

## MEANS OF PROMOTING HOMOSEXUALITY AND ITS RISKS

### FORMAS DE PROMOÇÃO DA HOMOSSEXUALIDADE E SEUS RISCOS

Article received on: 12/03/2025

Article accepted on: 02/04/2026

**Mustafa Ali Zayer\***

\*Al- Alamain Institute for Postgraduate Studies, Iraq  
[mustafaalizayer539@gmail.com](mailto:mustafaalizayer539@gmail.com)

**Israa Mohammed Ali\*\***

\*\*College of Law, University of Babylon, Iraq  
[mustafaalizayer539@gmail.com](mailto:mustafaalizayer539@gmail.com)

**Habib Ibrahim Hamada\*\*\***

\*\*\*Babylon Court of Appeal, Ministry of Justice, Iraq  
[mustafaalizayer539@gmail.com](mailto:mustafaalizayer539@gmail.com)

The authors declare that there is no conflict of interest

#### Abstract

The promotion of homosexuality is a phenomenon with psychological and behavioral dimensions. It is not merely an individual behavior classified as a "sexual deviation," but rather an organized and systematic process aimed at bringing about a radical shift in collective consciousness and societal values. Homosexuality has moved from being discussed within the framework of "sexual disorders" to becoming a global issue forcefully promoted in various media, cultural, and political arenas. This makes understanding the process of "promotion" crucial for understanding the dimensions of the phenomenon and its effects in the modern era.

**Keywords:** Homosexuality. Promotion. Psychology. Behavior. Collective Consciousness.

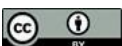
#### Resumo

*A promoção da homossexualidade é um fenômeno com dimensões psicológicas e comportamentais. Não se trata meramente de um comportamento individual classificado como um "desvio sexual", mas sim de um processo organizado e sistemático que visa provocar uma mudança radical na consciência coletiva e nos valores sociais. A homossexualidade deixou de ser discutida no âmbito dos "distúrbios sexuais" para se tornar uma questão global promovida vigorosamente em diversos meios de comunicação, espaços culturais e arenas políticas. Isso torna a compreensão do processo de "promoção" crucial para entender as dimensões do fenômeno e seus efeitos na era moderna.*

**Palavras-chave:** Homossexualidade. Promoção. Psicologia. Comportamento. Consciência Coletiva.

## 1 INTRODUCTION

The shift in the worldview of homosexuality represents one of the most prominent social and cultural phenomena in the modern era. as it has moved from being a reprehensible and forbidden behavior in most cultures. to a central issue in the global human rights. political and media discourse. On the other hand. this extensive and intensive promotion is not without substantial and serious risks that affect the individual



in his health and psychological entity. threaten the structure of the family and the stability of society. and clash with established value and moral systems.

Accordingly. we will divide this demand into two sections. explaining in the first section the means of promoting homosexuality and in the second section explaining the dangers of promoting homosexuality.

## **2 MEANS OF PROMOTING HOMOSEXUALITY**

The process of normalizing and spreading homosexuality globally relies on a complex and integrated network of means and tools that work harmoniously to penetrate the cultural. social and legal structures of societies. aimed at dismantling traditional notions of sex and family. presenting homosexuality as a natural and legitimate alternative. while stigmatizing any form of dissent as reactionary and intolerance. There is a project for many means. the most important of which is the following transformation:

### **2.1 Legal legislation and international political pressure**

Legislative power is the most decisive tool in enforcing normalization. as the law. when it "protects it openly and <sup>(1)</sup> day out". gives it absolute legitimacy and makes it a crime to oppose it. Many Western countries have undergone radical legal transformations. starting with the decriminalization of same-sex behavior and ending with the legalization of "same-sex marriage". which represents the height of legal and institutional recognition. This move was not only domestic. but was supported by enormous political and international pressure from international human rights organizations and major countries. which linked aid economic and diplomatic relations with the extent to which other countries have responded to this agenda. The issue has turned from an internal social issue into a pressure card in international politics. forcing many countries to amend their laws under this external pressure<sup>(2)</sup>.

---

<sup>(1)</sup> Abdul Hamid Al-Qudah, *Youth and Homosexuality*, Dar al-Salam, 3rd edition, vol. 2, Amman, 2007, pp. 94-96.

<sup>(2)</sup> According to Tamim et al., *The Role of Socialization in the Emergence of Homosexuality in Adolescents*. Master's Thesis. Abdelhamid Mehri University, Constantine, Algeria, 2019, pp. 88-92.

The battle did not begin with the legalization of same-sex marriage. but with the repeal of laws criminalizing same-sex conduct. as happened in the United States with the Supreme Court's 2003 decision. which struck down sodomy laws and laid the foundation for individual privacy. This judicial victory paved the way for decades of legal struggle that culminated in the 2015 decision. which did not recognize same-sex marriage as a social option. but rather imposed it as a constitutional right on all states. transforming it from a contentious issue into an inescapable institutional reality. The law here did not follow public opinion. but led and shaped it. forcing society as a whole to redefine the institution of marriage itself<sup>(3)</sup>.

This internal dynamic has not remained confined to national borders. but has been effectively exported to become an integral part of the foreign policy of Western countries. as the issue has been transformed from an internal social issue into a pressure card in international politics. This move has been supported by enormous political and international pressure from international human rights organizations and major countries. which have linked economic aid and diplomatic relations to the extent to which other countries have responded to this agenda<sup>(4)</sup>. This phenomenon points to how Western human rights organizations are working to "create" a Western-style global homosexual identity and impose it on other societies that may not necessarily know these classifications. In Massad's view. this intervention is not a process of liberation. but rather a sophisticated form of cultural domination that uses the language of human rights as a cover to pass specific political and cultural<sup>(5)</sup> agendas.

This external pressure. in turn. provokes a strong backlash in many societies. especially in the Arab and Muslim world. where the law becomes the main tool not for normalization. but for resistance and assertion of identity and cultural specificity<sup>(6)</sup>. This legal struggle is clearly embodied in the debate over article 534 of the Lebanese Penal Code. which criminalizes "any sexual intercourse contrary to nature." This article has

---

<sup>(3)</sup> Sami Nasr, *Penal Protection of Symptoms in Positive Law and Islamic Sharia, A Comparative Study*, Wael Publishing House, Jordan, 2003, p. 34.

<sup>(4)</sup> Muhammad Muhammad al-Arnaout, *Homosexuality (The People of Lot in a New Dress)*, Miftah Magazine, Dar Al-Sa'ada, No. 2, Amman, 2007, pp. 14, 15.

<sup>(5)</sup> Joseph Massad, *Desiring Arabs*. University of Chicago Press, vol. 1, 3rd edition, USA, 2007, p. 39.

1. Mohamed Hassan Ghanem, *Sexual Disorders, Volume1*, Anglo-Egyptian Library, Cairo, 2008.

, pp. 114-119.

become a battleground Legal. where it is used by law enforcement to prosecute homosexuals. while some progressive judges try to interpret it in a way that takes homosexuality out of its scope. reflecting the deep conflict within the structure of the state itself between conservative and liberal tendencies.<sup>(7)</sup>

Ultimately. Arab societies find themselves in the midst of complex tugs between global pressures and entrenched local traditions. which the thinker Amr al-Shobaki describes as part of the broader "Islamic and secular battles" shaping the contemporary political and cultural landscape. These battles are not only taking place in the intellectual space. but are embodied in draft laws. judicial rulings. and public policies. where two worldviews collide: The first sees gay rights as an integral part of universal human rights<sup>(8)</sup>. and the second sees them as a threat to the moral and social system on which local identity is based<sup>(9)</sup>.

Thus. it becomes clear that legislative power is indeed the final arena in which this battle is decided. While in the West it has been used to consolidate normalization and institutionalize it. in many other countries it is used as a last line of defence to maintain a different social and value structure. in a highly polarized and complex global landscape<sup>(10)</sup>.

## **2.2 Media dominance and penetration through the entertainment industry**

The most effective and powerful tool for imposing cultural and psychological normalization within the entertainment and media industry is media dominance. which operates not by the force of legal coercion. but by the power of "soft power" that infiltrates the collective consciousness and systematically and subtly reshapes its perceptions. Modern media. especially the film and television industry and global digital platforms

<sup>(7)</sup> Karim Naqour, *Beyond Homosexuality, The Legal Agenda*, vol. 2, 1st edition, Beirut, 2007, p. 6.

<sup>(8)</sup> Muhammad Ibrahim Shaqfa, *Family Disintegration, Deviance and Juveniles*, "A Survey Study on Deviant Juveniles in the Juvenile Care Center in Damascus", Research Presented to the Scientific Conference of the Faculty of Arts, Department of Sociology, Riyadh, 2006, p. 5.

<sup>(9)</sup> Amr Al-Shobaki, *Islamic and Secular Battles*, Egyptian-Lebanese House, vol. 2, 4th edition, Cairo, 2018, pp. 141-143.

<sup>(10)</sup> Abdul Muttalib Al-Snouti, Mamdouh Abdel Hamid and Imam Mohammed, *The Impact of the Idea of Public Order on the Judgment of Foreign Arbitration, A Comparative Study*, Journal of Security and Law, Dubai Police Academy, UAE, Vol. 11 Collection, No. 1, 1996, p. 34.

such as Netflix. are the main drivers of<sup>(11)</sup> this process. gay characters in the heroic roles are thoughtfully presented. portrayed in a positive way that evokes empathy and admiration. focusing on their romantic relationships and presenting them as "normal" love stories that are not fundamentally different from any other relationship. This intense and continuous media presence aims to achieve two main goals: first. to create "familiarity" with the idea. so that what was considered strange or Second. to remove any sense of moral or psychological alienation among the public<sup>(12)</sup>. especially adolescents and young people who are in the process of forming their identities and values. and who are strongly influenced by what they see.

This strategy can be clearly understood by the theory of cultural indoctrination developed by George Gerbner and his colleagues. which posits that intense viewing of television (and the media in general) instills in the recipient a perception of social reality that corresponds to the reality presented by the media. Over time. the line between "media reality" and "actual reality" becomes blurred. and the viewer begins to adopt the values and standards offered by the screen as the prevailing social norm<sup>(13)</sup>. for example. globally successful comedies such as "Modern Family not only introduced two lesbian characters. but a gay couple adopting a child. placing them at the heart of the traditional American family structure as a natural and beloved part of it. contributing tremendously to the normalization of the idea of the gay family to millions of viewers around the world<sup>(14)</sup>.

It is worth noting that this has gone beyond mere representation to the stage of institutional imposition; the presence of a lesbian character in almost any international drama has become a condition of "progressivism" and critical acceptance. The absence of such representation may expose the work to severe criticism and accusations of discrimination and backwardness. not only by critics. but also by bodies and institutions that set standards for artistic production. such as the Academy of Motion Picture Arts and

---

2. Ali Abu Al-Hujaila, *Penal Protection of Presentation in Positive Law and Islamic Sharia*, Vol. 1, 6th Edition, Dar Wael Publishing, Jordan, 2003. , p. 34.

<sup>(12)</sup> Abd al-Rahman C. Moussa and Khalifa, Mahmoud, *Analytical and Projective Psychology*, vol. 1, Diwan of University Publications, Algeria, 2008, pp. 77-79.

<sup>(13)</sup> Gerbner, G., & Gross, L. Living with television: The violence profile. *Journal of Communication*, 26(2), 1976, 172-194.

<sup>(14)</sup> Mohammed Mubarak Al-Shafi, *Family Disintegration and Juvenile Deviance: A Survey Study on Deviant Juveniles in Qatari Society*, Master's Thesis, Naif Arab University for Security Sciences, Faculty of Graduate Studies, Department of Social Sciences, Riyadh, 2006, pp. 100-100.

Sciences (Oscars). which set strict diversity criteria for a nomination for Best Picture. This approach creates a parallel media reality that differs from the real social reality in many societies. but over time affects and reshapes this reality. This dynamic is not limited to internal cultural influence. but also represents a form of cultural hegemony described by Edward Said. in which Western cultural models and values are exported to the entire world through media and cultural production. and presented as "universal" and "modern" values that everyone must embrace. This diversity has taken advantage of its immense popularity to reach every home and every screen. and thus. to reshape the cultural "common sense" of an entire generation<sup>(15)</sup>.

### **2.3 Employing scientific and psychological discourse to legitimize**

The issue of normalization was not limited to legal and media cases. but also extended to the corridors of science itself. where scientific and psychological discourse was employed as a crucial tool to redefin. demoralize. and then legitimize homosexuality. This process was not merely a natural scientific development. but the result of a deep political and ideological conflict within the academic institutions themselves. The pivotal point in this context is the historic decision of the American Psychiatric Association (APA) in 1973 to remove homosexuality from its Diagnostic and Statistical Manual of Mental Disorders (DSM). a decision that came not as much as a result of the accumulation of new and peer-reviewed scientific research proving that it was unsatisfactory. but rather under enormous political pressure from gay activist groups<sup>(16)</sup>. who used protest tactics and direct pressure on the members of the association<sup>(17)</sup>. This shift. described by many critics as "more political than scientific." marks a crucial turning point in the history of psychiatry. in which a complete diagnosis has been dropped not based on new clinical evidence. but on a political vote and consensus. Since then. the idea that science has "had its final say" has been vigorously promoted. that homosexuality is "merely a natural

---

<sup>(15)</sup> Sai, Edward W. *Culture and Imperialism*. New York: Knop, 1993.

<sup>(16)</sup> Muhammad Othman, *Hadith fi Human Life*, Vol. I, Dar Al-Ilm, 1993, Lebanon, p. 25.

<sup>(17)</sup> Rashad Ali, Abdel Aziz Moussa, *Studies in Pathological Psychology*. 2nd edition, Al-Mukhtara Foundation, Cairo, 1997, pp. 57-59.

variation" of human sexual orientation<sup>(18)</sup>. and that any attempt to reconsider this decision is "pseudoscience" or "discrimination". This narrative. which has become prevalent in Western academia. has not only redefined homosexuality. but has also served to immunize it from any future criticism<sup>(19)</sup>.

To achieve this goal. powerful rhetorical tools have been devised. foremost of which is the term "homophobia." coined by psychiatrist George Weinberg to stigmatize any dissenting scientific or social opinion. This term. which suggests that moral rejection or scientific questioning about homosexuality is not a legitimate intellectual or moral position. but rather a "mental illness" or "irrational phobia." represents a form of "intellectual terrorism." It does not discuss argument by argument. but rather "diagnoses" and transforms the dissenting opinion From an intellectual opponent to a "patient" who must be treated or isolated. This rhetorical strategy aims to silence any critical voice within the scientific and academic community. and makes it difficult for any researcher or psychiatrist to ask questions about the validity of the decision made in 1973. lest he be accused of discrimination or "phobia" <sup>(20)...</sup>. this dynamic can be clearly understood through the concept of the "paradigm of science" developed by Thomas Kuhn. who argues that science is not progressing cumulatively. but through "scientific revolutions" in which the old "paradigm" is replaced With a new one. What happened in 1973 is exactly a "paradigm revolution". in which the paradigm of "homosexuality as a disease" was replaced by the paradigm of "homosexuality as natural variety". But this revolution. contrary to what Kuhn depicts. was not the result of hard scientific evidence. but rather of effective political and social pressure<sup>(21)</sup>.

Scientific and psychological discourse was not just a neutral observer in this battle. but the main arena in which the struggle over the definition of homosexuality was resolved. By redefining it as "natural diversity" and criminalizing any dissenting opinion

---

<sup>(18)</sup> Hiam Talaat, *Homosexuality (Promotion and Scientific Discourse)*, First Edition, Dar Shaghaf, Cairo, 2022, p. 5.

<sup>(19)</sup> Boubacar Boukhrisa, *Basic Concepts and Processes in Social Psychology*, University of Beji Mokhtar Publications, Algeria, 2007, p. 179.

<sup>(20)</sup> N. M. Kering et al., *Diagnostic Policies: A History of the Diagnostic and Statistical Manual of Mental Disorders*, London, 2015, p. 69.

<sup>(21)</sup> Kuhn, Thomas S. *The Structure of Scientific Revolutions*. Chicago: The University of Chicago Press, 1962.

as "phobia". the pro-homosexuality movement was able to achieve a decisive victory. not only in the scientific field. but also in global cultural and social consciousness<sup>(22)</sup>.

#### **2.4 Human rights activism and framing the case within human rights**

Legal power or media dominance would not have succeeded without a clever rhetorical strategy that has succeeded in completely reframing the issue of homosexuality. moving it from the realm of individual behavior or moral deviance to the heart of the broader framework of human rights. equality. and anti-discrimination. This strategy aims not only to defend LGBT people. but also to construct a historical and political narrative that places them in the ranks of "oppressed minorities." and portrays their struggle as a natural extension of the larger historical struggles against racism and discrimination on the basis of race or religion. This human rights framing gives the issue enormous moral power. and makes it difficult to oppose it without appearing hostile to the values of justice and equality that have become an integral part of the modern human conscience.

The key to the success of this strategy lies in linking homosexuality to the concept of "identity" rather than "behavior." Instead of defending a specific "act." an authentic and inherent "identity" of the individual is defended. which cannot be changed. In doing so. discrimination against homosexuals becomes tantamount to discrimination against a person because of the color of their skin or ethnicity. This strategic association with identity is what has allowed the movement to capitalize on all the legal and philosophical gains made by the civil rights movements of the twentieth century. This is clearly demonstrated in the discourse adopted by the Court The United States Supreme Court in *Obergefell v. Hodges*. where it was affirmed that the right to marry is a fundamental right of human dignity and that a group of citizens may not be deprived of it because of their identity<sup>(23)</sup>.

International NGOs. such as Human Rights Watch and Amnesty International. play a pivotal role in disseminating this discourse at the global level. These organizations not only monitor violations. but actively frame any law or policy that criminalizes

---

<sup>(22)</sup> Tamim Qalqul et al., op. cit., pp. 83-85.

<sup>(23)</sup> Muhammad Mubarak Al-Shafi, *Family Disintegration and Juvenile Deviance: A Survey Study on Deviant Juveniles in Qatari Society*, Naif Arab University for Security Sciences, Riyadh, 2006. , p. 4.

homosexuality as a "violation of international human rights law". even if there is no real international consensus on the issue<sup>(24)</sup>. Through their annual reports, media campaigns, and lobbying governments and international bodies, these organizations succeed in creating the impression that there is a global consensus on the need to protect LGBT rights, and put States that reject this approach on the defensive<sup>(25)</sup>.

This dynamic can be clearly understood by the concept of "collective mobilization frameworks", developed by social scientists, who argue that the success of any social movement depends on its ability to "frame" its cause in a way that makes it compelling and understandable to the public, and to mobilize support for it. The pro-homosexual movement has brilliantly framed its cause as a "fight for justice", allowing it to garner broad support from different sectors of society<sup>(26)</sup>.

On a practical level, this human rights activism is embodied in a set of organized activities that aim to create sustained momentum that keeps the issue at the forefront of public attention. These include organizing "Pride Parades" that transform public space into a space to celebrate LGBT identity, launching awareness campaigns aimed at changing social perceptions, filing strategic lawsuits aimed at achieving symbolic legal victories, and mobilizing financial and political support from major corporations and international institutions, creating a vast network of support that makes it difficult to resist this trend.

It is clear from the above that human rights activism was not just a reaction to oppression, but a deliberate offensive strategy that succeeded in redefining the entire issue, moving it from the margins to the center of the global human rights debate, giving it enormous moral and political power.

---

<sup>(24)</sup> Bassam Sabbagh, *Principles of Law in the Judiciary of the Court of Cassation (Criminal Section)*, Dar Al-Bashayer, Damascus, 2015, p. 121.

3. Amr Al-Shobaki, *Islamic and Secular Battles*, vol. 2, 4th edition, Egyptian-Lebanese House, Cairo, 2018, p. 139.

<sup>(26)</sup> Sno, David A., & Benford, Robert D. Ideology, frame resonance, and participant mobilization. *International Social Movement Research*, 1(1), 1988, 197-217.

### 3 THE DANGERS OF PROMOTING HOMOSEXUALITY

Extensive promotion of homosexuality, carried out under flashy slogans such as freedom and tolerance, often ignores or downplays the deep and grave risks involved in these behaviors and normalizes them. These risks are not limited to one aspect, but include health, psychological, social and security dimensions that threaten both the individual and society, and these risks include:

#### 3.1 Serious health risks and outbreaks of epidemics

Beyond the value and legal dimensions, one of the most dangerous aspects of homosexuality lies in the serious health risks and associated epidemics, a dimension that is often marginalized or underestimated in public discourse that focuses on rights and normalization. Medical studies and epidemiological statistics conclusively indicate that homosexual behaviors, especially among men who have sex with men (MSM), are associated with dangerously high rates of sexually transmitted diseases (STIs), making this population one of the most vulnerable globally.<sup>(27)</sup>

The link between male homosexuality and HIV is the most well-established and shocking fact in the field. Since the beginning of the epidemic in the 1980s, gay men have been disproportionately affected. Even with the tremendous advances in treatments, this group remains the most susceptible to new infections<sup>(28)</sup>. Data from the Centers for Disease Control and Prevention (CDC) shows) in the United States it is consistently reported that men who have sex with men account for the vast majority of new HIV infections each year, although they represent only a small proportion of the population<sup>(29)</sup>.

But the risk is not limited to AIDS. Medical statistics reveal an alarming rise in the incidence of other diseases such as syphilis, gonorrhea, chlamydia and hepatitis A and B among this group. Studies such as those cited by Enrique Rueda confirm that a

---

<sup>(27)</sup> Dr. Mohamed Gabriel Ibrahim, "Risks associated with epidemic outbreaks and their criminal treatment: a comparative analytical study", *Journal of Humanities and Natural Sciences (HNSJ)*, Volume Two, Issue 12, Egypt, December 2021, available at: <https://doi.org/10.53796/hnsj2129>.

1. Muhammad Ibrahim Shaqfa, *Family Disintegration, Deviance and Juveniles*, Research Presented to the Scientific Conference of the Faculty of Arts, Department of Sociology, Riyadh, 2006, p. 5

<sup>(29)</sup> Rueda Enrique. *The Homosexual Network: Private Lives and Public Policy*. U.S.A: Published by Devin Adair Pub, 1982.

large proportion of sexually active gay men develop an STD at some point in their lives<sup>(30)</sup>.

In addition to these infectious diseases, gay men have their own diseases that are related to the nature of anal sexual practices. It is medically known that anal cancer, caused by the human papillomavirus, is significantly more common among gay men than in heterosexual men. There is also a clinical syndrome known as "gay gut syndrome," which is a historical medical term that describes a range of intestinal and anal conditions, such as proctitis, anal fissures, and parasitic diseases, which result from repetitive, non-anal sexual practices Reserve<sup>(31)</sup>.

Ignoring these shocking health realities and promoting these practices as a "normal" and safe lifestyle poses an imminent risk to public health. This discourse not only misleads youth and adolescents, but also undermines the effectiveness of health awareness campaigns that attempt to highlight these risks. In a cultural climate that portrays any health warning as "stigmatization" or "discrimination," it becomes difficult for public health officials to communicate their messages clearly and effectively. This dynamic can be understood through the concept of "cognitive dissonance." Individuals tend to ignore or reject information that contradicts their beliefs or behaviors, especially if such information threatens their self-image.<sup>(32)</sup>

Based on this, it is clear that the health dimension of homosexuality is not just a marginal issue, but is at the heart of the crisis. The numbers and statistics do not lie, and they paint a bleak picture of a society suffering from enormous health burdens, as a result of high-risk practices that are normalized and promoted, exposing the lives of an entire generation to chronic and deadly diseases.

---

<sup>(30)</sup> Rueda, Enrique T. *The Homosexual Network: Private Lives and Public Policy*. Washington, D.C.: The DevIn-Adair Company, 1982.

<sup>(31)</sup> Muhammad Ali Al-Bar, *Sexual Diseases: Their Causes and Treatment*. Dar Al-Manara, Saudi Arabia (2020), p. 57

<sup>(32)</sup> Festinger, Leon. (1957). *A Theory of Cognitive Dissonance*. Stanford, CA: Stanford University Press, 1957.

### 3.2 Mental disorders and internal conflict

Despite the institutional consensus in psychiatry that homosexuality itself is not a disease, many epidemiological and psychological studies conclusively confirm that gay individuals suffer from much higher rates of mental disorders. This fact, which is often interpreted in human rights discourse as the exclusive consequence of "social discrimination", actually reveals deeper dimensions related to the internal psychological conflict experienced by the homosexual individual<sup>(33)</sup>. As psychoanalysis points out, "a state of psychological conflict arises in the deviant soul between the desirable and the forbidden", a conflict that is not limited to external pressures, but stems from a fundamental conflict between sexual orientation and human instinct and the religious and social values that the individual has inculcated since<sup>(34)</sup> childhood.

This deep inner conflict is not just a theoretical idea, it has clear clinical manifestations. The scientific literature is full of research showing that gay individuals are more likely to develop major depression, anxiety disorders, and substance use disorders (drug and alcohol addiction) than their heterosexual peers. Even more serious is the high rates of suicidal ideation and suicide attempts, which some studies suggest may be four times higher than that of homosexuals. These alarming numbers cannot be fully explained by "social pressure." Alone, especially in Western societies that have become more receptive to homosexuality<sup>(35)</sup>.

For a deeper understanding of this suffering, the theory of "social role conflict" can be invoked, which holds that individuals who adopt social roles that are contrary to prevailing expectations suffer from immense psychological pressure. The homosexual individual finds himself in a constant conflict between his or her sexual "identity" and the traditional social roles of sex, marriage, and family, a conflict that consumes his psychological energy and makes him more vulnerable to disorders<sup>(36)</sup>.

---

<sup>(33)</sup> Salim Al-Jubouri, Criminal Protection of Victims of Erratic Criminal Behavior, *Journal of Studies in Social Sciences and Humanities*, No. 35/8, Baghdad, 2011, pp. 3547-3573.

<sup>(34)</sup> Girgis Charbel, *Our Sexual Problems: Causes and Treatment*, Vol. 1, 1st Edition, Knowledge Foundation, Beirut, 1999., pp. 56-58.

<sup>(35)</sup> Rashad Ali and Abdel Aziz Moussa, *Studies in Pathological Psychology*, 2nd edition, Al-Mukhtara Foundation, Cairo, 1997, p. 60.

<sup>(36)</sup> Biddle, Bruce J. *Recent Developments in Role Theory*. New York: Academic Press, 1986.

Promoting homosexuality as a "natural" and healthy option, while ignoring this real psychological suffering, is a major ethical and scientific problem. This discourse not only misleads society, but may also prevent gay individuals themselves from seeking treatment for their deep-seated psychological problems. Instead of encouraging them to explore the roots of their anxiety and depression, they are told that their suffering is merely the result of a "homophobic society," and that the only solution is for society to accept their tendencies. This simplistic explanation may close the door to any attempt at psychotherapy. The real one that aims to help the individual understand his inner struggles and reconcile with himself, not just reconcile with his or her society <sup>(37)</sup>.

Based on the above, it is clear that the relationship between homosexuality and mental disorders is complex and cannot be reduced to a single factor. Internal conflict, which stems from the conflict of tendencies with nature and values, plays a central role in this suffering, and discourse that ignores this dimension may inadvertently contribute to perpetuating rather than curing this suffering <sup>(38)</sup>.

### **3.3 Undermining the family structure and social threat**

The undermining of the institution of the family is one of the most serious social consequences of the promotion and normalization of homosexuality legally and culturally. This undermining is not limited to a mere formal change in the definition of marriage, but extends to the heart of the historical human conception of the family, which has been built over thousands of years on the basis of biological, psychological, and social integration between men and women. Redefining marriage to include the union of two people of the same sex is not just an expansion of the concept, but a demolition of its basic pillars, and its replacement with a new paradigm that ignores the end. This <sup>(39)</sup> radical transformation leads directly to "the change in the forms of the natural family consisting of a woman, a man and children", and opens the door to the disintegration of the traditional social structure. When marriage loses its biological meaning associated with

---

<sup>(37)</sup> Gibson P. "Gay Male and Lesbian Youth Suicide," U.S. Report of the Secretary's Task Force on Youth Suicide, Department of Health and Human Services, 1989.

<sup>(38)</sup> Conaghy Mc.et.al. "Fraternal Birth Order and Ratio of Heterosexual /Homosexual Feelings in Women and Men". Journal of Homosexuality, 2006.

<sup>(39)</sup> Rashad Ali, Abdulaziz Musa, op. cit., p. 61.

reproduction. it becomes a mere emotional contract aimed at achieving the personal satisfaction of adults. which indirectly contributes to the exacerbation of existing social problems such as spinsterhood. divorce and infidelity. What "same-sex marriage" sends is that marriage is not a sacred institution with a higher social purpose. but merely a personal arrangement that can be shaped and reshaped according to individual desires. This weakens the value of marital commitment and makes it easier to let go of it at the first obstacle <sup>(40)</sup>.

Even more serious is the impact of this transformation on children. as growing up in same-sex families. whether through adoption or artificial insemination. forcibly deprives them of one of the two basic models of human development: the patriarchal model or the maternal model. A child who grows up with same-sex parents is deprived of daily interaction with the opposite sex in his parental role. an interaction that is necessary for the formation of a coherent sexual identity and a balanced understanding of the nature of gender relations. This is confirmed by many psychological studies This indicates that the absence of a parent of a different gender may negatively affect the psychological and normal development of the child. The father presents his son with a model of masculinity. strength. and discipline. and gives his daughter the first picture of how to deal with men. The mother presents her daughter with a model of femininity. tenderness and inclusion. and gives her son the first picture of how to understand and deal with women. Depriving a child of one of these two models creates a vacuum in his or her psychological development that may lead to confusion in gender identity and difficulties in forming normal relationships in the future<sup>(41)</sup>. By dismantling the traditional concept of marriage and the family. the entire social structure is dismantled. and reconstructed on individualistic foundations that place personal desire above the public interest. threatening the long-term stability and cohesion of society<sup>(42)</sup>.

---

<sup>(40)</sup> Hamed Abd al-Salam Zahran, *Developmental Psychology: Childhood and Adolescence*, World of Books, 1st edition, vol. 2, Cairo, 1995, p. 73.

<sup>(41)</sup> Ahmed Okasha, *Contemporary Psychiatry*, Anglo-Egyptian Library, 3rd edition, vol. 1, Cairo, 2009, pp. 71-73.

<sup>(42)</sup> Abd al-Hakim bin Muhammad bin Abdullatif Al-Sheikh, *Homosexual Crimes and Their Punishment in Islamic Sharia and Law*. Master's Thesis, Naif University for Security Sciences, Riyadh, 2003, pp. 49-53.

### 3.4 Collision with value and intellectual systems

The promotion of homosexuality is a direct and explicit challenge to the value and intellectual systems that underpin most human civilizations, especially Islamic civilizations. This challenge is not limited to a mere difference in individual behaviors, but extends to clash with the essence of the moral and religious philosophy on which these societies have been based for centuries<sup>(43)</sup>. The three monotheistic religions – Judaism, Christianity and Islam – categorically and explicitly prohibit homosexual practices and consider them to be a departure from the common sense on which God has instilled mankind on the integration between male and female as the basis for reproduction and survival of the human species. Imposing the acceptance of this behavior as "normal" and "acceptable" is not just a call for tolerance, but a call to destroy one of the most important moral constants on which these religions were founded.<sup>(44)</sup>

This clash is not limited to the religious aspect, but extends to affect the cultural and social identity of societies<sup>(45)</sup>. Each society has its own value system, which determines what is acceptable and what is rejected, and constitutes its moral "compass" that guides the behavior of its members. When external values that are radically opposed to this system are imposed, it leads to the "loss of social and cultural identity" of societies, creating a state of confusion and loss. The promotion of homosexuality is not isolated from a broader value system, which is the system of moral relativism. It refuses to acknowledge the existence of any absolute moral constants, and considers that everything is just a "social construct" that can be changed and modified. This philosophy, which has become the dominant force in contemporary Western thought, threatens the moral and social cohesion of any society, because it despises the holiness of everything and makes individual desire the only reference for right and wrong.<sup>(46)</sup>

In conclusion, it is clear that the collision with value and intellectual systems is not merely a by-product of the promotion of homosexuality, but is at the heart of this

<sup>(43)</sup> Ali Sayyid Ahmed Al-Farsisi, *The Sexual Instinct between Judaism, Christianity and Islam*, Al-Iman Library, 1st edition, vol. 2, Egypt, 2002, p. 43.

<sup>(44)</sup> Fathi Yakan, *Islam and Gender*, Al-Risala Foundation, 1st edition, vol. 1, Beirut, 1975, p. 17.

<sup>(45)</sup> Ahmed Shawqi Al-Fangari, *Islam and Gender*, 1st Edition, Dar Al-Shorouk, Arab Center for Publishing, Beirut, 1978, p. 103.

<sup>(46)</sup> Sonia Brameli, *Sexual Deviances: Their Types, Causes, and Therapeutic Methods*, Modern Book Foundation, Vol. 1, Tripoli, 2009, pp. 143-148.

process. Full acceptance of homosexuality can only be achieved by dismantling traditional moral systems and replacing them with a new system based on individualism and relativism, which represents an existential threat to the identity and social cohesion of societies that still adhere to their religious and cultural values<sup>(47)</sup>.

### 3.5 Security risks and crime

Beyond the value and cultural dimensions, some controversial reports and studies reveal a dangerous security dimension, pointing to a close association between lifestyles associated with homosexual behavior and high crime rates. In some of these literatures, members of this group are more likely to be involved in or victimized of crime at alarming rates. Reports based on judicial and security data, often obfuscated by the media, paint a frightening picture that LGBT people "cause half of all crimes in the United States." big cities", and they are more likely to be killed at rates vastly higher than the average person. Even more serious, according to these sources, is the alleged association with a high percentage of child sexual harassment crimes, with some statistics suggesting that a large proportion of reported cases of harassment in countries such as the United States are committed by people with homosexual tendencies. These figures, regardless of the systematic controversy surrounding them, reveal a dangerous security dimension to this phenomenon and make it clear that its promotion threatens not only values and morals, but also the security of society and the safety of its children<sup>(48)</sup>.

To understand this dynamic more deeply, we can look at the analyses provided by critical criminology, which does not only study crime as an individual act, but also looks at the social and cultural conditions that may drive certain groups toward crime or make them more likely to fall victim to it. In this context, researcher John Martog, the chief justice of the New York Criminal Court, analyzes large-scale statistical data to link homosexuality to a range of high-risk behaviors, including domestic violence, substance abuse, and moderate malpractice. Life expectancy is greatly a result of these behaviors.

---

<sup>(47)</sup> Rocke, Michael. *Forbidden Friendships: Homosexuality and male Culture in Renaissance Florence*. Columbia University Press, 2006, pp. 321.

<sup>(48)</sup> Ali Sayyid Ahmed Al-Farsisi, *The Sexual Instinct between Judaism, Christianity and Islam*, vol. 2, 1st edition, Al-Iman Library, Egypt, 2002, p. 44.

Martog argues that ignoring these statistical data under the pretext of "discrimination" is a serious neglect of public health and community security. His research, for example, suggests that intimate partner violence occurs at rates equal to or even higher than heterosexual couples, but is often more lethal and underreported. This security dimension is not limited to mutual violence, but also extends to a threat to children's safety and the stability of society as a whole, according to these studies.<sup>(49)</sup>

In conclusion, it is clear that the security dimension of homosexuality is not just a marginal issue, but is at the heart of the crisis. Figures and statistics, which are often obscured, paint a bleak picture of a society suffering from enormous security burdens, as a result of high-risk practices that are normalized and promoted, putting the lives of the community and its children at risk.<sup>(50)</sup>

#### 4 CONCLUSION

After completing the study of the topic of promoting homosexuality between permissibility and criminalization, we reached a number of conclusions and suggestions.

1. Promotion is one of the most important means of communication that conveys information and ideas to the public, and it represents the most prominent means of introducing products or services, especially that countries live in a state of openness to the outside world, and at the same time it has a great negative impact if it is used illegally that would lead to a violation of public modesty or morals.
2. The liability of the promoter, the promotion office or the promotion tool may be a direct liability between the criminal activity and the legal result of the crime, and it may be indirect so that the crime is committed by one person and another person bears the responsibility, such as the criminal liability for the act of others and the liability of the legal or ordinary person.
3. The Iraqi legislator did not specify the means of promotion, because the identification of these means limits the scope of criminal responsibility, so many went after it as a purely economic word and was quoted for the penal law, as

explaining the meaning of criminalization is not an easy matter because of the difference in its concept from one crime to another and the similarity with other terms that approach it. And if we talk about the most important thing that distinguishes them

### **Second: Proposals**

1. Strengthening intellectual and cultural immunity and developing systematic educational, educational, and media programs that promote awareness of cultural and religious identity, provide strong concepts about the family and human instinct, and reveal the discursive mechanisms used to penetrate collective consciousness, with a focus on empowering young people with a critical approach that immunizes them against incoming media and cultural messages.
2. Activating smart legal tools such as drafting and developing national legislation that protects the privacy and values of societies, and confronts forms of international pressures in this field, with a focus on drafting laws that protect and strengthen the institution of the family, and set controls to limit media and digital content that targets children and young people by normalizing behaviors contrary to nature, within the framework of respect for national sovereignty and international law.
3. Employing objective scientific research and encouraging and supporting impartial and independent scientific research, especially in the health and psychological fields, which studies all the effects of these behaviors and normalizes them, away from the pressures of political agendas, and publishing the results of these researches in a professional manner to be a tributary to public discussion and informed decision-making based on complete scientific facts.

### **REFERENCES**

- Abu Al-Hujaila A. *Penal Protection of Presentation in Positive Law and Islamic Sharia*. Vol. 1. 6th ed. Amman: Dar Wael Publishing; 2003.
- Al-Arnaout MM. Homosexuality (The People of Lot in a New Dress). *Miftah Magazine*. Issue 2. Amman: Dar Al-Saada; 2007.
- Al-Bar MA. *Sexual Diseases: Their Causes and Treatment*. Saudi Arabia: Dar Al-Manara; 2020.

- Al-Fangari AS. *Islam and Gender*. 1st ed. Beirut: Dar Al-Shorouk. Arab Center for Publishing; 1978.
- Al-Farsisi ASA. *The Sexual Instinct between Judaism, Christianity and Islam*. Vol. 2. 1st ed. Egypt: Al-Iman Library; 2002.
- Ali R. Moussa AA. *Studies in Pathological Psychology*. 2nd ed. Cairo: Al-Mukhtara Foundation; 1997.
- Al-Qudah AH. *Youth and Homosexuality*. 3rd ed. Vol. 2. Amman: Dar al-Salam; 2007.
- Al-Shafi MM. *Family Disintegration and Juvenile Deviance: A Survey Study on Deviant Juveniles in Qatari Society*. Master's Thesis. Riyadh: Naif Arab University for Security Sciences; 2006.
- Al-Sheikh AHM. *Homosexual Crimes and their Punishment in Islamic Sharia and Law*. Master's Thesis. Riyadh: Naif University for Security Sciences; 2003.
- Al-Shobaki A. *Islamic and Secular Battles*. Vol. 2. 4th ed. Cairo: Egyptian-Lebanese House; 2018.
- Al-Snouti AM. Abdel Hamid M. Imam M. The Impact of the Idea of Public Order on the Judgment of Foreign Arbitration: A Comparative Study. *J Security Law*. 1996;11(1). Dubai: Dubai Police Academy.
- Blanchard R. et al. Fraternal Birth Order and Ratio of Heterosexual/Homosexual Feelings in Women and Men. *J Homosex*. 2006.
- Boukhrisa B. *Basic Concepts and Processes in Social Psychology*. Algeria: University of Beji Mokhtar Publications; 2007.
- Bramili S. *Sexual Deviances: Their Types, Causes, and Therapeutic Methods*. Vol. 1. Tripoli: Modern Book Foundation; 2009.
- Festinger L. *A Theory of Cognitive Dissonance*. Stanford. CA: Stanford University Press; 1957.
- Gerbner G. Gross L. Living with television: The violence profile. *J Commun*. 1976;26(2):172–194.
- Ghanem MH. *Sexual Disorders*. Vol. 1. Cairo: Anglo-Egyptian Library; 2008.
- Gibson P. Gay Male and Lesbian Youth Suicide. *U.S. Report of the Secretary's Task Force on Youth Suicide*. Washington. D.C.: Department of Health and Human Services; 1989.
- Ibrahim MG. Risks Accompanying the Outbreak of Epidemics and Their Criminal Treatment: A Comparative Analytical Study. *J Humanit Nat Sci*. 2021;2(12). Available from: <https://doi.org/10.53796/hnsj2129>

- Kering NM. et al. *Diagnostic Politics: A History of the Diagnostic and Statistical Manual of Mental Disorders*. London; 2015.
- Kuhn TS. *The Structure of Scientific Revolutions*. Chicago: University of Chicago Press; 1962.
- Massad J. *Desiring Arabs*. Vol. 1. 3rd ed. Chicago: University of Chicago Press; 2007.
- Moussa AC. Khalifa M. *Analytical and Projective Psychology*. Vol. 1. Algiers: Diwan of University Publications; 2008.
- Naqour K. *Beyond Homosexuality*. Vol. 2. 1st ed. Beirut: The Legal Agenda; 2007.
- Nasr S. *Penal Protection of Symptoms in Positive Law and Islamic Sharia: A Comparative Study*. Amman: Wael Publishing House; 2003.
- Okasha A. *Contemporary Psychiatry*. Vol. 1. 3rd ed. Cairo: Anglo-Egyptian Library; 2009.
- Othman M. *Hadith fi Hayat al-Manyat*. Vol. 1. Lebanon: Dar al-Ilm; 1993.
- Rocke M. *Forbidden Friendships: Homosexuality and Male Culture in Renaissance Florence*. New York: Columbia University Press; 2006.
- Rueda ET. *The Homosexual Network: Private Lives and Public Policy*. Washington, D.C.: The Devin-Adair Company; 1982.
- Sabbagh B. *Principles of Law in the Judiciary of the Court of Cassation (Criminal Section)*. Damascus: Dar Al-Bashayer; 2015.
- Said EW. *Culture and Imperialism*. New York: Knopf; 1993.
- Shaqfa MI. Family Disintegration. Deviance and Juveniles. Research presented to the Scientific Conference of the Faculty of Arts. Department of Sociology. Riyadh; 2006.
- Snow DA. Benford RD. Ideology, frame resonance, and participant mobilization. *Int Soc Mov Res*. 1988;1(1):197–217.
- Talaat H. *Homosexuality (Promotion and Scientific Discourse)*. 1st ed. Cairo: Dar Shaghaf; 2022.
- Tamim et al. *The Role of Socialization in the Emergence of Homosexuality in Adolescents*. Master's Thesis. Constantine: Abdelhamid Mehri University; 2019.
- Yakan F. *Islam and Gender*. Vol. 1. 1st ed. Beirut: Al-Risala Foundation; 1975.
- Zahran HA. *Developmental Psychology: Childhood and Adolescence*. Vol. 2. 1st ed. Cairo: World of Books; 1995.

**Authors' Contribution**

All authors contributed equally to the development of this article.

**Data availability**

All datasets relevant to this study's findings are fully available within the article.

**How to cite this article (APA)**

Zayer, M. A., Ali, I. M., & Hamada, H. I. (2026). MEANS OF PROMOTING HOMOSEXUALITY AND ITS RISKS. *Veredas Do Direito*, 23(5), e235679. <https://doi.org/10.18623/rvd.v23.5679>