

# THE RISE OF THE “HOMOCONS” AND THE HOMO-FASCIST ‘GREAT REPLACEMENT’ CONSPIRACY THEORY

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The ‘Great Replacement’ conspiracy theorists and ‘death of Europe’ doom merchants we will note in this section are archetypal examples of the phenomenon of the “homocon”. This term was coined by leftist gay academic Richard Goldstein in 2002 in his book *The Attack Queers: Liberal Society and the Gay Right*, and his 2003 book *Homocons: The Rise of the Gay Right*, to refer to homosexual right-wing conservatives who advocate a form of assimilation into heterosexual society rather than gay identity politics.<sup>1</sup>

However, there are further aspects to the “Homocon” trend which are evident. The “Homocons” also decry “Muslim immigrant” population growth. The Homocons complain of Muslim population growth yet themselves indulge in that which is contrary to population stimulation, and in fact indulge in sodomy. Right-wing ideologues therefore share more than they actually let on with those whom they deem as “Left-wing liberals”, and as a result there is an odd intersection between the Right and Left whenever it comes to that which is considered an abomination and sin according to the Three Abrahamic Faiths of Christianity, Judaism and Islam, i.e. the act of a man the act of a man penetrating another man’s anus.

The notion of the ‘great replacement’ was originally concocted by the French homosexual writer Renaud Camus.<sup>2</sup> The fact that one who indulges in that which does not promote

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<sup>1</sup> Kenneth W. Cimino, *Gay Conservatives: Group Consciousness and Assimilation* (Abingdon, Oxon and New York, NY: Routledge, 2007), p.2; T, *Queer Culture* (New York, NY: Palgrave Macmillan, 2007), p.21;

<sup>2</sup> Camus’ quack replacement conspiracy theory from one aspect is not surprising as France has produced a variety of racist theorists whom have targeted minorities, some of whom were also homosexuals. Anti-Jewish ideologues have a long tradition in France and Camus’ theory is disturbingly similar to the writings of **Louis Veillot (1813-1883)**, who regarded the Jews as a

foreign element who plotted to control all of French society. **Léon de Poncins (1897-1975)**, a French aristocrat and Catholic writer, who argued that the major political upheavals of modernity were due to secret societies and Jews who had an anti-Christian agenda waging an “occult war” in order to implement their freemasonic aims. De Poncins authored *Le Guerre Occulte* [The Occult War], which was later translated into Italian by **Julius Evola**. De Poncins was influenced by **Ernest Jouin (1844-1932)**, a French Catholic Priest, who was the first to publish the French edition of *The Protocols of the Elders of Zion*. Jouin often published far-right Russian claims that Jews were involved in ritual sacrifice and that Bolshevism was a Judeo-Masonic plot.

**Roger Gougenot des Mousseaux (1805-76)** was an ultramontane anti-Jewish theorist who in 1869 wrote that Jews had manipulated Enlightenment ideals in order to destroy Catholic France. He also held Jews responsible for the French Revolution, which it condemned for granting them equal rights. His word was blessed by the Catholic Pope of the day, Pius IX and was translated and published in German by Nazi ideologue **Alfred Rosenberg** (who himself descended from Latvian Jewish traders).

**Édouard Drumont (1844-1944)** in 1889 established the *Antisemitic League of France* in Paris and is regarded as key in synthesising three strains of antisemitism: **French counter-revolutionary anti-Jewish Catholicism** - as per **Joseph de Maistre**, **Louis de Bonald**, who in 1806 authored *Sur les juifs* a violent anti-Semitic tract which calls for discriminatory measures against Jews in France, **Charles Maurras** and **Maurice Barrès**; **anti-capitalist antisemitism** and a **scientific racism** which regarded Jewish people negatively. He attained acclaim due to his role in the Dreyfus Affair wherein December 1894 a French Captain of Jewish origin, Alfred Dreyfus, was accused of treason on account of supposedly giving French military secrets to the German Embassy in Paris. Ferdinand Esterhazy, a French major, was the actual culprit. In 1898, after being away in Brussels, Drumont returned to France and was elected deputy for the first division of Algiers.

**Charles Maurras (1868-1952)**, with **Henri Vaugeois (1864-1916)** and **Maurice Pujo (1872-1955)** established the movement *Action Française* in 1899 which incorporated reactionary nationalist ideology with far-right politics. Many in this movement were practising Catholics such as **Bernard de Vésins (1869-1951)**, art historian Louis Dimier and Leon de Montésquiou. Maurras had advocated the assassination of certain French political personalities, such as Abraham Schrameck, the Interior Minister in 1925 and the three-time French Prime Minister Leon Blum in 1936, both of whom were of Jewish origin. Maurras also promoted the restoration of the Bourbon Monarchy, by violence if necessary. While Vaugeois stated that the movement promoted an “anti-Semitic, anti-Masonic, anti-parliamentary and anti-democratic” nationalism. After the 6<sup>th</sup> February 1934 Crisis, wherein far-right street protests culminated in serious riots, many of the *Action Française* became full-blown fascists and praised Nazi Germany. Namely **Robert Brasillach** (a homosexual Nazi sympathiser who was executed in 1944 for being a Nazi collaborator and had liaisons with Nazi homosexuals), **Lucien Rebatet** (a novelist and virulent anti-Jewish writer who was also sentenced to death in 1946 but this was commuted to forced labour), **Abel Bonnard** (another homosexual fascist who joined Franco’s Spain where he would later die in 1968) and Claude Jeantet. In the examples of Brassillach, Bonnard, André Fraigneau, Jouhandeau and de Montherlant we have what appear to be

“reproduction of the white race”, and in fact indulges in that which is deemed as an abomination and sin in the Three Abrahamic Faiths, i.e. the act of a man penetrating another man in his anus, is bemoaning the “replacement” by those who *do* reproduce is irony at its most lucid. There was also the case of Pim Fortuyn in Holland the anti-Islam and anti-immigrant homosexual politician who was assassinated by an animal-rights and environmental activist, Volkert van der Graaf, in 2002. While in America is a LGBT far-right organization based in North Carolina known as ‘Deplorable Pride’ the leader of which, Brian Talbert, supports the killing of all Muslims! then there was Frazier Glenn Miller Jr. who killed three people including a child outside a Jewish Synagogue in Kansas in April 2014. He said he was motivated to kill Jews although none of those whom he did kill were even Jewish. He had also been revealed to have been caught by the police while performing sex acts with a cross-dressed black male prostitute in a car in 2010.

This is the third enormous elephant in the room and has been commonly observed with advocates of this anti-Muslim trope who regurgitate the “suicide of Europe”, and “death of Europe” narrative. One such example is Douglas Murray, the author of a book entitled *Why We Need Neo-Conservatism* and also *The Strange Death of Europe: Immigration, Identity, Islam*. In Murray’s case, the latter offering was replete with factual errors, inconsistencies and blatant distortions. For instance,

- ❖ Murray asserts that the London Boroughs of Tower Hamlets and Newham have the highest Muslim populations in the UK. This is factually incorrect, as the two areas which actually have the highest populations are Bradford and Birmingham. This is according to the UK Office for National Statistics in their 2011 census. And these areas were not in the top twenty areas of population growth.
- ❖ Murray asserts that: **“White Britons have become a minority in their own capital city”**. This is the archetypal Great Replacement and white supremacist trope, yet as per usual in Murray’s writings this is a total obfuscation of the truth. As the census figures still show that White Britons are the largest ethnic group in London even though their percentage has dropped slightly. Moreover, the ‘any other white’ category is also after the White British category. Furthermore, the statement “own city” is an odd usage of language as it gives the impression that it is not the “own city” of black British and

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the antecedents of the modern Western ‘homocon’ trend, in the form of ‘Homo-fascism’, which combines far-right racial ideology with homosexual infatuation.

The French writer who later became a Muslim, René Guénon (AbdulWāhid Yahyā) did not spout antisemitism however he influenced many ‘New Right’ ideologues however Guenon was critical of Evola’s far-right concepts and had also denounced fascism in Europe.

minority ethnic British communities – hereby making a distinction of separation, something which Muslims are accused of doing, ironically often by Murray himself?

- ❖ Murray asserts that “the media” celebrated the census results, when the reality is that “the media” offered varied views. The Right Wing media, rarely utilised by Murray, bemoaned the figures. *The Daily Mail*, *The Evening Standard*, *The Times* and even *The Mirror* and *The Guardian* all featured concerns about the figures. So Murray’s suggestion that “the media” celebrated and praised the census figures as a hallmark of diversity in practice is untrue. Moreover, the political classes also promised to get tough on immigration in the aftermath of the results. Selectively quoting from, and misquoting from, the 2005 book *The Tribes of Britain* by David Miles, Murray asserts that the only movement before and after 1066 was **“entirely movement between the island of Ireland and the countries that would eventually comprise the United Kingdom.”** Yet David Miles himself states, in the book which Murray himself decided to selectively quote from when it thought it buttressed his arguments, that there were other waves of migration and states in the book that: **“People of French origin continued to migrate into England throughout the Middle Ages”** and “The Jews prospered and experienced relative toleration during the reign of Henry II with new arrivals coming from France, Spain and even Russia.” Miles states: **“The Chronicler Matthew Paris complained as early as 1255 that the city (London) was overflowing with Poitevins, Provincals, Italians and Spaniards...foreigners were welcomed when they brought much needed skills.”** Miles also states: **“In 1440, the City of London...housed 1500 immigrants and there were a further 350 in Southwark. These aliens included Welsh, Irish and Scots – but the largest group were Dutch... - which included Flemings, Germans and Brabanters from the low countries. These were followed by Italians and French...at this time Jews in London were usually from Spain or Turkey.”** Miles states: **“Between 1440 and 1501 the number of ‘aliens’ in London doubled to at least 3000 out of a population of 50,000.”** Now it is evident however that some of the white supremacist narrative would have no problem with these waves of immigration in any case, as they are all still considered to be “White Europeans”, this is maybe what Murray is alluding to, and that his actual problem is not with other White Europeans but with black and brown peoples.
- ❖ Yet even in this regard, Murray again has demonstrated his lack of knowledge. Firstly, according to modern DNA analysis the genome of ‘Cheddar man’ reveals that the first modern Britons had dark to black skin! This scientific fact has been met with a deathly

silence from the white supremacist fanatics in the UK or utter intellectual denial, armchair commentators all of sudden became biologists overnight! The fossil, known as ‘Cheddar Man’, was found in Cheddar’s Gorge in Somerset in 1903 and the skeletal remains are the oldest complete skeleton found in the UK dating to over 9000 years ago. White Britons are descendants of these black skinned peoples, according to scientists and specialists in the field such as Tom Booth, archaeologist at the Natural History Museum. While Yoan Diekmann, a computational biologist who also worked on the project, stated in regards to whiteness and Britishness is: “not an immutable truth. It has always changed and will change.” To conduct the DNA analysis museum scientists drilled a 2mm-diameter hole into the ancient skull to obtain a few milligrams of bone powder from which they were able to extract a full genome to determine the appearance.<sup>3</sup> So ironically there was a “great replacement”, of the first Black Britons!<sup>4</sup> Furthermore, according to the UK National

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<sup>3</sup> Hannah Devlin, “First Modern Britons had ‘dark to black skin’, Cheddar Man DNA analysis reveals”. *The Guardian*, Wednesday 7<sup>th</sup> February 2018. Accessed Online 22<sup>nd</sup> December 2019: <https://www.theguardian.com/science/2018/feb/07/first-modern-britons-dark-black-skin-cheddar-man-dna-analysis-reveals>

These findings were aired on the documentary *First Brit: Secrets of the 10,000 Year Old Man* on Channel 4 in February 2018. For the actual studies refer to Olade et al., “The Beaker phenomenon and the genomic transformation of northwest Europe” in *Nature*, March 2018, 555(7695), pp.190-196.

Also see Brace et al. “Ancient genomes indicate population replacement in Early Neolithic Britain” in *Nat Ecology & Evolution*, May 2019, 3(5), pp.765-771. Studies can be accessed here: [https://www.ncbi.nlm.nih.gov/pubmed/?term=Booth%20TJ%5BAuthor%5D&cauthor=true&cauthor\\_uid=30988490](https://www.ncbi.nlm.nih.gov/pubmed/?term=Booth%20TJ%5BAuthor%5D&cauthor=true&cauthor_uid=30988490)

<sup>4</sup> G.F. Scott Elliot, the Scottish Botnaist, stated in his 1915 book *Prehistoric Man and his Story*, under the sub-heading of ‘The Negroid of Grimaldi’:

The Aurignacians found the Moustierian or Neander-thaler in France, and during all the changes sketched above, the former seem to have held their own in that country. After the Wurm Ice Age the Aurignacians modified their weapons and mode of life, and, after the theory which we have adopted, became the men of La Madeleine. These Aurignacians and their Magdalenian descendants pervaded all Central and Southern Europe. Their remains have also been discovered in Valetta (Malta), in Phoenicia (Nahr Antelias), and elsewhere, as we shall try to show later. But during this long period of time two other races also succeeded in entering France and Italy. These were a “negroid,” perhaps pygmy, folk and men of the Solutrean. We have seen that the Aurignacian was originally an African, and if he traversed North Africa on his way from Egypt and Mesopotamia it would have been a very remarkable fact if he had not come into contact with the African pygmy or his ancestors...

Archive there were African Roman legionaries who had been stationed in Britain: **“Africans have been present in Europe from classical times. In the 2<sup>nd</sup> and 3<sup>rd</sup> centuries Roman soldiers of African origin served in Britain, and some stayed after their military service ended.”**<sup>5</sup> The UK National Archive also states: “The Tudor period was significant for Black settlement in England (although Black settlement began before this). In 1501, for example, we know that Catherine of Aragon landed at Plymouth with a multinational and multicultural entourage of Moors, Muslims and Jews – descendants of those who had settled in Spain from the 8<sup>th</sup> century. Besides Black Moors from Spain and North Africa, in Tudor times Black people began to arrive as a result of the slave trade – as interpreters, sailors and servants, and also, it appears, slaves.”<sup>6</sup> David Olusoga states in his book *Black and British: A Forgotten History*: “The records of the black presence in Tudor England and Stuart Britain that do exist tell us that most black people were in domestic service and on the lower rungs of Tudor society. The archives record their births and deaths but also their baptisms and marriages, suggesting that when given the opportunity they became integrated into the society around them. But the numbers of black Tudors are too small for us to talk of a ‘black community’. There were, however, a tiny number of black Tudors upon whom the records shine a brighter light, and among them is a black man who was part of the Tudor court. His name was John Blanke, and he may well have arrived in England in 1501, as part of the entourage of Catherine of Aragon, who had come to London to marry Arthur, Prince of Wales, the elder brother of Henry VIII. Arthur died in early 1502. Seven years later Henry took his brother’s widow as his wife, and acceded within days to the throne.”<sup>7</sup> Anu Korhonen states in his essay “Washing the Ethiopian white: conceptualising black skin in Renaissance England”: “Even in England, people at this time were faced with a growing number of individuals who looked ‘different’ from local norms.”<sup>8</sup> Then Korhonen appends to the above: “Although black Africans were by no means a common sight in Renaissance England, it seems that their number has been underestimated and that African appearance must have been much

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<sup>5</sup> See ‘Black Moors in Scotland’, accessed 10<sup>th</sup> October 2019:

[https://www.nationalarchives.gov.uk/pathways/blackhistory/early\\_times/moors.htm](https://www.nationalarchives.gov.uk/pathways/blackhistory/early_times/moors.htm)

<sup>6</sup> See ‘Black Settlers in Tudor Times’, accessed 10<sup>th</sup> October 2019:

[https://www.nationalarchives.gov.uk/pathways/blackhistory/early\\_times/settlers.htm](https://www.nationalarchives.gov.uk/pathways/blackhistory/early_times/settlers.htm)

<sup>7</sup> David Olusoga, *Black and British: A Forgotten History* (London: Macmillan, 2016), pp.58-59

<sup>8</sup> Anu Korhonen, “Washing the Ethiopian white: conceptualising black skin in Renaissance England” in Thomas Foster Earle and K.J.P. Lowe (eds.) *Black Africans in Renaissance Europe* (Cambridge: Cambridge University Press, 2005), p.94.

more familiar than has been thought.”<sup>9</sup> Archaeological excavations conducted in York in the 1950s discovered the largest number of skeletons ever exhumed which date back to Roman Britain.<sup>10</sup> Dating from the 3<sup>rd</sup> century CE – several of the people were of African origin and comprised soldiers and slaves. While the University of Leicester found 83 skeletons in a Roman graveyard. Some dated back to the early 2<sup>nd</sup> century CE and six of the skeletons had African cranial features, with two possibly having been born in England.<sup>11</sup> While DNA analysis on a group of Roman Londoners revealed that there were two with North African origin. While a major study by the Wellcome Trust Centre for Human Genetics in Oxford revealed little African DNA in modern Brits it also showed little Roman, Viking and Norman DNA among the population of modern Britons. Quintus Lollius Urbicus was a North African Berber governor of Roman Britain between 139-142 CE, during the reign of Emperor Antoninus Pius. He is named in the *Historia Augusta* (a collection of biographies of late Roman notables of 117-284 CE written in Latin, its authorship is disputed) which although contains questionable material also contains some historical facts. Moreover, his name appears in five Roman British inscriptions. African troops were also utilised by Rome’s first African Emperor, Septimus Severus, who was born in Roman Libya. For a short period Rome was ruled from Britain in 208 CE when Severus came to campaign north of Hadrian’s Wall, which he had fortified and strengthened. This is no doubt a significant diaspora of people from Africa to Britain, bringing with them civilisation.<sup>12</sup> Paul Edwards (1981), a Professor from the University of Edinburgh, stated in his article on the History of Black People in Britain that in 1794 the *Gentleman’s Magazine* reported that there was ‘supposed to be near 20,000...Negroe servants’ in London. The piece noted that while in the UK they ceased to consider themselves as slaves within a free country wherein they were living.

The identity politics of the White Right, as in the likes of Camus and Murray, save their venom for the Muslims and notions of a “great replacement” and “the death of Europe” - yet are markedly silent on how that which is deemed as an abomination and sin in the Three Abrahamic

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<sup>9</sup> Ibid., fn.1

<sup>10</sup> See <http://archaeofeed.com/2016/12/roman-cemetery-in-leicester-yields-individuals-of-african-descent/>

<sup>11</sup> See <https://le.ac.uk/news/2016/december/excavation-of-roman-cemetery-nominated-for-national-archaeology-award>

<sup>12</sup> See *The History of Black Britain: Roman Africans*: <https://www.history.co.uk/article/the-history-of-black-britain-roman-africans>

Faiths, i.e. the act of a man penetrating another man’s anus, is not exactly the best means to avert any paranoid notions of a “great replacement” or of what they decry as Europe’s “impending death”. So the Right will be comfortable bed-fellows, pardon the pun, with the Left when it comes to sodomy but from a different angle, pardon the pun again.

As though the far-right homosexual commentators decry the identity politics of the Leftist LGBT+ narrative, which they regard as somewhat embarrassing, they have no qualms in informing the modern white identity politics agenda. This Machiavellian method, and pragmatic survival technique, serves their interest in ramping up anti-Islamic hatred thereby creating an atmosphere wherein Islam is demonised, and subsequently rejected, by a wider range of people in European society so that their lifestyle can go unfettered by what they regard as the cultural interference of “Muslim barbarians”. Indeed, in Holland Geert Wilders has vowed to “protect” LGBTQ people from the “Islamic threat”.

This is dangerous as despite the “great replacement” propaganda, whites are the most powerful in Western societies and therefore leads to fear which develops into white supremacist terrorism and fanaticism as defensive reactions.<sup>13</sup> Homo-fascist anti-semites Robert Brasillach,<sup>14</sup> Abel Bonnard,<sup>15</sup> André Fraigneau,<sup>16</sup> Marcel Jouhandeau<sup>17</sup> and Henry de Montherlant<sup>18</sup> are the antecedents of this modern Western ‘homocon’ trend which combines far-right racial ideology with homosexual infatuation.

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<sup>13</sup> In regards to the specious claim that there is a “white genocide” of Afrikaners in Southern Africa The fact-finding organisation Africa Check noted that claims of there being a “white genocide” in South Africa as palpably false, stating “in fact whites are less likely to be murdered than any other race.” Lizette Lancaster from the Institute of Security Studies has noted that “whites are far less likely to be murdered than blacks.” Moreover, per capita white South Africans earn more, have higher educational outcomes and are less likely to be imprisoned,

<sup>14</sup> A Homo-fascist, Robert Brasillach was a homosexual Nazi sympathiser who was executed in 1944 for being a Nazi collaborator and had liaisons with Nazi homosexuals.

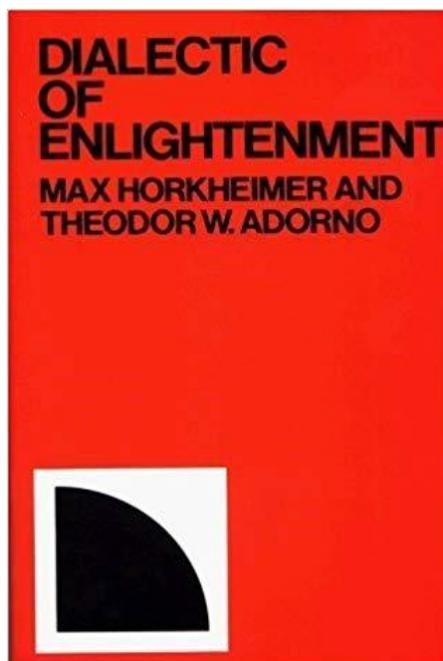
<sup>15</sup> A Homo-fascist, Abel Bonnard joined Franco’s Spain where he would later die in 1968.

<sup>16</sup> A Homo-fascist, André Fraigneau (1905-91) was one of seven French writers who accepted Goebbals invitation to the Weimar Republic in the autumn of 1941. The French artist Jean Cocteau praised Hitler’s Nazi sculptor Arno Breker in the paper *Comoedia* in 1942.

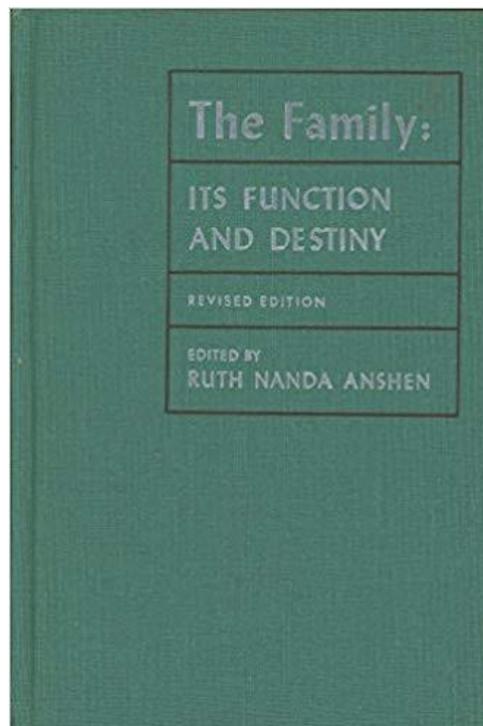
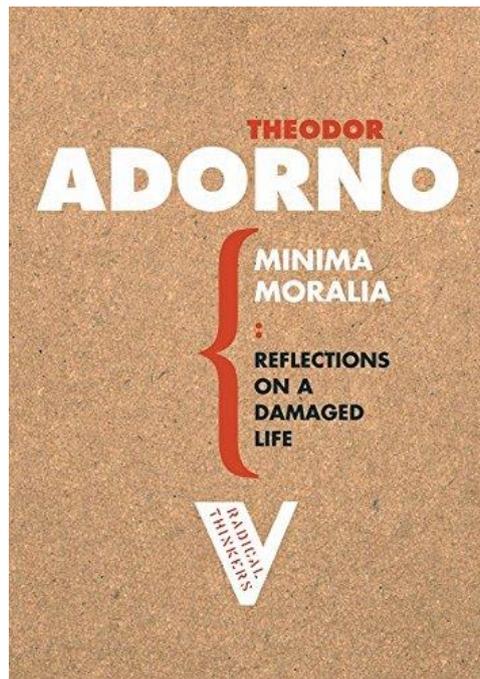
<sup>17</sup> A Homo-fascist, Marcel Jouhandeau (1888-1979) was a French anti-Semitic writer and homosexual who authored four anti-Jewish articles into one small volume which he entitled *Le Péril Juif* [The Jewish Peril] in 1938. He also accepted an invitation from Goebbels to visit Nazi Germany?! In 1914 he had contemplated suicide.

<sup>18</sup> A Homo-fascist, Henry de Montherlant (1895-1972) despised the Third Republic and praised the *Wehrmacht*, he too was a homosexual. In 1972 he swallowed a cyanide capsule and then shot himself in the head.

The Frankfurt School are worth noting here as Max Horkheimer and Theodor Adorno were suspicious of homosexuality and in many of their writings even linked “homosexual aggression” to anti-Semitic violence, as found in several instances in their book *Dialectic of Enlightenment*.



Theodor Adorno, one of the leading figures of the Frankfurt School of critical theory, is worth noting here considering that he is erroneously regarded by the modern white ethno-nationalists as being one of the prime architects of the fabricated notion of ‘Cultural Marxism’. Adorno’s book *Minima Moralia* is useful at this juncture.



Adorno wrote in his 1951 book *Minima Moralia: Reflections from a Damaged Life* that: **“homosexuality and totalitarianism belong together.”**<sup>19</sup> While Horkheimer stated in his essay “Authoritarianism and the Family Today”, in Ruth Anshen’s *The Family: Its Function and Destiny*, that there is **“a deep-rooted affinity between homosexuality, authoritarianism, and the present decay of the family.”**<sup>20</sup> Many of the ‘Hard Left’ therefore traditionally associated homosexuality with a far-right fascist totalitarian plot and the preserve of the bourgeoisie elites and their decadent capitalism, akin to exploitation of the workers.<sup>21</sup> This is a facet which both the modern far-right and far-left neatly forgets, yet this is largely due to their ignorance of far-right homo-fascism. Adorno also stated in his paper “Freudian Theory and the Pattern of Fascist Propaganda” that in German fascism: “the borderline between overt and repressed homosexuality, just as that between overt and repressed sadism, which was more fluent than in liberal middle-class society”.<sup>22</sup> Randall Halle states in his paper “Between Marxism and Psychoanalysis: Antifascism and Antihomosexuality in the Frankfurt School” that:

In their efforts to utilize individualist psychoanalysis as a tool for understanding mass behaviour, the social theorists associated with the Frankfurt School increasingly came to rely on a static, essentialising construction of sexuality which ultimately led to an equation of fascism and homosexuality.<sup>23</sup>

Adorno was also challenged by feminist sociology students in April 1969 at a lecture he gave in Frankfurt as they deem him as representing patriarchy, this was referred to as the ‘bared-breasts’

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<sup>19</sup> Theodor Adorno, *Minima Moralia: Reflections from a Damaged Life* (London and New York: Verso, 2005. Trans. E.F.N. Jephcott), p.46.

<sup>20</sup> Max Horkheimer, “Authoritarianism and the Family Today.” In Ruth Nanda Anshen (ed.), *The Family: Its Function and Destiny* (New York: Harper and Brothers, 1949).

See: <http://freudians.org/wp-content/uploads/2014/09/horkheimer-authoritarianism-and-the-family-today.pdf>

<sup>21</sup> Some commentators have taken issue with Adorno’s stance, such as Andrew Hewitt in his book *Political Inversions: Homosexuality, Fascism and the Modernist Imaginary* (Stanford, CA: Stanford University Press, 1996), pp.38-78. Also see Mike Hill, *After Whiteness: Unmaking an Majority* (New York: New York University Press, 2004), pp.113-117.

<sup>22</sup> Theodor Adorno, “Freudian Theory and the Pattern of Fascist Propaganda” in *The Essential Frankfurt School Reader*, 1982, pp.118-139.

See: [http://www.freudians.org/wp-content/uploads/2014/09/Adorno\\_Freudian\\_Theory\\_Pattern\\_Fascist\\_Propaganda.pdf](http://www.freudians.org/wp-content/uploads/2014/09/Adorno_Freudian_Theory_Pattern_Fascist_Propaganda.pdf)

accessed July 2019

<sup>23</sup> Gert Hekma, Harry Oosterhuis and James Steakley, *Gay Men and the Sexual History of the Political Left* (Binghamton, NY: The Haworth Press, 1995), p. 295

or ‘breast action’ incident. They sprinkled rose and tulip petals on his head, tried to paint lipstick kisses on his cheeks and exposed their breasts - indeed, if Adorno was alive today he would most likely be “deplatformed”. In July 1967 at the Free University of Berlin, Adorno was heckled by student protesters due to his stance of refusing to sign a letter in support of German Leftist Fritz Teufel who had called for violence. Student activists therefore were at odds with Adorno as he did not concur with street activism, rabble rousing, subversion and the like. Adorno, as relayed by his former student who would take up the mantle of the Frankfurt School, Jürgen Habermas, regarded such radical leftist politics as “left-wing fascism”.<sup>24</sup>

Then there was Maksim Gorky, the Soviet literary writer, close friend of Lenin and member of the Bolshevik Party from 1905. Gorky supported a law in 1934 making homosexuality a criminal offense. His opposition was shaped by the fact that some of the heads of the Nazi *Sturmabteilung*, the original Nazi paramilitary storm detachment, also known as ‘Brownshirts’, were homosexuals. Gorky wrote in *Pravda* (a Russian broadsheet which was formerly the official paper of the Communist Party of the Soviet Union) on 23 May 1934 **“eliminate homosexuality, and you will make fascism will disappear”**. Gorky also suggested that if a society is successfully ruled by the proletariat, homosexuality would be made a crime.<sup>25</sup> As Essig notes in his book *Queer in Russia*:

Within the ideological scope of Bolshevism, homosexuality, along with other nonprocreative forms of sex, had no place.<sup>26</sup>

Thus, the suggestion that “the Left” has heralded the introduction of LGBT+ agenda is not historically accurate, it is a mere trope of the modern white far-right ethno-nationalist identity politics agenda. In the UK it has been a rightwing government, the same government which delivered the precious Brexit, which embarked on state implementation of LGBT+ curricula within the education system for children as young as five years old – this was not implemented or rolled out by “Cultural Marxists”. The term “Cultural Marxism” of late has been utilised by many far-right pseudo intellectuals and Youtube armchair commentators. The term has been used in order to present the veneer of intellectualism yet the reality is that it is a conspiracy theory which conflates the diffusion of socially-liberal values and identity *politik* with Marxism. The “Cultural Marxism” conspiracy theory is a modern re-hash of the Nazi propaganda

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<sup>24</sup> Refer to the article ‘A Conversation with Theodor W. Adorno (Spiegel, 1969)’: <https://cominsitu.wordpress.com/2015/09/01/a-conversation-with-theodor-w-adorno-spiegel-1969/>

<sup>25</sup> For more on this see Laurie Essig, *Queer in Russia: A Story of Sex, Self and the Other* (Durham and London: Duke University Press, 1999), p.6

<sup>26</sup> *Ibid.*, p. 5.

conspiracy theory of “Cultural Bolshevism”, which Goebbels asserted was a subversive agenda in order to influence the media, culture and the society at large with a cultural agenda. In the 1990s it was repackaged as ‘Cultural Marxism’ by William Lind in the United States, Lind used to attend conferences with holocaust deniers and neo-Nazis.

Hence, the term is false and also has some anti-Jewish tropes attached to it, as its advocates nearly always assert that the Frankfurt School are “Cultural Marxists” and “Jewish”. This has further roots in the propaganda of Goebbels in that the Nazis also decried Bolshevism as being “Jewish”. This simplistic analysis is also adopted by a few Muslims in the modern world, largely from Sham [the Levant], who also suggest that Marxism is a “Jewish plot”. The reality is that the likes of Leon Trotsky, though they were Jews *ethnically* they did not self-identify as ‘Jewish’ but rather as ‘socialists’, ‘social democrats’ or ‘communists’ – the racial aspect is neither here nor there, as some Russian Jews for instance joined the Bolsheviks as it offered to them a narrative wherein their ethnic origin was not in a defining factor in their position as working-class Russians. The ‘Cultural Marxism’ conspiracy theory therefore is a hallmark of the white ethno-nationalist identity politics agenda. They suggest ‘Cultural Marxism’ has led to academia being overrun by identity politics, LGBT+ agenda, multiculturalism, political correctness, cultural relativism, misandry, the erosion of family values etc.

There is some reference in the academic sociological literature to ‘cultural Marxism’, but not ‘Cultural Marxism’ – the latter with a capital ‘c’ being that referred to by Lind in the late 1990s and which is used today by the armchair commentators and Youtube pseudo-intellectuals (Breitbart, Molyneux, Skanklord of Aragon etc.). What is deemed as ‘cultural Marxism’ is a rare Marxist critique of popular culture which frames culture as being imposed by a capitalist culture industry and consumed by the masses. This field of studies delineates how Marxist theory can be applied to analyse cultural forms in relation to their production, their imbrications with society and history and their impact on audiences and social life – absolutely nothing at all to do with impacting political correctness, multiculturalism, freedom of speech, family values, misandry, cultural relativism and the like (see Douglas Kellner’s paper ‘Cultural Marxism and Cultural Studies’). This was discussed by Richard Weiner in his book *Cultural Marxism and Political Sociology* (Beverly Hills and London: Sage, 1981); Frederic Jameson; Dennis Dworkin who explained British cultural Marxism and others. Weiner states on pages 117-118 of his book that:

In response to a complex of problems which labor movements in advanced industrial societies have not been capable of solving either theoretically or practically, there emerged in the wanderings of social and political movements in the 1960s and 1970s a culturally orientated perspective.

Weiner states that this may have stated in 1956 when Western thinkers became alienated from Soviet-style communism.

Schmiedel and Smith note in *Religion in the European Refugee Crisis*:

In the current refugee crisis, religion returns as a marker to distinguish European from non-European identity. Perhaps predictable, Europe is construed as “the Christian” while non-Europe is construed as “the non-Christian,” identified with Islam. We are not implying that other religions have been unaffected by increased immigration, but rather that what is at stake in the current refugee crisis is the identity of Europe (which explains the emphases on “Judeo-Christian” so characteristic of many public and political debates today). For the identity of Europe, Christianity is crucial because it is seen as capable of co-existing with European secularizations, secularities and secularisms. In contrast to Christianity, Islam is defined negatively rather than positively, the other about whom one talks...<sup>27</sup>

This is borne out of a common modern European misnomer which asserts that Islam is incapable of synchronising between reason and faith, whereas Christianity supposedly can due to its theology, after centuries of wrangling and councils, coming under the sway of Greek philosophy. The Homocons denounce the Left for not being in tune to what they frame as “barbaric Muslim hordes” lying in wait to execute all homosexuals while the Left play identity politics to accommodate all minorities. The Homocons instead opt for libertarian notions of personal freedom – notions which they selectively evoke within their conceptual repertoire of “freedoms” that they are willing to curtail when it comes to Muslims in Europe who merely wish to practice their religion. Indeed, the Homocon narrative asserts that concepts of “personal freedom”, wherein an abomination and sin in the Three Abrahamic Faiths, i.e. the act of a man penetrating another man in his anus, is regarded a personal choice, are a European invention and the “barbaric Muslim hordes” do not share these “enlightened” levels of human values and as a result should be banned from entry into Europe, have their rights curtailed if in Europe or scrutinised (as expressed in the thoughts and writings of Amis, Murray, Scruton and others). Suffice it to say that white European Christians are also strongly opposed to homosexuality and numerically outnumber Muslims in the West.

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<sup>27</sup> Ulrich Schmiedel and Graeme Smith, “Conclusion: The Theological Takeover” in Ulrich Schmiedel and Graeme Smith (eds.), *Religion in the European Refugee Crisis* (New York: Palgrave Macmillan, 2018), p.299.

Therefore, the Homocons emphasise a “Clash of Civilisations” thesis and then also seek to confer the societally outcast ‘non-conformist’ status, which in the European past was delineated to homosexuals, onto the Muslim community instead, thereby making Muslims ripe pickings for penalisation by political establishments.