A UNIFYING THEORY OF THE TERM ‘HOMOPHOBIA’, PART 2: THE PSYCHOLOGICAL PERSPECTIVE

The psychological approach to understanding the use of the term *‘homophobia’* raises questions. To what extent are gay activists merely faking to read other people’s mind, and to what extent is this a projection of their own phobias towards sexual intimacy with the opposite sex and of their own hostile attitude? To what extent is the term *‘homophobia’* no more than a cheap abuse of psychology, and in which way is this abuse becoming a deadly weapon in the persecution of dissident thought to secure supremacy in the Western narrative?

The expression *‘homophobia’* is insulting and stigmatizing to its victims, and it creates an antagonistic but above all fake reality of its own. Therefore, we need to explore why activists splash this stigma over persons in their surroundings, in the meantime glorifying themselves. To understand the term homophobia, we must analyze the homosexual mind-frame itself. What is the essence of the homosexual feeling?

1. The homosexual feeling

Homosexuality in an all-out gay guy means saying that you repel the idea of having intimate sex with, and emotional dependency on the other sex, you push this idea far from you, and this repulsion, this pushing, also applies to all those who indulge in that intimate sex and emotional dependency, and whose very existence or coming closer thereby threatens to drag you into it, meaning 97% of the population is pushed away. They become the so-called *‘straight world’*.

It is not pushing the other sex away, but (read carefully) pushing *“the idea of intimate sex with, and emotional dependency on the other sex”* away. People who have *‘come out gay’* can, after all, get along quite well with members of the opposite sex, but it is the thought of specifically having intimate sex and yielding to emotional dependency which makes them shudder. It gives them goosebumps, a shiver up the spine and a strong negative reaction that is almost physical.

And this dread, this physical reaction, is also expanded towards all those who indulge in it and threaten to come emotionally closer.

Now, by all psychiatric standards, this can be labeled as a phobia (whether the radical activist wishes to hear it or not). The psychiatric criterium for a phobia (depending on the author) is:

> *– an exaggerated usually inexplicable and illogical fear of a particular object, class of objects, or situation*
>
> *– an extremely strong dislike or fear of someone or something*
>
> *– an unreasonable, abnormal, and lasting fear of something*
>
> *– an exaggerated and often disabling fear usually inexplicable to the subject and having sometimes a logical but usually an illogical or symbolic object, class of objects, or situation.*
>
> *– a persistent, abnormal, and irrational fear of a specific thing or situation that compels one to avoid it, despite the awareness that it is uncalled for and reassurance that it is not dangerous.*

Take your pick. Keywords that coincide with the description above of the homosexual experience are:

> *– illogical, inexplicable, unreasonable, lasting, persistent, irrational and compelling.*
>
> And above all: *despite the awareness that it is uncalled for and despite reassurance that it is not dangerous.*

Therefore, we can label the homosexual feeling at its innermost core as being an expression of heterophobia at a very personal level, *hetero* in the original Greek sense of the word meaning *'other'*, not *hetero* in the American political gay-lib sense of the word meaning *'straight'*.

Heterophobia as we define it (Greek), is not a phobia against the opposite sex in general, but towards the very idea of sexual intimacy with, and emotional dependency on the opposite sex. And of course towards all those who indulge in this intimacy and who threaten to bring the object of the phobia nearer, towards the people who indulge in this intimacy without a worry in the world.

2. Avoidance strategy

The presence of others brings the object of the phobia so close that avoidance becomes difficult, and the nearer they get, the more that the phobic feelings, be it consciously or subconsciously, lead to an uncomfortable sensation, whose roots are poorly understood by the in-

dividual at that time. These others just feel yucky, not my crowd, not me.

So, heterophobia ultimately leads to isolation, a separate world, and to a distaste of those who indulge in the object of the phobia, the straight guys and women, *"people who do not share my phobia"*.

With this negative emotional response, isolation is inevitable, drifting away just like when you were a child on a rubber tire closing your eyes in a lake with no breeze, only the sun, and yet after twenty minutes, with a shock you realize: where has everyone gone?

The phobia is persistent, long-lasting, pervasive, secret, and not readily expressed because it may not seem the right thing to say in public. The phobia is an attempt to keep the object of the phobia away, and in doing so, the individual wards off the object of the phobia actively and aggressively.

This does not mean to say that the term *'phobia'* describes the origins of homosexual feelings completely. After all, in all persons who sexualize their same-sex feelings you can easily demonstrate a complete complex of psychological phenomena, called the Gay Related Complex. Homosexuality is not a naturally occurring phenomenon, just dropping out of the air for no apparent reason at all.

Homosexual actions are a coping mechanism to deal with this complex or syndrome of events, emotions, feelings, and drives. It leads in many persons to the aversion of having intimate sex and emotional dependency of the opposite sex, and this aversion has a distinct phobic quality. This phobic quality is worth further investigation, as are many other aspects of the Gay Related Complex.

3. The projection

The second phase in understanding this phobic quality is realizing that the individual finds it hard, if not impossible, to admit that he or she is aggressive, that he is pushy and that he is hostile. These emotions are difficult to acknowledge, painful and a blow to a sense of self-esteem. Therefore, the individual uses the oldest trick in the book: the feelings are attributed to the other person, thereby cleansing the own soul.

In his mind, it is the other person who has all these negative traits. He knows for sure. This is called projection, a well-established defense mechanism in psychoanalytic theory in order to maintain personal equilibrium and inner peace of mind. It is dead easy.

It feels right because since the original phobia is a genuine product of the own mind and since the projection is also homemade, then the product also feels genuine. There is no doubt in the mind. He knows for sure that the other person has these feelings, and has had them all along.

In the meantime, his soul is as pure and virginal as they come, whilst the other person is infested with this phobia.

In view of the fact that his own phobic feelings are illogical, inexplicable, unreasonable, and persistent, it stands for reason that he feels that the other person's feelings are illogical, unreasonable and persistent. The other person has become the owner of the phobia, with all the traits that go with a phobia; he knows for sure. Boy, is that other guy phobic! While in the meantime, little-old-me is as innocent as they come. Ain't no phobia over here, nope. Over there, look at him, and he is not even aware of it. Boy! Is he phobic! Jeez!

4. Grievance hunting

Next stop, grievance hunting. In every individual, no matter how paranoid or disturbed the thinking is, psychiatrists observe the call of the genes, the drive towards health, towards healthy thinking, towards normality. If it were not for this genetically driven urge, then psychotherapy would consist of brainwashing and brainwashing only, dog-training and dog-training only. Give a paw, nice doggy. But psychotherapists don't treat their clients to biscuits all day, in fact, there is not a therapist to be found who will give you a biscuit. And when you have actually against all odds paid $50 dollars an hour for a lousy biscuit, find another therapist!

Psychotherapists rely heavily on the natural, genetically programmed urge to normal thinking and adjustment to the social environment. You are born into this very world you live in, and you need to make the best of it. You need to adjust and create loving and lasting relationships with all those around you. When someone is confused, distressed, paranoid, ignorant or hostile, it is a privilege for a therapist to give the right insight to the searcher for knowledge at the right time. In doing so, the client is accomplishing what appears to be miracles.

So, this natural inclination keeps calling from the cellars of the mind. But the individual who has donned the political 'gay' label, is caught up in a web of own hostilities, us/them thinking and false accusations. Grievance hunting is a time-proven way to ward off that inner voice which beckons for normality and adjustment.

It can be found in each and every paranoid client, where he/she spends endless days searching for evidence to assert how right his world-view is and how much malignant intent the victim of his paranoia harbors in his wretched soul. The stronger the own heterophobic feelings,

the more that grievance hunting gets an obsessional flavor.

5. The fight against therapists

If there is one crowd who appears to be bringing the object of the phobia nearer, it is the therapeutic world. The closer the therapists get, the closer the dreaded subject of sexual intimacy and emotional dependence on the opposite sex will become. The fear is great, and the resistance towards the therapists grows. We can thereby conclude that the aversion towards any psychotherapy which challenges the homosexual feeling itself, is part of the phobia too. It is a phobic reaction, irrational, persistent and compelling.

This approach also explains why it does not make any difference who the therapist is, what his approach is (religious, secular, or otherwise.) and how much science he/she can prove to be on his side. All conferences and scientific papers on the subject in an attempt to show that no harm is done, are to no avail, because the inner peace of mind is at stake, so the homosexual client feels. The defense mechanism is compelling, the resistance becomes obsessional, the need arises to take up arms.

6. Seeking 'allies'

Everyone who has become the victim of projections is in a very tight spot. And when the paranoid individual starts rallying friends to the cause, you have a problem. These friends are labeled as *"allies"*, a phrase borrowed from the military. These friends feel the agitation of the paranoid complainer and give him the benefit of the doubt.

Upon being emotionally touched by the victim role of the complainer, an automatic protector role is triggered. Using the heart instead of the head, all rationality fades into the background. The newly born *'ally'* is sucked into us/them thinking, and follows with amazement the emergence of new worlds and new causes. For the concept of the existence of a *'straight world'* (which does not exist as an entity), is an endless projection screen, onto which the *'ally'* can even project his own grievances, missed chances in life and failures. And so emotional collusion is forged: you scrub my back, I will scrub yours.

If you sadly become a victim of this group, you are in dire straits. They may even turn into a lynch mob unless sane and healthy thinking takes over. We have seen this phenomenon happen over and over again in history, and it can reoccur at the drop of a hat.

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In the next part, we will analyze homophobia from the political and social perspective, and investigate how this *'knowledge'* of the other guy's phobia, how the reading of his mind, how th-

ese certainties are forged by a process of radicalization into weapons of social action. And we will see how the ultimate goal slowly comes into view: the emergence of the *'transgender'* liberation and the castration of as many little boys as society will accommodate and pay for. Laws are being enforced to ensure that a *'transition clinic'* is no more than a ten-minute drive away, and the waiting list no longer than three months, despite the fact that science has shown that 97% get over it if you resist the delusion until the individual is 25 years old.

It is falsely labeled *'transition'*, but it is castration by all sane and healthy thought. The Nazis removed the Jews, Erdogan locks up judges and journalists, Radical Gay-Lib removes testicles at an ever-growing pace to liberate *'our crowd'*. The West is hitting rock-bottom.

7. Conclusion

No-one protests against this deterioration of the sympathy of what was once an innocent looking marginal group. He/she is labeled *'homophobic"*. Or to use a newly-fangled *"mental disorder"* of 2016: '*transphobic'*. The person with Gender Identity Disorder has a severe phobia against normality, a normophobia, but projects his phobia onto the others around him, accusing them of *'transphobia'*, and not acknowledging his own normophobia in the process. As if hating normality is the new normality, and celebrating your being normal is a disease! What will homosexists come up with next?

Well, in 2019, the term '*toxic masculinity"* is being merchandised as a new mental disorder too, endorsed by the radicals who have infiltrated and taken possession of professional mental health organizations in the USA (notably the American Psychological Association). Any dissidence to whatever the radicals propagate is labeled *'homophobia'*, and the fear is great under those who are skeptical about this development. It is not just testicles which are under siege, it is also the consequences of having testicles that are going to be targeted from now on: *masculinity*. And we observe feminists following through on this, calling for *'correctional camps'.*

Is this what the American Psychiatric Association signed for in 1973? Activists certainly make it seem that way. No activist will, however, remind others of the fact that in 1973, 42% voted against the move to declare all homosexual mind-frames totally devoid of psychological problems. 42% of all American psychiatrists demanded sound research. They have been silenced to this day, with their existence being deleted from the narrative.

The fear is insidious, with most therapists either avoiding the subject or waving that little rainbow flag the APA handed out last year at the annual conference, lest they fall out of line. Castration has become *'liberation'*, critical thinking has become a crime.

To be continued.