

Late stage occidental society is a socially fractured world of conflicting viewpoints, interpretations, and prescriptions for a better form of society. The massive wars of the twentieth century, actual conflicts in the first half and intellectual conflicts in the second half, have created ideological camps that are nominally opposed while at the same time contain overlapping elements that can make navigating the moors and customs exceedingly difficult.

If there was a way to honestly assess late stage occidental society as briefly as possible, willingly shedding important nuance and granular truths, it would probably be some iteration of this statement: **Western society is a dichotomous structure pitting nominal progression against nominal tradition.** This statement encapsulates the general tone of any possible discussion occurring in any subset of occidental culture; music, literature, infrastructure, sociology, politics, etc.. While this paradigm, as previously stated, dismisses important nuance necessary to robustly understand a given set of topics or area of study, it nonetheless holds true in any discussion; it is always Progress v. Tradition.

It is important to find one's camp and steadfastly hold to it. That is not what is under discussion in this document, but it needs to be stated at the beginning. The reason is that this document is unadulterated, specific observation regarding the deleterious effects of homosexual identity as a legitimate sub-section of society. Further, contained herein are prescriptions and proscriptions, both explicit and implicit, for how a rational, healthy, and hierarchical society should treat homosexuality. By understanding one's camp, the reader can thus predicate their arguments, for or against this work, in a logical fashion, thereby dispensing with pointless complaints about tone as well as needless attempts to signal/counter-signal based on the content of this document. At its core, this is a scientific document, but the caveat must be understood that it is social science, which is more alchemy than science. Thus, the following is truth, grounded in experience, observation, intuition, and belief. Indeed, all of the soft sciences share these aspects, though few ever deign to admit their base bias and subjectivity. The bias herein is simple but challenging in its brevity, easily identified by the following thesis:

Homosexuality is bad for society.

Here follows 30 individual points documenting innate aspects of, specific and general effects of, and logical observations of homosexuality. Each section is its own argument, fully capable of standing alone. When taken together they form a rigid societal structure, a memplex, for why homosexuality is intolerable. The very thought of such a thing being postulated, much less true, is enough to drive most "common knowledge" types mad. This reaction, unhealthy and pointless though it may be, is expected. Indeed, its very presence is but one of the many pieces of contributory evidence of the pernicious and malignant nature of openly excepted homosexuality in society.