

Techniques of
“desensitization,” “jamming,” and conversion” this way

Think about it: “homosexual activities call their movement “gay rights.” This accomplishes two major objectives: (1) Use of the word *gay* rather than *homosexual* masks the controversial sexual behavior involved and accentuates instead a vague by positive-sounding culture identity—gay, which, after all, once meant “happy”; and (2) describing their battle from the get-go as one over “rights” implies homosexuals are being denied the basic freedom of citizenship that others enjoy” (Marketing of Evil, pg. 24).

“When you’re very different, and people hate you for it,” they explain, “this is what you do: *first* you get your foot in the door, by being as *similar* as possible; then, and only then—when your one little difference is finally accepted—can you start dragging in your other peculiarities, one by one. *You hammer in the wedge narrow end first*. As the saying goes, allow the camel’s nose beneath your tent, and his whole body will soon follow,” (Kirk and Madsen, *After the Ball*, 146; Marketing of Evil, pg. 25).

Desensitization is described as inundating the public in a “continuous flood of gay related advertising, presented in the least offensive fashion possible. If straights can’t shut off the shower, they may at least eventually get used to being wet.” But, the activists did not mean advertising in the usual marketing context but, rather, quite a different approach: “The main thing is to talk about gayness until the issue becomes thoroughly tiresome.” They add, “[S]eek desensitization and nothing more...If you can get [straights] to think [homosexuality] is just another thing—meriting no more than a shrug of the shoulders—then your battle for legal and social rights is virtually won” (Ibid).

“This planned hegemony is a variant of the type that Michael Warren describes in “Seeing Through the Media” where it “is not raw overt coercion; it is one group’s covert orchestration of compliance by another group through structuring the consciousness of the second group.” (Rondeau; “Selling Homosexuality to America,” 443; The Marketing of Evil, Kupelian, 25-26).

There is an effort by those of the world, a movement in the world, that is larger and greater in power and wealth, who have admittedly stated their purpose and intent, by saying, “you have to force behavior, and if you don’t force behavior whether it is gender or race...” (Interview on Epoch Times).

Paul said, “Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith” (2 Thess. 3:1-2), and Isaiah said, “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Isaiah 5:20).

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