scenario of replacing laws, rules, and moral concepts, perhaps the main role does not fall to art, but it is that secondary character, without which the plot would not unfold truly and fully.”¹⁶³

The theme is increasingly entering the most influential contemporary art (cinematic art). An image or images of homosexuals are present in more and more European and American films, and they are usually very sympathetic. And the other characters in the film melodramatically clap at their hugs and declarations of love.

Bulgarian filmmakers say that they do not allow their film projects into competitions if they do not contain images of homosexuals, etc., requirements.

In 2013, a festival of gay cinema was held in Plovdiv. The festival provides screenings in various local establishments, and the films are provided by the Goethe Institute, the embassies of the USA, Austria, and Great Britain, and foreign LGBT organizations. This speaks of the great concern of the big capitalist countries to stimulate homosexuality in Bulgaria – in the case of providing suitable films for the “underdeveloped” Bulgarian audience.

According to some studies, about 2% of Americans are homosexual,¹⁶⁴ and the percentage of movie characters – homosexuals

¹⁶³ Костов, Явор, в: Блог на nbrakalova: Хомосексуалната пропаганда в изкуството (blog.bg).

¹⁶⁴ На какво се дължи еднополовото привличане и възможна ли е промяната?, 19/6/2014, <https://www.sva.bg/>.

– is much higher. In other words, homosexuality is artificially planted as the most normal thing, and the facts say that it is not the most normal thing for the many people. Perhaps the greater degree of free-thinking in this regard in artistic circles, their desire to fight for the freedom and rights of these people, influences this overexposure of the phenomenon. But for so many films and other works of art to come out with a salutary attitude towards homosexuality means that it is the official policy of the entire elite of a country. Otherwise, it would not be allowed. Even under a democratic political regime. And the people from the artistic circles would comply with the overt or covert taboos. They would even think otherwise by the logic of normal human conformity.

Therefore, it can be safely said that those involved in film production obey the social task set by the ruling classes in the respective countries – to stimulate the phenomenon.

The positive attitude towards homosexual marriage is becoming more and more widespread. In an attempt to reduce the population and replace it with machines, the ruling strata also use this mechanism - to propagate family relations, which most directly leads to a decrease in the birth rate, and art we come across such homosexual couples more and more often.¹⁶⁵

According to Kostov, "since the eighties of the 20th century, there has been a PROGRESSIVE ESCALATION of homosexual propaganda in the field of art. At the beginning of this period, the artistic preachers of the new morality shyly limited themselves only to maintaining the ideas of civil and gender equality in society and the observance of human rights, such as Tracy Chapman, for example, in the first fifteen years of the 21st century, the representatives of the guild openly put perversion on a pedestal, making repeated attempts in parallel to ridicule Christianity.

When in 2009 Adam Mitchell Lambert participated in the American Music Awards, he SHOCKED THE AUDIENCE with his scandalous performance (such as during the performance of his song "For Your Entertainment," he groped one of the dancers and kissed his bassist Tommy). To the ensuing backlash from outraged viewers,

¹⁶⁵ **Костов**, Явор, в: Блог на nbrakalova: Хомосексуалната пропаганда в изкуството (blog.bg).

Lambert responded by defending freedom of expression in art with the following statement: “We live in the twenty-first century, it’s time to take a risk, to be bold, to open people’s eyes, and if it offends them, then it can I’m not for them.” For the fortieth anniversary of the American Music Awards, Lambert’s performance was included in the ranking of the best moments in the history of the competition,¹⁶⁶ which in itself is telling.

“The list of proudly gay actors, musicians, and business personalities in general is extremely long: Sir (in this case, how ironic that title sounds) Elton John, Ricky Martin, George Michael, Jodie Foster, Rosie Donnell, Queen Latifah, Melissa Etheridge, Jane Lynch etc.

However, let us also pay attention to the other, no less dangerous trend than that of frankly vulgar messages in modern music, namely the hidden homosexual presence woven into the main plot of modern films and books. We can safely call it “secondary, sensitive, charming, intelligent homosexual character syndrome.”

As if the most susceptible receivers of the syndrome in question are romantic films. If we assume that this is the product of a purposeful move by those who support homosexual ideology, then we have to admit that this move is shrewd as hell. Watching works of the genre in question, we spend time on a pleasant vacation with our loved ones, often in the company of the whole family, and do not pay any attention to the ideological radiation coming from the screen. Usually, a romantic story is filled with exciting love vicissitudes accompanying the relationship between a man and a woman. So far so good, but somewhere in there comes the “secondary, sensitive, charming, intelligent homosexual character” who not only gives color to the film’s narrative but also moves the plot to the denouement everyone wants.

Here are just a few names from the long list of films with similar content: *Frankie and Johnny* (1991) starring Al Pacino and Michelle Pfeiffer as the story’s requisite gay charmer Nathan Lane; *“Four Weddings and a Funeral”* (1994) – the main roles are performed by Hugh Grant and Andy McDowell, and in parallel with the main love story we witness the “sublime” but tragically developed love relationship of the homosexual characters of Simon

¹⁶⁶ Костов, Явор, в: Блог на nbrakalova: Хомосексуалната пропаганда в изкуството (blog.bg).

Callow and John Hanna. Similar characters are seen in *My Best Friend's Wedding* (1997) starring Julia Roberts and Dermot Marlon. In the role of the sophisticated gay friend of the main character Rupert Everett. In "Love Month" (2001), the character in question (Jason Isaacs), a carrier of the syndrome, not only meets all the characteristics listed so far but is also successful in his business as an extravagant transvestite. Charlize Theron and Keanu Reeves star in this tragic in plot and propaganda in execution film."¹⁶⁷

The amount of examples of films with a similar plot is truly impressive, but even more impressive is the list of films directly promoting the homosexual lifestyle: "Object of Desire," "Almost Perfect," "Birdcage", "Philadelphia", "Milk", "Far From Paradise," etc. These are hundreds of expensive movie productions suggesting that being the opposite is normal, dignified, fun, and even heroic in some cases. And they require serious funding from the economic elite interested in these messages.

There are similar examples in modern prose - for example, in the novel "Stars for Lola" by Stephanie Perkins, in which the main character has two fathers.

The ability of art to instill values or debunk them without a person even feeling it, being aware of it is used.

The case with Nigeria is different. It is not so "ripe" for decriminalization, legalization, and stimulation of homosexuality. Nigerians' dominant views on homosexuality are often expressed in Nollywood videos. Nollywood, an incredibly popular video film industry that produces films that are widely consumed across the continent, is the first form of African popular culture to provide an archive of gay-themed narratives. Since 2003, there have been at least twenty-five films released featuring characters involved in same-sex affairs or relationships. While these films, many of which star A-list Nollywood celebrities, make visible connections... they do so by casting homosexuality in a negative light and may have helped legitimize laws that criminalize homosexuality. Gays are often portrayed as murderous and depraved people, involved in other vices such as prostitution and witchcraft, and they are almost always a direct and clear threat to

¹⁶⁷ **Ibid.**

heterosexual marriage. Nollywood has only three possible endings for these characters: they are either killed, imprisoned, or reborn as Christians who return to heterosexuality and are exposed for their sins. In this way, gay characters are erased and denied assistance, while at the same time, they are shown to be appropriately punished.

According to Pius Adesanmi and Chris Dunton, Chris Abani's second novel, *Grace-Land* (2004), was "one of the first published Nigerian texts to deal sympathetically with sexual transgression."¹⁶⁸

As can be seen, the artistic elite complies with the messages of the overall ruling elite and creates in its artistic works images and plots that correspond to the dominant politics in the respective country.

x x x

The media is also actively involved in promoting homosexuality.

In the most listened to and watched state media in Bulgaria, it is difficult to find a negative, critical comment towards homosexuality. On the contrary, they offer more and more neutral or supportive information, for example, they present to the public more and more pro-homosexual films, shows, and appearances by people.

In the more developed capitalist countries, the media also helpfully provide suitable films, shows, and information stimulating the phenomenon. "An analysis of Los Angeles Times coverage of Proposition 6 and Proposition 8 may illustrate the progress lesbians and gays have made in news coverage and social understanding..."¹⁶⁹

"For understanding how other seemingly unconventional or unfamiliar issues (for example divorce, women's rights) are portrayed, the findings suggest that in more developed and democratic countries, the media will be more likely to mention rights and freedoms. Conversely, in less economically developed and democratic countries,

¹⁶⁸ **Green-Simms**, Lindsey, *The Emergent Queer: Homosexuality and Nigerian Fiction in the 21st Century*, *Research in African Literatures*, Vol. 47, No. 2 (Summer 2016), doi: 10.2979/reseafritelite.47.2.09, p. 143-144.

¹⁶⁹ **Adams**, Tony E., *Frames of Homosexuality: Comparing Los Angeles Times' Coverage of California's Proposition 6 (1978) and Proposition 8 (2008)*, *Sexuality & Culture* (2013) 17:213–228, DOI 10.1007/s12119-012-9145-2, Published online: 30 June 2012, Springer Science+Business Media, LLC 2012.

newspapers will be less likely to discuss them in the context of ‘rights’ unless the information originates outside society.”¹⁷⁰

The case of Uganda, for example, is typical. Not only does Uganda have a higher proportion of residents who disapprove of homosexuality than the United States and South Africa, but it also has laws that prohibit same-sex sexual relations. Given this strong disapproval, Ugandan newspapers are less likely to publish stories that express approval of homosexuality, as newspaper content depends not only on the interests of the elite but also on the sympathies of the masses.

X X X

Regarding the attitude towards homosexuality, the role of non-governmental organizations and ideological currents, which are usually associated with a certain type of political party, is also interesting.

A factor in the development of homosexuality is the civil organizations and activities in support of homosexuality. Some authors tend to exaggerate the role of social movements in support of homosexuality for its legalization and development. According to Myunghee, for example, “Americans’ support for gay rights, notably legalization of same-sex marriage, has risen over the time (Baunach, 2012). The Supreme Court upheld same-sex marriage rights with a contentious five to four decision in 2015. Similar trends occurred in other Western countries, for example, Canada and Ireland (Matthews, 2005). This trend toward greater acceptance of same-sex marriage across Western societies is due to efforts by a transnational network of lesbian, gay, bisexual, and transgender (LGBT) activists (Kollman, 2007).”¹⁷¹

The possibilities of influencing the leaders of the gay rights movements are overestimated. This is evident in the search by some

¹⁷⁰ **Adamczyk**, Amy, Chunrye Kim and Lauren Paradis, Investigating Differences in How the News Media Views Homosexuality Across Nations: An Analysis of the United States, South Africa, and Uganda, *Sociological Forum*, Vol. 30, No. 4, December 2015, DOI: 10.1111/socf.12207, p. 1052.

¹⁷¹ **Myunghee**, Kim, Nikola Mirilovic, Jonathan Knuckey, Attitudes Toward Homosexuality and Perceptions of the United States Abroad, *SOCIAL SCIENCE QUARTERLY*, Volume 100, Number 1, February 2019, C _ 2018 by the Southwestern Social Science Association, DOI: 10.1111/ssqu.12562, p. 125.

authors for a direct link between the decision of the US Supreme Court to uphold the rights of same-sex marriage in a decision in 2015, as well as similar decisions in Canada, Ireland, and other countries with the efforts of the transnational network of lesbian, gay, bisexual and transgender (LGBT) activists.

Hildebrandt claims that

“the decriminalization of same-sex sexuality in our times owes a significant debt to the activities of the gay and lesbian organizations that have developed since the late 1960s. These social movements took their cases against discriminating laws to national supreme courts, influenced national legislation and, since the 1980s, approached international organizations (Kollman and Waites, 2009). Therefore, it can be hypothesized: The more gay and lesbian rights organizations operate in a country, the less likely both male and female homosexuality is prohibited. The ability of social movements to change policies is affected by the context properties of the political system – the so-called ‘political opportunity structure’. Sidney Tarrow (2011, pp. 157ff) differentiates four dimensions of the political opportunity structure: access to political institutions, presence of elite allies, stability of political alignments and cleavages between elites.

In many nondemocracies, gay and lesbian movements were and are still banned.”¹⁷²

“The decriminalization of same-sex persons in our time owes a significant debt to the activities of gay and lesbian organizations that have been developing since the late 1960s. These social movements have challenged discriminatory laws in national supreme courts, influenced national legislation and, since the 1980s, approached international organizations (Kollman & Waites, 2009).

Increasing political globalization has created new opportunities for social movements to exert influence by forming coalitions with movements in other countries... The higher the degree of political globalization in a country, the less likely both men and

¹⁷² **Hildebrandt**, Achim, Christianity, Islam and Modernity: Explaining Prohibitions on Homosexuality in UN Member States, *POLITICAL STUDIES*: 2015 VOL 63, 852–869, doi: 10.1111/1467-9248.12137, p. 857.

homosexuality for women to be prohibited."¹⁷³

The role of civil activity should not be exaggerated, because the movements themselves are born when there are social conditions for it. It would be a mistake to think that their rapid development and massification would be possible without sufficient signs from the elite that it is inclined to think and act positively towards them, not just to repress them, but even to support them. It is no coincidence that their intensive development took place in recent decades, and not before. I.e. precisely when the elites are ripe to rethink their position on the matter.

It is an iron social law that citizen activism cannot be particularly effective until it coincides with the interests of the ruling strata of people. Then they become inclined to listen to the suggestions of the respective movements, even to use them for their purposes. And it is no accident why the movements appear exactly at a certain time, and not before it. For example, why was the civil rights movement in the US in the 1960s? And it is very powerful precisely then, and not, for example, at the beginning of the 20th century? Because in the 60s of the 20th century, the American economy was already ready to give jobs to women and to get them out of their dominant household positions. At the beginning of the century, she was not ready to allow this, and women did not dare to ask for it in the same way as later, they did not think of such possibilities. She was ready to start giving more serious positions to the Negroes. In such an atmosphere, more and more citizens are aware of the need for equality between the two strata of people and stand behind the corresponding movement. Because they see a light at the end of the tunnel, an opportunity for change. And at the beginning of the century, the tunnel was completely dark.

Such authors do not answer the question of why these movements develop in a certain period and not in another period. The mass movement for women's rights only developed in the second half of the 19th century, and the equality of the sexes was justified long before that by the great minds of mankind, who understood that the capitalist class would need more and more women's labor and therefore, it will be forced to give women labor and political rights, greater and greater equality. The French bourgeois revolution includes this in its main

¹⁷³ **Prohibitions** on Homosexuality in UN Member States, Political studies: 2015, Vol. 63, 852–869, doi: 10.1111/1467-9248.12137, p. 857-8.

message. And, as we know, this revolution is carried out by the new French bourgeois class and the messages reflect its interests and views. But the struggle for universal and real gender equality continues two centuries after her.

The organizations behind the homosexual movement are increasingly free to develop their activities. The number and activity of organizations fighting for the rights of these people is growing. They are increasingly regional and international. Tolerance towards them is consciously stimulated in the public consciousness. One of the arguments for the need for tolerance is the need for democracy, for the right to express and defend inclinations and behaviors.

There are more and more manifestations of these organizations - there are parades, protests, various activities in clubs, etc. And it is not by chance that these parades are guarded by the police, even when they are not allowed by the channel order, and opponents of the parades are usually repressed.

Feminist organizations, usually extreme, became an important engine of the struggle for equality of homosexual minorities.

Feminist organizations stand behind the protection of women and in terms of their sexual rights to be whatever they want. "As radical minorities, feminists and homosexual activists play a central role in the new sexual ethics. The interests of these sexual minorities – the elimination of sexual norms – can be used in the implementation of the strategic goal of reducing the population on a global scale."¹⁷⁴

The European Women's Lobby also has a Bulgarian representation. The Bulgarian platform to the European Women's Lobby was founded as an informal organization in 2005. Among the main goals of the organization is the unification of non-governmental organizations from all over the country that work to achieve gender equality and against all forms of violence against women. Its representatives claim to advocate for the interests of all women, regardless of their race, ethnic origin, health status, sexual orientation, age, religion or belief, or other differences. They declare that they are

¹⁷⁴ Куби, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 97.

working to build a just Europe based on their feminist values of equality between women and men, respect for diversity, their values of peace, dignity, and justice. Again since 2005, the Platform has been a full member of the European Women's Lobby.

In fact,

“the homosexual movement is at the forefront of the movement to curtail democratic freedoms. It is supported by the UN, the EU, most Western governments, the mainstream media, and big businesses (such as Google, Facebook, Twitter, and Apple) that have the power to sway public opinion.

The countries that we always associate precisely with the struggle for freedom and democracy – Great Britain, the United States, and Canada – are leaders in the implementation of the LGBTI agenda. War is being waged on every nation, every party, every ministry, every university, every court, the military, the scouts, the families – creating division wherever it invades.”¹⁷⁵

“Homosexuals are not a single community, and as individuals who grew up in Bulgaria, most likely not a small part of them were subjected to serious harassment at all levels – from the family, through the school, on the street, and even at the workplace. These are people who often live in fear of being rejected, including by friends, but sometimes also by parents.” This makes it difficult for them to unite and fight together for rights. But elite support makes it easier.

¹⁷⁵ Куби, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 395-6.

2. Policies towards homosexuality

All factors and interests are regulated through the behavior of the political elite. This chapter analyzes the different types of policies towards homosexuality as a result of the activities of the political elite. These policies change over time, following the changes in the economic and social situation and the interests, especially of the economic elite.

2.1 Policies towards homosexuality around the world

Attitudes towards homosexuality vary over time and between countries. Every society throughout human history has had mechanisms to regulate the sex life and orientation of its members. And it turns out that man's freedom has always been, and is today, seriously limited. The right to sexual orientation is protected in different ways and to different degrees. The regulatory framework and political practice are changing. They are a major factor in stimulating or discouraging homosexuality. All too often there is a contradiction between the regulation and its compliance.

The trend is clearly outlined – towards an increasingly categorical and comprehensive legalization of homosexuality in recent decades, especially in more developed countries. The same applies to political practice. But through their mechanisms of influence on the whole world, these countries seek to impose this policy on the whole world, regardless of its interests, readiness and desire. This does not mean, however, that the attitude of the masses towards the phenomenon is developing at the same pace and that real discrimination against homosexuals is decreasing at the same pace. Too often there is a disparity in tempo.

According to Kuby, “there is no recognizable system of government that visibly aspires to world domination, but there are global networks that follow a unified agenda of action”¹⁷⁶ on the

¹⁷⁶ Куби, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с.

development of homosexuality.

I will recall Eric Heinze's four models of policy towards homosexuality in countries that recognize the right to sexual orientation.

The Northern European model or the model of wide recognition - Holland, Denmark, Sweden (decriminalization since 1946), Norway. With this model, formal equality is guaranteed by normative means, there is a great degree of equality, a fight against intolerance towards them, and support of social integration. There are three policy directions:

– decriminalization;

– general non-discrimination – laws that prohibit public discrimination and some forms of private discrimination in areas such as employment, education, housing and accommodation, military service, immigration, access to welfare and media, free expression and association;

– positive assimilation – measures against intolerance in education, the media, support of their organizations, some recognition of homosexual marriages regarding property, inheritance, and taxes. There is no complete equality.

There is a great degree not only of formal but to a great extent of actual equality. It effectively reduces public discrimination and some forms of private discrimination based on sexual orientation in such areas as labor, education, employment, accommodation and accommodation, military service, immigration and access to welfare and the media, and free speech and written expression and free association. There are “active steps to prevent violence and intolerance, to educate society about sexual orientation and sexual minorities at school and through the media; to promote psychological counseling and youth guidance, and to provide political and financial support to gay and lesbian organizations.”¹⁷⁷ Different forms of partnership are recognized, along with equal inheritance rights, property rights, taxation, social

35.

¹⁷⁷ Хайнце, Ерик, Сексуалната ориентация като човешко право, ИК „Труд“, С., 2002, с. 110-111.

benefits.

In those countries with the most tolerant policies towards homosexuals, homosexuality has in recent decades turned from a stigma into a privilege, in a sense, into immunity. It is difficult to fire a homosexual, even when there are grounds for it from a production point of view. “Interestingly, homosexual women do not seem to suffer discrimination in the labor market and, on the contrary, some studies reveal that they have a ‘premium’ in terms of the probability of finding a job.”¹⁷⁸ Thus, this becomes one of the important incentives for the development of such a sexual orientation, for example in case of painful unemployment. There are already films that artistically transform this privilege.

Marriage is allowed in these countries and some of them the adoption of children. However, none of these countries recognize the full equality of the marriage of homosexual couples with heterosexual marriage. “Wide recognition” does not mean “full recognition.” In none of these countries do sexual minorities enjoy full equality. Violence and discrimination continue.¹⁷⁹ A study in the Netherlands shows that more than half of gay men have experienced violence and a third of lesbians.

“Criminalization through anti-discrimination laws and new unpredictable offenses such as ‘homophobia’ and ‘hate speech’ is now a reality in some countries and is intensifying globally.”¹⁸⁰ And in countries like Germany, demonstrations in support of family values need serious police protection.

Intermediate recognition model – French model. Homosexuality is not prohibited. There are laws against discrimination against homosexuals in employment and access to goods and services. Since 1993, all Australian states have decriminalized the phenomenon,

¹⁷⁸ **Patacchini**, Eleonora, Giuseppe Ragusa, Yves Zenou, Unexplored dimensions of discrimination in Europe: homosexuality and physical appearance, *J Popul Econ* (2015) 28:1045–1073, p. 1046, DOI 10.1007/s00148-014-0533-9.

¹⁷⁹ **Хайнце**, Ерик, Сексуалната ориентация като човешко право, ИК „Труд“, С., 2002, с. 111.

¹⁸⁰ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 37.

outlawing employment discrimination and, in some states, other types of discrimination. This model characterizes more and more North American jurisdictions – in Canada and the USA. “According to some studies in the USA and Canada, homosexuality is not an obstacle to finding a job, while in Greece, for example, it is.”¹⁸¹

Minimal recognition – only decriminalization, but no discrimination prohibited.

Northern Cyprus was the last country in Europe to have a law banning homosexuality until 2011.¹⁸²

Mixed recognition – federalist model. Some states accept this right, others do not.¹⁸³ Recently, in the USA, the unification of politics within the country has begun. In 2022, the US Congress finally approved a law providing federal protection for same-sex marriage. The legislation allows the federal government and individual states to recognize same-sex marriages if they are legal in the states where they take place.

However, there are countries where homosexuality is not recognized as a basic human right. It is criminalized and homosexuals are subject to various types of repression.

According to Sullivan, the main characteristic of conservative politics towards homosexuality is that it follows the logic of repression.

The second (radical) policy on homosexuality shares, like the first, the belief that homosexuality as an inherent natural state does not exist.

“For radicals, as for conservatives, homosexuality is a choice: a choice to be ‘weird’, a choice to subvert oppressive institutions, a choice to be an activist... At times, indeed, both seem to exist in a nexus of contempt and admiration. That both policies prefer to use the word ‘queer’... Both react with disdain to these studies that seem to reflect a

¹⁸¹ **Patacchini**, Eleonora, Giuseppe Ragusa, Yves Zenou, Unexplored dimensions of discrimination in Europe: homosexuality and physical appearance, *J Popul Econ* (2015) 28:1045–1073, p. 1051, DOI 10.1007/s00148-014-0533-9.

¹⁸² **Нан**, Enze and Joseph O’Mahoney, British colonialism and the criminalization of Homosexuality, *Cambridge Review of International Affairs*, 2014, Vol. 27, No. 2, 268–288, <http://dx.doi.org/10.1080/09557571.2013.867298>, p. 268-269.

¹⁸³ **Хайнце**, Ерик, Сексуалната ориентация като човешко право, Изд. Инфонет 2000 - ИК „Труд“, С., 2002.

genetic source of homosexuality; both support, to some extent, the process of discarding, because for both it is an expression of deviant behavior: for conservatives, for the morally impure, for radicals, for the politically incorrect.”¹⁸⁴

According to him, moderate politics is as open as conservative politics is closed. It seeks an end to all restrictions on homosexuality, including the undermining of heterosexual norms as rigid in schools or the media.

Unlike conservatives and radicals, moderates believe that a small number of people are homosexuals... These people don't want persecution of homosexuals, but they don't want outright approval either. They don't want openly gay teachers, they have gay friends but don't want their children to be gay, they are ambivalent about homosexual cohabitation but deny gay marriage, etc.¹⁸⁵

And Kuby talks about perhaps a fourth type of policy – not just decriminalization and combating discrimination against homosexuals, but promoting homosexuality in all directions and by all means. Maybe it can be called encouraging. Throughout history, sanctions against homosexuals have been varied – burning stakes, gallows, beatings, whipping, castration, and other such humane inventions of mankind. And human ingenuity in violence against them is endless. And today, slowly in more and more countries, the laws against homosexuality are being abolished, and various forms of their repression are also being abolished.

The role of left-wing parties in the process of legitimizing and stimulating homosexuality is interesting.

Left-wing political parties have been developing since the 19th century. Throughout the period, they have been fighting for the rights and freedoms of the working class. They have motivated and mobilized wage workers to fight for rights in the labor sphere, and hence in other spheres of public life. They have contributed to the emancipation of women and the reduction of their discrimination. With their help, social policy in capitalist countries was developed to the level we enjoy today.

¹⁸⁴ **Sullivan**, Andrew, The politics of homosexuality, The new republic, may, 10, 1993, p. 32.

¹⁸⁵ **Ibid**, p. 33.

They also forced the right-wing parties to make a more social policy. Another issue is that when they come to power they take into account the interests of the capitalist class as a whole and often minimize the demands with which they previously attracted a leftist electorate. But in general, they are one of the main drivers for the development of social policy from the second half of the 19th century.

Today, however, they also stand behind goals that ultimately harm these same workers. One of their goals today is the protection of homosexuality, transsexualism, prostitution, pornography, etc., presented as the protection of the rights of the people concerned. With the politics of support, they help right-wing forces and parties to minimize the human population in inhumane ways – passing through the misery of those people, as well as greater injustice to the heterosexual people with the help of which their problems are supposed to be solved. Instead, it would be nice if they fight for a more correct distribution of the world's goods so that some people are not superfluous and have to be destroyed by Malthusian mechanisms. I.e., they care to the selfish interests of the wealthy elite, who are less and less willing to share their wealth with others. And this, in principle, should be the function of right-wing political forces.

By defending the massification of these strata of people (homosexuals, prostitutes, etc.) they harm the majority and to some extent themselves. The left, instead of taking care of the increasing percentage of poor people during globalization, of the observance of the economic rights of citizens, devotes its forces to the rights of homosexuals, to people of different sexual orientations.

A large part of the people who analyze or comment on the phenomenon, to varying degrees consciously and purposefully ignore the interest of the ruling classes and their elites in the development of homosexuality. They are looking for other factors that determine it, but not this interest and it is becoming an increasingly important factor. In fact, in modernized countries, there is a clear tendency to legitimize and promote the phenomenon, which means that the ruling classes and elites in them, for certain reasons, are interested in developing the phenomenon.

I have already noted above where the interest of the elite in the more modern countries in the development of homosexuality originates.

I will add some more aspects here.

The ruling classes and their elites have always had a higher sense of security. During the war, the military leaders (who are among them) are less exposed to military dangers. Today, when new types of weapons are used, they feel even more that they can more easily protect themselves than ordinary people. At the time of the mass armies, their children could more easily escape the obligation to be soldiers. Or they were in more life-preserving types of troops. And in today's professional armies, their participation in the army is not required at all.

They are less afraid of diseases – because they count on greater opportunities to heal themselves and use the latest fashion in technology, health services, etc. They are less afraid of pandemics like the current one. Perhaps they are also less afraid of their children becoming homosexual.

They raise their children in the direction of being healthy, strong, smart, knowledgeable, with normal sexual orientations, so that they can inherit what they can from their parents, reproduce in the name of the family, and preserve the family wealth and rule the nations. Their children are interested in doing the parents' bidding to ensure a good life for themselves. So, the homosexuality encouraged by their parents on a public level is not such a threat to their own families and social positions. Of course, there is no guarantee that these children will remain outside such a status because the influence of some of the common reasons for the development of homosexuality remains present. But still, the probability of this is lower than in children of non-elite origins.

The ruling classes in their political and geopolitical behavior have always considered the available population. Today, more and more countries are looking for mechanisms to reduce the population, because there is “excess” from the point of view of the greed of the rich strata of the population. Old and tried, but also new means of population reduction are used.

Both before and after Malthus, the ruling classes and their elites have always followed his precepts. They controlled demographic situations through wars, famines, epidemics, and diseases. In history, the “excess” population was often thrown into wars, crusades, and bloodshed. The presence of such a population was one of the important

factors in waging wars. Nowadays, due to the nature of wars and weapons (for example, nuclear weapons), their conduct becomes more dangerous even for the warmongers, and so other ways of regulating the population are emphasized.

Let's enjoy the cynical and inhumane words of one of the most famous American presidents. Apparently as a staunch follower of Malthusianism, "Theodore Roosevelt, the twenty-sixth President of the United States (from 1901 to 1909) waved the banner of eugenics: Some day we shall find that the primary duty, the unconditional duty of good citizens of the right type is to leave the world offspring behind them; and that we have no moral right to permit the perpetuation of citizens of the wrong type... I strongly desire that the breeding of the wrong people may be entirely prevented."¹⁸⁶

"In 1921, Sanger founded the American Birth Control League, which openly advocated eugenics for racism. At the same time, Marie Stones opened a birth control clinic in London. Today, Marie Stones International is one of the largest pro-abortion organizations in the world.

In the 1930s, Rockefeller began supporting Margaret Sanger's birth control initiative as a solution to the problem of mass poverty during the Great Depression."¹⁸⁷

"John Rockefeller III decided to start a crusade to enforce contraceptives that would lead to the end of his life. For many Americans, contraception, abortion, and sterilization were, and still are, the solution to the problem of the billions of people on earth suffering from hunger, 9 million of whom die each year."¹⁸⁸

In 1965, contraceptives were legalized in the USA.

According to Kuby, the authorization of abortions and contraceptives is not the result of democratic efforts and understandings to increase the degree of freedom in private life, especially of women,

¹⁸⁶ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 47.

¹⁸⁷ **Ibid**, p. 48.

¹⁸⁸ **Ibid**, p. 49.

and has its behind-the-scenes anti-human motives.

Bernard Berelson was president of the Population Council under John Rockefeller III. With big money and a wealth of know-how, he has been able to carry out Rockefeller's life mission of changing American attitudes about birth control so that population reduction programs are approved.¹⁸⁹

Wilhelm Reich founded the Sex-Pol movement. The idea is: satisfy your sexual desires and you will create heaven on earth. It predates the hippie slogan "Make love, not war."

"One of the first activists to legitimize homosexuality was Magnus Hirschfeld... He fought for the acceptance of homosexuality, but at the same time he called homosexuality 'congenital deformity' that should be classified among other 'sexual abnormalities and perversions'... He called homosexuals men and women 'wretched and dispossessed people who drag out their lonely lives like a dark and unfathomable mystery of nature.'"¹⁹⁰ From what has been said, it follows that he is aware of the negative consequences of homosexuality for the homosexual, but assists the elites in its spread.

"Hirschfeld also promoted eugenics as a method of 'implanting' and 'improving' beings with greater and lesser qualities by selection, and was a member of the German Society for Racial Hygiene."¹⁹¹ He opposes the Nazis who persecuted homosexuals. In fact, at the same time, there are quite a few among the leading figures. And Hitler repressed only those of them who were inconvenient to him for other reasons.

"Alfred Kinsey made a breakthrough in the sexualization of the Western world with the publications *Sexual Behavior of Man* in 1948 and *Sexual Behavior of Woman* in 1953... According to Kinsey's 'scientific' results, children are sexually active from an early age, can have an orgasm, and must be encouraged by adults to satisfy their sexual needs... Kinsey has powerful allies: the Rockefeller Foundation, which funds him, Playboy publisher Hugh Hefner, who provides him with media support by distributing pornography, the American Institute on a Law that changes sex

¹⁸⁹ **Ibid**, c. 64.

¹⁹⁰ **Ibid**, p. 57.

¹⁹¹ **Ibid**, p. 58.

crime laws, the American Council on Sexuality Information and Education, which introduces mandatory sex education in schools, and the International Planned Parenthood Federation, which legalizes and enforces abortion.”¹⁹²

Kinsey is the “father of sexology” which is gaining ground in universities, government, and private institutions.

Jeffrey Sachs frankly says that some of their population is redundant. But he does not think of an option in which the wealth of the earth can be distributed more fairly and rationally, so that the rulers can deal with the excess of the population without slaughtering it or directing it to risky forms of behavior such as homosexuality, for example.

It is not by chance that Erich Fromm concluded that homosexuality almost always accompanies eras of population growth. Driven by their selfishness, the ruling classes then think of similar means to regulate the population.

As I said above, there is usually no hint in the scientific texts about the interests of the ruling classes in reducing the population and the role of homosexuality in this. One of the reasons for this is perhaps the fact that the authors of most of the texts are supporters of homosexuality. And the opponents to a greater extent remain silent in order not to face repression from the rulers, even in democratic countries, or at least not to appear out of date. Sympathizers of homosexuality, as well as representatives of the ruling class, are not interested in emphasizing the risks to homosexuals and society of the development of the phenomenon and the true motives of the ruling classes. They like to present it as a feature of democracy, new values, concern for the right to choose, the right to genes, etc. And other scientists, following the logic of conformism or fear of repression, close their eyes to the interrelationships in question.

Indeed, homosexuality affects children from poor and troubled families more. And in a situation where there are many "extra people", homosexuality is a means of reducing them. It is for them to purify

¹⁹² Куби, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, p. 67.

themselves, not to reproduce, to destroy themselves - through alcoholism, drugs, and homosexuality. Welcome to the ruling elites. According to the logic of the "humane" priest Malthus.

John Money in the 1960s opened the first gender reassignment surgery clinic, which was called the Gender Identification Clinic. Simone de Beauvoir, in her 1951 book *The Second Sex*, added that to achieve equality between men and women, women must renounce their feminine identity.

In other words, in the second half of the 20th century, “for the first time in history, the power elites appropriated the right to change the gender identity of men and women through political strategies and legal measures.”¹⁹³

The development of the processes in Germany is symptomatic. In the 80s and 90s of the 20th century, the Green Party in Germany tried to legalize pedophilia in order not to restrict children's right to choose. In 1973, pornography was legalized in Germany. And in 1976, abortions were liberalized.

“The current sexual revolution, which is sweeping and changing all aspects of life, is a top-down revolution initiated by the active world power elites. Its obvious goal is to reduce the world’s population.”¹⁹⁴

The main concern of the United States since the beginning of the 20th century and increasingly since then has been the reduction of the world population. The Rockefeller and Ford foundations fund, and political institutions change the rules in the name of reducing the human population. In 1965, President Johnson said that scientific results would be used to deal with the population explosion and the scarcity of world resources. The implementation of the new strategy began after Kissinger’s 1974 report. He argued that American national security depended on population control in underdeveloped countries. He worked alongside Rockefeller. Tie their development aid to the implementation of abortion and sterilization programs. Big American capital is actively involved in this policy. Contraception and sterilization

¹⁹³ **Ibid**, с. 81.

¹⁹⁴ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, р. 91.

programs in poor countries are funded. According to their logic, it turns out that only the rich can have children, which is a new form of racism.

In Peru, 300,000 poor women were sterilized without their consent or even their knowledge. Women are encouraged to fight for equality, and for rights, not out of concern for their disenfranchisement, but to accept this policy. Contraceptives are introduced. Al Gore as Vice President stated that all the problems of these countries came from overpopulation.

In China, a policy to reduce the birth rate began in the 1970s.

The UN Conference on Women in Beijing is led by extreme feminists. Groups defending marriage and the family are discriminated against.

Other facts speak of the systematic work of the elites of the more developed countries to reduce the population, with whom the rich do not want to share their wealth.

There are some development of exposed homosexuality by years.

In 1951 – opening of the first chain of sex shops in Germany.

In 1956 – a magazine about the sexualization of children in Germany.

In 1959 – Playboy magazine lit up the political sky.

In 1968 – the Hayes Code was repealed in Hollywood. In movies, sex scenes begin to be shown.

In 1994 – the legalization of homosexuality in Germany.

In 2001 – legalization of marriage. 2001 prostitution is recognized as a profession and normal service.

In other words, an essential cause of the development of homosexuality is its quite conscious stimulation in various ways and by various means by various subjects.

In recent decades, the policy of promoting homosexuality has been evident. Various factors have been emphasized above, including the influence of the intellectual and journalistic elite as entities that promote homosexuality. Here this is about the political means of promotion, about the role of the economic and political elites in this process.

Major world and state institutions are increasingly involved in the politics of “normalizing” homosexuality.

In 1948, the UN was still struggling with the Universal Declaration of Human Rights on marriage and the family. “Within a few decades, the United Nations has become an institution using its power and resources to change the face of humanity as proclaimed in the Declaration of Human Rights and to replace universal morality with relative postmodern ‘values’ as the basis of culture. Today the UN and its powerful agencies are fighting to blur the sexual identity of men and women, abolish marriage and the family, divide the generations through autonomous ‘children’s rights,’ destroy sexual morality, and allow abortion as a ‘human right.’”¹⁹⁵

The presented and other factors prove that the development of policy towards homosexuality in Western countries itself is dynamic and non-linear, and very different from the point of view of their degree of democracy. “In addition to Interpol, the International Association of Criminal Law, the International Society of Criminology, the Council of Europe, the World Health Organization, the UN’s Social Protection Section, and several other agencies have placed sexual ‘deviance’ and homosexuality in particular on their interrelated agendas in 50 and the beginning of the 60s. Paradoxically, while these organizations initially served primarily as a conduit for spreading post-war fears about the rise of a sex crime and the dangers of homosexual seduction of minors, in the late 1940s and early 1950s they became engines of what an observer retroactively called the ‘de-dramatization’ of sex crime soon after, helping to create an international consensus that, among other things, homosexuality should be decriminalized.”¹⁹⁶

There is nothing paradoxical about it. The change in attitude is an expression of the change in other deep processes and phenomena in Western society. Since the USA is the most developed Western country and, together with the elite of the Western European countries, largely

¹⁹⁵ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 93-94.

¹⁹⁶ **Dupont**, Wannes, The Two-Faced Fifties: Homosexuality and Penal Policy in the International Forensic Community, 1945–1965, Journal of the History of Sexuality, Volume 28, Number 3, September 2019, p. 357-358.

determines the policy of the mentioned international organizations, under the influence of the processes in these countries, the organizations also change their attitude towards homosexuality. Through these organizations, the attitude towards the phenomenon is influenced throughout the world. To the extent that this change coincides with the interests of non-Western elites, they begin to change their attitude as well. And Western elites are also implementing changes in legislation and practices. But this happens unevenly, with its own pace and peculiarities in different countries.

According to Dupont, it is tempting to argue that the growing postwar preoccupation with homosexuality was a function of increasing Americanization. Indeed, in the United States, the mass mobilization and political culture of the Cold War was associated with declaring communists and “sexual deviants” (a more common American term) comparably subversive. Fears that homosexual men and women were particularly vulnerable to extortion by Soviet spies led in 1953 to a presidential executive order to purge them from the ranks of the civil and military services while police cracked down on sexual “perverts” on the streets.

There is indeed clear evidence that the Americans have used NATO to push their allies to adopt security measures against sexual deviance. A NATO Security Bureau memorandum dated April 15, 1959, for example, insisted that “a tendency toward homosexuality, once manifested early in life, should be considered an indication of continuing instability of character” to the extent sufficient to disqualify individuals with such trends from NATO recruitment.¹⁹⁷

But these accusations of American importation of homophobia should not obscure the obvious fact that post-war homophobia was not simply imported from the US to Europe, where the regulation and suppression of perceived sexual deviance has a long and domestic history. Rather, it is an attempt to strengthen common European and American sentiments with the help of international organizations.

At the Interpol Annual General Meeting in Lisbon in June 1951, the international problem of rising levels of sex crimes was raised. “Among its causes in West Germany, he cited the ruinous consequences

¹⁹⁷ **Ibid.**, p. 362.

of a war that had upset traditional family life, including demoralization and alcoholism; mass migration and a scarcity of adequate housing; a massive number of young widows and of women working outside the home; overcrowded schools; poor parental supervision over children; and insufficient moral influence over young people. All of this, he insisted, led to the immoderation of youths, who had become cynically deprived of idealism. As widespread as some of these social phenomena may have been, however, Louwage argued that criminogenic conditions in West Germany did not exist to the same extent in other countries, where sexual offenses were nevertheless also on the rise.”¹⁹⁸

Therefore, international comparisons are needed in order not to exaggerate or underestimate the influence of different factors and countries on the development of homosexuality.

“Between 1956 and 1958 a range of international policy organizations in Western Europe started paying an unprecedented amount of attention to homosexuality. Legislation on the issue ranged from a complete absence of any statutory criminalization of the issue in countries like Belgium, Luxemburg, and Italy; to partial criminalization with a raised age of consent for homosexual acts in places like France, the Netherlands, and Denmark; to much more comprehensive bans in West Germany, Britain, and elsewhere. Legal and scientific opinion on homosexuality was in a state of flux, and these international bodies were pursuing a consensus view on the matter.”¹⁹⁹

“The decriminalization of private, consensual homosexuality in Europe remained incomplete for many more years. In the short term, however, strong conceptual and legal distinctions between the dual need for protection of the private sphere and for a strict policing of the public sphere actually motivated a greater crackdown on prostitution, soliciting, and ‘indecent’, homosexual or otherwise, in Western European cities... The calls to suppress public forms of indecency, including homosexuality, seemed to peak during the late 1950s and the

¹⁹⁸ **Dupont**, Wannes, The Two-Faced Fifties: Homosexuality and Penal Policy in the International Forensic Community, 1945-1965, *Journal of the History of Sexuality*, Volume 28, Number 3, September 2019, p. 370.

¹⁹⁹ **Ibid**, p. 375.

early 1960s.”²⁰⁰

“The oldest, largest, most authoritative, and most international non-governmental organization dealing with criminal law now officially endorses the legal liberalization of homosexual sex between consenting adults and prescribes the Franco-Danish model for countries to follow. By the mid-1960s, a major step had been taken in the penal turn that accompanied the sexual revolution.

As in the United States, European attitudes toward homosexuality represented an intriguing mixture of reactionary and reformist tendencies between the late 1940s and the early 1960s... It was just such a combination of strictness and tolerance, rationalized by reference to the distinction between the public and the private sphere, which typified the sexual politics of the long decade of the 1950s.

By the mid-1950s, however, more liberal ideas began to circulate and dominate transnational organizations such as Interpol, leading to a significant reduction in the danger perceived to stem from sexual and especially homosexual deviance.”²⁰¹

“The European Union’s (EU) antidiscrimination law explicitly forbids discrimination on grounds of sexual orientation (Ellis, 2005). Western countries, however, differ in granting civil rights to gay and lesbian couples. Although public opinion about homosexuality has become more liberal, approval of homosexuality differs remarkably among individuals and across countries (e.g., Gerhards, 2010). People’s general attitude toward homosexuality may reflect their approval or disapproval of homosexual behavior, of people with a homosexual or bisexual orientation, and/or of communities of gay, lesbian, and bisexual people (Herek, 2000).”²⁰² “The religious establishment and traditions continue to promote opposition to homosexuality (Finke & Adamczyk, 2008; Pickel, 2001), but other sources such as

²⁰⁰ **Ibid.**, p. 389.

²⁰¹ **Ibid.**, p. 391-4.

²⁰² **Kuntz**, Anabel, Eldad Davidov, Shalom H. Schwartz and Peter Schmidt, Human values, legal regulation, and approval of homosexuality in Europe: A cross-country comparison, *European Journal of Social Psychology*, *Eur. J. Soc. Psychol.* 45, 120–134 (2015), Published online 13 October 2014 in Wiley Online Library (wileyonlinelibrary.com) DOI: 10.1002/ejsp.2068, p. 120.

nongovernmental organizations and the EU promote more liberal views.”²⁰³

“Since 1994, the EU Parliament has regularly passed resolutions demanding equal treatment of gays and lesbians in the EU, including same-sex 'marriage' and unrelated adoption... Step by step, the EU Commission is expanding anti-discrimination laws that Member States implement in their national legislation. The decisive breakthrough came in 1999 with the adoption of the term 'sexual orientation' as an anti-discrimination criterion in the Treaty of Amsterdam.”²⁰⁴

The legalization and promotion of homosexuality help to increase the claims of other categories of people for the legalization of other types of sexual relations. There is no reason why other couples should not also seek protection – siblings, friends, etc. – to demand equality with homosexual partnership. This will achieve what the left wants – that the family is defined independently of marriage and origin.

According to Kuby, “the Yogyakarta Principles (YP) document is a detailed guide for the implementation of gender ideology on a global scale: free choice of gender, sexual orientation and identity... They were formulated in 2007 at a conference in Yogyakarta, Indonesia, by a group of 'renowned human rights experts' who do not have any official authorization or legitimacy.”²⁰⁵

In 2018, they were presented at the UN. A special manual has been created. In Germany, all political parties, except the Christian Democrats, are committed to implementing the principles.

“YP demand that all countries around the world implement totalitarian measures to change their constitutions, laws, social institutions, educational systems, and basic attitudes of their citizens to support and enforce the legal acceptance and privileged status of homosexuality and other non-heterosexual identities and behaviors.”²⁰⁶

²⁰³ **Ibid**, p. 123.

²⁰⁴ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 266.

²⁰⁵ **Ibid**, p. 114.

²⁰⁶ **Ibid**, p. 115.

There is a call for privileged status for non-heterosexual minorities. Any type of sexual behavior is accepted as the norm, even pedophilia.

“A person’s sexual identity is not determined by objective biological and neurological differences for which there is sufficient scientific evidence but should be a matter of feeling and arbitrary subjective decision. This is the cornerstone of gender theory.”²⁰⁷ They separate sexuality from its inherent purpose – the creation of offspring. According to Kuby, they are not just seeking rights, but privileges for these minorities.

“Financial resources worth tens and hundreds of millions flow to the LGBTI agenda through official UN and EU sub-organizations and private foundations (Rockefeller, Ford, Bill and Melinda Gates, etc.). They are disguised as part of their official budgets. The International Association for Lesbian, Gay, Bisexual, Transsexual, and Intersex (LGA) is funded by the European Commission with more than 60% and with additional help from the billionaire George Soros and two other major donors. The European Commission also regularly uses tax funds to finance projects of the two largest world organizations fighting for the legalization of abortion – Marie Stopes International and the International Federation of Family Planning.”²⁰⁸

The European Commission and Parliament are funding structures claiming to be civil with huge amounts of money. MALG is the international lobby for homosexuality. The main institution is the International Federation of Family Planning. In 2011, Hillary Clinton boasted that they were creating a Global Equality Fund that would help civil society organizations work for the rights of these people. Institutions and civil organizations are being created.

As I said earlier, more and more emphasis is being placed on the right of alternative sexual orientation from the point of view of their rights in the field of work. Employers are finding it increasingly difficult to fire homosexuals, regardless of their potential unproductiveness or

²⁰⁷ **Ibid**, с. 117.

²⁰⁸ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, р. 129-130.

other grounds for firing them. Because they can fall under the blows of the concept and the fighters for equal rights.

In the Western capitals, parades are organized, and headed by politicians. The largest is Christopher Street Day, named after a New York street where there was a confrontation between the police and homosexuals in 1968.

“The LGBTI lobby considers research into the causes of homosexuality ... and the provision of therapeutic help to those suffering from their sexual tendencies to be ‘discrimination’ and tries to prevent it, even when the person concerned wishes to receive it help.”²⁰⁹ In 2012, California and New Jersey enacted a ban on therapy for such individuals. Then to other states and countries. This again proves that this is not a concern for these people, but their use for global goals and interests of the global ruling class. The literature in the electronic catalogs is, by some coincidence, usually positive towards homosexuality.

The worldwide gender reassignment service is being improved.

Exhibitions are held, and the number of films and other works of art legitimizing the phenomenon is increasing.

In education, there is an obligation to change the attitudes of children. In the educational system lies sexual education and acceptance of gender ideology. In 2014, there were already 200 departments dealing with gender issues, usually headed by women, and 30 interdisciplinary gender institutes. Conferences are held. Police officers, judges, teachers, etc. are trained.

In 2000, the EU adopted the Charter of Fundamental Rights in the European Union, in which the right to marry and start a family does not include both sexes. A new right – of sexual orientation – is introduced.

Lobby groups in the European Parliament are the most powerful groups, disproportionately to the 2% of homosexuals. 20% of the MPs are included in the European Intergroup for LGBTI rights (we are talking about 2012, and now there may be more – PP).

The European Union forces member states to repeal legislation with its resolutions, although it has no powers over marriage and family,

²⁰⁹ **Ibid.**, p. 135.

abortion, and sexuality education. From recommended to mandatory.

The Organization for Security and Co-operation in Europe (OSCE), which unites 56 countries from Europe, Asia, and America, has a service that cares for LGBTI people and provides them with information.

More and more bans on different opinions are imposed in the media. The ideological irradiation continues with the idea that it is about democratic rights, about the democratic political regime and its requirements and characteristics, and not about the economic interests of the strata ruling the world.

“The politics of gay rights has been a contested issue in many countries in the world. Lesbian, gay, bisexual and transgender (LGBT) activists and human rights movements have coined the idea that gay rights are the last frontier of civil rights in modern democracies. 1. On 6 December 2011, US Secretary of State Hillary Clinton stated at the United Nations Human Rights Council in Geneva that gay rights and human rights are ‘one and the same’. 2. Like the politics of racial discrimination in previous decades, legal discrimination against homosexuals in Western democracies has indeed been interpreted as a serious challenge to the ideal of democratic sovereignty and citizenship, and thus as something to be eliminated (Goldberg-Hiller, 2004). Particularly, the politics of same-sex unions has become one of the main contested issues in many Western countries.”²¹⁰

As can be seen, to impose the new ideology, the European Union uses its institutional, financial, and cultural capacity.

It is true that when the political regime is democratic, it is more difficult to justify inequalities and prohibitions. But it is even more true that if the elites did not want homosexuality to spread, they would delay equality, and more importantly, they would not promote it. And today they encourage it. But democracy itself as a political regime provides great opportunities for this. The idea of democracy, of individual rights, “of freedom reduced to subjective whim, frees man from responsibility

²¹⁰ Han, Enze and Joseph O’Mahoney, British colonialism and the criminalization of Homosexuality, Cambridge Review of International Affairs, 2014, Vol. 27, No. 2, 268-288, <http://dx.doi.org/10.1080/09557571.2013.867298>, p. 268.

for the consequences of his own decisions and actions.”²¹¹ Thus, homosexuals, voluntarily celibate people do not think about their responsibilities and the consequences of their behavior for them and society. There is the promotion of selfishness in its purest form.

One of the logical ways to enforce the phenomenon is to fight homophobia and homophobes. And the facts show that there is a real war on homophobia and homophobes. Anyone who has a different opinion is labeled a racist.

Programs are being developed to combat homophobia and to train police officers and lawyers. Action plans against homophobia become part of national policy. Many forms of speech have been reclassified as behaviors so that they can be punished.

“The word ‘homophobia’ is new and is designed to discredit people who object to homosexuality and the deregulation of sexual norms... To this end, the European Parliament has adopted a Resolution on Homophobia in Europe. This document formed the basis for the subsequent ‘action plans against homophobia’ introduced by left-wing parties in Germany... The European Parliament defines homophobia as ‘antipathy towards gay, lesbian, bisexual and transgender (GLBT) people’ and puts it on an equal footing with ‘racism, xenophobia and anti-Semitism.’ Therefore, a feeling is criminalized, not a clearly defined act.”²¹²

Through smear campaigns, organizations assisting homosexuals are being forced out of business. In various places (for example, the state of California and New Jersey) the therapy is prohibited. Lobby groups intimidate, slander, and campaign against speakers, and therapists who try to have a different perspective and help these people.

May 17, 2005, was celebrated as the International Day Against Homophobia. The reason for choosing this day is that in 1990 homosexuality was removed from the list of mental disorders. Let me remind you that in the USA this happened in 1973.

²¹¹ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 191.

²¹² **Ibid**, с. 283.

The political elite stimulates through the development of the normative framework, but, on the other hand, it is also about the real political practice, which too often deviates more or less from the normative framework.

The lifting of the bans is the first important step towards legitimizing the equality of gays and lesbians and stimulating their behavior at the national and supranational levels. The absence of prohibitions is a condition for presenting homosexuality as a normal phenomenon, stimulates its demonstration, and hence facilitates the inclusion of other people in it. “These prohibitions pose an ever-present threat of extortion and public disgrace (Weeks, 1990: 11); they banish gays and lesbians from public life and prevent them from demanding more far-reaching reforms such as banning discrimination in the workplace and the housing market.”²¹³

In countries like Bulgaria in a transition period, the incentives for the elite to lead such a policy are even greater. In other words, the more developed countries are looking for a way out of having an excess population due to the continued mechanization of the production process. And in the former “socialist” countries, the degradation, and the collapse of the economy further led to an increase in the “excess” population and further supported the decision of the elites to look for ways to minimize it – not only by opening the borders, stimulating emigration, but also by promoting homosexuality, alcoholism, narcotization, other family forms alternative to marriage, which naturally lead to a decrease in the birth rate and a higher death rate.

In such situations, for the ruling classes and their elites, the tension grows from the increasing difficulty of finding a livelihood for a large percentage of the population. This is a strong reason for their desire to look for ways to reduce the birth rate, or at least to keep it at certain more manageable levels. This, in turn, creates or exacerbates problems due to an aging population. So, in each country, a balance is sought between the various problems and their solution.

In fact, in all the more developed European countries, despite their democratic regimes, until a few decades ago there was a discriminatory

²¹³ **Prohibitions** on Homosexuality in UN Member States, Political studies: 2015, Vol. 63, 852-869, doi: 10.1111/1467-9248.12137, p. 852.

policy – both in the legal framework and real practice. And today the tendency is to stimulate this family status with all kinds of legal and political means.

Despite the conscious normative and real policy of the elites, it is unlikely that the full equalization of homosexuals in terms of their rights will be achieved, not least because of the sense of self-preservation of most people. They are also the ones who, to one degree or another, support the discriminatory policy of their ruling elites.

Kuntz argues that “approval of homosexuality is higher in countries whose legal systems are more progressive toward homosexuality (H5).”²¹⁴ He considers it progressive because it corresponds to the idea of the rights and interests of homosexuals, but it is not written that it corresponds to the economic and social needs of the elite. Only in this way would it become clear why in some countries the regulatory framework and political practice are more “progressive” and in others – not.

“Male-to-male sexual conduct in the form of sodomy used to be and still is a punishable crime on the law books of many countries in the world. In the United Kingdom (UK), sodomy was first decriminalized in England and Wales in the 1967 Sexual Offences Act, and then in Scotland in 1980 and Northern Ireland in 1982. In the United States (US), 14 states had laws against sodomy until the Supreme Court ruling on *Lawrence v. Texas* in 2003. While many countries have now decriminalized sodomy, homosexual conduct still remained a crime in 76 countries in the world by 2011 according to the International Lesbian, Gay, Bisexual, Trans and Intersex Association (ILGA). Most of these laws target male-to-male sexual relationships; only a few countries also criminalize female-to-female ones. According to the information provided by ILGA, there are different types of punishment for homosexual conduct: fines or restrictions or penal labor; imprisonment; and the death penalty... Most countries listed consider homosexual conduct punishable by imprisonment. Only in eight countries is homosexual conduct considered terrible enough for punishment

²¹⁴ **Kuntz**, Anabel, Eldad Davidov, Shalom H. Schwartz and Peter Schmidt, Human values, legal regulation, and approval of homosexuality in Europe: A cross country comparison, *European Journal of Social Psychology*, *Eur. J. Soc. Psychol.* 45, 120-134 (2015), Published online 13 October 2014 in Wiley Online Library (wileyonlinelibrary.com) DOI: 10.1002/ejsp.2068, p. 123.

by death. For example, the Islamic Penal Code of Iran of 1991 states ‘sodomy involves killing if both the active and passive persons are mature, of sound mind and have free will.’²¹⁵

The effect of political pressure from more developed countries, as well as world and European organizations, influences the effect of other factors on the development of homosexuality.

“The effects of age and education were stronger than those of gender and religiosity. It is likely that both younger and more educated persons, compared with older and less educated, have been exposed to more direct socialization and persuasion to approve of homosexuality regardless of their own motivations

We recognize that attitudes and values might also influence one another in reciprocal causality. Yet values are usually formed in childhood and youth and subsequently remain relatively stable across the life span for most people (e.g., Hitlin & Piliavin, 2004; Inglehart, 2008).

In many European countries, however, progressive changes in laws regulating homosexuality have taken place as a response to directives of the EU and may not reflect attitude change within the country (see also Pettigrew, 1979; Schlüter et al., 2013).

Individuals tend to behave by normative expectations, regardless of their value priorities, when the value or behavior is widely sanctioned, whether positively or negatively (Bardi & Schwartz, 2003).²¹⁶

The right to an alternative sexual orientation is equal in importance to the rights of other social strata – for example, religious, ethnic, and other similar minority groups.

Such candidates appear more and more often in elections for high political positions, which means that the parties stand behind them and

²¹⁵ **Han**, Enze and Joseph O’Mahoney, British colonialism and the criminalization of Homosexuality, *Cambridge Review of International Affairs*, 2014, Vol. 27, No. 2, 268–288, <http://dx.doi.org/10.1080/09557571.2013.867298>, p. 270.

²¹⁶ **Kuntz**, Anabel, Eldad Davidov, Shalom H. Schwartz and Peter Schmidt, Human values, legal regulation, and approval of homosexuality in Europe: A crosscountry comparison, *European Journal of Social Psychology*, *Eur. J. Soc. Psychol.* 45, 120–134 (2015), Published online 13 October 2014 in Wiley Online Library (wileyonlinelibrary.com) DOI: 10.1002/ejsp.2068, p. 129.

are not afraid of the critical attitude of the electorate. Increasingly, these candidates openly declare their orientation. More and more often they are elected, and more and more often they are appointed to management positions.

It is becoming fashionable to call attention to homosexual orientation. People who once would have felt participation in public life was too much of a risk for them now see no reason not to follow their vocation and openly participate in political life.

Now prime ministers are increasingly appointing homosexuals to ministerial posts without fear of scandal. According to some authors, in the 70s and 80s of the 20th century, the Central Office of the Conservative Party was full of homosexuals. Serbia has had an openly lesbian prime minister for years, and at the beginning of 2024, France also got an openly homosexual in the same position.

The mutual support of homosexuals in the political elites is developing more and more – strong homosexual lobbies are being formed. Regardless of the political and ideological orientation of the people concerned.

The importance of gay rights has increased in American domestic politics in recent decades and the United States also promotes gay rights abroad. “Since 2011, the promotion of LGBT rights has been an official goal of U.S. diplomacy (Toosi, 2015). The 2015 National Security Strategy document includes LGBT rights among the values the United States promotes globally (White House, 2015: 26).”²¹⁷

In the 20th century, one of the heads of the CIA conceals his homosexual relationship with his professional assistant for years because this phenomenon was not accepted as normal, despite the democracy of their political regime. In this day and age, he would hardly need to make that effort. Joe Biden had no qualms about appointing an openly transgender individual to a high public office.

America’s promotion of homosexuality around the world speaks to its interest in reducing the population of the planet, even at the risk

²¹⁷ **Myunghee**, Kim and Nikola Mirilovic, Jonathan Knuckey, Attitudes Toward Homosexuality and Perceptions of the United States Abroad, SOCIAL SCIENCE QUARTERLY, Volume 100, Number 1, February 2019, C _ 2018 by the Southwestern Social Science Association, DOI: 10.1111/ssqu.12562, p. 126.

of doing so at the expense of the happiness of homosexuals or other people. But a large part of the countries of the world have not reached that degree of socio-economic development where they need less labor force and corresponding population. This is also reflected in their attitude towards homosexuality.²¹⁸

As it became clear, the anti-discrimination legislation of the European Union already “explicitly prohibits discrimination based on sexual orientation (Ellis, 2005). However, Western countries differ in granting civil rights to gay and lesbian couples. Although public opinion about homosexuality is becoming more liberal, approval of homosexuality varies remarkably between individuals and countries (e.g. Gerhards, 2010).”²¹⁹

In other words, countries depending on the stage they are at, have more or less internal reasons to legitimize and promote homosexuality. On the other hand, however, they are under active pressure from the most developed countries to do so. Depending on the need to comply more or less with these external influences, they accelerate or not the process of changing attitudes towards homosexuality. A typical example is Bulgaria, which, as a member of NATO and the EU, complies as much as possible with their suggestions on the matter and began to vigorously stimulate the phenomenon.

In many European countries, changes in laws regulating homosexuality are implemented as a response to the dictates of the European Union and do not always accurately reflect the real change in attitudes towards homosexuality within a given country.²²⁰ This means that the elites of some countries make changes under the influence of

²¹⁸ **Ibid**, p. 125-127.

²¹⁹ **Kuntz**, Anabel, Eldad Davidov, Shalom H. Schwartz and Peter Schmidt, Human values, legal regulation, and approval of homosexuality in Europe: A cross country comparison, *European Journal of Social Psychology*, *Eur. J. Soc. Psychol.* 45, 120–134 (2015), Published online 13 October 2014 in Wiley Online Library (wileyonlinelibrary.com) DOI: 10.1002/ejsp.2068, p. 120.

²²⁰ **Kuntz**, Anabel, Eldad Davidov, Shalom H. Schwartz and Peter Schmidt, Human values, legal regulation, and approval of homosexuality in Europe: A cross country comparison, *European Journal of Social Psychology*, *Eur. J. Soc. Psychol.* 45, 120–134 (2015), Published online 13 October 2014 in Wiley Online Library (wileyonlinelibrary.com) DOI: 10.1002/ejsp.2068, p. 129.

the EU without their countries having sufficient economic need or tolerance among the population for the corresponding changes.

Gay marriage is being legalized in more and more countries. In some countries, the acquisition of children by homosexual couples is also allowed. This is a higher form of legitimizing the phenomenon.

Today, homosexual marriage is legalized in the following countries: Spain, Belgium, Norway, Germany, Sweden, Portugal, the Netherlands (first – in 2001), Denmark, France, Finland, Great Britain, Iceland, Ireland, Luxembourg, Malta, Austria, Switzerland, Estonia, Lithuania, Slovenia, Montenegro, Canada, USA, New Zealand, Taiwan, Australia, Brazil, Colombia, Uruguay, Argentina, Costa Rica, Chile, Mexico, Ecuador, Cuba, South Africa, Greece. Andorra, Monaco, and San Marino only allow same-sex marriage between men.

In 2015, Greece allowed civil partnerships for same-sex couples, and in February 2024, it allowed marriage and adoption of children. It is the first country with the dominance of the Orthodox religion in which this marriage is permitted.

But most Eastern European countries do not allow either homosexual partnerships or marriages – Bulgaria, Latvia, Poland, Romania, Moldova, Ukraine, Macedonia, and Slovakia.

In some countries of Western Europe, it is allowed to give same-sex couples the right to adopt children, regardless of whether within the framework of marriage or civil partnership – Austria, Belgium, Great Britain, Denmark, France, Germany, Malta, Slovenia, Netherlands, Spain and Sweden. Other countries, such as Finland, for example, allow gays to adopt their partner's children. For lesbians in Austria, Belgium, Great Britain, the Netherlands, Spain, and the Scandinavian countries, “medical re-creation” is allowed. However, most European countries prohibit surrogacy, although the use of surrogate mothers is allowed (as long as they are not paid) in Belgium, Great Britain, and the Netherlands. Greece also allowed paid surrogacy as an exception in 2014.

The expansion of the legal space creates favorable conditions for the development of the gay liberation movement. For example, in Canada, gay liberation organizations were established within two years in Toronto, Vancouver, and Montreal. Normative changes create the

potential to expand the movement, allowing more activists to imagine a space for protest.²²¹ There is such a degree of encouragement that “on April 23, 2019, the Royal Canadian Mint is releasing a new \$1 coin design dedicated to commemorating the fiftieth anniversary of the decriminalization of homosexuality in Canada.”²²²

In the US, after decades of socio-political mobilization, the Supreme Court legalized same-sex marriage in 2015. This decision reflects a trend toward greater mainstream acceptance. According to Pew Research Center (2017) research results, in 2001 only 35% of Americans accepted same-sex marriage, by 2015 it was already 55%, and by 2017, 62% supported it. Barack Obama declares June as Pride Month. During his time, in 2015, marriages were legalized. An Obama-era provision required schools to allow boys who claim to be girls to use girls’ bathrooms and facilities, and vice versa. If the provision is not followed, the school's federal funds are withdrawn.

According to various studies, 2-3% of Americans are classified as homosexual. But a very large part of the population thinks that they are much more. This is a success of the propaganda going on.²²³

Germany is an example of drastic policy changes towards homosexuality. For example, war is an emergency that causes serious changes to him.

Until Hitler’s government came to power in 1933, homosexuals had more freedom than in other countries of the world. Gay men, and to some extent lesbians, then became targets of the government’s racist policies. The main reason for this attitude is the need of the German rulers for soldiers. Many children are encouraged and homosexuality is sanctioned. It is banned, and gay organizations are banned. Books with a positive attitude towards homosexuality are burned. A special service was organized to combat homosexuality and abortion.

²²¹ **Cossman**, Brenda, The 1969 criminal amendments: constituting the terms of gay resistance, University of Toronto law journal, (Summer 2020) 70, DOI: 10.3138/utlj.2019-0058.

²²² **Ibid**, p. 245.

²²³ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 240.

Many homosexuals were arrested and convicted, imprisoned in concentration camps. According to some estimates, by 1928 about 1.2 million people in Germany were homosexual. Between 1933 and 1945, about 100,000 men were arrested, and about 50,000 were convicted for homosexual acts. Most of those convicted served their sentences in ordinary prisons, but between 5,000 and 15,000 were imprisoned in concentration camps. They were doomed to hunger and disease. They are abused in a particularly cruel way by their guards, but also by the other inhabitants of the camps. This is one of the main factors for the higher mortality among them compared to other groups residing in the camps.

For many decades, the German rulers did not consider it necessary to apologize to them for the repressions they experienced. But under the influence of a general thawing of policy towards homosexuality and an increase in tolerance towards it as confirmation of this violence, the German government issued an apology to the gay community in 2002. And in 2018, German President Frank-Walter Steinmeier asked “gays for forgiveness for the decades of suffering and injustice they suffered as a result of repressive laws in Germany during the Nazi era and after World War II.”

In his speech, Steinmeier pointed out that the harsh treatment of homosexuals continued in the post-war era, in both parts of then-divided Germany, where homosexuality was for years considered a crime: “That’s why I ask for forgiveness today, for all the suffering and injustice, and for the silence that followed.”²²⁴

In 2008, a monument was built in Berlin to the gays persecuted during Nazism (in the neighboring Netherlands, a Homomonument was also built in Amsterdam for the victims of homosexuals).

France was the first country in the world to lift the ban on homosexuality as early as 1791. But its real liberalization and especially promotion took place long after that. It is claimed that “in the 1970s the expression of homosexuality in France was mostly confined to a few nightclubs, literary circles, and political movements such as the FHAR.” The latter, a radical left-wing movement, is rejected by most other left-wing groups, who see homosexuality as a “bourgeois individual whim.”

²²⁴ **Ibid.** 2019.

Thus, FHAR and other gay movements were left ashore by the wave of 1968. The “no ban” slogan of the “rebellious” students did not apply to all demands. Aside from some drawings by Gotlib and the Charlie Hebdo crew, gay references in that era were suppressed or confined to underground appearances.

Most expressions of gay life in films, especially sexual ones, were ridiculed or “feminized” in that era, the actor was afraid to show his face to the camera and his back to another actor who might take advantage of it... At the same time, the most obvious examples of gay clichés are infused in teen movies. On such a matter, the French were as stereotyped as the US, with “ash” or “homo” being the most popular terms of shame.²²⁵

“Off-screen and in French everyday life, homosexual expressions and references were mostly confined to one city: Paris.

Nevertheless, concerning Paris, the spaces were very delimited in the 1970’s. Apart from a few cabarets in Pigalle and the Champs-Elysées which amused the tourists more than the locals, rue Sainte-Anne, between the Louvre and the Opera, was the only major area welcoming gay clubs. Gay

life on this small street was quite varied. Hardcore clubs such as the Bronx with military type steel beds as decoration, alongside male prostitutes on the sidewalk and the elegant restaurant Le Sept, owned by Fabrice Emaer. The showbiz hubbub and literary figures met there, as well as a few political figures such as Michel Guy, a former minister of Culture.”²²⁶

In France, as in many other countries, lesbians are often marginalized by gay men in their struggle for equality and participation in society.

“The evolution of perception about homosexuality in the early 80’s, helped by its depenalization, the liberalization of radio and the influence from the US, was slowed by the mediatization of Aids. The disease was even categorized by respected newspapers as ‘the gay cancer.’ This led some politicians to even consider deporting homosexual to modern versions of the French *bagne*, made famous by

²²⁵ **Krief**, Steve, Starsky & Homosexuality, the Story of Puritan France, Society (2019) 56: 489–493, <https://doi.org/10.1007/s12115-019-00403-3>, p. 490.

²²⁶ **Ibid**, p. 490.

the movie *Papillon* (1973). People began to be afraid to shake hands with gays, use the same bathroom, sit at the same table.”²²⁷

In April 1981, François Mitterrand declared that, if elected in May, he would legalize homosexuality. Minitel, the French forerunner of the Internet, does a lot for heterosexual and homosexual dating and services. Several homosexual magazines and translated American magazines were established. Haute Tension nightclub and restaurant opens. The owner was labeled by the journalists as “Citizen Gay,” which also became the title of his autobiography.

Today, homosexual marriage is legalized in France, and art spews sympathetic homosexual images. In January 2024, Gabriel Attal, who had a homosexual marriage with another politician, was elected prime minister.

The development of policy towards homosexuality in former “socialist” countries is interesting.

Slovenia allows same-sex couples to marry and adopt children through amendments to the Family Code that take effect in October 2022. Legal marriage in Slovenia will no longer be between a man and a woman, but between two people, regardless of gender them.

In 2014, Estonia became the first former Soviet republic to allow same-sex civil unions. In June 2023, it legalized same-sex marriage and became the second country in Eastern Europe and the first of the Baltic states to recognize same-sex unions.

In the 1990s Estonia was in a period of rapidly expanding discussion of homosexuality and expanding homosexual activism. The process was accelerated because the collapse of the Soviet Union and the restoration of its national independence in 1991 opened up new opportunities to discuss sexuality and other topics that had been restricted during the Soviet era.²²⁸

In a “self-funded study, Haavio-Mannila found that 50 percent of male and 63 percent of female respondents in the net sample of 1,031

²²⁷ **Ibid**, p. 491.

²²⁸ **Taavetti**, Riikka, *Discovered Queer Desires: Rereading Same-Sex Sexuality from Finnish and Estonian Life Stories of the 1990s*, *Journal of the History of Sexuality*, Volume 28, Number 2, May 2019, pp. 205-234, p. 208.

agreed with the statement that homosexuality should be perceived as a private matter, and she noted that Estonians reported same-sex sexual interest slightly more often than Finns in a comparable survey.”²²⁹

“Estonian public discussion about homosexuality had begun in the late 1980s, when the Soviet restrictions were eased and sexuality in general started to be addressed in public. Only the period of Gorbachev’s glasnost during the mid- and late 1980s led to explicit discussions about sex in the media and to addressing even homosexuality, which was regarded as one of the hidden “social problems” of Soviet society. In May 1990, while Estonia was still a part of the Soviet Union, the first conference on homosexuality, which brought together Estonian and foreign activists and researchers, was held in Tallinn. Presenter Ivika Nõgel stated that during the Soviet annexation, in Estonia the topics of sexuality in general and homosexuality in particular were silenced, and he noted that access to Finnish television offered the sole ray of light, as the topic of homosexuality occasionally came up in Finnish broadcasts. Watching Finnish television transmissions was relatively easy in northern Estonia, despite Soviet attempts to discourage this access through technical limitations and propaganda. Nonetheless, Estonians watching Finnish television would still have seen very few references to homosexuality, since public discussion of the subject had been suppressed by a peculiar ban on the “exhortation” to homosexuality that was instituted as part of the 1971 decriminalization of homosexual acts and was officially in effect until 1999. Although the ban never led to an actual criminal conviction, it promoted self-censorship, particularly during the 1970s, and it limited how the Finnish public broadcasting company, Yle, could discuss homosexuality.”²³⁰

“At the end of the Soviet era and immediately after it, topics concerning homosexuality were discussed in the Estonian media, first in relation to AIDS. As it had in Finland, the AIDS crisis broke the public silence on homosexuality in Estonia. Additionally in Finland the need for cooperation in HIV prevention helped the national LGBT organization, Seta, to establish itself as an essential partner in the fight against AIDS. In both countries the early 1990s

²²⁹ **Taavetti**, Riikka, *Discovered Queer Desires: Rereading Same-Sex Sexuality from Finnish and Estonian Life Stories of the 1990s*, *Journal of the History of Sexuality*, Volume 28, Number 2, May 2019, pp. 205-234, p. 215.

²³⁰ **Ibid**, p. 216.

were also a time of increasing gay and lesbian activism. By the time the life stories on sexuality were collected, Finnish lesbian activists had organized to collect their own oral histories. As early as the mid-1980s, a lesbian activist named Terhi Saarinen had interviewed women in Helsinki, and her work was distributed as a photocopied leaflet. A collection of lesbian life stories that was primarily based on interviews was published in 1992. In Estonia the 1990 international conference on homosexuality led to the establishment of the Eesti Lesbi Liit (Estonian Lesbian Union), the first gay organization in the country. Estonian gay and lesbian activists also conducted interviews and surveys on gay and lesbian lives. Thus, both the Finnish and Estonian collections of life stories on sexuality were gathered at a time of rapidly increasing publicity on homosexuality and, especially in Estonia, at a time when public political activism had become possible for the first time after the era of Soviet annexation.”²³¹

In Poland, attitudes towards homosexuality also evolved to the point where Robert Biedron became mayor of the northern Polish city of Slupsk. He is an openly gay man and one of the most popular politicians in Poland. He lives in Slupsk with his partner Kristof Smyszek, who is a lawyer. In an interview with the German weekly *Die Zeit*, he warned against the undermining of democracy and the stigmatization of minorities.²³²

He is critical of the fact that homosexual cohabitation has not yet been legalized in Poland; no paragraph in the criminal code protects individuals from homo- and transphobic crimes; there is no anti-discrimination law. It calls for a fight against homophobia, claiming that there are public insults, and this promote meanness and vileness. “For example, PiS MP Kristina Pavlovic says that homosexual people are socially useless. In addition, there is a targeted rhetorical fight against organizations that advocate for the protection of minorities. One of the usual arguments against them is that they were financed and managed

²³¹ *Ibid.*, p. 216-217.

²³² Биедрон, Роберт, Ян-Александър Карон, Подклаждането на открито антихомосексуални настроения в Полша, в: Мястото на гей-тематиката в съвременните общества. Тематичен сборник на списание „Либерален преглед, ЕКСТАЗ Берлин, 2019.

from abroad, for example Germany.”²³³

In Serbia, tolerance towards the phenomenon is developing. Miloš Jovanović in 2013 critically noted that less than a year after the fall of the Milošević regime, the first attempt to organize a Pride Parade in the Serbian capital on 30 June 2001 failed. The main reason for this was a violent attack on Pride participants in the center of Belgrade. Both LGBT and any “suspiciously” looking people were severely beaten. Thugs, mainly football fans but also students of theology and “other Orthodox youth”, were led by the priest Žarko Gavrilović (Milosavljević, 2001). Two initiatives to organize the Parade, in 2004 and 2009, were called off for security reasons. On 10 October 2010, the first, and so far the only successful Pride Parade took place, and this “was seen as a watershed in the history of LGBT rights in Serbia” (Mikuš, 2011: 841), bringing to light the deep divide between traditionalist and modernist social forces.²³⁴ But a few years later, Serbia has a lesbian prime minister.

The development of attitudes towards homosexuality in Russia is important. According to Reich, at the time of the Soviet revolution, homosexuality enjoyed a general climate of tolerance. He describes how the restoration of the law on homosexuality in the USSR correspondent with the rise of Stalinism: “In March 1934, there appeared a law with prohibits and punishes sexual intercourse between men... This law designated sexual intercourse between men as a ‘social crime’ to be punished, in lighter cases, with imprisonment of from three to five years... Thus, homosexuality was again put in the same category as other social crimes: sabotage, banditism, espionage, etc.”²³⁵

According to Kortunov,

“the population’s attitude towards homosexuality was frankly repulsive in the Soviet Union. Despite the fact that the corresponding article of the Criminal Code has been applied rarely (usually as a “makeweight” in political trials) [4], people who were found having gay sex automatically became “non-handshakable”, they got expelled from the Komsomol, they couldn’t attach

²³³ **Ibid**, p. 456

²³⁴ **Jovanović**, Miloš, Silence or condemnation: the orthodox church on homosexuality in serbia, *Družboslovne razprave*, XXIX (2013), 73: 79–95, pp. 80.

²³⁵ **Hocquenghem**, Guy, *Homosexual desire*, Duke University Press, Durham and London, 1993, p. 133.

themselves to the Party, they had problems being hired; in short, they were stigmatized.

But the times changed, Russia took the path of democratization and liberalization, and the attitude towards people of non-traditional orientation changed along with the main social values. The article was repealed, and homosexuals were accepted as equal participants in society. Moreover, displays of homophobia are prosecuted in modern Russia, and public and human rights organizations describe representatives of minorities as the “cream of society” and the most progressive social group. As well as in European countries, it is getting more difficult to fire a homosexual or to expel him from the university; an employer would think twice before imposing an administrative penalty on a homosexual employee. To some extent, it has even become fashionable and favorable to be homosexual in Russia: such status attracts massive attention and secures “personal immunity” of some kind.”²³⁶

From stigma to immunity.

“With few exceptions, average Russian people are extremely tolerant towards sexual minorities. In contrast to Europe and the USA, there are no large protests against the “third gender” in Russia, there are no broad social movements that support heterosexuality; the authorities treat them neutrally. A striking example – the anti-gaymarriage protest in Paris in May 2013, involving at least 150 000 people [15] (according to other data, up to half a million). Any Russian protests that were intolerant to homosexuals were incomparably smaller, despite the fact that the population of Moscow and St. Petersburg is considerably larger than the population of Paris. Speaking of the opposite processes, we should remember the numerous organizations and societies of various kinds that were created lately to protect and popularize homosexuality in Russia: “GayRussia.ru”, “Nuntiare er Recreare”, “Alliance of Straights & LGBT for Equality”, “Coming out”, “Children-404”, “Another view”, “Project “LaSky”, “Ravnopravie”, “Rainbow Association”, “Rainbow House”, “Perspective”, “Russian LGBT network” etc. There are many gay clubs popping up in Russia as well as gay salons and special sites for gays. There is even

²³⁶ **Kortunov**, Vadim V., Ivan Y. Lapshin and Sergey A. Kokotov, *Homosexuality in Russia: are there reasons to be homophobic today?*, SGEM, 2016, international Multidisciplinary Scientific Conference on Social Sciences and Artsp., p. 518.

a “gay taxi” in Moscow since 2008.

It should be also remembered that all parliamentarian initiatives that proposed to restrict the propaganda of homosexuality have been rejected by the legislature with enviable consistency. The federal law, banning the propaganda of non-traditional sexual relationships among minors and providing for the responsibility for this propaganda, was approved by the Duma only in 2013 after a long and very dense discussion.”²³⁷

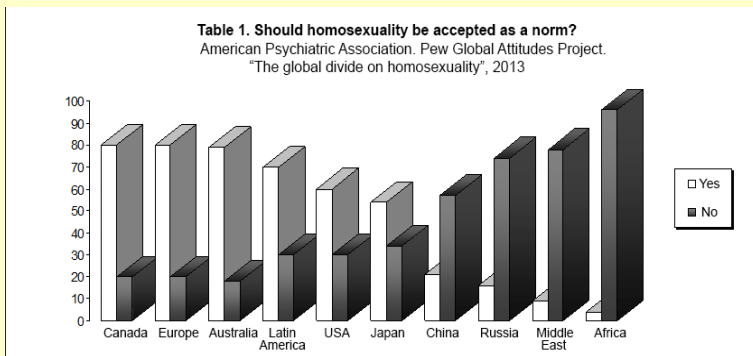
“Homophobia in Russia is moderate compared to the Soviet times. Whereas in the Soviet years the society in general was uncompromising against homosexuals and demanded to get itself rid of “perverts” (through isolation or even direct physical annihilation), today the attitude towards the minorities is more tolerant and indifferent. Generally speaking, Russian people are disinterested in the presence of queers in the society. Homosexuals are usually considered to be not criminals but “ill” people that have certain psychophysical deviations, but nothing greater than that. The idea that homosexuality is a norm of sexual behavior didn’t gain a foothold among average Russian people: the attitude towards homosexuals remains calm, but at the same time rather suspicious and partly scornful.

According to popular Russian sexologist M. Beylkin, Russian people clearly distinguish between innate (“core”) and acquired (“transient”, “substitutive”, “neurotic”) homosexuality [1]. Russian people treat innate homosexuality quite tolerant, as a mistake of nature of some kind, a genetic error. They can experience sympathy and even compassion towards homosexuals as for ill or disabled people. As well as we can’t blame the person for being born with heart disease or Down syndrome, it would be unjust to reproach an innate homosexual with his psychic and hormonal anomaly. A convinced homosexual is something different. In this case (and it’s very important for average Russian people) it’s a matter of deliberate choice, of a voluntary accepted sexual orientation. For common Russian people it’s “sodomy”, a result of moral dissipation, a morbid perversion. And it is absolutely unacceptable when this “morbid perversion” is perceived by the society as a norm of behavior, transmitted to the younger generation, advertised and popularized.

According to American Psychiatric Association, only 16% of

²³⁷ **Ibid**, p. 518.

modern population of Russia is ready to accept homosexuality as a norm (compared to 60% in the USA and 80% in Europe) [5] (see Table 1).



This is the public opinion in Russia today. And this suspicious, scornful attitude towards LGBT representatives, regarding them as not quite healthy people, allows sociologists to suggest that homophobic sentiment is rising again in our country.”²³⁸

According to Kortunov,

“Only in recent decades, after the American Psychological Association excluded homosexuality from the list of psychological disorders, did topics about homosexuality often appear in literature, art, and films. However, it is hard to say that they have gained huge interest. From time to time, Hollywood produces films dedicated to the tragic fate of men who love each other, but traditional melodramas about the love between a man and a woman are still much more popular. Even in France (where 77% of the population is tolerant of homosexuality), gays are usually found only in comedies, depicted comically... As for the Russian population, this topic is not interesting to them.

The situation with the religious culture of Russia is even more ambiguous. Most of the Russian population is Orthodox and Muslim. The large part of the population that not attached to any religion, still feels attached to Orthodox or Muslim culture, which have an unequivocal attitude towards homosexuality: it is sin and filth. The Scriptures and the teachings of the Church condemn

²³⁸ Kortunov, Vadim V., Ivan Y. Lapshin and Sergey A. Kokotov, Homosexuality in Russia: are there reasons to be homophobic today?, SGEM, 2016, International Multidisciplinary Scientific Conference on Social Sciences and Arts., p. 518-519.

homosexual relations, regarding them as a vile distortion of human nature given by God. Both Catholicism and Orthodoxy refer to the Bible. Although there are homosexuals among prominent figures of Russian culture, their orientation has never been popularized and society has always condemned their choice.”

Because there is a widespread belief in Russian society that homosexuality is a disease that requires treatment, “LGB people also consider their orientation unhealthy and abnormal and believe that it should be treated. In the face of discrimination against LGB people in Russian society, Russian LGB people often feel guilty and ashamed of their sexual orientation. Having internalized homophobia (IH) can affect how they feel about themselves and contribute to low self-esteem and relationship difficulties (Chernish, 2010).”²³⁹ In Russia, empirical research on homophobia is scarce. Additionally, there are no valid measures of the psychological health of LGB people. “There are only a few studies providing theoretical foundations for the development of homosexuality in Russia (Voronov, 2012).”²⁴⁰

According to Yanikin, “Tolerance towards sexual minorities is growing. There are no broad social homophobic movements; the authorities treat them neutrally.”²⁴¹

According to Tolkachev,

“Russian and Georgian people share a relatively common negative view on LGBT rights based on Soviet legislation (Healey 2001). World Value Survey (Inglehart et al. 2014) data (wave 6) shows that 54.1% of Russians and 86.1% of Georgians thought that homosexuality is never justifiable... Thus, both countries have similarities in the non-justification of homosexuality by the majority. However, more Georgians than Russians see homosexuality as never justifiable. Attitudes toward homosexuality have changed slightly over the past decade, but they remain homophobic in both countries and reflect the prevalence of the overall intolerant environment.

Russia decriminalized homosexuality in 1993 and Georgia in

²³⁹ **Yanykin**, Alexander A., Andrej D.Nasledov, Internalized homophobia in Russia, *Psychology in Russia: State of the Art*, Volume 10, Issue 2, 2017, p. 104.

²⁴⁰ **Yanykin**, Alexander A., Andrej D.Nasledov, Internalized homophobia in Russia, *Psychology in Russia: State of the Art*, Volume 10, Issue 2, 2017, p. 104.

²⁴¹ **Ibid**, p. 104.

2000. However, Russia still does not have anti-discrimination laws and regulates “homosexual propaganda” since 2006 according to regional initiatives, and “propaganda of non-traditional sexual relationships” since 2013 according to federal law. Georgia has had discrimination protection on the basis of sexual orientation according to Article 2(3) of the Labor Code since 2006. In 2012, an amendment about the aggravating factor of crimes against individuals, based on sexual orientation was included in the Georgian Criminal Code. Finally, in May 2014, the Georgian Parliament accepted an anti-discrimination law, banning discrimination based on sexual orientation and gender identity.”²⁴²

For the convergence of legislative norms in Russia and Georgia, their geopolitical aspiration for proximity to the European Union is of great importance. In 1999, Georgia became a member of the Council of Europe. In 2000 decriminalized homosexuality and amended the Georgia penal code.

“The idea of banning the propaganda of homosexuality emerged in Putin’s Russia in 2000s. In 2013, President Vladimir Putin signed the Federal law “135-FZ on amendments to article 5 of the Federal law “On protection of children from information harmful to their health and development” and certain legislative acts of the Russian Federation to protect children from information promoting the denial of traditional family values.”²⁴³

“Another side of the issue is the protection of ‘traditional’ family: “same-sex marriages do not produce children,” asserts Putin by giving his nationalistic comment against migration, “but I would like to see the birth rate in Russia grow among titular nations” (Zajavlenija dlja pressy..., 2013). The authorities deny same-sex couples to have their own children and try to prevent adoption, basing their sentiment on the idea that only heterosexual families should reproduce. As we have shown earlier, they link the adoption with pedophilia. Chairwoman of the Federation Council, Valentina Matviyenko, stresses this idea in her gloomy predictions: “the right of same sex families to adopt children, in

²⁴² **Tolkachev**, Dmitrii, Tamar Tolordava, Shared Past, Different Future? Russian and Georgian Authorities’ Discourse Concerning Homosexuality, *Sexuality & Culture* (2020) 24: 447-464, <https://doi.org/10.1007/s12119-019-09688-2>, p. 448.

²⁴³ **Ibid**, p. 456-7.

my opinion, will simply lead to the degeneration of mankind” (Privedet prosto..., 2019).”²⁴⁴

In Turkey, it is not forbidden to be gay or lesbian. In the Ottoman Empire, homosexuality was “tolerated in public spaces despite the command of the Koran: ‘How can you desire men, of all creatures in the world, and leave those whom God created for you... You indeed go beyond all limits’ (26: 165-6). During Ottoman rule, only one person in Aleppo was brought before a Sharia court for ‘sodomy’. He was forced to leave his neighborhood but was not punished in any other way. In the nineteenth century, a secularized version of Sharia became the civil code, and in 1858 the Ottomans decriminalized sodomy [homosexuality].”²⁴⁵

“The founders of modern Turkey and their modernizing leader, Mustafa Kemal Atatürk, disliked the sexual tolerance of the Ottomans, which they considered regressive and un-European. In *New Desires, New Identities*, Gül Özyygin, associate professor of sociology and gender at the College of William and Mary, explores the shift in Turkish attitudes toward gender in the early twentieth century and quotes Kemalist historians who describe the Ottoman Empire as ‘ruled by pleasures and perversions; a world that recognizes no moral boundaries..., a depraved space where gluttonous and corrupt sultans commit all kinds of heinous acts, including homosexuality.’ Turkish modernizers created the Republic as a place where gender identities were rigid and unequivocal: [on the one hand] the strong woman who devoted her life to family, [and on the other] the athletic man who worked for the good of the nation. The editors of *Gendered Identities* [Socio-gender identities], a collection of articles on gender and sexuality in Turkey, argue that patriarchy and sharply defined genders have shaped modern Turkey and defined its founding principles. They write that Turkey’s ‘regime of gendered citizenship’ is responsible for placing “transgender people at the bottom of the social structure in the context of a social Darwinist mentality.’ From the point of view of republican ideologues in Turkey, cross-dressing is a remnant of a dead culture, and by the beginning of the twentieth century, the köçeks were already going into hiding. They are

²⁴⁴ *Ibid*, p. 459.

²⁴⁵ Гендж, Кая, Сексуалните промени в Турция, - в: Мястото на гей-тематиката в съвременните общества. Тематичен сборник на списание „Либерален преглед, ЕКСТАЗ, Берлин, 2019.

threatened not so much by the idealized Turkish family, which is strictly gendered, nationalist, and heterosexual, as by the Republic's decision to turn its back on traditional Ottoman culture. Throughout the twentieth century, köçek dancers continued to perform for small audiences in apartments in eastern Turkish cities.”²⁴⁶

“The public-private duality of sexualities in modern Turkey,” Ozygin argues in *New Desires, New Identities*, was introduced by early republican ideologues who demanded that women be enlightened mothers at home but also masculine protectors of the Turkish state and its patriarchal institutions – in the public places. Meanwhile, men are required to be model citizens, with Western clothing and European manners. Only by eradicating femininity and degeneracy can Turks become masculine, independent, and Western. Under these circumstances, any signs of gender fluctuation must be suppressed for the good of the nation. In the 20th century, Turkish patriarchy, imbued with paternalism, hardened and turned into a “consensus between the sexes.” Transgender and gay identities have gone through three stages in Turkish history. Among the Ottomans, gender distinctions were relatively fluid; with the militarists-nationalists, the sexes were to be strictly defined, on the modern Western model; under President Recep Tayyip Erdogan, prime minister from 2003 to 2014 and now president, a combination of conservatism and neo-Ottoman tolerance of gender fluctuation became widespread.

In what Erdogan often calls the “New Turkey,” trans and gay people are becoming more visible – LGBTI News Turkey, a website that provides English translations and information sources for LGBTI Turks – lists forty-eight organizations dedicated to them; in [city magazine] Time Out Istanbul there is a lively LGBTI section listing weekly events – and as a result, they feel more vulnerable. Trans and gay Turks are sometimes demonized directly by politicians, as in Putin’s Russia: former Minister of Women and Family Affairs Aliye Kavaf called homosexuality a “disease” in 2010; former Prime Minister Ahmet Davutoglu said in 2015 that homosexuals “destroyed the tribe of Lot.” At the same time, Erdogan’s attitude towards trans and gay Turks is curiously ambiguous. Before coming to power, he promised liberalism and gender equality, as well as ending discrimination against LGBTI

²⁴⁶ **Ibid.**, p. 476.

Turks. The Erdogan era began auspiciously in 2003. During his first years in office, he was a vocal critic of earlier Turkish modernization. After promising to overturn the country's nationalist foundations, many Turkish liberals began to trust and support him. According to them, compared to modern militarists, Erdogan is a kind of welcome change: he could transform the patriarchal republican identity that does not allow for gender fluctuation and undivided sexual identity, along with other values seen by early republican ideologues as threats about the Turkish national character. In 2003, Erdogan authorized a gay pride parade in Istanbul, which was first attempted but rejected in 1993. In March 2003, only thirty people attended the parade, but since then the number has grown: 5,000 in 2010, 10,000 in 2011, 20,000 in 2012, 50,000 in 2013, and in 2014 – already 90,000.

By using the rhetoric of fighting against the homogenous Turkish identity, Erdogan also softens some of the patriarchal nature of the Turkish Republic. It abolished swearing-in ceremonies where primary and secondary school students were forced to declare themselves "honest, hard-working Turks". It also lifted the ban on the Kurdish language and began a process of peace negotiations with the armed Kurdish rebels. But in the summer of 2013, three and a half million Turks, a significant number of whom accused Erdogan of betraying republican ideals, took part in anti-government protests, and he realized that criticism of modern Turkish national identity was costing him votes. That fall, the Turkish state began cracking down on spontaneous public marches, and Erdogan began to slowly change his policy. In several speeches, he presented a reformulated Turkish nationalism, and this helped him win back the votes of nationalists who were irritated by his attempts to change Turkish identity. Turks on both sides of the republican-Islamic separation are often socially conservative, but Erdogan's new paternalistic tone is helping greatly to boost popular support for his policies."²⁴⁷

Genc shared,

"I live in the center of Istanbul, where the pride parades take place, and I've noticed that their suppression is part of a certain pattern.

²⁴⁷ **Гендж**, Кая, Сексуалните промени в Турция: в: Мястото на гей-тематиката в съвременните общества. Тематичен сборник на списание „Либерален преглед, ЕКСТАЗ Берлин, 2019.

When the celebration of May Day was banned for the last two years, the police blocked access to Taksim Square, armored personnel carriers patrolled the area, and every street was guarded by dozens of policemen. On June 26, 2016, the government again banned the Pride parade. Nineteen days later, units of the Turkish military staged a failed coup against Erdogan, and with the declaration of a state of emergency on July 21, 2016, the Turkish government gained additional powers to suppress not only pride parades but all public processions.

Restrictions on public gatherings and protest marches are the rule rather than the exception today. In November 2017 one of the governors banned the LGBTI film festival in Turkey; the ban has been extended to all LGBTI events in the country – film screenings, exhibitions, forums, public discussions, meetings – for an indefinite period. The Turkish government says it is concerned about the safety and security of LGBTI activists and that the bans are not homophobic.

The government's crackdown on pride parades has strengthened solidarity and unity among trans and gay Turks, and their persistence has inspired a variety of environmentalists, feminists, political dissidents, and others who navigate the fringes of Turkish society. For the past three years, opposition parties have nominated openly gay candidates, and the main opposition party has set a quota for neighborhood committee elections requiring one in five candidates to be gay... there is even a pro-Erdogan LGBTI organization called AK-LGBTI (after the name of his AK-party).”²⁴⁸

In terms of global trends, intolerance of homosexuality declined between 1980 and 2000, mostly in post-industrial democracies. But despite this trend, in the world as a whole, the attitude towards homosexuality remains highly intolerant.

Some authors rightly look for a connection between the attitude towards homosexuality in a given country and whose colony that country was.

According to Tolkachev, “recent research claims that British colonialism is largely responsible for the criminalization of

²⁴⁸ Гендж, Кая, Сексуалните промени в Турция: в: Мястото на гей-тематиката в съвременните общества. Тематичен сборник на списание „Либерален преглед, ЕКСТАЗ Берлин, 2019.

homosexuality around the world. We find that British colonies are much more likely to have laws criminalizing homosexual behavior than colonies of other countries or other countries in general.”²⁴⁹

Wilets also argues that “the effects of colonialism even after independence are such that Caribbean nations, mostly former British colonies, have ‘extremely high levels of anti-LGBT social hostility and repressive legislation,’ while Latin American nations, mostly former Spanish colonies, it is not (Wilets 2010: 249). The argument is essentially that British colonialism not only propagated such laws but also created long-term barriers to decriminalization.”²⁵⁰

“When the British colonies developed their legal systems, homosexuality was illegal in the UK and this law was transplanted into colonial law. Homosexuality was not legalized in England and Wales until 1967 after many colonies had already become independent. In the absence of strong local supporters in favor of repealing homophobic legislation, these laws remain in the statutory framework in former British colonies around the world.”²⁵¹

According to Delatolla, “British colonialism was particularly detrimental to LGBT rights in colonial societies. From 1860 onwards, the British Empire circulated a specific set of legal codes in its colonies, based on the colonial legal codes of India and Queensland, both of which specifically criminalized male-to-male sexual relations, but rather through long-term imprisonment, instead of death.”²⁵²

“The inability to establish control over colonized bodies threatens colonizers' cultures of moderation and rationality - informed by body shame - and the politics of empire. Ultimately, the failure to control sexual practices in the colonies was seen as a failure of the civilizing

²⁴⁹ **Tolkachev**, Dmitrii, Tamar Tolordava, Shared Past, Different Future? Russian and Georgian Authorities' Discourse Concerning Homosexuality, *Sexuality & Culture* (2020) 24: 447-464, <https://doi.org/10.1007/s12119-019-09688-2>.

²⁵⁰ **Han**, Enze and Joseph O'Mahoney, British colonialism and the criminalization of Homosexuality, *Cambridge Review of International Affairs*, 2014, Vol. 27, No. 2, 268-288, <http://dx.doi.org/10.1080/09557571.2013.867298>, p. 274.

²⁵¹ **Ibid**, p. 279.

²⁵² **Ibid**, p. 272.

mission that would harm the progress of humanity.”²⁵³

"In contrast with the British experience, the other big colonial power – France – arguably did not leave such an institutional legacy of criminalization of homosexual conduct. Due to developments in Enlightenment concepts of liberty and rights after the French Revolution, the French Penal Code of 1791 decriminalized sodomy between over-age consenting adults in private. This code was subsequently spread by Napoleon’s conquests in continental Europe and through the French Empire (Frank et al 2009, 533). Therefore, the French presumably did not leave such an institutional legacy in its colonies as the British.”²⁵⁴

“Compared with other colonies, British colonies are overwhelmingly more likely to have laws that criminalize homosexual conduct. None of the French or Spanish colonies identified by Bernhard et al currently has such laws. Of a total of 30 former colonies with such laws, 27 are former British colonies, and all but three former British colonies have such laws. Of the other colonies with such laws, two are Portuguese and one Dutch.”²⁵⁵

British laws slow down the process, but when the degree of development and, accordingly, the interests of the ruling strata in the respective country mature sufficiently, the laws left over from the British colonial heritage are changed, i.e., colonial dependence is not among the most fundamental factors in attitudes toward homosexuality. Proof is the fact that even in former British colonies the attitude towards homosexuality is developing, although more slowly than in the French colonies.

The contemporary global policy of decriminalizing homosexual behavior is a complex process that involves many other international and national factors besides a country’s colonial past.

²⁵³ **Delatolla**, Andrew, Sexuality as a Standard of Civilization: Historicizing (Homo)Colonial Intersections of Race, Gender, and Class, *International Studies Quarterly* (2020) 64, 148-158, p. 153.

²⁵⁴ **Han**, Enze and Joseph O’Mahoney, British colonialism and the criminalization of Homosexuality, *Cambridge Review of International Affairs*, 2014, Vol. 27, No. 2, 268–288, <http://dx.doi.org/10.1080/09557571.2013.867298>, p. 268-270, p. 273.

²⁵⁵ **Ibid**, p. 268-270, p. 281.

The development of attitudes towards homosexuality in other Asian countries is interesting. For example, in China, Singapore, and Taiwan.

“While all three societies share the Confucian tradition that emphasizes the family’s role of reproduction, they differ greatly in levels of economic development, political systems, and public policies regarding homosexuality.

Although all three societies share heavy influences from Chinese culture and tradition, their economic development, political system and society, policies regarding homosexuality differ remarkably. First, the three societies differ significantly in their level of economic development. According to the International Monetary Fund, the gross domestic product (GDP) per capita in 2017 was 8,643, 24,292, and US\$57,713 in mainland China, Taiwan, and Singapore, respectively. Second, the three societies also have different political systems. Mainland China, Singapore, and Taiwan are classified as closed autocracy, electoral autocracy, and liberal democracy, respectively, according to the types of democracy (V-Dem) project. Their political regimes are considered to be “not free,” “partly free,” and “free” by Freedom House’s Freedom in the World Index, respectively. Third, the three societies also have differing policies with respect to homosexuality.”²⁵⁶

After 1949, homosexuality was seen by the government as a feudalist erotic tradition representing classism and moral degeneration and was used as an example of the “decline and evil of Western civilization” (Ruan, 1991: 121). Although homosexual activity was not officially criminalized after 1949 according to the Supreme Court’s ruling that “same-sex activity is not against the law if it is between two consenting adults,” people could be persecuted for their homosexual activity during the anti-rightist movement and the Cultural Revolution (Chiang, 2010; Kong, 2016).²⁵⁷

²⁵⁶ **Zhou, Min**, Tianyang Hu, Social Tolerance of Homosexuality: A Quantitative Comparison of Mainland China, Singapore, and Taiwan, *Chinese Sociological Review*, 52(1): 27–55, 2020, ISSN: 2162-0555, print / 2162-0563 online, DOI: 10.1080/21620555.2019.1654368, p. 28-29.

²⁵⁷ **Zhou, Min**, Tianyang Hu, Social Tolerance of Homosexuality: A Quantitative Comparison of Mainland China, Singapore, and Taiwan, *Chinese Sociological Review*, 52(1): 27–55, 2020, ISSN: 2162-0555, print / 2162-0563 online, DOI:

According to Zhang, “homosexuality itself was never a crime in the new China (Bakken, 1993; Wu, 2003; Guo, 2007). However, men are regularly arrested and jailed by prohibitory laws - mostly under disorderly conduct regulations. A wide variety of instances of sexual behavior fall into this category, some quite minor: including premarital or extramarital affairs, lights-out dance parties, profanity, seducing foreigners; and others that are more serious: pornography, sexual harassment, underage sex, and non-consensual sodomy (Tanner 2000).”²⁵⁸

“It is commonly argued that the Cultural Revolution was the most repressive time for homosexual men (Jeffreys, 2007). Their desires and behavior were seen as bourgeois and decadent and were persecuted and punished with hard labor or imprisonment.”²⁵⁹

“The first crackdown on homosexuality (and sodomy) leading to criminal charges began during the Cultural Revolution; homosexual men were routinely arrested under Article 106 of the Chinese Penal Code – which includes prohibitions against hooliganism (Ruan, 1991: 3; Chou, 2000; Li, 2002; Geyer, 2003). These acts of state-sanctioned violence have significant implications for health and well-being, although this has not yet been studied. In addition to being accused of hooliganism, men suspected or convicted of same-sex relationships are stigmatized and stigmatized (Li, 2002; Pan, 2006; Jones, 2007). Sex between men is considered unnatural and degenerate. With such practices prohibited under socialist morality, publications from the 1950s onwards condemned same-sex activity between men as a “physical and psychological ‘perversion’ (bantai) and a ‘violation of nature,’ if not simply an ‘endless crime’ (Chen et al., 1990; Evans, 1997, 52).”²⁶⁰

“Traditionally, Confucianism legitimized a social structure built

10.1080/21620555.2019.1654368, p. 28-29.

²⁵⁸ **Zhang**, Youchun, Heather Worth, Jing Jun, Karen McMillan, Su Chunyan, Fu Xiaoxing, Yuping Zhang, Zhao Rui, Angela Kelly-Hanku, and Cui Jia, ‘I loved him all my life’: love, duty and homosexuality in post-liberation China, *Culture, health & sexuality*, 2019, Vol. 21, No. 5, 591-604,

<https://doi.org/10.1080/13691058.2018.1501514>, p. 591.

²⁵⁹ **Ibid**, p. 592.

²⁶⁰ **Ibid**, p. 592.

on the Chinese patriarchal family system. It is an ethics and politics that uses the family as a hierarchical model of social order as a whole. Lui (2002) argues that within a Confucian framework, male sexuality should be a proper expression of power hierarchies in which men fulfill social obligations and commitments to marriage and children (Yan et al., 2011). In China, love – especially love for family members – is a responsibility loaded with moral values (Xiaodong & Zhong, 2014; Park & Chesla, 2007). Traditional Confucian morality requires appropriate attitudes and behavior between parents and children, siblings, wives and husbands, etc. Accordingly, their mutual rights and responsibilities are spelled out. For example, adults have the responsibility to raise the young until they marry, while the young must respect and obey the elders (Yue & Ng, 1999; Sung, 2001). These family relationships are built based on mutual affection, but also as an obligation – there is a priority of obligation from child to parent and from younger to older. The Marriage Law of 1950 was seen by Mao as fundamental to the creation of the new China (Qi, 1959). While traditional Chinese society depends on a strictly defined order of roles, relationships, and duties, the rhetoric at least is that relationships in the new Chinese state must be based on love, equality, and mutual respect (Diamant, 2000). The Marriage Law was intended to establish “a new relationship in the home, a new social life, and a new social morality, to promote the development of political, economic, cultural, and military construction in a new democratic China” (Teng, 1950: 41). In the Chinese state’s attempt to establish the family as the foundation of socialist renewal (Sieber, 2001), the marriage law was presented as a positive step for women in terms of ending male violence. However, it is also a way of regulating both gender and sexual practice through heterosexual monogamy (Evans, 1995: 359). The emphasis on the family as a place where individuals are collectively responsible means that the family ultimately holds itself collectively responsible for the (sexual) behavior of its members. Same-sex practices are a matter of shame not only for the individual but also for their entire extended family.”²⁶¹

²⁶¹ **Zhang**, Youchun, Heather Worth, Jing Jun, Karen McMillan, Su Chunyan, Fu Xiaoxing, Yuping Zhang, Zhao Rui, Angela Kelly-Hanku, and Cui Jia, ‘I loved him all my life’: love, duty and homosexuality in post-liberation China, *Culture, health & sexuality*, 2019, Vol. 21, No. 5, 591-604, <https://doi.org/10.1080/13691058.2018.1501514>, p. 593-594.

“Even during the political reforms in the late 1970s, homosexuality was still politically and socially stigmatized. Not only was homosexuality classified as a mental disorder in official textbooks but was also often criminalized during various social campaigns (Kong, 2016; Wu, 2003). During anticrime social campaigns, a variety of sexual activities were seen as crimes that violate “socialist morality,” such as pre-marital sex, extramarital affairs, sodomy, and other sexual behaviors including (mostly male) homosexuality (Gao, 1995; Kong, 2016; Li, 2006; Ruan, 1991; Wu, 2003). The de facto criminalization of homosexual behavior lasted for years until 1997 when the Chinese criminal code was revised to eliminate the crime of “hooliganism” (liumang zui), a vague term that had long been employed as a de facto ban on homosexual activity (National People’s Congress, 1997).

Nevertheless, the political and economic reforms since the late 1970s have provided more space for homosexuality and its discussion in mainland China. Mainland China decriminalized private, adult, noncommercial and consensual homosexual activity in 1997. In 2001, it further formally removed homosexuality from the latest version (version 3) of Chinese Classification of Mental Disorders (CCMD-3), the official clinical guide for the diagnosis of mental disorders published by the Chinese Society of Psychiatry.”²⁶²

According to Zhou, one cannot ignore

“the severe political control and censorship in mainland China and how these affect the general public’s perception of homosexuality. As the Chinese government promotes traditional Confucianism and “socialist moralism,” LGBTQ-related content is still heavily censored in movies and television programs. Public discussions of homosexuality are sometimes banned and removed from social media.

In mainland China, LGBTQ non-governmental organizations (NGOs) are not allowed to legally register and therefore most are illegal. Currently, more than 100 LGBTQ-related NGOs are

²⁶² **Zhou, Min**, Tianyang Hu, Social Tolerance of Homosexuality: A Quantitative Comparison of Mainland China, Singapore, and Taiwan, *Chinese Sociological Review*, 52(1): 27-55, 2020, ISSN: 2162-0555 print / 2162-0563 online, DOI: 10.1080/21620555.2019.1654368, p. 29-30.

established in mainland China.”²⁶³

“Unlike mainland China and Taiwan where the Chinese dominate the population, Singapore is a multi-ethnic and multicultural society. The Chinese form the largest ethnic group in Singapore, with 74.3% of its residents claiming Chinese descent (Department of Statistics Singapore, 2017). Singapore is heavily influenced by Chinese culture and Confucianism, but other cultural influences such as Islamic culture are also prominent. Muslims are generally found to hold more negative attitudes towards homosexuality than other religions (Inglehart & Norris 2003; Jackle & Wenzelburger, 2015). This Muslim cultural influence may bring down the overall tolerance of the Singaporean society with respect to homosexuality.”²⁶⁴

“Since the British colonization and the introduction of the British legal system into Singapore, homosexuality, as well as other non-heterosexual and “immoral” sexual activities, were outlawed and criminalized. In particular, Section 377A of the Singapore Penal Code was put into action, mostly to curb male prostitution and eroticism (Radics, 2013). The British legal system, with Section 377A, continued to be in effect after the independence of Singapore. Male homosexual behavior is still a crime in today’s Singapore punishable by imprisonment of up to two years.

Rapid economic growth and the expansion of the LGBTQ community have generated some space for homosexuality and its discussion in Singapore. The emergence of LGBTQ organizations and activists have attracted public attention and reduced extreme homophobia (Khng, 2001). In 2009, the annual Pink Dot, Singapore’s first public gay pride event, was launched. The number of participants has been growing steadily over time. In 2009, 2500 people took part and the number increased to 28000 in 2015 (Mosbergen 2015). More LGBTQ NGOs have been founded, such as People Like Us 3, Sayoni, and Young Out Here

Despite these positive changes, official policies and attitudes towards homosexuality in Singapore remain conservative.

²⁶³ *Ibid*, p. 30.

²⁶⁴ **Zhou**, Min, Tianyang Hu, Social Tolerance of Homosexuality: A Quantitative Comparison of Mainland China, Singapore, and Taiwan, *Chinese Sociological Review*, 52(1): 27-55, 2020, ISSN: 2162-0555 print / 2162-0563 online, DOI: 10.1080/21620555.2019.1654368, p. 30-31.

Various efforts aimed to repeal Section 377A and to decriminalize male homosexuality have not been successful so far.

To this day, the Singaporean government forbids any homosexuality-related content in education and public commercials. Singapore's Media Development Authority prohibits the "promotion or glamorization of the homosexual lifestyle" on TV and radio broadcasts (Mosbergen 2015).²⁶⁵

"In recent years, while gay rights activists celebrated the legalization of same-sex marriage in the United States, Britain, and elsewhere, their counterparts in Singapore were fighting a fundamental issue in their courts – the constitutionality of section 377A of the Penal Code that criminalizes sexual relations between men as 'gross indecency.' The episode originated with a lone individual who was arrested for having sex in the restroom of a shopping center. The criminal prosecution developed into two parallel constitutional challenges, with the second supported by local activists, lawyers from one of the country's largest firms, and US\$107,000 raised through Internet crowdsourcing. Although Singapore's highest court upheld the law, the episode is remarkable. It is the first collective litigation, or collective legal mobilization through the courts to challenge an issue affecting a social group, in the south-east Asian state known for being dominated by a single political party, its social control of activism, lawyers, and civil-political liberties, and its dearth of courtroom victories for constitutional rights."²⁶⁶

"How did collective litigation over section 377A ('377A litigation') emerge and develop? Looking at the political conditions, legal opportunities, and resources for collective litigation in Singapore, the episode seemed highly unlikely. Singaporean courts rule conservatively on constitutional challenges, exhibiting deference to Parliament's legislative intent.

Local media are state controlled, operating with tight conditions on political speech and critique about the judiciary. Only a handful of lawyers identify as civil rights lawyers; most are acculturated into a depoliticized profession. Because international donors

²⁶⁵ **Ibid**, p. 31-32.

²⁶⁶ **Chua**, Lynette J., Collective Litigation and the Constitutional Challenges to Decriminalizing Homosexuality in Singapore, *Journal of law and society*, Volume 44, Number 3, September 2017, ISSN: 0263-323X, pp. 433-55, p. 433-434.

categorize Singapore as an advanced economy, activists lack access to international assistance. Gay rights organizations do not have legal status, which hinders them from raising funds domestically.”²⁶⁷

In illiberal regimes or economically developing countries, local activists also seek financial assistance and expertise from international NGOs or foreign governments. Since its emergence in the early 1990s, Singapore’s gay rights movement has followed an overarching strategy of “pragmatic resistance” in response to formal legal constraints and informal political norms that together control activism and civil-political freedoms. Activists respect formal rules and informal norms while trying to push the boundaries of the rules gradually and without attracting retaliation from the government. In general, they have focused on self-governance, social acceptance, and gaining government tolerance for their work, making progress in these areas over two decades.

Gay rights activists have not considered rights litigation a viable tactic due to their perceptions of political and legal limitations on advocacy rights and civil-political liberties, limited legal options for rights litigation, and scarce resources. Activist groups that openly identify with the protection of gay rights have been denied registration as legal entities, although those that provide social services to sexual and gender minorities have been successfully registered. Constitutional rights challenges have failed. Without legal status, gay rights advocacy has limited funding, relying on ad hoc private donations. Local media report only factually and avoid taking editorial positions on politically sensitive issues (although some journalists may personally support gay rights). The movement also has few lawyers who are allies or advocates for gay rights, as the legal profession in Singapore has been largely depoliticized and its professional governing body, the Law Society, is censored by the government.

In addition, gay rights activists have had to contend with Christian and Muslim religious conservatives, especially since the mid-2000s. Like their anti-gay, religious counterparts elsewhere, this minority cast gay rights as oppressive and their objections as representative of the majority. They accuse activists of sowing

²⁶⁷ *Ibid.*, p. 434-435.

intimidation and conflict by creating a public impression that gay rights are controversial. Their attacks capitalize on the government's aversion to social discord in the name of preserving stability in the name of economic progress, even if rights and personal freedom are at the heart of the conflict.

Their political conditions, legal capabilities, and availability of resources, have generally discouraged gay rights activists from challenging the constitutionality of Section 377A. The Penal Code provision, introduced by the British colonial government in 1938, outlaws acts of “gross indecency” between men, whether in public or private or between consenting adults, and carries a prison term of up to two years. “Gross indecency,” according to judicial interpretation and academic opinion, includes anal and oral intercourse, as well as intimate contact that does not constitute intercourse. Most often, section 377A is used to prosecute cases involving public, non-consensual behavior or minors. However, its impact goes beyond enforcing behavior. Used by the government to justify discrimination and stigmatization of gays and lesbians, such as banning broadcast content that “promotes”, “justifies” or “glorifies” homosexuality and censors affirmative discussion of homosexuality in sexuality education in public school curricula. It also serves the government’s goal of symbolically excluding homosexuality from “mainstream” Singaporean society.²⁶⁸

Singapore is perhaps an example of a combination of rapid modernization, English anti-gay legislative heritage, and possibly a strong influence of religion. Conflicting factors. Hence difficulties in legalizing homosexuality.

Taiwan is the first Asian society to legally recognize same-sex marriage – as of 2019. LGBT support groups have existed in Taiwan since the 1990s and rights organizations are growing. In 2003, the first gay pride parade was organized by the Taiwan LGBT community and became one of the largest in East Asia (Taiwan LGBT Pride Community, 2013).²⁶⁹

²⁶⁸ **Chua**, Lynette J., Collective Litigation and the Constitutional Challenges to Decriminalizing Homosexuality in Singapore, *Journal of law and society*, Volume 44, Number 3, September 2017, ISSN: 0263-323X, pp. 433-455, p. 433-434.

²⁶⁹ **Ibid.**

“Beginning in the mid-1950s, the Taiwanese government launched the Mental Hygiene Movement to “tackle new social problems in a rapidly industrializing society” and promote social behaviors that were considered normal and moral (Huang, 2011). However, compared to mainland China and its mass political movements, the Mental Hygiene Movement in Taiwan was mild and more tolerant of homosexuality. In fact, while prominent advocates and scholars in the movement defined homosexuality as pathological, they did not categorize homosexuality as a type of perversion or abnormal sexuality (Huang, 2011). Since homosexuality has never been criminalized in Taiwan, people with such sexual orientation could just talk to psychiatrists, and the counseling was voluntary during this period.

The Taiwanese government has launched a whole set of anti-discrimination policies to improve social, educational, and occupational environments for sexual minorities since the 2000s (Shih 2007), including the Act of Gender Equality in Education in 2004 and the Act of Gender Equality in Employment in 2008. The changing sociopolitical environment pushed the Constitutional Court to acknowledge in 2017 that same-sex marriage should be constitutionalized and that the enactment or amendment of relevant laws should take effect by 2019 (Judicial Yuan Interpretation No. 748 2017).”²⁷⁰

They legalized them in the same year.

Many LGBTQ-related NGOs have been established to promote the rights and equal treatment of the LGBTQ community.

The result of the 2018 referendum shows that much of Taiwanese society still has reservations about LGBTQ rights. Education has been found to have a positive effect on tolerance of homosexuality. At the same time, in mainland China, homosexuality has long been recognized as a type of mental disorder, and the education system barely mentions homosexuality. Likewise, the Singapore government does not allow content in education related to homosexuality.

Unlike China and Singapore, “Ministry of Education in Taiwan

²⁷⁰ **Zhou**, Min, Tianyang Hu, Social Tolerance of Homosexuality: A Quantitative Comparison of Mainland China, Singapore, and Taiwan, *Chinese Sociological Review*, 52(1): 27–55, 2020, ISSN: 2162-0555 print / 2162-0563 online, DOI: 10.1080/21620555.2019.1654368, p. 32-33.

added homo sexuality related contents into education pertaining to gender equality in 2004. The Gender Equity Education Act was announced in 2004, in order to “promote substantive gender equality, eliminate gender discrimination, uphold human dignity, and improve and establish education resources and environment of gender equality.” Article 2 and Articles 20 to 27 in the Gender Equity Education Act stipulate that all schools in Taiwan should prevent and report any types of sexual assault, harassment, and bullying, including those targeted at sexual minorities. The act also requires all students to attend eight hours of courses related to gender equity and the diversity of sexual orientations. Such actions promote a favorable social environment for the discussion of homosexuality-related issues.”²⁷¹

“Alongside the emergence of liberal policies and laws, Taiwan has witnessed a marked shift in public attitudes toward homosexuality (Cheng, Wu & Adamczyk, 2016). The average level of tolerance of homosexuality rose by 132 percent from 1995 to 2012 according to the World Values Survey. Mainland China and Singapore, on the other hand, saw little change in their levels of tolerance of homosexuality.”²⁷²

“Social and economic transformations lead to generational shifts in social tolerance. Younger generations are more tolerant of social issues that used to be discriminated against among older generations. The increased exposure to open discussion on LGBTQ issues in recent decades contributes to more tolerance among younger generations. There is empirical evidence in support of the more tolerant attitudes toward homosexuality among younger generations on a global scale (Andresen & Fetner, 2008; Bibby, 2004; Cheng, Wu & Adamczyk, 2016). Younger generations in the three societies are expected to follow the same global trend and have more tolerant attitudes toward homosexuality. That is, young age has a positive effect on tolerance in all three societies.”²⁷³

Every year, tens of thousands of people, primarily young people,

²⁷¹ **Zhou**, Min, Tianyang Hu, Social Tolerance of Homosexuality: A Quantitative Comparison of Mainland China, Singapore, and Taiwan, *Chinese Sociological Review*, 52(1): 27–55, 2020, ISSN: 2162-0555 print / 2162-0563 online, DOI: 10.1080/21620555.2019.1654368, p. 34.

²⁷² **Ibid**, p. 29.

²⁷³ **Ibid**, p. 35.

attend the annual Taiwan Pride Parade, the largest LGBTQ event in East Asia.

“The effect of religiosity can also potentially differ across the three societies. Personal religious beliefs are found to have different effects on attitudes toward homosexuality in countries or regions with different cultural orientations (Adamczyk and Pitt 2009). In recent years religion in mainland China has revived, and the omnipresent political control over religion has been challenged by the unprecedented growth of the religious population and the religious economy such as tourism. Nevertheless, the governmental regulations and restrictions on religion have remained stringent (Potter, 2003; Yang, 2012). Yet religion in Taiwan and Singapore has much fewer official restrictions (Eng, 2008; Lu et al., 2008). In 1989, the Taiwanese government enacted the Law on Civic Organization, whereby all religious groups were allowed to exist legally and the government would not impose prohibitions on the establishment of religious groups. Believers are free to practice religious activities without fear of state suppression (Lu et al., 2008). The Singaporean government generally advocates religious freedom and diversity as a measure of promoting social harmony and diverse cultural identities among Singaporeans (Eng 2008). While the government plays an active role in regulating domestic religious affairs, it also limits its role to ensure that all citizens can access religious organizations and practice their beliefs (Eng, 2008). Given different religious environments in the three societies, we expect that religiosity would have a smaller impact in mainland China, in comparison with Taiwan and Singapore.”²⁷⁴

The situation in the other large Asian country – India – is also interesting. Within the first Indian Penal Code (1860), which came into force in January 1862, there was Section 377 on “unnatural offences.” The Tay is based on the English Torts Act (1533) and states: “Whoever has carnal intercourse against the order of nature with any man, woman, or animal shall be punished with imprisonment for life, or ... for a term which may extend to ten years and shall also be liable to a fine.”

“On 3 July 2009, New Delhi’s High Court ruled that homosexual conduct should not be deemed a criminal offence, challenging more

²⁷⁴ **Ibid**, p. 36-37.

than a century of criminalization of homosexuality in India since the British introduced the India Penal Code (IPC) in 1860. Since the ruling, scholars have indeed found evidence that this decriminalization has led to a rise in the level of social acceptance and self-acceptance of homosexuality in India (Jain 2013).”²⁷⁵

“On 6 September 2018, India, the world’s largest democracy, finally decriminalized homosexuality. This historic judgment was passed after years of courtroom battles, long and arduous campaigns and protests, organized by millions of citizens, organizations and activists. The moment was widely celebrated. For the first time, Indian citizens who identify as part of the LGBT community ceased to be outlawed. Initial reactions in the media reflected the populist idea that India had finally managed to break free of the shackles of colonialism.”²⁷⁶

“It is easy to understand why the decriminalization of homosexuality might be seen as a return to India’s pre-colonial values. There are countless references to homosexuality and Hird gender those who are neither ‘male’ or ‘female’, either biologically or in presentation) in ancient Indian texts and epics.

Gay people remained largely invisible in the eyes of both the law and government. Only in the late 20th century, with the establishment of several gay rights organizations, did homosexuality start to be widely discussed and debated. India began to acknowledge the existence of gays only after sexual health became a matter of concern for the Indian government in the late 1980s.”²⁷⁷

“The Indian Penal Code, Section 377, is the only section that criminalizes all acts of nonconsensual carnal intercourse, including male-on-male rape. “Unnatural offences: Whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal, shall be punished with imprisonment for life, or with imprisonment of either description for term which

²⁷⁵ **Han**, Enze and Joseph O’Mahoney, British colonialism and the criminalization of Homosexuality, Cambridge Review of International Affairs, 2014, Vol. 27, No. 2, 268-288, <http://dx.doi.org/10.1080/09557571.2013.867298>, p. 268.

²⁷⁶ **Chakraborty**, Arnab, Behind the times. India breaks free?, History Today | February 2019, p. 90.

²⁷⁷ **Ibid**, p. 92.

may extend to ten years, and shall also be liable to fine. Explanation: Penetration is sufficient to constitute the carnal intercourse necessary to the offense described in this section.” This section penalizes both consensual and forced sodomy with 10 years minimum to life imprisonment.

The rape definition in Section 375 of Indian Penal Code does not include rape in which males are the victims. The Indian government (2012) decided to change the definition of “rape” as forcible penetration to include male victims, but was criticized on the grounds that this would further harm the interests of female rape victims.

In the 2013 Criminal Law (Amendment) Ordinance, rape and sexual harassment crimes were gender neutral. The term “rape” was removed and substituted with “sexual assault.” But strong objections were raised by feminist groups that made the Indian government decide to restore the term rape and state that only men can be the rapists of women.

It is noted that unnatural sex offences constitutes anal intercourse done against the will, with a man, woman or animal and shall be punished under section 377 IPC with imprisonment for life as a maximum punishment.”²⁷⁸

“A number of transgenders have had negative experiences with health professionals in government hospitals in India.⁷ According to the UNAIDS report in 2017, 4.3% of the Indian population were estimated to be at high risk of AIDS; they were men having sex with men and transgenders.

In India, there are no such guidelines or curricula for care for LGBT patients in the healthcare system.”²⁷⁹

“Israel is considered the most tolerant country in the Middle East and Asia regarding homosexuality.”²⁸⁰

²⁷⁸ **Ahmad**, Sartaj, Socio-Legal Creationism Issues and High-Risk Problems of Homosexual Behaviour, International Journal of Contemporary Microbiology, January-June 2018, Vol. 4, No. 1, p. 3.

²⁷⁹ **Kar**, A, S. Mukherjee, A. Ventriglio, D. Bhugra, Attitude of Indian Medical Students Towards Homosexuality, East Asian Arch Psychiatry 2018;28:59-63 | DOI: 10.12809/eaap181728, p. 59-60.

²⁸⁰ **Отношение** към хомосексуализма в страните от Близкия Изток, от 09 февр. 2015 г., обновено на 26 апр. 2018 г., <https://history.framar.bg/>.

According to the legislation in the country, the following can be said:

- Same-sex sexual activity has been legal in Israel since 1988;
- Same-sex couples cannot legally marry in Israel, but same-sex marriages performed abroad are recognized;
- Same-sex couples can jointly adopt children;
- Discrimination based on sexual orientation is prohibited in employment, goods, services, and education, but continues to exist in various forms.²⁸¹

Publicity and transparency are growing. Increasing transparency is helping to undermine traditional values and attitudes towards homosexuality.²⁸² The presentation of the subject in various art forms is increasing, for example in Israeli films.²⁸³

LGBTQ+ rights tend to have more support among liberal and secular political parties in Israel. However, religious and conservative parties tend to oppose expanding LGBTQ+ rights. Mainstream Orthodox Judaism views homosexuality as forbidden by the Torah. Reform and Conservative Judaism, which are more prevalent among Diaspora Jews, tend to be more accepting of LGBTQ+ individuals.

There are openly homosexuals in the Knesset, such as Amir Ohana, who was the minister of justice. And then he became the speaker of the parliament.

Tel Aviv in particular is known for its vibrant LGBTQ+ community and is a top gay travel destination. The city hosts a large pride parade every year. Institutions such as the Israeli Gay Center operate. The city has the fame of the “gay capital of the Middle East.”

Attitudes toward homosexuality vary, but polls in recent years show majority support for same-sex marriage and LGBTQ+ rights,

²⁸¹ **Ben-Ari**, A., & Adler, T. (2010). Contemplating LGBTQ rights in Israel. *Journal of Homosexuality*, 57(1), 128-147.

²⁸² **Cohen**, N., & Chmieliauskas, K. (2020). Rainbow in the dark: LGBTQ visibility in Israeli ultra-Orthodoxy. *Journal of Modern Jewish Studies*, 19(2), p. 237-255.

²⁸³ **Morag**, R. K. (2019). LGBTQ representations in Israeli cinema: A queer reading. *Feminist Media Studies*, 19(6), 781-799.

especially among secular Israelis. Adoption has increased significantly over the past few decades. However, LGBTQ+ people still face discrimination in certain sectors of Israeli society, especially among the Orthodox religious community.

From what has been said so far, it is clear that in the more modernized countries, homosexuality is becoming more and more legalized. But in many countries around the world, various types of punishments for homosexual behavior continue to exist: fines, restrictions, imprisonment, whipping, and death penalty (stoning). Most countries where the phenomenon is criminalized consider homosexual behavior punishable by imprisonment. In only eight countries is it punishable by death.^{284, 285}

In general, it can be said that the countries of the less modernized world that want to be close to the western more developed countries are more inclined to legitimize and develop homosexuality as a sign of their “development”. Those who are for some reason more hostile to Western countries are less inclined. They use opposition to homosexuality as another point of criticism of Western values and influence. Of course, it should not be forgotten that they do not have the same economic reasons for stimulating the phenomenon that the Western elites have.

Let’s see what the situation is in some Asian countries dominated by Islam.

In Iran, the institution of marriage is viewed strictly as a legal union between one man and one woman. Homosexuality is illegal and gays are often sentenced to death. If found guilty, lesbians are subject to 100 lashes, and in the event of a repeat offense, it can lead to the woman’s death. Despite strong social and legal taboos against homosexual activities, since 1987 transgender Iranian citizens have been legally allowed to officially change their genders and are even provided with publicly funded sex reassignment surgeries.²⁸⁶

²⁸⁴ **Нан**, Enze and Joseph O’Mahoney, British colonialism and the criminalization of Homosexuality, Cambridge Review of International Affairs, 2014, Vol. 27, No. 2, 268-288, <http://dx.doi.org/10.1080/09557571.2013.867298>, p. 268-270.

²⁸⁵ **Забранено** за гейове, в. „Стандарт“, 20 април, 2019, Копирано от standartnews.com <https://www.standartnews.com/lifestyle-lyubopitno/zabraneno-za-geyove-390120.html>.

²⁸⁶ **Повечето** потискащи страни към хомосексуалността,

In Afghanistan, same-sex sexual activity is illegal, and those found guilty of such crimes face the possibility of the death penalty. Despite prevailing taboos against homosexuality, local Afghan culture still allows for the acceptance of an institutionalized form of male bisexual practice.

In Saudi Arabia, not only homosexual acts are considered illegal, but also all extramarital sexual relations. Torture and crucifixion are still regularly and publicly carried out.

In Yemen, homosexuality is illegal under the country's legal system and is punishable by imprisonment or physical punishment such as flogging. Where Sharia law applies, men can also be sentenced to death for homosexual acts. The country has also passed a law banning citizens from setting up gay clubs or attending LGBT-related meetings. The government blocks LGBT-related websites as well as bans similar-themed magazines.

Qatar is an Islamic country where the country's legal system is a mixture of civil and Sharia law. Homosexuality is illegal. Lesbian, gay, bisexual, and transgender (LGBT) women are forced to conceal their sexual orientation and hide for fear of intolerance, hatred, and the increasing threat of violence and death. Anyone suspected of being gay is subject to discrimination, harassment, and even a sentence of up to seven years in prison. If found guilty of homosexual practices, followers of stricter sects of the Muslim faith face the danger of the death sentence. Homosexuals are not allowed to serve in the country's military.

Homosexuality is also illegal in Pakistan, and sexual acts with same-sex partners have been against the law there since 1860. Some residents believe not only that homosexuality is unnatural, but that it is a disease. Despite the risks, including discrimination, harassment, and various personal, social, and legal consequences, Pakistan still has a significant but largely hidden LGBT community. Despite its repressive laws, in 2009 Pakistan's supreme court granted civil rights to its transgender citizens.

Brunei is a former colony of the United Kingdom and became an

<https://bg.history-hub.com/povecheto-potiskashi-strani-km-homoseksualnostta>.

independent country in 1984. It strictly adheres to Muslim law, and Bruneians are subject to severe, even deadly, repression for violating religious rules. The death penalty is considered a justifiable punishment for crimes such as rape, defamation of Muhammad, adultery, rejection of Islam, and sodomy. Under the 2014 law, homosexuality is officially illegal, and those found guilty of this “crime” are punishable by stoning.

“Malaysia is a country that does not recognize same-sex unions and homosexual sex is illegal. Those convicted of ‘gross indecency’ between people of the same sex can be punished with fines, imprisonment of up to 20 years, and caning (Hamidah, 2004), under a law that is believed to have originated from the laws of the colonial era that persecuted sodomy. At the same time, Malaysia also practices Syariah law which applies to Malaysian Muslims, which is much clearer in criminalizing homosexuality. As a result, homosexuality is often seen as a crime in Malaysia.”²⁸⁷

“For decades, liberal democracies in the developed and prosperous West have been the best place for people of different sexual orientations to live. At the same time, to varying degrees, Muslim countries are, to put it mildly, the most inhospitable geo-political zone for LGBT communities. In almost all Islamic countries, homosexuality is outlawed, and in 10 of them, it is punishable by death.

In most of these places, they kill homosexual people with stones, but there are many cases of beheading, hanging from the muzzle of a tank or crane, and pushing a wall over the condemned. Islamic State terrorists throw gay men from the roofs of high-rise buildings, and mobs wait below to stone the victims to death.

A recent Pew Research survey found that nearly 90% of Muslims consider homosexual acts immoral and unacceptable.”²⁸⁸

Non-acceptance of homosexuality is most common on the African continent.

²⁸⁷ **Subir**, Syamsul Zahri, Beyond the Closet? The trends and visibility of homosexuality coverage in Malaysian newspapers, 1998 – 2012, *Journal of Social Sciences and Humanity*, Vol. 16. No.9 (13-30), ISSN: 1823-884x.

²⁸⁸ **Големият Лебовски**,

Защо ислямистите са по-опасни от националистите, 17 юни, 2016,

<https://chr.bg/komentar/zashto-islyamistite-sa-po-opasni-ot-natsionalistite/>.

In Somalia, homosexuality was outlawed in 1988, and those found guilty of such acts face a range of harsh penalties, including imprisonment and even the death sentence. Members of the local Somali LGBT community live in constant fear of being discovered, ostracized, and publicly persecuted. Homosexual Somalis also risk becoming victims of so-called “honor killings,” which are traditionally carried out by family members who consider their loved ones' homosexual orientations to have brought shame to the family to the point of deserving death.

In Mauritania, Islamic Sharia law is practiced in the nation, and therefore homosexual relations are illegal. Men found guilty of this “crime” face a possible death sentence, while women convicted of being lesbians usually go to prison. The prevailing attitude of the population is that homosexuality is taboo and members of the LGBT community should not be protected by the law. Homosexuals must hide their orientation and face several severe consequences in terms of religious, social, and legal persecution.

In Sudan, citizens convicted of homosexual acts are most often punished with 100 lashes and up to five years in prison. Despite the dangers of being identified as part of Sudan’s homosexual community, the country’s first LGBT organization, Rainbow Sudan, was formed in 2012. She serves as a valuable resource for the persecuted local homosexual community.

Nigeria was a British colony and gained its independence in 1960. Its legal system is a combination of common law (with roots in the past as a British colony), customary law (arising from local practices and traditions), and Sharia law (or Islamic religious law). Child marriage, sexual slavery, and ethnic and religious discrimination are common in Nigeria. Specific punishments for homosexual acts include imprisonment, caning, and even stoning.

“I focus here on Nigerian literature because Nigeria can serve as a benchmark for the rest of the continent. Of course, Africa is extremely diverse as a continent, and the writing that appears there is as versatile and diverse as any other writing. Furthermore, it is important to bear in mind that African countries are also diverse and several countries have indeed revised their previous anti-homophobia laws. But in many ways, homophobia and various literary responses to it in Nigeria are

quite typical of the general trend in much of Anglophone sub-Saharan African countries, where anti-gay legislation and rhetoric are on the rise. In this context, an impressively critical mass of novels and short stories from across the continent now contain gay characters or same-sex desires, so much so that Jackie Kay, Chair of the 2014 Kane Prize judging panel, felt compelled to note in a press conference that the judges were “impressed by how many participants were drawn to exploring gay narratives” (2014 Kane Prize Press Release). Examining the body of literature produced in Nigeria, the country with some of the continent's most draconian anti-homosexuality laws, as well as some of its most prominent literary voices, sheds light on how the literary community critiques the discourse of homophobia and explores the everyday fears, desires, pleasures, and anxieties of those who experience same-sex attraction.”²⁸⁹

“In 2006, the Nigerian Minister of Justice proposed a bill to codify the dominant national position on homosexuality. Signed into law on January 7, 2014, the new Same-Sex Marriage Ban Act expands the long-standing colonial-era sodomy law. The law criminalizes a range of activities, imposing up to fourteen years in prison for cohabiting or married same-sex couples, punishing those who support gay organizations with a ten-year sentence, and making any same-sex public displays of affection illegal. In a country where, according to a Pew Global Attitude poll, 98% of the population did not believe homosexuality should be accepted, the law was met with widespread popular support. Yet, as Rudolph Gaudio points out, “When the Nigerian government was asked in 2009 to report to the UN on the status of lesbian, gay, bisexual and transgender (LGBT) people as part of a national human rights survey, the then minister of foreign affairs stated,” “We tried to look for gay, lesbian and transgender groups, but we could not find Nigerians of such sexuality” (61-62). The irony, of course, is that passing a legislative ban on same-sex practices presupposes its existence. The dominant discourse in Nigeria continues to vacillate between outright denial of homosexuality and support for legislation to criminalize it.”²⁹⁰

²⁸⁹ **Green-Simms**, Lindsey, The emergent queer: homosexuality and nigerian fiction in the 21st century, research in african literatures, Vol. 47, No. 2 (Summer 2016), doi: 10.2979/reseafirilite.47.2.09, p. 141.

²⁹⁰ **Ibid**, p. 142-143.

As I mentioned in the first chapter, the artistic elite in Nigeria supports the unified Nigerian ruling elite in its negative attitude towards homosexuality – through the production of the famous film industry around Nollywood, as well as through artistic works of another kind.

“Uganda not only has a higher proportion of residents who disapprove of homosexuality compared to the United States and South Africa but also has laws that prohibit same-sex sexual relations (Hollander, 2009). Because of this strong disapproval, Ugandan newspapers are less inclined to publish stories that... mention homosexuals.”²⁹¹

In Liberia, the country’s president and Nobel Peace Prize winner Ellen Johnson Sirleaf defended her country’s criminalization of homosexuality in 2012, saying, “We like ourselves the way we are.”

In Egypt,

“homosexuality is not actually an offence on the Egyptian statute books, so those arrested on Queen Boat were charged with and convicted on the grounds of ‘debauchery’ or fujur, as well as for ‘contempt for religion’.

It specifically targeted state-licensed brothels, which serviced the British military. In the intense debate on the Queen Boat case in Egypt, homosexuality was constructed as a threat to the country’s culture, as articulated in the chief prosecutor’s statement that ‘Egypt has not and will not be a den for the corruption of manhood, and homosexual groups will not establish themselves here’. ‘Gay’ dress was described as ‘un-Egyptian’ and homosexuality was deemed to be part of ‘the globalization of perversion’, a Western-driven process.

Originally, Islam did not have the same harsh Biblical judgement about homosexuality as Christianity. Homophobia, as an ideology of hostility toward people who are homosexual, was produced by the Christian West. Homophobic influences in Arab cultures are relatively new, and many were introduced... from Western sources.

²⁹¹ **Adamczyk**, Amy, Chunrye Kim and Lauren Paradis, Investigating Differences in How the News Media Views Homosexuality Across Nations: An Analysis of the United States, South Africa, and Uganda, *Sociological Forum*, Vol. 30, No. 4, December 2015, DOI: 10.1111/socf.12207, p. 1043.

Massad argues that the West's apparent intent to 'protect' the rights of homosexual men and women is part and parcel of its hegemonic project, which is underpinned by exporting ideas and concepts (such as 'homosexual' or 'gay'). The 'Gay International', as he calls it – the network of global activists which promotes homosexual rights – 'creates' the homosexuals it allegedly seeks to protect and actually harms them.

The emergent agenda of sexual rights, more generally, which the West internationalized in the 1980s and 1990s through 'international' human rights activism has made women and 'homosexuals' the two prime victims of human rights violations in Arab countries."²⁹²

Is it a coincidence that in Africa they are not so liberal towards homosexuality or is it a result of their socio-economic development and their geopolitical opportunism? They are not that advanced with technology, they need manpower. And Western countries are pressuring them to reduce their population as competitors for the earth's goods. Otherwise, for what purpose will world organizations run by Western countries care about the treatment of homosexuals in Africa?

The acceptance or non-acceptance of homosexuality is a tool in the struggles between peoples, for example between East and West, a mechanism for distinguishing one region from another, it makes geopolitical sense. People who suffer from the invasion of the more developed Western countries tend to be more strict about homosexuality, not only for socio-economic reasons but also for geopolitical reasons. They are in no hurry to submit to all the so-called "values" of the so-called "Western" or "Christian" civilization.

However, the excessive opposition between Western and non-Western countries with the allusion of opposition between development and backwardness is manipulative.

First, it should not be forgotten that in Western countries, decriminalization and increasing tolerance have been a phenomenon of recent decades, although these countries were modernized long before

²⁹² **Dalacoura**, Katerina, Homosexuality as cultural battleground in the Middle East: culture and postcolonial international theory, *Third World Quarterly*, 2014, Vol. 35, No. 7, 1290-1306, <http://dx.doi.org/10.1080/01436597.2014.926119>, p. 1296-1298.

that. Furthermore, it was colonial Western empires that propagated anti-homosexual laws and practices in the past.

Second, discrimination against homosexuals in more developed countries continues to a greater or lesser extent, regardless of changes in regulations.

Third, in the past, some of the so-called underdeveloped countries have had a certain degree of tolerance towards male homosexuality. Along these lines, there is an annoying, often unfounded, sense of the greatness of Western countries and peoples. In both Western and non-Western countries, development is uneven, with steps forward and steps back, and follows the needs and understandings of the ruling classes and, to some extent, their peoples.

Countries in the less modernized world that want to be close to Western countries are more likely to legitimize and promote homosexuality as a sign of their “development”. Those who are for some reason more hostile to the US and other Western countries are less inclined. They use the non-development of homosexuality as another point of opposition to Western values and influence. The redefinition of marriage as a genderless institution is seen as an element of Western cultural imperialism. It is no coincidence that in countries where there is a fight against it, there is less acceptance of homosexuality.

“Homosexuality has in recent years become a source of intense cultural controversy on a global level. These disputes are often understood as pitting the West against non-Western actors and values, with the former seen as defending homosexual rights and the latter, as opposed to them. This is a simplification, of course, and in some cases it is wrong. The social tolerance and legal acceptance of homosexuality in the West – as far as we can gather at all that this is the case – is recent and, at best, partial; homophobia is still widespread; the practice, unlike the law, remains discriminatory. In non-Western societies, attitudes are varied and complex. However, in international diplomatic forums and the global media, an understanding of the binary between ‘West’ and ‘non-West’ – crude and erroneous though it may be – has become pervasive.

As in parts of Africa, in the Middle East opposition to homosexuality has become a means of affirming cultural integrity and authenticity. Homosexuality has been rendered an element in

the region's 'culture wars'; this is a term used in a variety of Middle Eastern contexts since the 1990s to refer to the contestation within and also between societies over identity issues, often couched in terms of moral values. In the culture wars over homosexuality in the Middle East cultural integrity and authenticity are almost invariably (this is no exaggeration) defined and asserted in juxtaposition to the West, which either epitomizes the threatening cultural outsider or becomes a tangible opponent through the actions and policies of governments, NGOs and individual activists.”²⁹³

Perhaps it is not entirely accidental that in Israel, which in a geopolitical sense is very close to the USA, tolerance to the phenomenon is intensively developing. And Tel Aviv gained fame as the “gay capital” of the region.

According to Massad “most Arab and Muslim countries that do not have laws against sexual behavior between men respond to the incitement of Gay International by discourse to profess anti-homosexual positions on nationalistic grounds. This leads to police harassment in some cases and could lead to anti-homosexual legislation. Those countries that have not implemented the laws are beginning to implement them. Ironically, this is the very process by which ‘homosexuality’ was invented in the West.”²⁹⁴

“The negative attitude towards homosexuality adopted by the majority of societies in the Middle East is supported by authoritarian governments, conservative religious leaders, traditionalist patriarchs, and, last but not least, matriarchs. Their authority is supported by the call to protect an “authentic” culture that, if it ever existed, has long since been destroyed. At this point in Middle Eastern history, Islamists (and especially fundamentalists among them), both in government and in opposition, are steering their fellow citizens into collective oblivion and willful ignorance when it comes to the subject of homosexuality. The desecration of homosexuals in the Middle East epitomizes the distortions and subjugations caused by the search for an elusive

²⁹³ **Dalacoura**, Katerina, Homosexuality as cultural battleground in the Middle East: culture and postcolonial international theory, *Third World Quarterly*, 2014, Vol. 35, No. 7, 1290-1306, <http://dx.doi.org/10.1080/01436597.2014.926119>, p. 1290-1291

²⁹⁴ **Ibid**, p. 1297.

“authentic” cultural self.”²⁹⁵

“As homosexuality gradually became a distinct category in the 19th century Middle East, it also started to attract opprobrium and disapproval. This was partly the result of European cultural influences and morals, which were highly critical and condemnatory of homosexuality and affected the region through colonial penetration. European travelers complained about the openness with which men in the Ottoman Empire expressed their passion for boys.

Male beauty as an object of desire was disavowed and beauty was feminized. Love was ‘heterosexualized’. By the 20th century many Arab historians and literary historians had become hostile towards homosexuality and uncomfortable with the pederastic themes in their literary heritage. European Victorian attitudes were adopted by the new, modern-educated and Westernized elites. The shift against same-sex relations was associated with modernization. Love of boys became a sign of ‘backwardness’ and ‘progress, rationality and civilization’ required its suppression.

In the second half of the 20th century a further important transformation occurred in attitudes towards homosexuality in the Middle East. Having now taken root as a distinct category, homosexuality began to be seen not only as reprehensible but also – and herein lay the new development – as an integral part of the Western cultural onslaught against ‘authentic’ Middle Eastern cultures. This was partly a response to the observation that the West was becoming more accepting towards homosexuality. However, it also meant gradually forgetting that the identification and condemnation of ‘the homosexual’ had been previously integrally linked in the Middle East with European colonialism.

Homophobia is frequently associated with the rise of Islamism in the Middle East. However, we saw above that the rejection of homosexuality was associated with modernization and its values. The stigmatization of homosexuality is shared by the religious and the secularists (as well as Muslims and Christians).³⁸ For example, the period preceding the 1979 revolution in Iran witnessed a backlash against the Shah’s gender reforms, with leftist critics of Pahlavi autocracy, Western imperialism and consumerism partially joining forces with conservative Islamists against the regime. Ali Shariati, the leftist-Islamist thinker whose

²⁹⁵ **Ibid**, p. 1297.

writings were pivotal in the intellectual movement against the Shah, condemned the Western ‘cultural revolution’, especially the emancipation of women, and denounced the Western ‘recognition of an openly gay lifestyle’. Reacting particularly to the small gay male subculture that by the 1970s was taking root in elite circles in Tehran, and ignoring century-old practices which still persisted, Shariati ‘accused the West of recognizing a vice that the Middle East had refused’.

Shariati ‘accused the West of recognizing a vice that the Middle East had refused’. In modern day Turkey Kemalists and Islamists share equally negative responses to homosexuality but ‘the former [Kemalists] are probably more hateful because it threatens the essence and principles of the Republic’. Nevertheless, if antipathy to homosexuality in the Middle East cannot be exclusively associated with Islamism, there is no doubt that the latter’s rise and expansion after the 1970s exacerbated the tendency to vilify homosexuality and depict it as part of the West’s corrupting cultural influence. The Islamic Republic which was installed in Iran following the revolution increased and systematized the persecution of homosexuals. The war against openly gay men and transgressive heterosexual women intensified in the post-2005 period of Mahmoud Ahmadinejad’s presidency. The torture and execution of two teenage boys in July 2005 made international headlines. Ahmadinejad claimed that in Iran there were no homosexuals, ‘not one’.²⁹⁶

x x x

A mechanism for regulating homosexuality is the degree of transparency of its existence, of homosexual orientation, of the consumption of their rights. Dupont’s words that the promotion of opacity by external entities goes hand in hand with the cultivated desire for opacity in homosexuals themselves, of their discrimination, are probably valid.

“Throughout the world, although clearly to very different degrees, homosexuality is removed from the political arena as a subject of discussion. With the exception of a relatively small number of jurisdictions, this occurs not only because heterosexuals are loath

²⁹⁶ **Dalacoura**, Katerina, Homosexuality as cultural battleground in the Middle East: culture and postcolonial international theory, *Third World Quarterly*, 2014, Vol. 35, No. 7, 1290–1306, <http://dx.doi.org/10.1080/01436597.2014.926119>, p. 1294-1295.

to discuss homosexuality, but also because such feelings are often held on the part of gays and lesbians themselves. Of course, an immediate objection here would be to point out that homosexuality is explicitly mentioned in many if not most of the world's legal codes. It is, then, simply not the case that homosexuality is left undiscussed and, as such, banished from the public in the way that the public/private distinction makes clear with respect to gender.

Moreover, gays and lesbians have participated and do participate in debates in the public sphere, undermining still further the claim that they are somehow invisible.

Thus, debates about inheritance, tax, next-of-kin rights, citizenship and marriage (understood as the right to marry, as well as the rights that follow from marriage) are, in so far as they relate to gays and lesbians, systematically omitted from political debate and decision making, because the majority would feel repulsed at discussing them and the minority too afraid or ashamed to bring them up.

Similarly, gays and lesbians are subject to harassment, abuse and violence on a regular basis because they are deemed to have violated norms concerning acceptable behaviour regarding, for example, the public display of affection, or by behaving in ways that contravene preponderant definitions of masculinity and femininity. Like women and indeed visible ethnic minorities, gays and lesbians are the permanent possible targets of harassment and violence in the public, civic social sphere, when they are perceived to have challenged a social boundary.²⁹⁷

“However, in contrast to gender and to visible ethnicity (where, for example, members of minority groups are harassed for venturing into ‘the wrong part of town’), such harassment is not intended to put homosexuals ‘where they belong’ in any spatial sense. Rather, it is aimed at making them publicly invisible. Ultimately, then, and unlike women and visible ethnic minorities, there is no place where gays and lesbians are expected to be because they are deemed not to belong anywhere. Importantly, this difference is born of the possibility that, as a behavioral rather than physical trait, homosexuality is capable of being concealed. Thus, social danger for homosexuals is contingent upon their ‘obviousness’ as gay or lesbian, with those that are unable or

²⁹⁷ **Tebble**, Adam James, *Homosexuality and Publicness: Towards a Political Theory of the Taboo*, POLITICAL STUDIES: 2011, VOL 59, 921-939, doi: 10.1111/j.1467-9248.2011.00884.x, p. 925-926.

unwilling to conceal their sexuality, and thus who come across to others as either ‘effeminate’ males, ‘butch’ females or as ‘sexually predatory’, having to deal with the permanent possibility of public harassment and violence. Moreover, even in the case of those who are incapable of concealing their sexuality, their ‘obviousness’ is often considered not to be an essential aspect of their demeanor but, rather, a premeditated affront to society and received norms (Warner, 2005: 24).²⁹⁸

“The upshot of living in the closet, however, is not a new-found feeling of protection and liberation. Rather, it is a feeling of recurring anxiety at whether it is wise for others to know about one’s sexuality in the public domain (Sedgwick, 1990: 68; Warner, 2005: 52). Thus, the difference that is homosexual marginalization in public is born not only of the operation of norms of disappearance and silence, but also of the capacity of gays and lesbians to adopt a strategy of non-disclosure of their sexuality.”²⁹⁹

“Thus, it is not the case that gays are not allowed to speak, or that they speak only to be ignored. Nor is it that what they say is only heard in some non-political private domain. Rather it is that what gays and lesbians would say is unmentionable, often as much to themselves as to others.”³⁰⁰

An attempt at the highest degree of opacity on the part of homosexuals is to enter into a heterosexual marriage to conceal their homosexual orientation.

“Furthermore, in many if not all societies it is still common for gays and lesbians to marry under social pressure to prove their heterosexuality, only to ‘let down’ their (heterosexual) spouses and children through the discovery of long-term sexual infidelity. Moreover, the closet is a phenomenon that heterosexuals can also find themselves in when they are not sure if a third party knows that a loved one, friend or colleague is gay. Under such circumstances heterosexuals also become acquainted at first hand with the deep anxiety that comes with the possibility of inadvertent and damaging disclosure (Sedgwick, 1990: 80). Most obviously

²⁹⁸ **Tebble**, Adam James, *Homosexuality and Publicness: Towards a Political Theory of the Taboo*, *Political studies*: 2011, Vol 59, 921–939, doi: 10.1111/j.1467-9248.2011.00884.x, p. 926-927.

²⁹⁹ **Ibid**, p. 928.

³⁰⁰ **Ibid**, p. 931.

until the very late twentieth century – and even then only in the urban centers of the wealthy liberal democracies – the gay built environment was typically marked by anonymous signage and dark-tinted windows, or no windows at all.

The public sphere of gays and lesbians, then, is largely constructed around an architecture of invisibility and is often subject to the behavioral imperatives of concealment. Yet, as we have seen, at the same time the private sphere in which gays and lesbians find themselves is already and always marked by norms of disappearance and silence and, if not this, then devoid of a shared history.”³⁰¹

X X X

Several things have already been said above about people's attitudes towards homosexuality. As a result of the impact of all the stimulating factors, their moods change. Here I will try to supplement and summarize.

The changes in the attitude towards homosexuality and homosexuals in recent decades, where more, where less, are a fact. Tolerance towards them has grown, but there remains a large degree of criticism and non-acceptance. The interesting thing is that even in the countries where homosexuality is most actively and successfully promoted and the most is done to change the attitude towards it, there are large percentages of the population that do not sympathize with it. And some of those who demonstrate tolerance and understanding do so insincerely, out of conformist motives.

The degree of discussion and publicity of the problems has increased. At the same time, there is a lot of dislike, because of which many homosexuals practice the tactic of concealing their true nature. There is continued disillusionment with the extent of changes in attitudes toward homosexuality by themselves, as well as the factors that foster the phenomenon.

There is a growing body of research into changes in public opinion. The majority of these studies are in Europe and the USA.

Much less research has analyzed changes in public opinion in Asia. This lack of research is somewhat surprising given that many

³⁰¹ **Ibid**, p. 932-933.

Asian societies have seen an increased awareness of gay rights and civil liberties, and in recent years some have even considered legalizing same-sex marriage. According to Cheng, some of these studies examining attitudes about homosexuality in Asia find that East Asians tend to be less tolerant than many residents in Western developed nations, but more supportive than Africans and Middle Easterners.³⁰²

Authors such as Peter Hart-Brinson and Amy Adamczyk acknowledge the rapid and fundamental changes in public opinion toward homosexuality, but also the continuing pitfalls and barriers that characterize these changes.³⁰³

"In an ambitious and impressive consolidation of survey data on public acceptance of homosexuality in 87 countries and over 30 years, author Amy Adamczyk shows that many countries around the world have become more tolerant of homosexuality and other same-sex behaviors and practices. However, she finds that resistance to such growing tolerance is also evident – in many countries, homosexuality is still illegal and legal, political and social persecution of LGBT individuals continues to exist worldwide."³⁰⁴

Even in the US, which is at the forefront of the fight to promote the phenomenon and where homosexuality is a legal right, 38% of Americans openly oppose or feel ambivalent about same-sex marriage.

The most tolerant of homosexuality countries in Europe also have the highest percentage of those who approve of it. The vast majority of the Dutch population (90 percent) is in favor of equal rights for homosexual men and women and their relationships. In Denmark, 20 percent oppose these links. Tolerance in these countries has grown

³⁰² **Cheng**, Yen-hsin Alice, Fen-Chieh Felice Wu, Amy Adamczyk, *Changing Attitudes Toward omosexuality in Taiwan, 1995–2012*, *Chinese Sociological Review*, 48(4): 317–345, 2016, ISSN 2162-0555 print / 2162-0563 online, DOI: 10.1080/21620555.2016.1199257.

³⁰³ **Lee**, Jess and Catherine Bolzendahl, *Acceptance and Rejection: Patterns of Opinion on Homosexuality in the United States and the World*, *Sociological Forum*, Volume 34, Issue 4, December 2019, p. 1024-1025.

³⁰⁴ **Tebble**, Adam James, *Homosexuality and Publicness: Towards a Political Theory of the Taboo*, *Political studies*: 2011, Vol. 59, 921–939, doi: 10.1111/j.1467-9248.2011.00884.x, p. 931-933, p. 1027.

rapidly since the 1980s.³⁰⁵

In India, “although the overall attitude of Indian medical students towards homosexuality is positive, the percentage of students with negative attitudes remains quite high.

“Campo, Herazo, and Cogollo (2010) reported in a meta-analysis that between 7% and 16% of medical students reject homosexuality, and this rejection is higher among men. Jones, Pynor, Sullivan, and Weerakoon (2002) reported that 27% to 30% of health students in Australia would feel uncomfortable working with a homosexual or lesbian patient. Studies conducted in Asia found that more than 25% of medical students considered homosexuality a psychological disorder that required therapy and more than 15% would avoid any physical contact with homosexuals (Kan et al., 2009); similarly, a sample of American students found that nearly one-third of medical students responded negatively or ambivalently to the statement that homosexuality is as natural as heterosexuality (Matharu et al., 2012). Moral and Valle (2012) found an attitude of rejection in 21% of Mexican health science students, including an attitude of extreme rejection in 4%. One in six or seven students who participated in the study showed a rejection attitude toward homosexuality and lesbianism based on the ATLG total score, including extreme rejection in one in twenty-five.”³⁰⁶

Tolerance is also growing in Bulgaria. The results of a survey of Bulgarian students from the New Bulgarian University are interesting. The degree of acceptance or rejection of homosexuals is most evident in the willingness of students to allow or forbid certain occupations for these people.

Nearly 62% of students tend to ban any profession, as the greatest suspicions towards homosexuals are experienced when it comes to professions related to the upbringing and raising of children.

The connection between authoritarian attitudes and attitudes

³⁰⁵ Хайнце, Ерик, Сексуалната ориентация като човешко право, ИК „Труд“, С., 2002, с. 113.

³⁰⁶ Cheng, Yen-hsin Alice, Fen-Chieh Felice Wu, Amy Adamczyk, Changing Attitudes Toward omosexuality in Taiwan, 1995-2012, Chinese Sociological Review, 48(4): 317-345, 2016, ISSN 2162-0555 print / 2162-0563 online, DOI: 10.1080/21620555.2016.1199257.

towards homosexuals is evident in the tendency of students to isolate certain groups of the population in camps. Above all, the high percentage of students with authoritarian attitudes is striking.

Would you isolate some population groups in camps?

	Number	Percentage
I will isolate some group	385	66,5
No group should be isolated in a camp	194	33,5
General	579	100,0

When students express their attitudes toward homosexuals in the abstract, without referring to specific cases, they are more extreme and more negative. However, when faced with specific life situations, they show very different attitudes. When asked whether they would become friends with a homosexual, a total of 76.2% answered positively.³⁰⁷

37% believe in the genetic predetermination of homosexual orientation. The rest attribute it to problems in the family, following fashion, and other social reasons.

In these answers, it should be taken into account that students from the New Bulgarian University (NBU) are being interviewed, who have relatively more liberal understandings, demonstrate greater independence, and are more inclined to follow fashion than students from other universities and from people from other backgrounds. The high percentage of students who believe in a genetic predisposition to homosexuality is striking. In other Bulgarian universities, the intolerance towards homosexuality will probably be higher.

As I have already said, one of the important directions in the policy of stimulating the phenomenon is the fight against the entities that resist its imposition. It is increasingly included in the regulatory framework and is included as an element of real state practice.

Like any policy, the policy of promoting homosexuality has its opponents. But as long as the main economic entities, the most influential economic elites in the world, have an interest in a given

³⁰⁷ **ЕВТИМОВ**, Иван, Отношението на студентите към хомосексуалността, „Либерален преглед“, (librev.com). Създадена на 11 Април 2013.

policy, the chances of success of the opposition forces are minimal, temporary, or non-existent.

Some of these oppositional entities and their behavior were discussed above in the text – religions, conservative political forces, people thinking about the whole society, etc. Still, “many Christian churches, NGOs, people, and institutions around the world are working to impose a culture that respects the dignity of the human person and fights for life, marriage, and family. Resistance to homosexuality, other alternative sexual orientations, and sexualization are real, diverse in form, and have varying degrees of success. A report by the Friedrich Ebert Foundation, a center for intellectual activity of the German Social Democratic Party (SDP), states that gender activists are alarmed by the growing resistance of ordinary people to “gender politics” (e.g., the Protest for All movement (La Manif pour vous in France and Demo für alle in Germany) expressed in referendums held in several European countries.”³⁰⁸

The resistance is expressed in violence against specific homosexuals and destructive actions against their clubs and organizations.

Apart from the initiation of referendums on the issue, civil activities in the form of protests are also growing. In Canada and the United States, “a movement registered a month and a half ago against the LGBTI community is awakening. Their followers are already over 1.5 million people. They even feature lesbians who are against the imposition of gender ideology among children.”³⁰⁹

Below I take the liberty of using long quotations from the same author because the description of the resistance is significant. According to Encarnacion, “No revolution worth mentioning comes without a backlash. The fight for gay rights – widely regarded as the “fastest of all civil rights movements”... – is no exception to this rule. Last June’s wild shooting at the Pulse gay nightclub in Orlando, Florida, carried out by a terrorist who had previously expressed his hatred of the

³⁰⁸ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 415.

³⁰⁹ **Димитрова**, Симона, Няма да мълча, забранете „София прайд“, в. „24 часа“, 18 октомври 2023 г., интервю с певицата Милена Славова, стр. 28-29.

LGBZ community, was the deadliest attack ever on the gay community in the US and is another indication of the viciousness of this backlash. But this is only an isolated incident. In recent years, there has been a global backlash against gay rights that has spread from the United States through many parts of the global South to Russia and other parts of the post-communist world. Opposition to gay rights comes in two distinct forms and reflects what the Pew Center for Social Research calls “the global divide over homosexuality.” In Western Europe and America, the places where the most advanced democratic societies and the largest, most accomplished gay rights movements are located, the reaction took the form of counter-revolution, whose purpose is to intimidate gay communities and roll back gains in gay rights. In Africa, the Middle East, and much of the post-communist world, that is, those parts of the globe where democracy, civil society, and human rights are either relatively underrepresented or in the process of being established, the response consists of a “pre-emptive strike” whose the goal is to stop the gay rights movement before it gains a wider base. This includes passing laws that criminalize or re-criminalize homosexuality and prohibit its support. Both types of law, however, serve to fuel anti-gay violence and discrimination, and in so doing reveal the political (that is, not so much cultural) nature of this backlash.”³¹⁰

“In Europe for the last ten years, there have been massive protests against same-sex marriage, especially in countries with Catholic majorities. In May 2005, around 500,000 anti-gay protesters took to the streets of Madrid to protest Spain's same-sex marriage law. Of course, they opposed expanding the concept of marriage to include homosexual couples, but what mobilized them was the fact that Spain's same-sex marriage law was the first in the world to put same-sex couples on an equal legal footing with heterosexuals: gay adoptions and access to reproductive technologies such as in vitro fertilization were allowed. In 2013, France's “marriage for everyone” law, which further expanded same-sex cohabitation law (until then giving gay couples most of the benefits of marriage), prompted more than one million people to take to the streets of Paris to oppose him. The protests were mostly peaceful, but at least one demonstration in May 2013 turned violent, prompting police

³¹⁰ **Encarnacion**, Omar, *The Global Backlash Against Gay Rights*, in: *The Place of Gay Issues in Contemporary Societies*. Thematic collection of the magazine "Liberal review, ECSTAZ Berlin, 2019.

to use tear gas and batons to disperse demonstrators. In Latin America, the backlash against gay rights is felt most strongly in Brazil, where the Supreme Court legalized gay marriage in 2011. Since then, Brazilian lawmakers have responded with a slew of anti-gay bills that call for redefining the concept of family to exclude homosexual couples, establishing a national day for “heterosexual pride” and banning “Christianophobia”, that is, the desecration of Christian symbols. This ban is aimed at provocative images that mix religious symbols and sexuality, something typical of Brazilian gay parades. While these draft laws have little chance of becoming actual legislation (their compatibility with the constitution is questionable), they do contribute to the reinforcement of the homophobic culture that underlies Brazil's massive gay homicide problem. According to Group Gay da Bahia, Brazil's oldest and most respected gay rights organization, since the mid-1980s, when Brazil became a full democracy, more than 3,000 LGBT people have been killed in the country. Brazilian gay activists call this massive wave of killings “Homocost”.

However, the strongest backlash against gay rights is found in the United States. Three different waves can be distinguished here. The first began immediately after the rise of the gay freedom movement of the 1970s and took the form mostly of moral panic. Its most dramatic expression can be found in the Save the Children campaign of country singer Anita Bryant, who succeeded in overturning an anti-discrimination court order from Dade County, Florida, by portraying homosexuals as pedophiles. A second reactionary wave occurred in the late 1990s. Between 1998 and 2012, about 30 US states passed constitutional bans on same-sex marriage. By far the most brutal and humiliating of all these state-level bans was the so-called Proposition 8, which in 2008 overturned California's same-sex marriage law. Among many other tactics, proponents of the proposal compared the fight against gay marriage to “the battle against Adolf Hitler” and encouraged Californians “not to stand by and accept what happened in Germany.” And to add insult to injury, Proposition 8 left the thousands of same-sex marriages that had already taken place in legal limbo. A third wave occurred in 2013 in response to the US Supreme Court's decision to strike down the Defense of Marriage Act (DOMA), a 1997 law that barred the federal government from recognizing same-sex marriages. A literal tsunami of bills designed to undermine gay rights followed: 254 anti-gay bills were proposed, 20 of which passed. In the first half of 2016 alone, 87 draft laws were introduced that could, in theory,

limit LGBT rights – a huge increase compared to previous years. The majority of these laws were justified as measures to protect religious freedom. Passage of such laws increased by at least 50 percent annually between 2013 and 2015. And so-called “toilet laws” have also emerged, such as North Carolina’s, which, before being repealed, required transgender people to use public toilets according to the gender recorded on their birth certificate.”³¹¹

“In 2009, the Ugandan government debated the world’s most infamous anti-gay legislation, the so-called Anti-Homosexuality Act, better known as the ‘kill-the-gay-law.’ Ostensibly trying to prevent foreigners “coming to Uganda and spending millions of dollars to recruit children for homosexuality,” the law called for the death penalty for those who committed the “crime of homosexuality” and up to seven years in prison for family members and friends of homosexuals who have not informed the authorities. Western condemnation and threats of economic sanctions forced Uganda to withdraw the law. But for the most part, it was a pyrrhic victory. The bill was passed into law in 2014, replacing the death penalty with life imprisonment. While it has yet to come into force, due to the intervention of Uganda’s High Court, the law has already led to numerous similar laws across Africa, including in The Gambia, Liberia, and Nigeria. Russia’s “anti-gay propaganda law” passed in 2013 has also gained worldwide infamy. It punishes with imprisonment and fines any person who promotes homosexuality. Its wording is so broad that it effectively outlaws things like gay pride parades, public displays of love and affection by same-sex couples, gay newspapers and magazines, literature, gay-themed TV shows and movies, and symbols of The LGBT community such as the rainbow flag. Even acknowledging homosexuality (unless done to deny it) can be considered illegal. Similar legislation has been passed or is in the process of being passed in Lithuania, Moldova, and Ukraine. The picture is even bleaker in Central Asia and the Middle East, where this backlash is unfolding in the form of a nasty wave of anti-gay violence. Since March, more than 100 gay and bisexual men have been tortured, sent to camps, and killed in the semi-autonomous Russian republic of Chechnya. For several years now, the world has been horrified by the unspeakable acts of violence by the Islamic State (ISIS), which has beheaded and thrown gay people from the

³¹¹ **Encarnacion**, Omar, *The Global Backlash Against Gay Rights*, in: *The Place of Gay Issues in Contemporary Societies*. Thematic collection of the magazine "Liberal review, ECSTAZ Berlin, 2019.

roofs of buildings in the territories it controls, such as parts of Iraq. In 2014, in southern Iran, two gay men were hanged as part of a wave of executions for “immorality”. In the same year, seven men were arrested in Egypt after appearing in a YouTube video showing two men exchanging wedding rings. The clip was described as “Egypt’s first gay marriage.” According to a report by Human Rights Watch, the arrests are part of a wider campaign by the Egyptian government to ‘arrest and routinely torture men suspected of homosexual behavior.’”³¹²

There are differences in the form of rejection of the phenomenon. It goes from the overt, physical, and rude to the more covert, symbolic, hypocritical rejection.

“Also in this study, subtle rejection of homosexuality (one out of two men) was higher than manifest rejection (one out of seven), although this qualification could only be evaluated for male homosexuality from the trifactorial model proposed by Moral and Valle (2011) for the ATLG scale. This fact is consistent with the attitudinal change in Western culture, where open condemnation has given way to symbolic rejection. Homosexuality is no longer considered as a crime, but persecution and flagrant discrimination due to sexual orientation are crimes. The change first appeared in the academic and scientific circles in the 1970’s, and recently reached the legal forums. However, for the sake of the hegemonic heterosexist ideology, a symbolic rejection of homosexuality still persists, especially toward gay men (Crompton, 2006; Herek, 2004). This symbolic rejection is evidenced by embarrassing jokes, insults, defamatory gossip, humiliating pranks, and surreptitious disqualifications (Jewell & Morrison, 2010).”³¹³

According to Encarnacion, “If there is any cause for optimism in the anti-gay backlash, it is that it is forcing the international community to look squarely at the issue of anti-gay violence and discrimination. In 2011, the UN Commission on Human Rights, with the support of the United States, the European Union, and several Latin American

³¹² **Encarnacion**, Omar, The Global Backlash Against Gay Rights, in: The Place of Gay Issues in Contemporary Societies. Thematic collection of the magazine "Liberal review, ECSTAZ Berlin, 2019.

³¹³ **De la Rubia**, José and Adrián Valle de la O, Predictive Models of Attitude toward Homosexuality in Heterosexual Men, Univ. Psychol. Bogotá, Colombia, V. 13, No. 4, PP. 1395-1407, oct-dec 2014, ISSN 1657-9267, p. 1402.

countries, passed the Resolution on Sexual Orientation and Gender Identity, which called for the decriminalization of homosexuality. It was the first document of its kind issued by a UN agency. In May 2016, shortly after the Orlando attack, the UN Security Council issued a resolution condemning violence against LGBT people – the first time this political body has mentioned homosexuality. Soon after, the UN Human Rights Council announced the appointment of a special “Gay Monitor” to monitor levels of anti-LGBT violence around the world. These international initiatives aim to undermine homophobia by raising awareness of the fact that, despite securing their rights, gay people remain one of the world's most vulnerable minorities, even in the most liberal societies.”³¹⁴

Various answers can be given to the question of the reasons for this reaction against homosexuality:

- Increasing visibility makes LGBT people an easier target for various anti-gay activists. Suzanne Walter, author of *All This Rage: A History of Gay Visibility in America*, points to this very explanation, arguing that gay portrayals became commonplace in American media in the 1990s, and that, in turn, has led to increased violence against LGBT people. While this visibility has a positive effect and leads to greater acceptance of the gay community, the normalization excites staunch opponents of gay rights. As Mark Potok, a senior fellow at the Center for the Study of Poverty in the [American] South, told the *New York Times*, “As much of society becomes more tolerant of LGBT people, some of their opponents become even more radical.”³¹⁵

- Cultural heterosexism, sealed in most religions. “The higher the religiosity, the lower the acceptance of homosexuality – and vice versa. Polling data also shows that among major religious groups, Muslims are the least likely to accept homosexuality and gay rights, followed by evangelical Protestants, Catholics, and mainstream [regular] Protestants. Such data may explain why the backlash against gay rights is most violent in the most religious parts of the world, such as countries in Africa and the Middle East, and among Western countries, it is more

³¹⁴ **Encarnacion**, Omar, *The Global Backlash Against Gay Rights*, in: *The Place of Gay Issues in Contemporary Societies*. Thematic collection of the magazine "Liberal Review, ECSTAZ Berlin, 2019.

³¹⁵ **Ibid**, p. 466.

pronounced in those with evangelical populations, such as the United States and Brazil, compared to Catholic ones like Argentina, Ireland and Spain.”³¹⁶

- The usual practice in the sphere of management is to look for enemies, scapegoats, towards whom to direct public negativity. “Far less visible, and therefore less understood, are the political roots of the anti-gay backlash. By openly welcoming anti-gay violence and extreme homophobic legislation, many authoritarian regimes around the world are doing what similar regimes have done over the centuries against various other groups (Jews, heretics, and ethnic minorities) – they are scapegoating socially despised minorities to consolidate their power, justify oppressive policies and divert public opinion from other issues. The governments of Egypt and Iran, for example, use anti-gay violence in a way that is strikingly similar to that used by terrorist organizations (ISIS). The beheadings and hangings of gay people are as much about punishing individuals as they are about intimidating a community or a whole group of people. Russia’s “war on gays” is more a reflection of President Vladimir Putin’s desire to suppress civil and political liberties than an expression of any inherent homophobia in Russian culture. Before the rise of Putin, Russia had already decriminalized homosexuality immediately after the fall of communism.”³¹⁷

- “Politicians in the West, but especially in the United States, have also discovered that exploiting anti-homosexuality can bring political benefits, especially at election time. 1992 presidential candidate Pat Buchanan fired up delegates at the Republican National Convention with his fiery “culture war” speech, warning that the “Clinton and Clinton agenda” (that is, Bill and Hillary) would lead to “homosexual rights” in the United States. Karl Rove, the architect of George W. Bush’s 2004 re-election campaign, polled on the gay marriage issue in as many states as possible to mobilize so-called “value voters.” The campaign also capitalized on anger in conservative circles over the 2003 Supreme Court decision in *Lawrence v. State of Texas*, which struck down all remaining U.S. “anti-sodomy” laws. Current President Donald Trump, despite his 2016 pledge (during the Republican National Convention) to protect LGBT Americans from violence and

³¹⁶ **Ibid.**, p. 466.

³¹⁷ **Ibid.**, p. 467.

discrimination, ran on a platform described by gay Republicans as “the most anti-LGBT- platform” for the entire 162-year history of the party. After the election, Trump pledged to sign the First Amendment Protection Act (FADA), which calls on the federal government to allow individuals and corporations to discriminate against LGBT people on religious grounds. And while these anti-gay postures no longer have the popular political appeal they once had, they still serve the useful purpose of keeping socially conservative people in the Republican Party’s sphere of influence.”³¹⁸

- Postcolonial phenomena. “Although homophobia in Africa is often seen as an ‘ancient hatred’, its history is remarkably short. A study by Human Rights Watch shows that roughly half of the world’s remaining “anti-sodomy” laws are remnants of British colonial rule. After independence, the post-colonial leaders of African countries maintained laws against sodomy mostly for reasons of a political nature. Leaders like Zimbabwe’s Robert Mugabe have found that they can make political gains by denouncing homosexuality as a “Western perversion.” Also, not all African countries discriminate against homosexuals. South Africa’s post-apartheid constitution was the first in the world to abolish anti-gay discrimination, and in 2006 it became the first non-Western country to legalize gay marriage.”³¹⁹

- I would add to these reasons for anti-homosexual sentiments another very important one, which is always omitted by authors who sympathize with the promotion of homosexuality. It consists of the healthy instinct of heterosexual people, in their understanding that heterosexual relations are the cheapest and normal basis for population reproduction and normal social life.

The fight, according to Kuby, is against the redefinition of marriage, and against the sexualization of children. She shares: “After this case, a woman from New York found me, and she started sending me materials from there that people rose against the arrogance of the LGBTI community. It started there from Muslim mothers because, in schools and kindergartens, it came to the point that so-called drag

³¹⁸ **Encarnacion**, Omar, The Global Backlash Against Gay Rights, in: The Place of Gay Issues in Contemporary Societies. Thematic collection of the magazine "Liberal Review, ECSTAZ Berlin, 2019.

³¹⁹ **Ibid**, p. 467.

queens (men, often homosexuals, who enter the image of a woman – note ed.) were sent to dance in front of the children, to get naked and show each other everything.”³²⁰

“The exploitation of sexuality as a means of pleasure turns the sexual partner into an object. When the other is used for sexual gratification, he or she is robbed of their dignity, even if they didn’t feel that way to begin with.

In some of the organizations that inculcate homosexuality, there is internal resistance to this. Within the European Parliament, for example, opposition from more conservative MPs is growing.

In order not to violate the dignity and uniqueness of the human person during sexual intercourse, it must be consumed with love and openness to life.”³²¹

“Within 100 years, 1950-2050, the average age in most developed countries is expected to jump from 36 to over 50, and then half the population will be over 50 – a situation unique in world history. There will be a shortage of children... The dwindling young generation will not be able to care for their offspring or the elderly. There will be conflicts related to the distribution of resources and euthanasia will be accepted as a solution.”³²²

I would add one more thing. In the negative attitude towards the promotion of homosexuality, concern for the health and happiness of homosexuals themselves should be sought, given the repression, contempt, and disapproval to which they are subjected. My motivation for addressing the issue is precisely that.

Under the influence of a negative attitude towards homosexuality, a negative experience, and other factors, some homosexuals turn to sexual reorientation. I have already mentioned that in some countries their reorientation is quite deliberately and inhumanely hindered. In others, the possibilities for this are greater. The attitude towards those

³²⁰ **Dimitrova**, Simona, I will not be silent, ban "Sofia Pride", in "24 Chasa", October 18, 2023, interview with singer Milena Slavova, pp. 28-29.

³²¹ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, p. 436.

³²² **Ibid**, p. 445.

who help homosexuals to reorient themselves is also different. According to Kuby, anyone who participates in such a reorientation, “whether a scientist, a patient or a journalist, is subjected by the LGBTI lobby to pressure and persecution and, if possible, forced to remain silent... The LGBTI lobby does everything possible to eradicate from public consciousness the idea that homosexual orientation can be changed to heterosexual.”³²³ And this happens to the greatest extent in the more developed countries.

Many scientists and therapists testify to successful transitions from unwanted homosexuality to practicing heterosexuality. This depends on the attitude towards such a transformation in the respective country and the possibilities for its implementation.

But all too often the entities involved in such reorientation frighten and repel homosexuals with the methods they use. Rehabilitation clinics “cure” homosexuality with horrific methods and torture. This is happening in Ecuador, and the horror that reigns in these private “centers” has been known for years, Nova Television reports.

Among the most commonly used methods are starvation, physical abuse... and so-called “corrective rape,” Paola Peredes tells Huck Magazine.

There are 200 gay and transgender “treatment” clinics in Ecuador. A large part of them cannot be closed because they are officially registered as centers for drug addicts and alcoholics. Imprisoned against their will, their patients are subjected to physical and mental abuse, force-feeding, beatings and rapes.³²⁴

These facts should not lead to the belief that curing homosexuality is impossible and undesirable. It would be better if the treatment methods were optimized and humanized.

³²³ **Ibid.**

³²⁴ **Clinics** „treat” homosexuals with rape and beating (video 18+), May 292017, <https://novini.bg/sviat/latinska-amerika/425394>.

2.2 Policy towards homosexuality in Bulgaria – Before and after 1989

As it has already become clear from the above text, the legitimization, and stimulation of homosexuality around the world was carried out very intensively in the last decades of the 20th century and at the beginning of the 21st century. In the former “socialist”³²⁵ countries, this happened mostly after 1989, similar to the most developed capitalist countries.

In pre-1989 “socialist” countries, homosexuality was not restricted because of the totalitarian nature of the political regime, as is commonly claimed in the public sphere, but because of the economic needs of the nomenclature. The facts show that in Bulgaria before 1944, despite the relatively democratic character of the regime, homosexuality was repressed. The facts show that even in the developed capitalist countries, the legalization and promotion of homosexuality went most intensively after the 80s of the 20th century, and before that, it was repressed there as well. But these facts are covered up by the interested authors to highlight even more strongly the undemocratic nature of the regimes in the period from 1944 to 1989 and stick to them as their specifics. At the same time, the church’s role in stigmatizing homosexuality is concealed in Bulgaria, because today it is fashionable to defend religiosity and not criticize the politics of the churches.

Repression of homosexuality is not an invention and specificity of the regimes in the former “socialist” countries. As I mentioned above, it is not the democratic nature of the political regime that is the main factor in the attitude towards the phenomenon, but other more important socio-economic reasons. Democracy does not automatically create a democratic attitude to phenomena, and then only insofar as it is in the interest of the ruling class.

x x x

In the period from 1944 to 1989, a negative attitude towards homosexuality dominated in Bulgaria. But even in this period, stages of development of the attitude towards the phenomenon and its actual spread can be distinguished. The direction is towards softening the

³²⁵ The terms "socialism" or "communism" are in quotation marks because the author advocates the concept that the social system of this period was state capitalism.

negativity. From the strictest criminal prosecution to gradually exploiting the addiction of these people for various specific orders of State Security³²⁶ and tolerant attitudes towards prominent homosexuals.

“Homosexuality.... has been immanently inherent in the life of societies for millennia. Only in certain historical periods and geographical latitudes, as is the case with Ancient Greece for example, it remains permanent traces in the life of the elites, in the literary and artistic heritage. This picture changed sharply with the appearance of the Church and its transformation into the main standard-setter of human behavior, influencing all structures of everyday life, including personal life. It is the Church that codifies homosexuality as a great sin and undertakes its stigmatization and eradication. This suggestion is so strong that it is also transferred to the traditional worldview of many peoples and remains firmly rooted in it even in the centuries when its role is already much weaker.

Thus, in its capacity as an esoteric, anabiotic and mimicry phenomenon, homosexuality outlives its persecutors and passes into the New Age. It is then that it becomes a fact visible to society, it becomes a phenomenon. Its carriers, in turn, “become enlightened,” gradually becoming a subgroup. Its heterogeneity and variety of manifestation form a specific homosexual subculture, the national characteristics of which are far more insignificant than the internal specifics universal to the subgroup.

This presumptively marginal group is recruited from representatives of all levels of the social pyramid – from the cultural and political elite, through the working class, to the so-called “dregs of society.” Regardless of its socially heterogeneous composition and origin, it is at the same time one of the most coherent and sustainable segments of society.”³²⁷

³²⁶ Груев, Михаил, Комунизъм и хомосексуализъм в България (1944–1989 г.), Създадена на 07 Декември 2009, Либерален преглед, <http://www.librev.com/index.php/2013-03-30-08-56-39/discussion/bulgaria/762-19441989>.

³²⁷ Груев, Михаил, Комунизъм и хомосексуализъм в България (1944–1989 г.), Създадена на 07 Декември 2009, Либерален преглед, <http://www.librev.com/index.php/2013-03-30-08-56-39/discussion/bulgaria/762-19441989>.

In no period of Bulgarian history is there any objective data on the number and characteristics of homosexuals. This can usually be judged by indirect signs, and therefore the possibilities for subjective interpretations are enormous.

“From the preserved indirect testimonies, however, it can be concluded that already in the years after the Liberation, however rare a phenomenon it was at the time, it was viewed with marked hostility. This official opinion and behavior not only does not meet any resistance, but is completely in harmony with the negative sentiments towards the phenomenon among the vast majority of Bulgarians. As is known, during this period the Bulgarian society remained dominantly rural, with preserved traditional culture and value system. It is for these reasons that homosexuality is generally viewed in a negative light, and the punishment of its bearers is considered a natural and just retribution. However, the general democratic framework of governance prevents direct repression against these people. The change in the attitude of the official authorities towards them began in the years of the Second World War when the influence of National Socialism and its management practice in the country grew strongly (despite the “common democratic framework”!!! – PP). For these reasons, the first persecutions against “people with unnatural sexual tendencies” were already undertaken under the regime of B. Filov in the period 1940-1944, without, however, being motivated by the relevant ideological “packaging” and without raising this issue excessive noise.

That is why the measures taken after the coup of 9 September 1944 in the same spirit are welcomed by society as something reasonable and normal. With the gradual stabilization of the new power, any manifestations of “otherness” began to be pursued more and more methodically. Already in the first years after the coup, the attitude of the official state towards these people in Bulgaria followed the already established and categorical position of the Stalinist regime in the Soviet Union. This phenomenon is seen as a “bourgeois remnant” that is about to be completely and finally liquidated together with the bourgeoisie itself and the manifestations of its way of life. In this sense, homosexuals, however, without this being explicitly recorded, fall first under the blows of the 1946 “Law on Labor Mobilization of Idlers and tramps,” affecting men under 50 and women under 45. In connection with the application of the law, the Minister of the Interior A. Yugov sent a special instruction to the regional units of the militia and to the mayors of the

municipalities, in which he demanded that detailed lists be made not only of the “habitually and morally decayed,” of the people “spending their time aimlessly in pubs, inns, and cafes, but also to homosexuals or those who are accused of being homosexual. This contingent recruited a significant portion of the future concentration camp inmates and prisoners.”³²⁸

Homosexual acts between two men became a crime on 1 May 1896, when new laws were drawn up in liberated Bulgaria. It provides for 6 months imprisonment for homosexual men over 16 years of age. This sentence was increased to 3 years on 13 May 1951.

The new Penal Code of 1951 and the Code of Criminal Procedure in 1952 created the legal framework against homosexuals. Article 176 of the Criminal Code states: “For sexual intercourse or sexual gratification between persons of the same sex, the penalty is imprisonment for up to 3 years. If this is done by violence or by taking advantage of a position of dependence, the guilty party shall be punished with imprisonment from 2 to 5 years.” These penalties seem light compared to sentences for other crimes that carry death and life sentences. After 1956, attitudes toward homosexuals generally did not change.

“On 11 January 1945, Decree No. 8 was issued, signed by the Minister of Internal Affairs, Anton Yugov, which legitimized the creation of labor-educational dormitories. Prostitute, pimps, gamblers, beggars, and homosexuals were sent there, together with criminal recidivists, united in the category of “loiterers”, as the purpose of the labor dormitories or camps, as explained in the decree itself, for the persons accommodated in them to deviate “from immoral their criminal tendencies and habits, to accustom them to honorable work and to elevate themselves morally and intellectually.” Indeed, in 1959, most of the camps (Belen, Persin, Bobov dol) were closed, but a large part of those interned there were sent to the new TVO in Lovech, Skravena (for women), operating until 1962. In Lovech and Skravena they were isolated from the so-called society hooligans, who characterized the socialist risk group of the 1950s: as thieves, crooks, drunkards, debauchers, and “other incorrigible non-labor elements who are sent without a term and a sentence for correction under the most severe regime.” Here, as in Belene in previous years, along with the re-educated decadent elements of every kind and scale, there are

³²⁸ *Ibid.*

quite a few representatives of the homosexual contingent. Their convenient formatting into the fluid group of idlers and hooligans marks a regressive movement in the history of homosexuality. In this order, the homosexual is denied existence as such, he is denied even the specifics of his own “wrong” behavior.

Like the Christian unification of all sexual deviations in the term “sodomy”, or the category of the reckless analyzed by Foucault in *History of Madness*, homosexuals merge into a heterogeneous mass, formulating its common denominator in what is defined as “household decay,” “individuals with depraved behavior,” “scum of society” and other derivatives of the “falling away” from healthy, socialist sexual morality. But if in the first case, the object of struggle is sin infecting weak human nature, in the second – madness is some intermediate state between fate and guilt, then in the paradigm of socio-ideology the judgment is carried out directly on the person whose illegitimate sexual manifestations are not just a result of her weakness, but a symptom of her – already present – internal decay. In this perspective, the nature and specific dimensions of deviant sexual practices are almost irrelevant, insofar as they are a sign of something else. Unified in this way, homosexuals are degraded to another low-quality material destined for processing in the concentration camps.”³²⁹

The identification of homosexuals as a subgroup with its specific subculture occurs in parallel with the evolution of Bulgarian medical science dealing with the problem. In 1963, Dr. T. Bostandjiev, for the first time in Bulgaria, created a sexology office at the Institute of Neurology and Psychiatry, the subject of which is the medical study of the phenomenon. In 1972, the group of specialists around Dr. Bostandjiev grew into the Institute of Sexology. A similar center was opened in the structure of the Higher Medical Institute in Plovdiv. The institutional development and strengthening of this branch of medicine dealing with human sexuality also correspond to the change of official scientific positions on the phenomenon of “homosexuality”. As Michel Foucault testifies, this problem has been in the subject area of psychiatry since 1870, when the German sexologist Dr. Westphal first scientifically defined the problem in his article. This understanding of homosexuality

³²⁹ Попова, Гургана, Забраненият език – от дискурсивното обезличаване до фактичката асимилация на хомосексуалните в България в периода 1945 – 1989 г., Нотабене, Брой № 2 (2009).

as a type of mental illness has generally persisted in science for over a century. In this regard, Bulgarian medicine in the years after the Second World War followed the concepts established by the Stalinist regime in the USSR. Thus, the disease “pederasty” or “uranism” was qualified in the 1950s as the type of mental illness defined as “Disorders of the will.” This position remained unshakable in Bulgarian medical science until the beginning of the 1980s. In the most popular textbook of psychiatry for Bulgarian medical institutes from 1973, the phenomenon was placed in the column “Sexually perverted psychopathies” and was defined as: “Perversion of the sexual instinct and its normal orientation towards the opposite sex.” Although the dominant thesis up to that point continues to be maintained, it should be noted that for the first time, such a textbook notes the existence of a dispute in world science about the nature of the phenomenon.

Already in the 1980s, the Soviet, resp. and Bulgarian science began to consider the phenomenon in more layers. In the *Handbook of Psychiatry* intended for a specialized audience, emphasis is placed on the differences between pathological sexual perversions and pseudo-perversions, in which the satisfaction of sexual desire in a perverse way results from the objective impossibility of a normal sexual life (isolation in same-sex collectives, forced sexual abstinence, physical defects). In true perversions, sexual desire is constantly realized perversely and replaces normal sex life, representing the only possibility for sexual satisfaction. Regarding the main debate in world psychiatry on the problem – about the nature and treatability of the phenomenon, the mentioned reference book also notes some evolution. In the etiology and pathogenesis of homosexuality, a certain place is occupied by hereditary-constitutional, biological, including endocrine, as well as several psychogenic and social factors. “Congenital perversion of sexual desire is relatively rare – it is said further in the Handbook – primarily it appears in the postnatal phase of human development. In its emergence, a significant role belongs to the microsocial environment.”³³⁰

³³⁰ Груев, Михаил, Комунизъм и хомосексуализъм в България (1944–1989 г.), Създадена на 07 Декември 2009, Либерален преглед, <http://www.librev.com/index.php/2013-03-30-08-56-39/discussion/bulgaria/762-19441989>.

In fact, at the end of the “socialist” period, the opinion of the official Bulgarian medicine came closer to the statements of world science.

“The other point of discussion that emerged in the medical discourse about homosexuality in the late 1980s was regarding the existence of typical character qualities of these people. Some of the authors advocate the thesis that such objectively do not exist and that many of the impressive ways of behavior are the result of their conflicts with society from the position of outsiders.

The researches cited above in the field of psychiatry and sexology is intended not so much to go into the medical anamnesis of the phenomenon, but to illustrate the evolution of the general knowledge of society and in particular the science of it, as well as the attitude towards its manifestations.”³³¹

If in the 1950s homosexuality was categorically and unequivocally defined as a disease, then in the 1970s hesitation was allowed regarding its nature, and at the end of the considered period it was presented as a borderline medical-social problem. As can be seen, the change of the dominant themes in Bulgarian science follows the already traveled path of world science. As stated above, in 1973 the American Psychiatric Association was the first to remove homosexuality from the list of mental illnesses. In the late 1970s, the same was done in some other Western countries. The World Health Organization, in 1991, removed it from the International Statistical Classification of Diseases and Related Health Problems (JCD-10). The debate in global science continues to grow.

The first trial against homosexuals in Bulgaria was in 1961. In 1964, a new group trial was organized against 28 homosexuals. A part of those involved were punished relatively lightly, and a part of the defendants were excluded from the circle of defendants. Those sentenced to 2 to 5 years in prison are placed under a light regime.

“Regardless of the deep prejudices and stereotypes about homosexuals that exist both in science and in Bulgarian society as a whole, since the 1960s the regime has visibly “softened” its attitude towards them. Dr. T. Bostandjiev testified to this change, in 1968 and prepared a presentation to the Central Committee of

³³¹ **Ibid.**

the BCP, signed by professors Shipkovenski, Sharankov, and Zaimov, calling for homosexuality to be removed from the circle of crimes in the new Penal Code being prepared.

As can be seen from the text, some of the wording of the criminal provisions has been changed, but the maximum amounts of the provided punishments remain the same as in the Criminal Law of 1951. It should be noted that at the same time in some other Eastern European countries, homosexuality ceases to be subject to prosecution. It cannot be denied, however, that the quoted text represents an essential legislative change – if in the previous law, the fact that you are a homosexual is enough to be subject to criminal prosecution, then here only cases are treated when these offenses are committed in public and in a scandalous way. This change fits into the overall normalization of sexuality under communism as something shameful and hidden away from the public sphere. Although, compared to the 1950s, the sentences issued for same-sex attraction are much smaller and the range of cases subject to criminal prosecution is limited, the law still sits like a “sword of Damocles” over Bulgarian homosexuals. These provisions become a convenient means of blackmailing the SS (State security – PP) about hundreds of people who want to keep their sexual orientation a secret. It is they who become easy prey for the secret services of the regime and are forced to carry out some of the most impure orders, assigned to them not infrequently about their relatives and friends. In the files of a large part of them, the phrase can be read: "Recruited based on compramaterial."³³²

The total pressure on the representatives of the group contributes to the psychological instability of some of them and their easier recruitment by the SS. Again, a phenomenon that is present in the US for example. “It is for these reasons that the fall of the regime in 1989 was greeted by a considerable number of the more elevated members of the 'guild' with mixed feelings – on the one hand with joy at the end of the prosecutions against them, but on the other with hesitation as to whether the double secret – about their orientation and their cooperation with the communist secret services – will be well enough

³³² Груев, Михаил, Комунизм и хомосексуализъм в България (1944–1989 г.), Създадена на 07 Декември 2009, Либерален преглед, <http://www.librev.com/index.php/2013-03-30-08-56-39/discussion/bulgaria/762-19441989>.

preserved.”³³³

The next group trial against homosexuals took place in 1973, but it did not have the scale and effect of the trial of 1964. And in this trial, not all homosexuals were treated equally. While some of them, some tried, some detained on other occasions, is sent “warmly”, some of the elite are allowed this kind of entertainment. Ch. Dragoychev’s spacious apartment became a kind of center for the politically and culturally more elevated representatives of these circles. For ordinary homosexuals at the time, however, public bathrooms and toilets remained the primary means of socializing.

It is appropriate to add again here that this differentiated attitude towards homosexuals of different social statuses is characteristic of all societies and times, not only of “socialist” countries, because some authors also try to attribute the undifferentiated attitude as a characteristic of “socialism”.

The last trial was in 1981.

An element of the policy during “socialism” towards homosexuality is silence. Trials are held behind closed doors and are not made public.

The legalization of homosexual contact between adults in 1968, already mentioned, was also carried out silently, and here it should be added that such shyness of the authorities is not a common practice about other legally (and by-law) sanctioned phenomena, such as divorce by mutual consent, abortions, adultery, evening classes, school uniforms, measures against alcoholism, etc. Around such problematic cores, an algorithmic activity is triggered, trying to simulate a public discussion, the manifestations of which include: publishing an article on the issue in the party organ, multiplying the author’s thesis in other publications, placing readers’ opinions “for” or “against” and finally – the adoption/repeal of the relevant law, bill or ordinance as a result of the popular vote and the reformist, liberal spirit of his party.

The semblance of publicity thus described does not affect homosexuals either on a normative, ideological, or descriptive level related to their purely physical or biographical presence in public life. In

³³³ **Ibid.**

this regard (and here it is necessary to specify the thesis stated above about the unification and interchangeability of all deviations from the socialist sexual norm) they do not even have the fate of the other declassified elements, in whose ranks they are forced to mimic (literally – in the labor-educational dormitories and after their closure – in the marginal spaces of public consciousness). The negative characters of the regime such as the “zos” and “swingers” (from the late 1940s and early 1950s) and the later batches of “hooligans” and “light girls” enjoyed enormous media popularity. Articles and books are written about them, definitions are formulated, accessories and characteristics are listed, genealogies are extracted, influences are sought, and advice is given. All these ways of satisfying the need of the totalitarian power by constructing new enemy groups are at odds with the discursive treatment of homosexuals, or more precisely with the categorical absence of such in socialist Bulgaria. Another approach has been adopted about them, commented by Didier Eribon on the occasion of an excerpt from André Gide’s “Coridon”:

“Every word against homosexuality is also a word about homosexuality... Caricature, mockery, insult - for a long time the only possible or accessible public discourse - still means that homosexuals are talked about. And speaking provided them with some way of not feeling alone in the world.

Censorship also understood this... Even at the end of the 18th and the beginning of the 19th century (so it is not a “socialist” invention again! – PP) some lawyers have pointed out that it is better not to put homosexuals on trial because the public trial could have the opposite effect of expectations. It is entirely possible that for this very reason, same-sex sexual relations were not criminalized by the French Penal Code. Undoubtedly, it was not because (not only because) Cambasares was a homosexual, still less because Napoleon was tolerant of homosexuality, but rather because of the latter’s fear of the uncontrollable effects of publicity, that it was decided to give priority to police measures and to avoid legal proceedings.”³³⁴

“In this sense, it seems that the socialist totalitarian power is not averse to successfully adapting or independently reinventing the

³³⁴ **Попова**, Гургана, Забраненият език – от дискурсивното обезличаване до фактичката асимилация на хомосексуалните в България в периода 1945-1989 г., Нотабене, Брой № 2 (2009).

elaborate mechanisms for “dealing” with homosexuality, radicalizing them to the point of completely reducing discourses about and from homosexuality and homosexuals. Homosexuality is thematized only briefly in medical dictionaries, in encyclopedias, in the Penal Code and exceptionally - as a hint of the perverse inclinations of some Western decadent.”³³⁵ Bulgarian authors with homosexual works are either not published – or around their homosexual poetic love objects and motives, stubborn silence is maintained by editors and critics.

And not only foreign, “external” talk about them is absent. In the representatives of the homosexual class themselves, an inertia of self-censorship is created, in which the subject is aware of the thresholds of what is permitted, without them being not only normative but also in any is public way defined. These mental structures turn out to be so firmly rooted that even post factum, in the memories of inmates and others repressed for immoral behavior – against the backdrop of heroic autobiographical accounts of twist dancing, listening to Western music, and wearing tight pants, homosexuals never appear in the first person, but in the faceless anonymity of “there was one of the opposites,” “a boy was picked up for pederasty,” etc.

This, of course, does not mean either that they were completely liquidated and that physical repression against them persisted throughout the totalitarian period, or that they were deprived of their chances of realization (the biographies of “stars” such as Emil Dimitrov, Vasil Naydenov, etc. would easily refute such a statement), nor, even, that the society is somewhat unaware of their existence, of the meeting places, of the inclinations of some of their famous representatives. It is only about the categorical impossibility of them living, working, being present in public, hinting, acknowledging, and manifesting their homosexual identity. The system is flexible enough to use the traditional shame of homosexuals, as well as the fundamentally pejorative public attitude towards them, to incorporate among its usual repressive measures the strategy of their complete discursive depersonalization proves the most effective way to the actual assimilation of homosexuals

³³⁵ **Попова**, Гургана, Забраненият език – от дискурсивното обезличаване до фактичката асимилация на хомосексуалните в България в периода 1945 – 1989 г., Нотабене, Брой № 2 (2009).

in socialist Bulgaria.³³⁶

Here I cannot fail to note the inconsistency and certain manipulativeness of the author's theses. In general, it tries to present the attitude of the "socialist" authorities as specific and unique. At the same time, he cites authors who prove the existence of the same attitude towards homosexuals in Western countries with a democratic political regime. This is very characteristic of the thinking and theses of many authors who try to burden the "socialist" societies with all kinds of – existing and non-existent – sins. The author, in fact, very skillfully presents the identical attitude in Western countries to homosexuality in the relevant periods.

x x x

As it already became clear after 1989 in Bulgaria, according to the logic of our geopolitical attachment to the USA and Western European countries, which forcefully impose the legitimization and sympathy for homosexuality, politics is changing qualitatively. Active propaganda by various types of elites – economic, political, intellectual and journalistic – is gradually gaining strength. Of course, these changes are always seen as insufficient by people who are homosexuals or wish to spread homosexuality.

The political elite develops the regulatory framework. Laws protecting homosexuals have existed since 2003. In 2015, discrimination against transgender people was also prohibited.

In Bulgaria, gay marriages are still not allowed, as in many of the more developed countries. Since 1991, the new Constitution has defined marriage as "a union between a man and a woman."

Even today, attempts are being made to continue changing the legal framework in the direction of legitimizing and protecting homosexuals.

"Attacks on people of different sexual orientation being an aggravating circumstance and accordingly punished more severely is one of the new proposals of the prosecutor's office... Due to the impossibility of covering all types of discriminatory elements, the deputies are recommended to introduce them into the norm in the

³³⁶ **Ibid.**

common part of NC. Hate crimes to be based on sexual orientation, gender, gender identity, and gender expression.”³³⁷

More and more emphasis is being placed on the right to an alternative sexual orientation. This right is equal in importance to the rights of religious, ethnic, and other similar minority groups. Both in the West and in Bulgaria, employers find it increasingly difficult to fire homosexuals. Because there is a danger that they will fall under the blows of the concept and the fighters for equal rights.

As in other European countries, more and more often candidates for political positions with such an orientation are offered in elections. And more and more often such people occupy political positions.

A social environment is stimulated in which structures can function peacefully and various events related to homosexuality can be held. This is a prerequisite for the massification of the gay movement, similar to the more developed capitalist countries.

In 1992, the Bulgarian gay organization “Gemini” was established. It functioned until 2010, quickly gained popularity, and played a significant role in the changes in the regulatory framework, for example in the Law on Discrimination. The Bulgarian Helsinki Committee protects the rights of the different, except those of The Youth Organization “Action” which was formed in 2010. Its main goal is to provide support for young homosexuals and transsexuals, to fight against homophobia and lack of education. The organization also conducts mutual aid groups. “Bilitis” center is an organization with a lesbian-feminist identity, which fights for equality for both LGBTI people and all other minorities in the country. Gay and Lesbian Accepted Society (GLAS) Foundation Bulgaria is a non-governmental organization that conducts experiments and works on projects related to increasing society’s tolerance towards sexual minorities. LGBT Plovdiv is a local non-governmental organization dealing with the rights of LGBT people and discrimination and violence against them in Plovdiv and the region.

There are projects funded by Western or world institutions that

³³⁷ **Гешев** предлага на депутатите: По-тежки наказания за хомофобски нападения и отделно преследване при измами с европейски пари, в. „24 часа“, 7 юни 2022 г.

promote homosexuality in Bulgaria. For example, such is the study, part of the project “Deafening silence – the case in my school,” funded by the Dutch Ministry of Foreign Affairs and publicized by “Gemini”.

In general, students have a negative attitude towards transvestites and the least negative attitude towards lesbians, emphasizes Aksinia Gencheva, executive director of “Gemini”.

She points out that teachers have already been trained, teaching materials have been issued and guidelines have been given on how to end the practice of discriminating against such students.³³⁸

The majority of LGBT activities are logically most intense in large cities such as Sofia and Plovdiv, as well as in resorts. Gay parades are allowed and held. Since 2008, Sofia Pride has been held – the traditional parade in support of the LGBTI community (lesbian, gay, bisexual, trans, and intersex people). Several establishments are friendly to the LGBT community – clubs, gay saunas, and gay beauty salons. The last decade has seen an increased interest in gay tourism. Destinations are mainly Plovdiv, Bansko, and the cities along the Black Sea, especially Sunny Beach.

A communication campaign “Find another way” is underway, which aims to show that the perception of certain groups of people can be “another way.” Its mission is to contribute to the development of tolerance, critical thinking, and the ability to recognize radical content online in the young generation through original content.

An animated video, the work of the campaign, was distributed, in which the topic of tolerance towards certain groups of people and the influence of the surrounding environment on the formation of opinion among young people was presented in a non-standard way. The video is very popular among the target audience and has caused many discussions on the topic.

In the campaign, the beloved native influencers also show their positive example – the singer Preya, Pavel Kolev, and Hristo Stefanov (Itsaka), known as the Players, as well as the actor Stefan Popov-Chefo.

³³⁸ След гейпарада обявиха: 12% от учениците са хомо и би, <https://www.dnes.bg/obshtestvo/2008/06/30/sled-geiparada-obiaviha-12-ot-uchenicite-sa-homo-i-bi.535529>.

They all put their names behind the campaign and support its messages and goals. In a video on social media, they express their disagreement about hateful comments online and even share their personal experiences.

“Find Another Way” is financed under the Civil Society Empowerment Program of the “Internal Security” Fund of the Directorate General of “Migration and Home Affairs” of the European Commission and will continue in 2020.

It is carried out by communications agency Intelday Solutions in partnership with the Center for the Study of Democracy and the Applied Research and Communications Foundation.³³⁹

The external sources of financing the campaign seem to be indicative of the influence of the EU with its structures to stimulate the phenomenon in Bulgaria.

The gay movement also draws strength from the increasingly tolerant and stimulating attitude of the intellectual and journalistic elite.

In 2021, a documentary film was released about Georgi Partsalev – one of the most beloved and cherished Bulgarian artists during the time of “socialism”. The main emphasis is placed on the fact that he was a homosexual and that the regime was unhappy about this. A book was also published about him with an emphasis on his homosexuality.³⁴⁰ An attempt is made to prove that because of his homosexuality, he was less rewarded by the authorities. A rather manipulative thesis. Homosexuality was then prohibited and punishable by up to three years in prison (according to the Penal Code of 1951). And Partsalev did not languish in prison, on the contrary – he played in one of the most prestigious theaters in the capital, in many important Bulgarian films, he was a favorite of the people. There have been lawsuits against people with such sexual orientation. But not against him. So, it can be said that

³³⁹ **Българите** стават по-нетолерантни към хората с хомосексуална ориентация, OFFNews, 10 юли 2020, <https://offnews.bg/obshtestvo/balgarite-stavat-po-netolerantni-kam-horata-s-homoseksualna-orientatci-732532.html>.

³⁴⁰ **Ковачев, П.**, Всенародният любимец Георги Парцалев и проклятието да си гей в НРБ, КК «Труд», 2018 г.

he was even a caresser of power. She turned a blind eye to his homosexual transgressions and did not apply her laws to him. He was not repressed. This is just one of the possible examples of liberalization within the “socialist” period itself. A primitive manipulative anti-socialist and pro-homosexual orientation of the book can also be found in the fact that nowhere in the book does it say that in many of the countries where homosexuality is allowed and tolerated now, it was not allowed and tolerated then. It's as if only in “socialist” Bulgaria (because it was “socialist!”) this was the case.

In 2023, the new theater production “Until Death Do Us Part,” which follows the fate of German antiquarian Charlotte von Malsdorf, born Lothar Berfelde, who survived Nazi Germany and East Germany as a transvestite, received decent media publicity. This play serves two purposes. On the one hand, alternative sexual orientations are encouraged by stimulating tolerance and sympathy for such people. On the other hand – another occasion for criticism of what is manipulatively called the “socialist” regime.

The possibilities of art are being used more and more fully. Since 2004, the Sofia LGBTI Community Art Fest has been held, where works of LGBT youth are shown, and conferences and lectures are held with parents of children with non-traditional sexual orientation or gender identity, as well as intersex children.

The Bulgarian journalistic elite is also involved in the political toleration of the phenomenon, helping more and more to popularize the phenomenon, to legitimize it. Different media participate in different ways in this process and different years after the start of the transition. However, the different stages of expressed attitude speak to the fact that a democratic political regime is not an automatic condition for increasing sympathy for homosexuality.

“Media representation is of utmost importance for the functioning of society, as media discourse largely constructs the social world and regulates the stereotypes that exist in society. Therefore, media coverage of the LGBT community (including lesbians, gay men, bisexuals, and transgender people) is of great importance both to the people who belong to this community and to the society in which they live.

Although limited in number, there are studies on media representation of LGBT people that span different periods.

The absence of homosexuality in the media space in the period 1944-1989 was examined by Gergana Popova in the article cited above. And Stefan Dechev researches the media representation of homosexuality in the Bulgarian press in the 1980s and 1990s.”³⁴¹

Of course, journalists who are supporters of the phenomenon are always dissatisfied with the degree of support from the media. At the beginning of the 90s of the 20th century, the yellow press was the first to talk about homosexual people, the publications were mostly about foreign celebrities. Scandalous speech prevails, and the materials strive for sensationalism. “Thus homosexuality, if it is discussed at all, is marginalized as something foreign, a vice of Western cultures that is uncharacteristic or at least rarely found in our ‘pure’ nation,” writes Nikolay Atanasov (Atanasov, 2010: 97). But it can no longer be said that there are no accusations of homosexuality between political opponents, on the contrary – Nikolay Atanasov speaks of a “(gay) witch hunt” in which homosexuality works as a destructive piece of evidence, “testimony of a lack of personal integrity and professional weakness” (Atanasov, 2010: 98).

Another trend observed in the press since the 1990s is the association of the entire gay community with national figures that the media select so that they can become examples of homosexuality’s belonging to the spectrum of femininity, “to emphasize, that these Bulgarians/Bulgarian women are not ‘real’ men and that ‘reverse’ sexual inclinations [do not] in any way threaten the monument of Bulgarian masculinity” (Atanasov, 2010: 101). Another media trick is to attribute homosexuality to those who have committed a crime, which reinforces the negative image of gay people and even burdens them with the association of criminogenicity.

For Nikolay Atanasov, the choices that the media made in covering gay people in the late 20th and early 21st centuries are determined by the desire to reinforce social stereotypes of male and female gender roles, and to marginalize and thus neutralize homosexuality. It also emphasizes the negative consequences of such media behavior for homosexual people who accept their stigmatized situation, “hey are

³⁴¹ Георгиев, Александър, Мониторинг и анализ на отразяването на ЛГБТ общността в онлайн вестника „Дневник“, <http://medialinguistics.com/2018/12/22/lgbt-community-dnevnik/>.

colonized by the dominant culture and subtly absorb its values as their own, never mind that these ‘values’ publicly humiliate them and make them third-rate citizens of the Bulgarian state” (Atanasov, 2010: 101).

Elka Dobрева is the author of several studies on the media representation of the LGBT community. In the period 2001-2007, when analyzing 40 newspapers, she observed some trends in the coverage of LGBT people. One of these is the androcentric feature of straight talk about gay men and women: nominations for men are often used to mean all homosexual people, and also material about gay men is significantly more numerous than about women. E. Dobрева also notices the predominantly negative attitude towards gay men, while “as a rule, negative opinions are expressed about homosexual women only when they are spoken of as belonging to the same group as gay men” (Dobрева, 2008: 20).

The text draws attention to the often sensationalizing or giving shock character of talking about homosexuality, especially when it comes to the alleged homosexuality of celebrities. There are also explicit expressions of negative attitude. There are also news stories in which homosexuality is attributed to animals.

E. Dobрева draws attention to the practice of bringing the label of sexuality to the fore – in the title or subtitle of the relevant article – even in cases where this information is a secondary detail. This gives the topic of homosexuality a sensational character and reduces it to an element that attracts the reader’s curiosity.

There are a limited number of cases and techniques where a positive effect is aimed and concepts related to homosexuality are used positively.

In her research on demonizing practices in the mass media, Elka Dobрева notes that this is not so typical of homosexual men. The construction of associative links between homosexuality and immorality is observed, both on the occasion of Sofia Pride and in connection with the upbringing of children, including those raised in families with two parents of the same sex. “Lexical means from the thematic fields of the dirty, nasty, vile, inferior” are used (Dobрева, 2011: 222). Demonization also takes place along the lines of the exaggerated connection between homosexuality and HIV/AIDS. According to E. Dobрева, another connection often made in the media is the connection between

homosexuality and pedophilia.

Snezhana Velikova concentrates on homophobic practices in non-institutional internet spaces such as forums and comment sections, but in her text “We are already in the 21st century – it’s patterned” she draws attention to some important aspects of media practices related to the LGBT community. According to Velikova, in most cases the media work with stereotypes and impose them on the audience, but also “broadcast a consensus view of the various groups of society, which also refers to the audience’s desires – what it wants to see on the screen or read on the pages of the printed editions” (Velikova, 2008: 69). Because of this, the LGBT community may appear in the media sporadically and only if it presents a problem or is presented in stereotypical images and in a way that would be interesting to the audience. Velikova notes the following practices as signs of intolerance: the lack of differentiation between the subgroups that make up the LGBT community, as well as its reduction to homosexual men; use of pejorative designations; using vocabulary traditionally associated with LGBT people to offend people outside the community. With the potential to create a negative attitude are the practices in the selection of news: limiting the media presence of LGBT people to the sphere of the sensational, scandalous, entertaining, and ironic, while at the same time, there is a lack of serious debate about the problems of the community and the equality in society of its representatives. There is an avoidance of evaluative speech “regarding the positive representation of sexual minorities” (Velikova, 2008: 70).³⁴²

According to Alexander Georgiev’s content analysis of the publications in the online newspaper *Dnevnik* in 2008-2009, in 2008, Sofia Pride is still the only occasion on which *Dnevnik* published materials that affected the LGBT community in Bulgaria, and during the rest of the year, a limited number of news from abroad are transmitted, and only from 3 countries.

In 2009, “Sofia Pride acquired its importance, and the information related to it was transmitted objectively, and not through the lens of opponents of the procession. The reflection of their positions is maximally reduced. There is a thematic diversification of the

³⁴² **Георгиев**, Александър, Мониторинг и анализ на отразяването на ЛГБТ общността в онлайн вестника „Дневник“, <http://medialinguistics.com/2018/12/22/lgbt-community-dnevnik/>.

materials, Sofia Pride is no longer the only occasion for touching on issues of importance to the LGBT community in Bulgaria from the reality in the country, new topics are touched upon, and news from abroad covers more and different countries.”³⁴³

In 2010, for the first time, the “Sofia Pride” topic gave up its first place in terms of importance and number of articles in a national context.

Scandalous speculation about the sexual orientation of certain individuals from the country and abroad began to creep in among the articles. Some sensational statements of famous persons are also published in texts devoid of depth and public significance.³⁴⁴

For 2011, Georgiev concludes that despite “the smaller number of articles this year (compared to the previous one), the variety of topics has been preserved.”³⁴⁵

“In the period under review, 2012 is distinguished by the largest number of articles and the greatest diversity in their thematic focus. There are numerous texts tracing the legalization of same-sex marriage around the world. Support for gay marriage from celebrities is widespread. For the first time, articles appeared that were devoted not only to unions between persons of the same sex but also to their right to adopt and raise children.

Positively, attention is paid to the coming out of famous people, including athletes and politicians.

While the events from the country that are usually covered are Pride in Sofia and various political scandals, in 2012 there were also reports of upcoming events of importance for the LGBT community in another Bulgarian city – Plovdiv.”³⁴⁶

There is a tendency for the number of materials in the media to increase over the years. The volume of materials, their thematic scope, and the depth of analysis are growing. Attention is also paid to the resistance against the rights that LGBT people are fighting for. There is clear androcentrism – speech is focused on homosexual men and often

³⁴³ **Ibid.**

³⁴⁴ **Ibid.**

³⁴⁵ **Ibid.**

³⁴⁶ **Ibid.**

by naming them the whole community is named. Homosexual women are represented alone on rare occasions.

Leading in terms of number in most of the years are materials that refer to events in other countries concerning LGBT people. “For example, there is news about pride in other countries, the media actively monitors the adoption of marriage equality around the world, reports on targeted violence against the community (both abroad and in Bulgaria), legislative changes in different countries, reactions of key political figures, at later stage materials related to the right to adoption began to be included.”³⁴⁷

Nikolay Atanasov singles out three periods in the representation of homosexuality in the media from the recent history of Bulgaria – its state-sponsored silence until 1989, the timid, but still more aggressive introduction of the topic in the 1990s, and finally – its ruthless exploitation after the beginning of the XXI century.

Until the end of Todor Zhivkov’s regime, the ideologues from the legal and medical classes (as well as the authors from Partizdat) refused in any way to thematize homosexuality, its manifestations, specificity, prerequisites, and contingent. In parallel, despite the existence of legislation criminalizing the actions of homosexuals until 1968 and partly after, they were rarely convicted because the judicial procedure and the execution of the sentence for a specific act were in themselves legitimizing acts and forms of recognized existence. The trial organized by State Security in 1964 against twenty intellectuals suspected of homosexual orientation is one of the rare exceptions, but it was also intended for internal use only, because it was held behind closed doors, and remained completely hidden from the Bulgarian public.

Thus, from 1968 onwards, only prostitution and sex with minors remained prohibited.

Thus, in decriminalizing homosexuality, the law simultaneously erases it anew by pushing it back into forced concealment. Thus, her appearance in the media was postponed until the end of 1989, when the

³⁴⁷ **Георгиев**, Александър, Мониторинг и анализ на отразяването на ЛГБТ общността в онлайн вестника „Дневник“, <http://medialinguistics.com/2018/12/22/lgbt-community-dnevnik/>.

totalitarian power fell.

In the last decade of the 20th century, the situation changed sharply. Although open homosexuality remained criminal until 2003, the media taboo quickly began to crumble. At the beginning of the 1990s, the Bulgarian press was still timid, allowing the mention of gay personalities only in yellow publications such as “Dialog”, “Standard Weekend” and “Night Work,” less often in the entertainment pages of the newspaper *24 Chasa*.

At the same time, the published articles refer mainly to foreign individuals.

Thus homosexuality, if discussed at all, is marginalized as something foreign, a vice of Western cultures that is uncharacteristic, or at least rare, in our “pure: nation. The presence of the different in the public space must be precisely different – exotic, scandalous, abnormal – to remain isolated at a safe distance from the pedestal of patriarchal “normality”. From another, more simplistic point of view, this approach shows the Bulgarian journalistic environment as a kindergarten, in which juvenile and unconscious hooligans pounce on the more troublesome children because the latter simply do not know how to defend themselves and live with the doubt that perhaps they deserve the violence inflicted.

In this regard, as the most significant event in the post-totalitarian press, I would point to the (gay) witch-hunts that took place systematically in the years of transition. Homosexuality is becoming perhaps the most destructive piece of slander on the Bulgarian political and media scene because it is presented as evidence of a lack of personal integrity and professional weakness. Several Bulgarian politicians became victims of persecution through commissioned articles by their opposition colleagues. These commissioned articles are mostly anonymous – signed with the initials of the newspaper concerned or with some poorly invented pseudonym.

In these materials, behind the problem of homophobia, the more fundamental problem of misogyny and the policing of gender roles in the custody of the Bulgarian patriarchy is visible. However, nowhere in them is anal sex mentioned as a practice that many Bulgarian men demand from their sexual partners. The double standards in our ideas about sexuality are unwavering.

But let's go back to the end of the 20th century. Another trend in the approach of the Bulgarian press to the topic of homosexuality in the 1990s was the selection of “ordinary” personalities from the country to present some kind of general picture of the gay minority. The subconscious (most likely) aim is to emphasize that these Bulgarians/Bulgarians are not “real” men, and that “reverse” sexual inclinations generally belong to the spectrum of femininity, without in any way threatening the monument of Bulgarian masculinity.

The *24 Chasa* newspaper, on the other hand, maintains a constant discriminatory tone, emphasizing the “reverse” sexual orientation of several criminals.³⁴⁸

In this same newspaper in the third period, according to Atanasov's classification, there is already another attitude on the matter. For example, in 2022 there is already an article that reflects the holding of an exhibition of paintings of Madonnas with transsexual models. The fact that it was given a state subsidy is not criticized either.³⁴⁹ Or, in other words, the newspaper's policy has simply changed over time.

Nikolay Atanasov summarizes that in the first decade of the 21st century, the media visibility of people with “different” sexuality is finally confirmed as a multiple paradox – growing tolerance occurs against the background of literally damaging stereotyping, the weakening of personal isolation comes at the expense of personal political activity, settling for assimilation prevents true justice, and turning the radical into a marketable commodity undermines its potential to bring about real change.

Representing a homosexual person in the press remains a double-edged sword – while their participation in the public dialogue is a historic step forward for the disorganized gay minority, it's very coming outcomes at the cost of being stigmatized as different. Fortunately, we now know that it is this model of self-disclosure, called “coming out” by English-speaking gay activists, that is the proven path to integration. It is simply not possible to have a media discussion about the problems of

³⁴⁸ **Атанасов**, Николай, Медийната видимост на хомосексуалността като парадокс, Либерален преглед, Създадена на 30 Ноември 2009.

³⁴⁹ **Вачева**, Мила, С полиция откриха изложбата с транссексуални, отвън се изви хоро, в. „24 часа“, 9 март, 2022 г.

gay Bulgarians without them identifying them and identifying themselves as their subjects, as victims. In this sense, media images of homosexuality today are critically important for adolescents because they draw information about their “difference” from them (at least at an earlier and more vulnerable age) rather than from their heterosexual (and most often homophobic) family. Almost every child learns from his family experience and the media that the right thing to do is to despise homosexuality, and this usually happens long before he eventually has to admit it to himself. In this, gay minorities are distinguished from racial and ethnic minorities and resemble political minorities – parental support is lacking, and self-identification occurs relatively late and can be concealed in threatening circumstances (which in turn has the opposite effect of constantly serious public debate is postponed).

The first Bulgarian generation of gay teenagers has appeared, which can derive significant benefits from its increased visibility – a generation in which young people can discuss their problems more freely in front of friends, and can also look for sexual partners and romantic relationships alongside their heterosexual peers. The flip side of this freedom is the increased danger to their safety from the hostile prejudices of their parents, from their aggressive schoolmates, from the attacks of skins, bears, and the like on the street, or from hunting sex offenders. Therefore, it is high time to realize what gay children in Bulgaria are learning about themselves. Before 1989 – nothing, until they heard from their parents and friends the word “faggot” accompanied by some folk-folk explanation about sick, perverted men who might attack you in the city toilet. After 1989, their menu expanded with few positive and even more negative alternatives to totalitarian “education”. Children see “scandalous revelations” in the press, where the public exclaims how surprised they are that some apparently “normal” man could be gay! They also see caricature examples on television, strategically selected by homophobic producers, from which they come to the perfectly logical conclusion that they are not “gay”, “soft wrist” or “faggot”. As well as minor characters in foreign-language films who, according to the script, have no sex life. The double standards in education imposed on different children are undeniable.

We teach gay children to hate themselves from an early age, and thus automatically push them into a state of concealment that distorts every aspect of their growth as individuals. Research empirically

supporting this claim is available in many Western countries, but not in Bulgaria, because the National Statistical Institute has not yet researched anything “gay”. In one inquiry of the young activist Radoslav Stoyanov from Sofia in 2008 it turned out that the NSI had refrained over the years because they respected the right of Bulgarian citizens to keep such information secret. Thus, the circle closes – the hostile media environment forces homosexual Bulgarians to hide, which is why we cannot even dream of any reliable statistical information from which truthful conclusions can be drawn, as well as finally testifying to the need for effective protection of gays rights.”³⁵⁰

According to Nikolay Atanasov, it can be concluded that media visibility as an automatic process of self-disclosure brings to each person both deferred benefits and immediate harm (such as the loss of families, loved ones, inheritances, jobs, social statuses, physical security, control over elementary aspects of daily life). It should also not be forgotten that the personal condition of isolation and invisibility can prove overwhelming even in the presence of distinct and positive public figures.

Bulgarian “normality” turns out to be far from the ideal of equality before the law between heterosexual and homosexual citizens, while the media continues to circulate statements of ignorant gentlemen (in my eyes, downright criminal) against “parading” and “displayed abnormality.”

Excluding the few individuals who voluntarily revealed themselves, such as Marius Kurkinski, Kamen Vodenicharov, and Dim Dukov, only those whose differences simply cannot go unnoticed remain visible.

News about lawbreakers never needs to mention their sexual orientation unless it’s “reversed”. Thus, stereotypes are established as the strongest weapon with which to protect the territory of the moral order from the claims of different.³⁵¹ This is reminiscent of the information about crimes committed by Roma. When the thief or murderer is an ethnic Bulgarian, it is usually kept quiet, but when it is a

³⁵⁰ **Атанасов**, Николай, Медийната видимост на хомосексуалността като парадокс, Либерален преглед, Създадена на 30 Ноември 2009.

³⁵¹ **Ibid.**

Roma – never.

x x x

All the elites in Bulgaria contribute to the development of consumer psychology, which emphasizes pleasure, in the satisfaction of personal needs, even when this conflicts with public needs. They contribute to the development of homosexuality, pornography, and the porn industry, sex tourism as alternative forms of satisfying sexual needs as opposed to satisfying them in a heterosexual permanent family community.

Under the influence of all these factors – the activity of the elites, the external influences, and the activity of the homosexuals themselves, since 1989 tolerance among citizens towards homosexuality has become widespread. However, the percentage of people who have a negative attitude towards homosexuality is still high.

According to a 2008 study, “5% of students aged 15-19 strongly do not wish to have homosexual friends. 87.7 percent of students are heterosexual, 10.5% bisexual, and 1.8% homosexual. This is according to a study conducted during the academic year 2007-2008 in 15 schools in Sofia, Varna, and Plovdiv. The research also shows that 29% of teenagers categorically refuse to sit with a homosexual classmate. 5% say they are ready to harass him because he is gay, 35% say they would protect him if it wouldn't cause them problems.”³⁵²

“Only 32% of our compatriots accept LGBT people, according to the results of a global public opinion survey conducted by the American Pew Research Center. While in many of the studied countries for the period 2002–2019, there is a trend towards an increase in their acceptance, in Bulgaria an increase in intolerance is noticeable. The research was conducted in 2019 (in Bulgaria it was conducted through live interviews among over a thousand people in the period 7 June – 2 August) in 34 countries and included over 38 thousand respondents, focusing on people's receptivity to homosexuality around the world.

The data shows a decline in the number of people in Bulgaria who accept the LGBT community in our country. In 2002, 38% of our

³⁵² След гей-парада обявиха: 12 % от учениците са хомо и би, 30 юни 2008 г., <https://www.dnes.bg/obshtestvo/2008/06/30/sled-geiparada-obiaviha-12-ot-uchenicite-sa-homo-i-bi.53552,9>.

compatriots thought that people with a different sexual orientation should be accepted. In 2007, the percentage rose to 39, but for 2019 – it decreased to 32%.

Age also appears to be a determining factor, with younger people significantly more likely to accept LGBT people in 22 out of 34 countries surveyed. In Bulgaria, 47% of 18- to 29-year-olds think so, compared to twice the smaller percentage of people aged 50 and over.

The research also shows the difference in their perception depending on religion. 24% of Bulgarians who stated that faith is of great importance to them accept them. While among our compatriots, for whom religion is not so important, the receptiveness is 34%.³⁵³

“Same-sex marriage and the possibility of adopting children from such couples is still not a topic seriously put on the table even by the so-called gay community in our country. This may be a serious discussion in France or some American states, but in Bulgaria, gay activists have not yet dared to raise it and make it a real public debate (which is their fault). For example, the last gay pride of 2014 in Sofia did not even mention a word as a message in this direction.”³⁵⁴

Criticism against the unfavorable attitude towards homosexuality is expressed in complaints against the behavior and thoughts of people unsympathetic to homosexuality in various media shows.

“01.04, Laura Krumova, “The Hour of Milen Tsvetkov.” A day after the publication of the report of the European Agency for Fundamental Human Rights to the European Union (31.03.2009), entitled “Homophobia and discrimination based on sexual orientation and gender identity in EU member state: Part II - The social situation.” the show decided to invite the inequality expert Boyan Rasate, presumably to answer the question “Is their discrimination against LGBT people in Bulgaria?” We skip another media outfit assigned to Stankov: Krumova achieved an unprecedented level of overpowering the original Tsvetkov,

³⁵³ **Българите** стават по-нетолерантни към хората с хомосексуална ориентация, OFFNews, 10 юли 2020, <https://offnews.bg/obshtestvo/balgarite-stavat-po-netolerantni-kam-horata-s-homoseksualna-orientatci-732532.html>.

³⁵⁴ **Мануилов**, Александър, Хомосексуалност и академизъм, manuiloff.com, публикувано на 12 септември 2014 г.

pouring out qualifications of the “canvas graffiti” degree. In addition, Rasate and his black-shirted protege were allowed to announce the formation of a new and “much stronger” anti-gay coalition: it was announced on national airwaves that this coalition would do far more damage than the previous gay parade. (I recall: Molotov cocktails, sulfur bottles and nails, boxes...). In-jokes and teasing, Nova TV became an unequivocal forum for direct threats. On 02.04, in a personal conversation with me, the chief editor and screenwriter of the show, Ivo Todorov, informed me that he had not yet watched the show and did not know what exactly happened... I am aware that the idea of the show was the exact opposite of the result: it was supposed to be for “our” benefit...

Again on 02.04, the recently created Bulgarian Activist Alliance sent letters to MTG, the owner of Nova, Swedish media, Bulgarian media, and to Nova TV itself, asking for an official reaction, a public apology, and an explanation of the case.

21.03.2009, “The subject of Nova,” Nova TV – same-sex cohabitations. Ognyan Gerdzhikov states that the acceptance of same-sex cohabitation will “blow up public opinion” and that “it seems to me that my voice expresses that of the majority of Bulgarians.”³⁵⁵

Despite all the peculiarities and the slow pace, according to the supporters of homosexuality, in the Bulgarian media democracy is growing towards homosexuality and homosexuals.

³⁵⁵ **Panayiotov**, Stanimir, Politics and Proud Intolerance, in: The Place of Gay Issues in Contemporary Societies. Thematic collection of the magazine "Liberal Review, ECSTAZ Berlin, 2019.

3. Consequences of the development of homosexuality

Regardless of the legalization, legitimization, and tolerance of the phenomenon, homosexuals will hardly equal their status with heterosexuals. They will always be more or less discriminated against and looked upon more or less with an evil eye by those who follow the laws of nature, and bear and look after children. I.e., they will always have severe problems before their happiness.

Homosexuals are a minority group in all societies. This creates serious problems for them. The massification of homosexuality creates problems for heterosexual people as well as for society as a whole.

The benefits and harms for homosexuals themselves are in complex combinations. They depend on many factors, which I will analyze in this chapter. But in any case, the risk of being unequal, discriminated against, rejected, despised and other such troubles remains, even in the most democratic political regimes.

Homosexuality may be acceptable to societal development to some extent, insofar as, for example, it may contribute to a decrease in the birth rate in societies that are suffering from a population boom. But every ruling elite and nation must clearly understand how profitable it is for them, how much it facilitates or hinders the management process and social development, and the prosperity of the respective country.

The other important question is how beneficial is homosexuality to the homosexual himself? How much does it cause him problems, some of them intractable? How much does it bring him happiness? My thesis is that homosexuality provides more problems than happiness, more loneliness than deep and satisfying personal communion. Let's see what exactly it is about.

3.1 Consequences for the homosexual

In order not to have any remorse on my scientific conscience, I will try to look for and find positives from being a homosexual. I will give

examples.

The stars of the artistic world (for example, Greta Garbo) usually suffer in the true sense of the word from excessive and very often unhealthy interest from people of the opposite sex. This often disgusts them and overwhelms them, and they tend to find satisfying intimate relationships with people of their sex.

Among prisoners, sailors, soldiers, and other similar categories of people who do not have access to representatives of the opposite sex for a long time, there is a natural environment for satisfying needs with representatives of the same sex. I have already mentioned that from ancient times homosexuality among soldiers was encouraged to increase their interdependence, their closeness, and their normal state of mind, which is fatally important in war.

Homosexuality is logical to some extent in environments where there is not enough choice of people of the opposite sex. I have already mentioned the Chinese case.

Unfortunately, I still find more negatives in the social status and being of the homosexual.

In less modernized countries to this day, there is a serious repression of homosexuals, which varies widely - death penalty, imprisonment, discrimination in the field of work, contempt and disapproval from the general public, and crimes against them of any nature.

In the more modernized countries, there are different patterns of greater or lesser tolerance of homosexuality. Several repressions have ended, but many problems remain with publicity, intolerance, contempt, and even discrimination.

There is no logic in expecting that this status will ever reach the level of full equality. I.e. targeting this kind of sexual orientation and personal status is to some extent a form of masochism, of putting oneself in a situation with more problems. This is more characteristic of people who lack forward thinking. To people who cannot or do not want to see the logical connection between their behavior and its natural results. To people who tend to look for a solution to their problems not where it is promising and safer, but where they usually deepen. The behavior of alcoholics, drug addicts and other categories of people has a similar

character.

It can be summarized that the negative consequences of homosexuality for the homosexual cover his whole way of life. In the different models of attitudes towards homosexuality, they are of varying degrees of comprehensiveness, discriminativeness, and cruelty, but they are always present.

In the field of work, there are varying degrees of mass, openness, and cruelty, but usually discrimination in employment and all other aspects of work. These people are often denied a basic human right - the right to work and are fired or discriminated against by employers because of their sexual orientation or gender identity. In most countries, even to some extent in the most homosexually tolerant countries. In countries more tolerant of the phenomenon, discrimination occurs in more opaque ways due to threats to employers from the point of view of the laws. And in the more intolerant, it happens more transparently and rudely. This makes it difficult to provide income.

As already said, there is a difference in the attitude towards homosexual men and homosexual women. According to some authors, the former are in a more risky situation.

“Interestingly, homosexual females do not seem to suffer from discrimination in the labor market and, on the contrary, some studies reveal that they have a “premium” in terms of the probability of finding a job. Using the taste-based and statistical theories of discrimination, we can probably explain why homosexual males have adverse labor-market outcomes but not why we find the opposite result for homosexual females. There is another theory that can explain the latter fact. Becker (1981) has put forward the idea of specialization within families by arguing that heterosexual males specialize in market labor, and heterosexual females in household labor because of comparative advantages caused by biological differences. On the contrary, homosexual households are unable to specialize to the same extent as heterosexual households, because the gains from gender differences between spouses in comparative advantages do not exist. Lesbians who expect to form households will therefore not acquire less market-related human capital than heterosexual females, and will therefore have a higher chance of finding a job. In contrast, gay males are predicted to have worse labor-market outcomes than heterosexual males because they

will invest less in market-related human capital than heterosexual males. Regarding unattractive individuals, the existing (limited) studies suggest the presence of a penalty, both for males and females, although the magnitudes varies greatly between the different studies. With the exception of some studies based on fields experiments in Sweden and few other studies using special datasets on one country, the evidence on these topics for most European countries is virtually nonexistent.”³⁵⁶

“The European studies (Drydakis, 2009, 2011, for Greece; Weichselbaumer, 2003, for Austria) find strong evidence of discrimination against gays and lesbians in the hiring process while the North American studies (Adam, 1981, for Canada; Hebl et al., 2002 for the US) find no effect.”³⁵⁷ I venture to doubt the conclusion about North America as to the attitude of employers towards them, even under their liberal regulations.

The more repressive the regime is towards homosexuals, the more restrictions there are on their professional realization. And besides, the possibility of her being connected to the sphere of prostitution and pornography increases, which in themselves are quite risky. Even when it comes to high-end destinations.

Another negative result of homosexuality is that homosexuals are subjected to more or less, more overtly or more covertly, contempt, disrespect, physical and mental harassment, their opportunities for normal communication, for receiving empathy and help from people from different circles, even from the circle of their closest relatives, are narrowing. Their loneliness arises and is accompanied, by restrictions on orientation and relationship publicity. The secrecy of relationships is a risk factor for both the relationship and the health of those involved in it. Both heterosexuals and homosexuals.

Regarding them, there are serious forms of violation of their human rights, of crime – beatings, rape, mental harassment, and other

³⁵⁶ **Patacchini**, Eleonora, Giuseppe Ragusa, Yves Zenou, Unexplored dimensions of discrimination in Europe: homosexuality and physical appearance, *J Popul Econ* (2015) 28:1045-1073, DOI 10.1007/s00148-014-0533-9, p. 1046.

³⁵⁷ **Patacchini**, Eleonora, Giuseppe Ragusa, Yves Zenou, Unexplored dimensions of discrimination in Europe: homosexuality and physical appearance, *J Popul Econ* (2015) 28:1045-1073, DOI 10.1007/s00148-014-0533-9, p. 1051.

forms of violence, even in countries where there is a high degree of legitimization and tolerance. “In many parts of the world, LGBT people are subject to various forms of violence – from verbal attacks to murder. 61% of young gay, lesbian, bisexual, and transgender people from 27 European countries claim to have experienced prejudice and/or discrimination at school, and 51% – in their families. 38% of respondents say they have experienced prejudice and/or discrimination in the community they belong to and 30% – in their circle of friends.”³⁵⁸

According to Mukherjee, “the right to safety and security of the person is quite often violated when (young) people are bullied at school or attacked at work. Lesbian and gay couples in most countries, even in Europe, feel discriminated against in terms of their right to marry, start a family, or adopt children.”³⁵⁹

A significant proportion of rape victims or violent sexual incidents are homosexual men.

According to Sommer, in a fairly modernized Turkey, the so-called “Killings of the Prophet” still occur.

“These crimes increase as the homosexual movement becomes more visible. This also speaks against the thesis that these murders are always murders of love. Over the years, more and more homosexuals from all walks of life have fallen victim to mysterious murders that turn out to be not so mysterious upon closer inspection. Some men are killed by jealous or greedy lovers. Others are lured at night by homophobes and killed in cold blood. These are not spontaneous acts of violence, the perpetrators are most often part of a whole group. The victim is lured to some secret location and then executed collectively.

Earlier in Istanbul, there were entire streets where only transvestites lived, most often working in prostitution. Today, the police are chasing people from the scene, right in the new trendy Beyoğlu district, where many transvestites traditionally lived –

³⁵⁸ **Discrimination** and intolerance (coe.int), <https://www.coe.int/bg/web/compass/discrimination-and-intolerance>.

³⁵⁹ **Mukherjee**, Soumyadeep, Sheila McKinney, William Darrow, *Stigma Towards Homosexuality and AIDS Among Students of a Large Hispanic-Serving University*, *Sexuality & Culture* (2018), 22: 1137–1153, p. 1138, <https://doi.org/10.1007/s12119-018-9516-4>.

allegedly to clean up the city center. In the nineties, this neighborhood was part of Beyoglu's fast-growing nightlife. Everyone knows Yülker Street, it is located in the Cihangir district of Beyoglu City. There was the market of transvestites, people there offered themselves in exchange for protection and arrangement of relations. Hate killings, police terror, and highway prostitution, which are extremely dangerous for all involved, began to increase after a disreputable police chief from Beyoglu ordered a cleanup of Yülker Street in the late nineties. He was nicknamed "Suleiman the Hose" because after the purges he ordered transvestites to be beaten in the police basement with a hard rubber hose. This terror was so extreme that progressive intellectuals began to see it as part of Turkey's human rights problem. There were demonstrations of solidarity with transsexuals and transvestites, many publications were made on the subject. Meanwhile, this scene is part of the increasingly emancipated homosexual movement. But it wasn't always like that. Many homosexuals discriminated against this scene because they saw it as a den of prostitution and despised its participants."³⁶⁰

"From the seventies to the nineties there was a male-dominated pub culture. And this male culture was predominantly homophobic. Of course, there were also meeting places for homosexuals, but hidden, not like today. Also, there were far fewer opportunities for women to go out than there are today. In the 1980s, the feminist women's movement gained momentum and changed many things. Above all, because here, unlike in Europe, it found great acceptance also among male intellectuals. During the nineties, homosexuals cautiously ventured out, at least as a political movement. In the private sphere, this topic is still a big taboo. This contradiction also fosters an atmosphere of violence. Homosexuals are more visible, they have their infrastructure, but most of them prefer to remain incognito. They fear the reaction of their families and those around them. Many hate killings against men are honor killings in disguise. Often this is also known to the police, who, however, deliberately block the investigations. There is still not a single official honor killing against a homosexual on record. However, ask the "Lambda" homosexual union, they know of many reasons and examples

³⁶⁰ **Сомер**, Мехмет Мурат, Да бъдеш хомо в Истанбул, в: Мястото на гей-тематиката в съвременните общества. Тематичен сборник на списание „Либерален преглед, ЕКСТАЗ Берлин, 2019, р. 99-100.

of such cases.”³⁶¹

Even in the absence of such overt violence, stigmatized identity often leads to emotional distress, depression, and suicidal ideation among lesbian, gay, bisexual, and transgender (LGBT) individuals. Even in the US, although acceptance of homosexuality has increased over the past decade, intolerance and stigma towards gay peers or friends persists among all age groups, especially among young people.³⁶²

Some of the homosexuals, somewhat unwillingly, become bisexual, to minimize the negative consequences of homosexuality and create families and even children. But this situation is a condition for the emergence of several tensions between them and their partners, for negative influences on the development of their children as witnesses of these tensions and the overall situation, for great mental tension, for health problems.

The presence of varying degrees of contempt, disrespect, and stigmatization by other members of society leads to an increase in voltage among homosexuals, of their fear of being rejected, insulted, and abused physically and mentally. Apart from the crimes against them mentioned above, these fears themselves naturally affect their social status and physical condition.

The life of a homosexual is usually accompanied by the presence of great dynamics and instability in his intimate relationships, which increases stressful situations. According to some estimates, the average homosexual man changes hundreds of partners in his lifetime. This greatly increases the risk of contracting HIV and other diseases. “According to research materials published in 1978, 43% of white homosexuals in the US have 500 or more partners, 28% - 1,000 or more. In 1997, during the examination of the sample of 2583 adult homosexuals, it became clear that the majority of them had 100-500 sexual partners in their lifetime. Additionally, 10.2-15.7% had 501 to

³⁶¹ **Да бъдеш хомо** в Истанбул Автор(и): Мехмет Мурат Сомер, в: Мястото на гей-тематиката в съвременните общества. Тематичен сборник на списание „Либерален преглед, ЕКСТАЗ Берлин, 2019.

³⁶² **Mukherjee**, Soumyadeep, Sheila McKinney, William Darrow, Stigma Towards Homosexuality and AIDS Among Students of a Large Hispanic-Serving University, *Sexuality & Culture* (2018), 22: 1137–1153, p. 1138, <https://doi.org/10.1007/s12119-018-9516-4>.

1000 partners and another 10.2-15.7% had more than 1000. Another study conducted in 1998 showed that 24% of gay men had over 100 sexual partners, and some respondents reported having more than 1,000 partners. For comparison: according to American studies, a heterosexual has 7.2 partners (this value is much lower in Russia). According to data from the Centers for Disease Control and Prevention..., in September 2011, 49% of all people infected with HIV in the US were homosexual. Each year, this social group accounts for 61% of new HIV-infected people. At the same time, the Centers for Disease Control and Prevention estimates that at most 4% of men in the United States are gay. Nevertheless, the incidence of AIDS among them is 44 times higher than among other men. The risk of rectal cancer for homosexuals is 17 times higher than average.”³⁶³

According to McTavish, “promiscuity is often widespread among active homosexual men, who can easily have more than 750 sexual partners. A survey of 1,500 homosexual men and women concluded that 45 percent of white homosexual men had sex with five hundred or more partners, and 28 percent with a thousand or more sexual partners. The risk of being missiles for disease transmission in this group includes HIV (the virus that leads to AIDS), hepatitis B, syphilis, and gonorrhea.”³⁶⁴

In an Australian study from 1997, the average number of objects for sexual contact was found to be 251. Only 2.7% had one partner. The sexual confinement of the couple is an exception even in marriage.³⁶⁵

In the homosexual lifestyle, compared to the heterosexual lifestyle, there is a greater number of sexual contacts and fidelity between partners is much less common. There are more often short-term, non-committal, often anonymous sexual relationships. This increases the mental tension because every new relationship is related to tension. Increases irresponsibility of partners to each other, increases

³⁶³ **Kortunov**, Vadim V., Ivan Y. Lapshin and Sergey A. Kokotov, Homosexuality in Russia: are there reasons to be homophobic today? SGEM, 2016, International Multidisciplinary Scientific Conference on Social Sciences and Arts, p. 524.

³⁶⁴ **McTavish**, James, Same-Sex Attraction and the Priesthood, Ethics & Medics, April 2019.

³⁶⁵ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 249-250.

disappointments, and mental harassment.

In other words, there is increased morbidity from serious diseases among homosexuals. Even in countries where homosexuality has long been relatively widely accepted, no significant reduction in negative health outcomes for homosexuals has been reported.³⁶⁶

According to the US Centers for Disease Control, although men who have sex with men make up only 2% of the US population, they account for 60% of all new HIV infections; are 40 times more likely to be infected with HIV, and are the only risk group in which new cases of HIV infections have increased steadily since the early 1990s.³⁶⁷ A study by the University of Zurich (1999) comes to the following conclusion: “Based on the available data, it can be assumed that during their lifetime every fourth person who has homosexual contact will be infected with AIDS.”³⁶⁸

Significant are the conclusions of the Gay and Lesbian Medical Association of the United States, which summarizes the risks of sexually transmitted diseases (STDs) as follows:

“Sexually transmitted diseases (STDs) in sexually active gay men are developing very rapidly. This includes STD infections for which there is an effective treatment (syphilis, gonorrhoea, chlamydia, epidemic lice, etc.) and for which there is no treatment (HIV, hepatitis A, B or C virus, human papillomavirus). Human papillomavirus infection may play a role in the increased incidence of anal cancer in gay men... The rate at which the infection can spread between partners is very high.

Some publications indicate that lesbians have the highest rates of breast and uterine cancer.”³⁶⁹

According to Ahmad, “from a medical point of view, homosexual

³⁶⁶ **На какво** се дължи еднополовото привличане и възможна ли е промяната?, 19/6/2014, <https://www.sva.bg/>.

³⁶⁷ **На какво** се дължи еднополовото привличане и възможна ли е промяната?, 19/6/2014, <https://www.sva.bg/>.

³⁶⁸ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 245.

³⁶⁹ **Ibid**, с. 246-7.

crimes such as sodomy are fraught with health hazards, including infections, bleeding, and problems with disease transmission. While heterosexual fornication also carries many dangers, these are generally far fewer than those of sodomy, and infections from sexual intercourse are relatively rare in monogamous couples who practice proper hygiene. A major reason for the truth of this statement is that numerous genital secretions produce high levels of germicides that greatly minimize the chances of infection in heterosexual relationships. On the other hand, no such secretions are produced in sodomy relationships.”³⁷⁰

And more: Representative studies agree that men leading a homosexual lifestyle are at greater risk of mental illness. J. M. Bailey, an internationally renowned researcher in the field of homosexuality, commented on two representative studies as follows: “These two studies may be considered to contain the best-published data on the relationship between homosexuality and psychopathology, both reaching one and also a sad conclusion: homosexual people have a significantly higher risk of some forms of emotional problems, including suicidality, major depression, and anxiety.” Bailey cautions readers not to blame these emotional problems solely on society's negative attitudes toward homosexuality.³⁷¹

As can be seen, the numbers given by different authors differ to some extent, but their conclusions are identical. Significantly, the number of partners is so high even where marriage is permitted and not punished, where the regime towards homosexuals is most liberal. This is probably because even in these societies there is a huge percentage of discrimination, violence, and intolerance towards the phenomenon.

The fact that a large number of homosexuals have a huge number of partners proves that they hardly manage to find a permanent partner, which is a basic condition for unhappiness and loneliness. They experience constant tension in this regard because every new relationship is associated with risk and tension.

³⁷⁰ **Sartaj**, Ahmad, Socio-Legal Creationism Issues and High-Risk Problems of Homosexual Behaviour, *International Journal of Contemporary Microbiology*, January-June 2018, Vol.4, No. 1.

³⁷¹ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 247.

“All these big artists “transvestites and homosexuals – PP” are single, and this is not due to their fame, but to their sexual identity. Bulent Ersoy raised many scandals, but Zeki Muren lived rather secluded and lonely. He died on stage because he had deliberately not taken his medication for two days: the spectacular farewell of a lonely star. Also, Hughes Virgin, a famous cabaret artist, lives completely incognito, although his transvestite show is attended by a mass audience. It’s a tradition.”³⁷²

Mental stress is a trigger for many diseases. Also, due to the presence of discrimination in their lives – despised, fired, arrested, and generally persecuted, unable in most countries to make a legitimate family – they experience more tension in their lives and more loneliness compared to heterosexuals.

The general regularities are valid for all countries, including those from the former “socialist camp,” for example, Russia. There, too, homosexuals “are not independent about certain tasks of society and, unlike people with a traditional orientation, they create certain inconveniences and problems for the healthy development of the nation. First of all, these are the medical problems, the problems of the physical health of the Russian population. The fact is that the specificity of homosexual intercourse (or, according to homophobes, “abuse of the rectum”) creates significant risks for the health of this social group. According to statistics, homosexual relations between men significantly increase the risk of diseases such as syphilis, hepatitis, and AIDS. As a result, the death rate among homosexuals is significantly higher than that of heterosexuals. According to the data of the Joint United Nations Program on HIV/AIDS, the probability of contracting AIDS is about 20 times higher among homosexuals.”³⁷³

In addition to the risk of contracting AIDS, homosexuals are also at increased risk of other sexually transmitted infections, cancer of the prostate, testicles, anus or colon, depression, and anxiety.

³⁷² **Сомер**, Мехмет Мурат, Да бъдеш хомо в Истанбул,- в: Мястото на гей-тематиката в съвременните общества. Тематичен сборник на списание „Либерален преглед, ЕКСТАЗ Берлин, 2019.

³⁷³ **Kortunov**, Vadim V., Ivan Y. Lapshin and Sergey A. Kokotov, Homosexuality in Russia: are there reasons to be homophobic today? SGEM, 2016, International Multidisciplinary Scientific Conference on Social Sciences and Arts.

The homosexual lifestyle is associated with a higher percentage of use of narcotic substances, a greater percentage of alcohol dependence and abuse, greater intensity of smoking. These phenomena are associated with the development of serious diseases. Homosexuals often have body image issues, more prone to eating problems leading to diabetes, high blood pressure, and heart disease.³⁷⁴

We can also talk about conditions for greater domestic violence in homosexual couples. For the simple reason that the pressure of the hostile (more or less) external environment is a challenge to the sustainability of the partners.

“It is a common misconception that domestic violence is specific to heterosexual couples and does not occur in homosexual partnerships. This fallacy stems mainly from the fact that in Bulgarian practice there are no cases of granted protection to a victim of violence, or a partner who is of the same gender as the abuser. This fact, however, is not due to the absence of domestic violence among homosexual couples but rather arises from the fact that, in extremely rare cases, the victimized same-sex partner gains the courage to seek help properly for fear of becoming a victim of institutional homophobia, out of shame for having allowed himself to become a victim of violence, or because of distrust in the judiciary.

In some countries, parents hand over their homosexual children to the authorities, homosexual students are excluded from universities, crimes against them go unpunished, and some ordinary people participate in their repression. The violence against them is often more brutal, with more hatred than against people from other hated minority groups.

Looking at the available statistics for the USA, given the fact that Bulgaria does not, for the period 1993 to 1999, 0.24% of married women and 0.35% of married men were victims of domestic violence by their partner. About homosexual couples, these figures are 4.6% of men in a homosexual relationship and 5.8% of women in a homosexual relationship. What is apparent from these data, at least in the US, is that domestic violence in homosexual couples is more common, especially for women. According to another more

³⁷⁴ **На какво се дължи еднополовото привличане и възможна ли е промяната?**, 19/6/2014, <https://www.sva.bg/>.

recent and more comprehensive study (2018), again in the US, almost a third of homosexual men and a second of homosexual women confirmed that they had been the victim of physical or psychological violence within their intimate relationship.”³⁷⁵

According to a report published by the National Association for the Study and Therapy of Homosexuality, summarizing the results of the studies, homosexuals predominate: suicide; violence; antisocial behavior; drug abuse; debauchery; prostitution; sexual addiction; personality disorders; psychopathology.³⁷⁶

“Leading American AIDS researchers report in the American Journal of Public Health that homosexual behavior is associated with increased drug use, depression, and domestic partner violence, as well as childhood sexual abuse. A 2009 Danish study found that the suicide rate for men in registered homosexual partnerships was eight times higher than that of heterosexual married men...

Of particular concern is the higher rate of suicide among homosexual youth. Berlin – a city where homosexuals are supported in every way by every government, young gays and lesbians attempt suicide seven times more often than heterosexuals.”³⁷⁷

“According to the American Psychological Association, 78% of homosexuals fall into depression and feel unhappy, unlike heterosexuals. Homosexuals attempt suicide 6 times more often. According to research by Mark Regnerus, a professor at the University of Texas, every 4th child raised in a homosexual family is prone to suicide and having venereal diseases.”³⁷⁸ Verbal and physical bullying against

³⁷⁵ Петкова, Силвия, Домашно насилие в хомосексуални двойки, 15.05.2020, <https://bilitis.org/2020/05/15/domashno-nasilie-v-homoseksualni-dvoyki/>.

³⁷⁶ На какво се дължи еднополовото привличане и възможно ли е промяната?, 19/6/2014, <https://www.sva.bg/>.

³⁷⁷ Куби, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, с. 247-8.

³⁷⁸ Kortunov, Vadim V., Ivan Y. Lapshin and Sergey A. Kokotov, Homosexuality in Russia: are there reasons to be homophobic today?, SGEM, 2016, International Multidisciplinary Scientific Conference on Social Sciences and Arts, p. 525; подобни са изводите и в: Hassan, Mudassir, Homosexuality: how therapists can help?, Open

gay people was found to be significantly more common among gay and bisexual men who had attempted suicide compared to those who had not.

Oftentimes, homosexuality is the cause of forced emigration - from the village to the city and from one country to another, especially when it comes to countries that are more intolerant of homosexuality.

According to Mudassir Hassan, out of three homosexuals, two say they live in Delhi because they couldn't live and share their thoughts with anyone in the village. Those living in rural communities may experience stress related to the risk of disclosure because anonymity about their sexual orientation may be more difficult to maintain. They also reported feeling socially isolated when they lived in the countryside.³⁷⁹

In this regard, a sympathizer of homosexuality claims that the legalization of homosexuality can be expected to “also partially reduce the emigration of people who have been oppressed or have been outright victims of discrimination based on sexuality in their homeland. Some who have already fled abroad for these very reasons may consider returning. These are certainly people of active and working age who pay taxes and produce gross domestic product. Society is being economically unwise to chase them.”³⁸⁰

The argument that, due to discrimination, some homosexuals flee to countries with more liberal regimes towards them and thus harm their own countries, is a bit finger-sucking. First, if they love their country very much, they can give up homosexuality and stay working for their country. Second, the promotion of homosexuality is actually intended to reduce excess population. So, through this emigration, such a question is also solved.

Discrimination (greater or lesser), the impossibility or difficulty of providing for a family and children leads to problems and are conditions

Journal of Psychiatry & Allied Sciences (2015) 6: 152-5. doi: 10.5958/2394-2061.2015.00016.6.

³⁷⁹ **Hassan**, Mudassir, Homosexuality: how therapists can help?, Open Journal of Psychiatry & Allied Sciences (2015) 6: 152-5. doi: 10.5958/2394-2061.2015.00016.6.

³⁸⁰ **Мануилов**, Александър, Хомосексуалност и академизъм, manuiloff.com, публикувано на 12 септември 2014 г.

for loneliness. In most countries, they cannot, and in others (where adoption is legalized) they can hardly provide for themselves children, due to the lack of enough of them.

The main negative consequence of homosexual orientation is the impossibility of having children (for men) and a complicated possibility (for women). For female homosexual couples (where permitted) additional interventions are required, which are associated with several risks. And in the vast majority of countries they cannot even adopt children. In other words, it is difficult to experience the most important human happiness.

Some of the other negative consequences can be disputed, but the last one is hard. And it is even more important in countries with negative demographic growth. I.e., a negative consequence is not only for homosexuals but also for societies in demographic crisis.

As a result of the action of the described negative factors in homosexuals, there is a serious decrease in the average life expectancy. According to Kortunov, gays end their lives on average 30 years earlier than heterosexuals. Every homosexual knows that he belongs to a group with an increased risk to life and health. The life expectancy of men who have sex with men... is much shorter than the average for the general population. A Canadian study published in the *International Journal of Epidemiology* shows the following: “In a large Canadian center, the expected life expectancy for gay and bisexual men aged 20 years was 8 to 20 years shorter than for all men.”³⁸¹

Of course, the consequences of homosexuality are interpreted differently by those who support homosexuality and those who are critical of it. Here are some of the arguments of supporters of the phenomenon against basic accusations against homosexuality:

First accusation:

“Sexually Transmitted Diseases.

Men who have sex with men are at risk of sexually transmitted diseases – most notably HIV. Some of them also transmit the

³⁸¹ Куби, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, р. 244.

disease to their heterosexual partners. These diseases are indeed a serious health problem. An often overlooked detail, however, is that most gay men never get infected. And almost everyone knows how to use protective equipment. As are heterosexuals, by the way. This is simply not a problem that for some mysterious reason should be the monopoly of homosexuals. Some diseases occur exclusively in heterosexual relationships – for example, human papilloma.”³⁸²

Unfortunately, it can be said that statistics prove the greater susceptibility of homosexuals to HIV.

Second accusation:

“Homosexuality does not lead to procreation!

If we return for a moment to the real world, we will remember that today most acts of sexual intercourse do not end in conception. The reason is the use of birth control, condoms, non-penetration techniques, controlled ejaculation, sex with sterile partners, sex with partners with reproductive problems (either due to age or for other reasons), and, in general, the general sexual culture of modern man. Homosexuality is only one of the many possible reasons why sexual contact may not result in procreation.

On the other hand, same-sex couples often do something that, from a humane point of view, is much more valuable: they consciously adopt children left without a family. There is no explicit law of nature or society that dictates the creation of new human beings, and recently the movement of the childless has gained more and more strength, which opposes the deeply rooted fixed idea of reproduction in our society, and that in time, when the world population continues to increase at an alarming rate. In reality, does our planet need that much of an incessant population increase?”³⁸³

In response to these arguments, I can say the following:

- The reality shows that there are very few countries in which adoption by same-sex couples is allowed. It is unlikely that this will qualitatively change shortly. So, for the majority of homosexuals, the

³⁸² Блогът на asthfghl: Същност на хомофобията (blog.bg). Последна промяна: 31.12.2016.

³⁸³ Ibid.

problem of not being able to enjoy children will remain;

- Underestimating the natural law, according to which both animals and humans create generations to continue life, is too cynical and unacceptable;

- It is difficult to prove that the Earth cannot feed its children so people give up this joy and this natural law. The possibility of sustenance depends on social relations, on the principles of the distribution of goods. And they can change.

Third accusation:

“Children need male and female role models!

A child has countless opportunities available to him to find a role model. These models do not necessarily have to be the child’s legal guardians. Children of full-time parents spend much more time in the care of nannies, kindergarten aunts, school teachers, or grandmothers than they do with their parents. The children of wealthy businessmen rarely see their real parents, let alone establish any sort of normal form of communication with them or a role model. We should also note that despite insisting that both parents are vital to a child’s development, homophobes don’t have as much of a problem with single parents raising their children alone. Why, then, two same-sex parents who provide their children with a harmonious environment for development should be a problem remains inexplicable.”³⁸⁴

The important function of parents of both sexes in the process of raising a child can hardly be denied. He can indeed interact with people of the opposite sex of his parents and in other environments. It is universally recognized that the family is the most basic factor for socialization, for the education of values. So maybe it's still best to have members of both sexes in the family itself.

It is true that in welfare states single parents are protected. But this hardly means that it is good to promote this family status precisely because of its riskiness, and the greater difficulties in raising children, compared to people from normal families. Moreover, this status is often the result of extraordinary circumstances rather than a single parent's

³⁸⁴ Блогът на asthfghl: Същност на хомофобията (blog.bg), Последна промяна: 31.12.2016.

reluctance to have a mate.

Fourth accusation:

“Children should be raised by their biological parents!

There is very little conclusive evidence to support this rather arbitrary claim since a child’s development is determined more by relationships and bonds with the parent than by purely genetic relatedness. Many orphans cannot be raised by their biological parents, and there is always a shortage of willing adoptive parents.

Stable same-sex relationships provide great opportunities to find adoptive parents and raise children in a loving environment – in many cases even more helpful and tightly knit than many biological parent families. Same-sex couples never “accidentally” adopt babies, nor do they tend to “order” babies from surrogate mothers. This means that, in the overwhelming majority of cases, same-sex couples are older, more responsible, and much more prepared to raise a child than the average traditional couple.”³⁸⁵

According to some statistics, same-sex families who have adopted children are not necessarily an example of family and good upbringing. According to Kortunov, “homosexuals treat children badly – they deeply hurt them emotionally and psychologically, while raising them with biases towards homosexuality. There are many reports on American television about homosexuals abusing children and the amount of crimes involving homosexuals is many times greater.”³⁸⁶

I don't have enough statistics in this regard. But it seems logical to me to think that a homosexual family is hardly the best option for a family. Due to the above-mentioned considerations of the presence of social factors such as discrimination, contempt, diseases, etc. towards homosexuals. These factors are a condition for the deterioration of the relations between the partners, and hence also with the children, for the deterioration of the environment for raising the children. Something similar to the deterioration of the environment in the presence of unemployment and parental poverty.

³⁸⁵ **Ibid.**

³⁸⁶ **Kortunov**, Vadim V., Ivan Y. Lapshin and Sergey A. Kokotov, Homosexuality in Russia: are there reasons to be homophobic today?, SGEM, 2016, International Multidisciplinary Scientific Conference on Social Sciences and Arts, p. 525.

It also seems to me rather far-fetched to claim that consanguinity has no significant influence on parent-child relationships.

“If we think about it, we will see that the sexuality of the child does not depend on that of the parents. Don’t all homosexual people have heterosexual parents? So, children adopted by same-sex couples will not change their innate sexuality because of that of their adoptive parents – on the contrary, they will most likely develop and strengthen it after escaping the easy option of being sexually abused in orphanages, where it is common practice.”³⁸⁷

The very fact that homosexuals are born from two-sex families proves that it is not a matter of transmitting homosexuality through genetics, but of upbringing through socialization under the influence of a very large complex of factors. So, we can hardly hope that adopted children will become heterosexual because of their genetic burden from their heterosexual parents. On the contrary, it is not at all logical to expect that homosexual couples will not encourage homosexuality in their children. The opposite is more logical because the other would be an example of hard-to-achieve heroic self-criticism – I’m homosexual, but it’s okay for you to be heterosexual.

There are claims that homosexual families are happier than heterosexual ones. From a sociological point of view, I would say that happiness is very difficult to measure with objective criteria. So the credibility of the information can also be questioned. Furthermore, in any empirical study of homosexuals, the participants are interested in presenting their happiness on a larger scale than it is. In a large percentage of the studies, there is a claim for reliability and representativeness of the data, which does not exist. Therefore, I sometimes have to use my logical thinking more than research data in the analysis. On the third hand, it is hardly logical for families from such a minority group with many problems with their legitimacy and equality to expect that these families will be happier than families that do not have their problems. Surely the greater morbidity and the lower average life expectancy are objectively measurable indicators of the difficulties in front of their happiness.

³⁸⁷ Мануилов, Александър, *Хомосексуалност и академизъм*, manuiloff.com, публикувано на 12 септември 2014 г.

Manuelov claims that legitimizing homosexuality will “allow a significant group of people to feel better. Several economic theories defend the thesis that when people feel good, they work more and better, respectively earn more, and this means more taxes for the state.”³⁸⁸ But the question is whether their feelings will match the feelings of the majority of people.

Unfortunately, as I said above, it is the stability and smoothness of their lives that are in question.

If we try to compare the possible negative consequences for homosexuals with those for people who change their gender, perhaps we should find that the latter are in a much more risky situation. This is because there is no going back when changing gender. And the data shows that not a small part of those who change their gender, then regret it and cannot get used to their new identity.

3.2 Consequences for other people

The harm and benefits to society from the massification of homosexuality depend on the stage of its social development, on the demographic, and geopolitical situation in a given country, and on the interests of the ruling classes.

A negative attitude towards homosexuals is called “prejudice”. But in history, the attitude towards many phenomena has been called prejudice for a certain period, and in another period this label has been revoked. And this is the result of the change in the circumstances, in the logic of life, in the interests and consciousness of people. This “prejudice” against homosexuality largely has its rational meaning to this day.

Encouraging or discouraging phenomena such as homosexuality has a direct impact on the demographics of a society. Demographic and social policy is an indicator of the value of different strata of people to the ruling classes and their elites.

Satisfying the interests of the homosexual minority “does not contribute to solving the existential problems of society as a whole, but

³⁸⁸ **Ibid.**

worsens it – simultaneously leading to the breakdown of families and a demographic crisis.”³⁸⁹

Homosexuals cannot contribute to the necessary birth rate. Moreover, no matter how democratic the society is, they will always be subjected to discriminatory treatment, and with sufficient reason, because their sexual behavior interferes with the reproduction of the population. And from there to solving other social problems.

Kuby asks a valid question: Is it good for children to be adopted by people with very common above-average physical and mental illnesses?

The breakdown of the family, the decline in achievement, widespread psychological disorders, the infection of sexually transmitted diseases, and the deaths of millions of unborn children are alarming signals that society is in decline. The separation of sexuality from the reproductive function through contraception and abortion is causing a demographic catastrophe. This will shake the foundations of the welfare state, which will not be able to improve the situation of people rejected by society and impoverished.³⁹⁰

Homosexuality is more harmful to societies that need more people – to develop the economy (under “socialism”), to wage wars (throughout human history) etc. A major negative consequence for societies like the Bulgarian one is the contribution to the deepening of their demographic problems. Their social behavior contributes to the deepening of the demographic crisis because homosexuality is one of the most direct ways to reduce the birth rate.

In Bulgaria, globalization and the transition led to a rapid decrease in the birth rate due to the deteriorating material situation of many people, due to the sexualization of the youth, due to the tolerance of non-marital family status, as well as other risky family forms, due to alcoholism, drugging, the development of prostitution, consumer psychology, emigration.

There are similar processes and trends in more developed Western countries. The birth rate in the most developed European country

³⁸⁹ **Куби**, Габриеле, Глобалната сексуална революция. Унищожаването на свободата в името на свободата, Фондация „Покров Богородичен“, С. 2019, р. 235.

³⁹⁰ **Ibid**, p. 367.

Germany in 2009 was one of the lowest in Europe – 1.36 per pair of parents and the lowest ever for the country.

Who benefits from this:

- those who do not want the public wealth to be redistributed, but want to reduce the population that justifiably claims this wealth;

- those who want the respective peoples to sink into a demographic winter and degrade;

- those who want to create rootless, troubled people so they can be manipulated more easily.

From the elite's point of view, this may have positive aspects. But from a non-elite perspective, the downsides are obvious.

The risks in the life of homosexuals, the loneliness that is common among them, and the lack of close enough people in crises for them lead to a decrease in their ability to solve their problems independently, and to a greater extent society has to take care of them with its system of social services. And it is usually financed and supported by the entire population in line with the development of the main social systems in the modern world.

The lack of children and grandchildren to care for them in need and old age necessitates the development of social care that is paid for, organized, and maintained with the resources of the “normal” people who have taken the trouble to reproduce the social organism through birth and upbringing to children. Heterosexual people who bear and care for children are burdened in different ways by caring for homosexual people at different times in their lives. From this point of view, tolerating the phenomenon is not in the interest of heterosexuals, their rights and social justice are violated.

All the diseases that affect homosexuals also affect the development of society as a whole. Because their treatment requires different kinds of resources on his part, and on the part of heterosexuals as well. So their health is not only their good but also a public good. Since homosexuality is a condition of increased morbidity, it means that with money and any other kind of assistance from heterosexuals, they must be treated.

According to Kortunov, “the conclusion inevitably comes to mind: the more homosexuality is popularized in a country, the more physically and psychically ill it is and the more pressing the demographic threats become. Hence homophobes draw a quite logical conclusion: homosexuality is socially inexpedient.”³⁹¹

The aging of the population, which is an important result of the lower birth rate, leads to several problems for the elderly as well as for the young – pensioners’ incomes decrease, youth unemployment increases, etc. The aging of the population is a factor for the degradation of the welfare state, for the impossibility of supporting the poor and the suffering. So this becomes another way to reduce the population. They will die more easily.

Violation of the optimal balance between the able-bodied and pensioners leads to a decrease in the well-being of the latter. Parents who give birth and raise children are put at a great disadvantage because of their equal pension rights with those who remain childless. They further subsidize homosexual couples as well.

In other words, homosexuals of various stripes diligently assist the ruling elites in their goal of minimizing the population – they die faster, do not give birth to children, and interfere with the health and life expectancy of heterosexuals.

The connection between homosexuality and masochism is interesting. On the one hand, being homosexual requires a certain amount of courage – to rebel against the dominant values of society. On the other hand, this can be interpreted as masochism, because you know that the consequences will be more or less negative, but you are ready to suffer for the sake of your choice.

The massification of this phenomenon contributes to the deepening of the disrespectful, contemptuous attitude of a large part of modern people towards nature, and their sense of permissiveness. Whatever arguments the supporters of homosexuality use, it remains a violation of a basic natural law requiring intimate relations between representatives of different sexes and, as a result, the reproduction of

³⁹¹ Kortunov, Vadim V., Ivan Y. Lapshin and Sergey A. Kokotov, Homosexuality in Russia: are there reasons to be homophobic today? SGEM, 2016, International Multidisciplinary Scientific Conference on Social Sciences and Arts p. 526.

the population.

Conclusion

In conclusion, I would say that the promotion of homosexuality is not an attempt to care for the Earth, which could not support the increased world population. Because the Earth has enough resources to feed its population, as long as they are properly spent. This policy is an attempt by the wealthy strata of society to selfishly guard the resources for their enrichment and through racist methods and means to destroy the population they do not want.

I would very much like to contribute with this book to the reorientation of a part of homosexuals to a heterosexual orientation. I would also like to contribute to a better awareness of the characteristics of the phenomenon, its pros and cons among other people, as well as to a change in their behavior towards homosexuals.

About the author

The author is a lecturer at the Southwestern University “Neofit Rilski”, Blagoevgrad, Bulgaria. She teaches courses in Political Sociology, Political Behavior, Social Policy, Election Campaign, Civil Society, etc.

She has published eight monographs, articles and studies in Bulgaria, Poland, Russia, Romania, Serbia, Macedonia, Chile, India, as well as journalistic materials in newspapers and magazines.

The book about homosexuality in the modern world is a logical continuation of the topic of her last book – about alienation and loneliness in the modern world (Пачкова, П. (2021), *Отчуждение и самота в съвременния свят*, електронен вариант, ISBN: 978-954-8992-22-0, [https://ph.swu.bg/images/Otch_i_sam - electr_var.pdf](https://ph.swu.bg/images/Otch_i_sam_-_electr_var.pdf)). However, in this book the subject of special study is the stratum of homosexuals. And they are also a stratum characterized by a high degree of feeling of loneliness.

Homosexuality in the Modern World

Petya Pachkova

ISBN (Online) 978-86-81294-12-3

DOI: <https://doi.org/10.32591/coas.e-book.004>



Center for Open Access in Science



ISBN (Online) 978-86-81294-12-3
