Karl Ekeman: **"Echoes of an Uncanny Chuckle: on Laughter and Alienation in Alt-Right Metapolitics"**

One of the most significant aspects of the 'metapolitics' of the "alt-right", rising to fame as an online phenomenon in 2016, was the use of memes, and the overall tone of laughter, humour, and irony. In this paper, I will be addressing how this laughter can be understood to have a deeper metapolitical significance than what it might appear to have at first glance.

'Metapolitics' is what many radical right movements call their cultural struggle for hegemony. When proponents of the "alt-right" picked up the concept, it was however already charged with a history of contestation. Alain de Benoist, one of the most prominent thinkers within the French New Right, claims to see it as a theoretical and philosophical undertaking. Guillaume Faye – who collaborated closely with de Benoist in the 70's and early 80's, before breaking with Benoist's think-tank – has however criticized de Benoist for overstressing *theory* at the expense of *practice*. In Faye's view, metapolitics should rather be enacted as an effort of propaganda. When the "alt-right" picked up the concept it was this 'practical' interpretation of the concept that seems to have been a guiding principle. In this paper, I will however be asking whether or not there might a connection between the theoretical problem that Benoist saw as the impetus for his metapolitical project, and the laugh of the contemporary "alt-right".

This question serves as a backdrop for the paper's key theoretical discussion on laughter and its relation to uncanniness and alienation. I will be drawing upon the three major theories of laughter, and read them in relation to Freud's and Heidegger's writings on the uncanny, and ask whether or not one might understand laughter as an other-side of uncanniness, in itself pointing to alienation as a metapolitical *motif* in the "alt-right".