White, electricity and colored races

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The following text is the revised introduction to "L'Ankh: L'origin Africaine de Electromagnétisme", our French translation of Nur Ankh Amen's book "The Ankb: African Origin of Electromagnetism".

Afro-centrism, which emerged from the work of black American intellectuals at the end of the 19th century (1) before being systematized by those of their descendants who were active in the Civil Rights Movement during the 1950s and 1960s, is a cultural and political movement whose membership, mostly African-American, see themselves as Africans and see all black people as such and believe their worldview should reflect traditional black African values. Afro-centrism is therefore a tendency to interpret the world from the point of view of Negro values ​​and experience. Afro-centrists reject the official version of history which was worked out in "Western" academic circles during the "Renaissance", criticize it and claim to correct its errors,while denouncing racism against people of color for which it would have served as a justification for colonizing non-European countries and enslaving the populations from the 19th century. Afro-centrists historically propose to rewrite Africa's past from a black African perspective, which they believe has been falsified by whites, and to highlight the contributions not only of Africans, but also from other races of color, to "Western civilization" (2); culturally, to fight against the prejudices and stereotypes of which they regard black Africans and more generally people of color as victims; intellectually, to develop the typically black African ways of thinking; intellectually, to create a specifically African epistemology: “Afrocentricity (3),declares Molefi Kete Asante, urges us, commands us to re-register, to rethink ourselves as subjects of our own existence and to draw out, in a systematic way, all the implications. This is a profoundly revolutionary step which deals a fatal blow to Western pretension and arrogance insofar as it demands nothing less than an epistemological break with the West and a voluntary and conscious reconstruction of ourselves on an African basis ”(4); politically, to promote the emergence of an African federalism; racially, finally, to demonstrate that, from all points of view, black is superior to white. Moreover, according to Frances Cress, author ofsystematically, all the implications. This is a profoundly revolutionary step which deals a fatal blow to Western pretension and arrogance insofar as it demands nothing less than an epistemological break with the West and a voluntary and conscious reconstruction of ourselves on an African basis ”(4); politically, to promote the emergence of an African federalism; racially, finally, to demonstrate that, from all points of view, black is superior to white. Moreover, according to Frances Cress, author ofsystematically, all the implications. This is a profoundly revolutionary step which deals a fatal blow to Western pretension and arrogance insofar as it demands nothing less than an epistemological break with the West and a voluntary and conscious reconstruction of ourselves on an African basis ”(4); politically, to promote the emergence of an African federalism; racially, finally, to demonstrate that, from all points of view, black is superior to white. Moreover, according to Frances Cress, author ofThis is a profoundly revolutionary step which deals a fatal blow to Western pretension and arrogance insofar as it demands nothing less than an epistemological break with the West and a voluntary and conscious reconstruction of ourselves on an African basis ”(4); politically, to promote the emergence of an African federalism; racially, finally, to demonstrate that, from all points of view, black is superior to white. Moreover, according to Frances Cress, author ofThis is a profoundly revolutionary step which deals a fatal blow to Western pretension and arrogance insofar as it demands nothing less than an epistemological break with the West and a voluntary and conscious reconstruction of ourselves on an African basis ”(4); politically, to promote the emergence of an African federalism; racially, finally, to demonstrate that, from all points of view, black is superior to white. Moreover, according to Frances Cress, author ofThe Isis Paper. The key to colors (1990), one of the bedside books of Afro-centrists, "white skin is a form of albinism" (5).

All the aspects which have just been briefly characterized of Afro-centrist ideology can be found in L'Ankh: The African origin of electromagnetism, including the thesis, which falls within the more general framework of the theory according to which there is none of the technologies that whites pride themselves on having invented that did not have its prototype in non-white civilizations, is that electricity was known and used by the Egyptians from the earliest Antiquity (the Ankh would have been an oscillator, the djed a generator) (6). Here, it is not our intention to submit this thesis for examination, when the theory of which it is a part is increasingly supported by research carried out in this field for half a dozen decades (7). What, in the following lines, we intend to examine, to challenge it,This is the corollary of the author, which is that electricity is a source of benefits, provided its applications are humanitarian. To do this, we will take up some of the considerations that we have already developed in studies published here, starting with the writings of the Canadian “sociologist” Marshall McLuhan (1911-1980).

According to him, three inventions have upset the experience of man throughout history: the phonetic alphabet, printing and the telegraph, three technologies each of which constitutes an "extension of man". that is, an extension of one of its senses. History can therefore be divided into four periods: the tribal era, which preceded the invention of the alphabet, the alphabetic era, the printing era and the electr (on) ic era. The fact that people use new technology has a profound influence on the way they communicate with each other and therefore their experience and changes their mentality and their social organization.

In the tribal era, perception was synaesthetic, although hearing was the predominant sense; necessary for the success of collective activities (hunting, gathering and fishing), on which men depended for their subsistence, hearing maintained and at the same time strengthened their sense of community.

The alphabetical era, also called visual, marks a fragmentation of the senses and the dethronement of hearing by sight. Previously, to hear was to believe; henceforth, to see (something written) is to believe. Hearing is no longer trustworthy. Once fixed on a medium, words are largely taken out of context and lose their lively and immediate character. They can be read and reread, analyzed. The phonetic alphabet sets up the line as a principle of organization of life. In a written text, the letters follow each other in a linear order. Thought processes are modeled on this linearity. Discursive reasoning is gradually replacing intuition. The invention of the alphabet thus promotes the emergence of mathematics, science and philosophy. Rationalism factor,literacy also gives rise to anarchic individualism. Reading words, instead of hearing them, atomizes the tribe. Both author and reader are separated from the text, the readers themselves tend to be isolated from each other. Even if they read the same words, the act of reading is an individual act. A tribe no longer needs to meet to obtain information. Proximity becomes less important, the sense of community weakens.Proximity becomes less important, the sense of community weakens.Proximity becomes less important, the sense of community weakens.

Literacy visually enabled the individual to become independent of his tribe. The printing press reinforced this tendency and contributed to the development of mass individualism. By making possible the mass production of books all identical to each other at affordable prices, it potentially made readers of all, while the production of paper in large quantities in principle allowed everyone to become a writer (7). The act of writing involves isolation, just like the act of reading. Reading, like writing, ends up making individuals in a group stranger to each other and the individual ultimately stranger to himself, through the introspection it insidiously inspires.

In the first three ages the extensions of the human body were partial and fragmentary. For example, the wheel was an extension of the foot, the hammer, the arm, the garment, the skin, the book, the eye. On the contrary, electrical technology (telegraph, radio, telephone, film projector, phonograph, etc.), is “total and inclusive” (8), because electrical circuits are “an extension of the human central nervous system” (9) . Electric media and, a fortiori, electronic media (TV, computer, VCR, cell phone, Internet, video games, DVD, MP3, “smart phone”, communication satellite, etc.), their extension, is for everyone in communication, in touch, with everyone, everywhere, instantly. Everyone lives in the same time and the same space and at the same pace.“We live today in the age of information and communication because the electric media instantly and permanently create a total field of interconnected events in which all men participate. Now, the world of public interaction has the same overall capacity for integral reciprocal action that has so far characterized our individual nervous systems. Indeed, electricity is organic in nature and its technological use in telegraph, telephone, radio and other forms strengthens the organic social bond (10). The simultaneity of electrical communication, also characteristic of our nervous system, makes each of us present and accessible to all other people in the world ”(11).The instantaneous and borderless communication that electronic media allow thus brings people back to the pre-alphabetic oral tradition, in which sound and touch, which maintain and develop the sense of community, were more important than sight, which, empowered and hypostased, leads to atomizing individualism. A “retribalization” is therefore in progress. The result is the merger of the various particular societies into a “global village”. "Consensus or external consciousness is now as necessary as private consciousness" (12).leads to atomizing individualism. A “retribalization” is therefore in progress. The result is the merger of the various particular societies into a “global village”. "Consensus or external consciousness is now as necessary as private consciousness" (12).leads to atomizing individualism. A “retribalization” is therefore in progress. The result is the merger of the various particular societies into a “global village”. "Consensus or external consciousness is now as necessary as private consciousness" (12).

In truth, at the time when Understanding the Media was published (1964) and even several decades later, "retribalization" could only concern the white man, for he was hardly only in the so-called "Western countries". »That the means of audiovisual communication which made it possible were widespread. Noticing this allows us to take “retribalization” for what it really is.

From the point of view of psychology, "retribalization" is a sign of regression: "The implosive (compressive) character of electrical technology turns the record or the film of Western man upside down, in the heart of darkness. tribal, or in what Joseph Conrad called 'interior Africa' ”(13). From a social point of view, “retribalization” refers to matriarchy, what Nur Ankh Amen qualifies, from the name of the Egyptian goddess of justice, of Maâtiarchy. Racially, “retribalization” is neither more nor less than what McLuhan calls “de-westernization” (14) and which we call negrification. Obviously, today's white youth dreams of being black. Her privileged idols, made to measure by the media, are, artists or sportsmen, blacks, whose gestures she likes to imitate and to mimic their speech.On “social networks”, white teenage girls pass themselves off as black with a lot of foundation, powders of all kinds, hair irons, UV sessions, even cosmetic surgery operations (the phenomenon is called “blackfishing” or “niggerfishing”) (16). The lesser black, haloed with the media-administrative qualifier of "refugee" or, for a few months, of "migrant", once routed to such or such European country by the bands of smugglers that are the non-governmental organizations, is almost welcomed there. as a savior by the innumerable charitable associations of criminals which are rife there, subsidized by the para-mafia occupation governments at the expense of the white taxpayer. Human trafficking has always been profitable; covered with tinsel dripping with good,pastoral feelings, it is also more rewarding and we know that the navel is not the least sensitive part, the less erectile will add some, of the female body, over-represented in the associative fabric and even more in its most fringe. fanatically devoted, body (sometimes) and soul (always), to the cause of "migrants".

Obviously, sadomasochism is also part of the devilishly self-serving motivations of criminals and white criminals who, for decades at least, have been planning, organizing and, for a relatively short time, implementing the invasion of countries. Europeans. They take pleasure in making white patriots suffer, by inflicting on them the presence of populations of color and by allowing them to benefit free of charge from more and more services that fewer and fewer white patriots can afford. It is also evident that they are looking for suffering; their own, by self-flagellating because of the so-called "crimes" that they have come to suggest to themselves that whites have committed in the past against people of color; that of their offspring, who,to pay the “pensions” of tens of millions of extra-European “migrants” who, while receiving benefits of all kinds, will never have worked or contributed to the infamous Social Security in their “host country”, will be forced to work until, let's not even say 70 or 75 years, but their death: their death, which will be slow, because, thanks to the dysgenic miracles operated by Judeo-Arab medicine on whites since the "middle ages" (17) and projects (cloning, synthetic food, cryonics, sex robots, mind downloading, biometrics, etc.) which, inspired by the necromantic science of transhumanism (18), are sure to become reality in the coming years or decades, it will be possible to keep people in the poorest possible health, to confide them in their ailments,their malignant tumors, their disorders, their infirmities, by stuffing them with antibiotics and vaccines, until a biblical age, history that the pharmaceutical chapel benefits to the maximum. The list of unconventional therapies, for many based on Oriental or African medicines and whose acts are more and more numerous to be reimbursed by the infamous Social Security, continues to grow, the general state of health of the population to worsen (is it not rare, for example, for children today to wear glasses from the age of 3 or 4?). Electrotherapy (19), or transcutaneous electrical nerve stimulation, will they help people to die, centenarians, as they will have lived: as larvae? In the meantime, eumelanin, one of the two varieties of melanin,pigment produced in large quantities by the epidermis of individuals with dark skin and which possesses electrical properties, is already "practically used in implantable electronics" (20)

The so-called therapeutic applications of electricity are one of the main concerns of Nur Ankh Amen. “The photo-active nature of melanin,” he emphasizes, “has made a tremendous leap in evolution, because it has created a science, a culture and a religion totally foreign to the invaders of the Nile Valley. If it can be fully exploited, this advantage could have miraculous consequences for Africans, particularly in the medical field, where the union of laser technology and the protein that produces melanocytes can make it possible to develop remedies. unseen since the time of Imhotep ”(21). "The body of Africans, he explains further," contains enormous quantities of melanocytes [Cell of the basal layer of the epidermis, provided with dendritic extensions,and capable of forming the melanin pigment], which, thanks to the melanin they produce, encode all their experiences, so that they can experience a true state of reality after death. During their life they often have visions and are used to extra-sensory perception ”; during their lifetime, however, they are also in poor health. Since the skin of blacks is soaked in melanin to the point that he qualifies it as “electric skin” (22).Since the skin of blacks is soaked in melanin that he describes it as “electric skin” (22).Since the skin of blacks is soaked in melanin to the point that he qualifies it as “electric skin” (22).

If the white man undergoes a “retribalization” under the influence of electronic media, what about the colored man, now also exposed to electronic technology, after having been in print? According to McLuhan, the brown man, the yellow man and, even more, the black man tend to a "detribalization", which he foresees heavy consequences. Indeed, colored peoples release “explosive and aggressive energies” (23). “With literacy on the verge of hybridizing the cultures of Chinese, Indians and Africans, we are on the verge of such a release of human force and aggressive violence as the previous history of human technology. phonetic alphabet will seem very flat ”(24).It is undeniable that the literacy of colored peoples during the colonial period caused "collective psychic upheavals" (25) among them. However, at the end of the 1950s, the American colonial psychiatrist John Colin D. Carothers (1903-1989) could still observe that, “whereas the Western child is quickly initiated into […] a multiplicity of elements and events which force him to see things from the angle of spatio-temporal relations and mechanical causality, the African child receives on the contrary an education which depends much more exclusively on the word and which is rather heavily loaded with drama and in emotion ”(26). Despite their literacy, the fact is that black Africans retain a strong sense of tribal belonging (27),claiming to be of the same stock and being part of a social group living in a determined territory. The origin of the “explosive and aggressive energies” that they release must therefore be sought elsewhere than in their “westernization”.

Four decades before the publication of Understanding the Media, eugenicist, political scientist and journalist Lottrop Stoddard (1883-1950) had attributed "the rising tide of colored peoples (" The Rising Tide of Color ") to the assurance that they Ci had taken by seeing the whites kill each other during the First World War; although the European powers had enlarged their distant possessions, the time for decolonization, warned Stoddard, was approaching. Ever more numerous, the non-whites not only gave signs of agitation in the colonies, but above all physically threatened the “Western” metropolises. The migratory invasion would not delay. Stoddard, unlike McLuhan, attributed this revolt to essentially racial causes:“The revolutionary troubles that are affecting the whole world today are much deeper than is generally believed. Their root cause is not Russian Bolshevik propaganda, nor the end of the war, nor the French Revolution, but a process of racial impoverishment, which destroyed the great civilizations of the past and which threatens to destroy ours ”(28 ). Stoddard, at the time of which no one had studied the influence of the means of communication on the company and the man and did not even think that there could be one, establishes no connection between what he called " the rising tide of colored peoples ”and Lenin's declaration that“ [communism is the power of the soviets, plus the electrification of the country […] ”(29). Neither McLuhan nor Nur Ankh Amen were to know of this statement, because otherwisethey would not have failed to quote it, given the striking illustration it provides of their respective views, which obviously have nothing to do with each other, except with regard to the revolutionary character electricity. McLuhan remarks that "the bottom (30) of electricity has transformed everything" (31). It is very instructive to compare this observation with the view of Nur Ankh Amen according to which "The Ankh [therefore electricity] is essential for the liberation of African peoples throughout the world". INur Ankh Amen emphasizes that it is not by chance that the invention of the electric battery coincides with the expedition of Napoleon I to Egypt. The coincidences in this area do not stop there: the prohibition of the slave trade was decreed by the emperor in 1815,the same year the Briton Winsor imported gas lighting to France and Humphry Davy invented the wire-mesh safety lamp for miners; that the emancipation of slaves in the British Empire was proclaimed in 1838, the same year that the five-galvanometer telegraph was invented by Charles Wheatstone and Samuel FB Morse filed for a patent for the electric telegraph; that the abolition of slavery was promulgated in 1848, when, across the Channel, Frederick Collier Bakewell invented phototelegraphy, ancestor of the fax; etc. ; that, in short, at the same time as the nineteenth electric century liberated black, it saw the birth and development of the liberation movement of other eternal “oppressed”: women. From the 19th century,American feminists published several socialist-inspired treatises on community housing aimed at addressing the monstrous inequalities caused by the shameless exploitation by men of women's unpaid domestic work. This new system would free women from male oppression and give them the time and energy to pursue other interests outside the home and to become economically and financially independent from their fiery oppressors. How could they not have seen, felt in electricity a liberator, when home economics specialists were convinced that the electrification of households would allow women to run theirs like an industry, thus making them free to become consumers? full time ;when the electricity companies, for which, by pure chance, home economics experts worked, rolled out the red carpet for them; when Thoms Edison himself declared, in an interview with the newspaperGood Housekeeping in 1913: "the woman of the future [will be more] a domestic engineer than a domestic worker, with, in her service, the greatest of all maids, electricity"? (32). Clear-headed minds warned that power companies were using new technologies to control the family production sphere. They were pissing, no pun intended, into a violin.

The electrical revolution, it is obvious, initially benefited only women of the so-called upper classes, both at home, where, due to the appearance of electrical appliances, they further strengthened their control of the kitchen. and where they took on that of household chores which until then had been carried out jointly with the husband and outside the home, where, due to the electrification of industries, they were able to carry out arduous trades which were until then almost inaccessible to them (32a ). But from the 1950s onwards, electrical appliances, which entered almost every home under the bovine gaze of husbands stupefied by rock'n'roll electric guitars, definitively freed women from the arduousness of housework (33). ,at the same time putting the family economy under the yoke of the electric companies and leaving to the devoted wives all the time and energy necessary to hatch their androcidal intrigues, to weave the threads of a boundless emancipation which, in what remains of societies Europeans, is reflected today in the pastoral, oblique enslavement of the white man and the emergence of a truly gynecocratic type of power, in an atmosphere of diffuse, sly, torment and sneering misandry. “Minority” rights and electronic technologies walk hand in hand, in a hysterical procession, towards the graves of white men who still have a racial conscience. Nur Ankh Amen's book possibly reveals the underlying biological reasonfor which white women and colored peoples have common interests and often elective affinities: both are, so to speak, leaders (34).

Before closing these few introductory remarks, we would like to fix a point that McLuhan's analysis of the “global village” undoubtedly does not highlight enough: what unites, merges, the members of the “global village” is, as in primitive societies, oral communication, except that it is mediated, mediated. For members of the “global village” to be heard, their voices must first be transformed into electrical vibrations. They can see each other less and less other than through interposed screens. As remote as possible from the natural and mental environment where their very distant ancestors lived, the reality in which they communicate tribally through machines that could not function without electricity is - we are not saying that - Virtual.

In the eyes of Nur Ankh Amen, electricity is the key to paradise. For his fellows and for the woman, there is no doubt. For the rare white people with a racial conscience, she created all the conditions for Europe to be a multicolored hell, a real open-air vagina.

In fact, the whole history of white peoples can be read as a complex process of destructive emancipation of women from men and the enslavement of the latter by women, technique and technology, process, the three main stages of which are the invention of agriculture (and the domestication of animals and plants; or, to remain in the McLuhanian paradigm, the making of writing, admittedly several millennia later than that of agriculture, but also due to farming peoples of the Middle East; to manage the surpluses, the Sumerians had to design an accounting system and therefore a system of graphic representation), which marks the establishment of matriarchy and social equality between the sexes (35), the invention of the machine,which allows women to become equal to men in the face of work (36), which, having become purely mechanical, loses all that it could have in terms of quality (37) and, finally, the invention of electrical and electronic technologies, which , while intensifying this tendency until the “triumph of quantity”, allow women, by their content (38), to exercise an ever more vampirizing empire over men.

BK, December 2019

(1) Europeans did not contribute little, from the 19th century, to creating the breeding ground for Afro-centrism, by flattering the ego of blacks by disseminating the theory of the African origin of man modern and views such as Stonehenge, which is shaped like a giant Ankh, was built by blacks. This thesis was presented by the Scottish folklorist and antiquarian David Mac Ritchie (1851-1925) in Ancient and Modern Britons: A Reptrospect (2 vols., K. Paul, Trench & Company, 1884); see also Aylmer von Fleischer, Megalith: The Black Builders of Stonehenge, Wasteland Press, 2010.

(2) However, for Kwame Anthony Appiah, “There is no such thing as a western civilization”, November 9, 2016, https: // www .theguardian.com / world / 2016 / Nov / 09 / western-civilization-appiah-reith-lecture).

(3) The term “afro-centrism” (“afrocentrism”) dates from 1962 (Wilson Jeremiah Moses et al. (Eds.), Afrotopia: The Roots of African American Popular History, Cambridge University Press, 1998, p. 44). The adjective "Afrocentric" first appeared in a typed proposition, possibly due to WEB Du Bois (Robert Levine, Elegant Inconsistencies: Race, Nation, and Writing in Wilson Jeremiah Moses's Afrotopia. American Literary History. Vol. 20, n ° 3, 2008 [p. 497-507], p. 497), for an entry in the Encyclopedia Africana. The more abstract term “afrocentricity” dates from the 1970s (Kihumbu Thairu, The African Civilization, 1975) and was popularized by Molefi Asante in Afrocentricity: The Theory of Social Change (1980). According to Egyptologist,Congolese linguist and historian Théophile Obenga (The meaning of the fight against Eurocentric Africanism, Khepera, 2001, p. 11), whose work is in line with that of the Senegalese historian, anthtopologist and politician Cheikh Anta Diop ( 1923-1988), “[t] he African Americans regularly use the concept of 'Afrocentricity' and not that of Afrocentrism ', forged for the needs of the cause […]. Mainland African scholars almost never use the terms 'afrocentrism', 'afrocentricity', 'africana', etc. As for Nur Ankh Amen, he would rather belong to that branch of Afro-centrism to which its members have given the name of Kemitism, a kind of Egyptian neopaganism born in the United States in the 1970s,which attempts to explore the religion of ancient Egypt and integrate ancient Egyptian mythology into modern life.

(4) Molefi Kete Asante, L'Afrocentricité, translated by Ama Mazama, Editions Menaibuc, 2003, p. 5.

(5) Mia Bay, The Historical Origins of Afrocentrism. In Amerikastudien / American Studies, vol. 45, n ° 4, Time and the African-American Experience, 2000 [p. 501-512], p. 501.

(6) One of the bas reliefs of the temple of Denderah shows an object having a shape comparable to that of a light bulb ( <http://www.cirac.org/infos-fr/denderah.htm>), object in which, in fact, some recognized the prototype of the electric bulb. “During an analysis of Egyptian metal objects in 1933, Dr. Colin G. Fink - who invented the tungsten filament electric bulb - discovered that the Egyptians knew of a method of plating antimony on copper, there is 4,300. This method achieves the same results as electroplating.

“Scientists tested the system depicted in the reliefs to determine if it was able to emit light. Austrian electrical engineer Walter Garn studied the reliefs in detail to reproduce the insulation of the Djed pillar, the bulb and the twisted wire. The model he made worked and allowed light to be emitted ”. “Scientists tested the system depicted in the reliefs to determine if it was able to emit light. Austrian electrical engineer Walter Garn studied the reliefs in detail to reproduce the insulation of the Djed pillar, the bulb and the twisted wire. The model he made worked and made it possible to emit light ”(Harun Yahya, A Lie of History: The Stone Age, p. 90, available at the following address:https://www.harunyahya.fr/fr/books/4158/Un-Mensonge-De-L'histoire-L'age-De-Pierre/chapter/9775/Vestiges-étonnants-de-civilisations-antiques ). It remains to be seen whether Egyptian civilization is as old as is commonly believed based on official history.

(7) “In the 13th century, the introduction of paper in Europe had already accelerated the pace of correspondence and enabled more men to become their own scribe. Printing facilitated the standardization of written works by breaking with the diversity of forms of manual calligraphy that characterized the copied books. This technical innovation led to a tremendous growth in the number of published works, which contributed to the rediscovery of ancient texts (Greek and Latin). After the humanists, like Erasmus of Rotterdam, Martin Luther mobilized this new classical culture to demand a profound reform of the Christian Church. This first communication revolution caused an irremediable break in the history of Europe.It forever overturned the rules of domination and resistance, because the development of long-distance links authorized by the printing press extended the chain of interdependencies linking people to each other (Gérard Noiriel, Une histoire populaire de la France: De la Hundred Years War to the present day, Agone. In fact, paper was available in large quantities in Europe as early as the 12th century: “The manufacture and export from Egypt of papyrus paper continued until the introduction by the Arabs of cotton paper, first made in Damascus, as indicated by its name of charta Damascena, bambacina or bombycina and cuttanea. Then a struggle was established between the paper made with cotton and the paper made with papyrus;this struggle ceased by the annihilation of both when, in the 12th century, a means was discovered of making paper from the scraps of hemp and flax crushed and reduced to pulp. The price of this new paper, so higher than the previous ones, was at first very high, since we see the first impressions (from 1457 to 1470) executed rather on vellum than on paper. But soon the paper, by its abundance and the modesty of its price, definitively prevailed on the vellum which fell more and more into disuse. However considerable the production of paper, either from papyrus or from cotton, it was almost nil when compared to the large production of paper made in the 12th century with pulped rags, and produced sheet by leaf, by the hand of the worker,production which was in its turn surpassed at the beginning of this century [XIXth] in a not lesser proportion, when the hand of man yielded its painful toil to those marvelous and indefatigable machines which manufacture paper of indeterminate length, with a such rapidity that, using only the machines of our paper mills in Sorel and Mesnil, we could easily, in less than a year, wrap a sheet of paper nearly two meters wide around the circumference of the globe ”( Émile Egger, On the price of paper in antiquity, Paris, 1857, p. 20-1). Reading becomes an essentially individual and private act (The definitive privatization of reading is a process which came to an end in the second half of the 18th century (Alexandre Wenger, La fiber littéraire: le discours medicale sur la lecture au XVIIIe siècle, Droz ,Geneva, 2007, p. 212, note 23).

(8) Marshall McLuhan, Understanding the Media. The Extensions of Man; McGraw Hill, NY, 1964, p. 57; see also [https://evolutionofmedia342.wordpress.com](https://evolutionofmedia342.wordpress.com/) .

(9) Ibid., P. 4.

(10) It is not easy to determine whether, in McLuhan's work, the adjective “organic” has the positive meaning that it has in the pen of right-wing thinkers. Anyway, we will show in a future study that it is advisable to beware of it, because of the rationalist presuppositions, unnoticed by the latter, that it conceals.

(11) Marshall McLuhan, op. cit., p. 333.

(12) Ibid., P. 57.

(13) Ibid., P. 111. "Today we are obliged [...] to make this inner journey and to meet the self in its primitive inner state" (id., Love, Saturday Night, LXXXII, February 1967, p. 27, quoted in John Fekete , McLuhanacy: counterrevolution in cultural theory, in Gary Genosko (ed.), Marshall McLuhan: Fashion and Fortune, vol. 1, Routledge, London and New York, 2005, p. 64; “Tribal regression in the historical sphere (est ) (a) epistemological parallel (to) psychoanalytic regression ”(ibid.).

(14) See <https://elementsdeducationraciale.wordpress.com/2016/08/19/isis-1/> .

(15) Marshall McLuhan, op . cit., p. 92.

(16) See Marie Jaso, “On Instagram, these white influencers pretend to be black”, November 9, 2018,https://www.huffingtonpost.fr/2018/11/09/niggerfishing-instagram\_a\_23584555/ ; see also, while we are dealing with serious pathologies, "A white model turned black is convinced: her children will be born with black skin", January 22, 2019, <https://www.sudinfo.be/id97445/> article / 2019-01-22 / a-white-turned-black-model-is-convinced-her-children-will-be-born .

(17) A bibliography on the subject of the influence of Arab medicine on European medicine has been compiled by Danielle Jacquart, Trivium [Online], 8-Traductions et transfert des savoirs…, posted on May 16, 2011, available at the following address: <http://journals.openedition.org/trivium/3984>, accessed July 22, 2019; see, on the influence of Jewish medicine, particularly important in gynecology, obstetrics, neonatology and pharmacology, on European medicine, Ron Barkai, The influence of Judeo-Spanish medicine on European medicine, in Francis Rosenstiel (ed.), Toledo and Jerusalem: an attempt at symbiosis between Spanish and Judaic cultures, translated from English by Gérard Joulié, L'Âge d'Homme, Lausanne, 1992 [p. 47-61]. “Pharmacology is the field which most allows us to observe the influence of the East on the West in the Middle Ages and even until our time, at least in the permanence of folk remedies. Indeed, the many Arabic pharmacological writings conveyed the knowledge of Antiquity and multiplied it by their innumerable observations,experiences and practices, and this in the medical field, toxicology and therapy ”(Henri Loucel, Arab lights on the medieval West, Editions anthropos, 1978.

(18) "Many of the leaders of transhumanism are Jews" and "Israel is at the forefront of technological development" (Serap Sisman-Ugur and Gulsun Kurubacak, Gulsun, Handbook of Research on Learning in the Age of Transhumanism, IGI Global, 2019, p. 111); <https://iatranshumanisme.com/transhumanisme/les-technologies-emergentes/> .

(19) Cecily J Partridge1 and Sheila S Kitchen, Adverse Effects of Electrotherapy Used by Physiotherapists, Physiotherapy, vol. 85, n ° 6 [p. 298-303]; Side effects of the treatments included increased sensitivity to pain, burning, rash, nausea, and fainting.

(20) Cited in <https://www.news-medical.net/news/20190327/28986/French.aspx> ; See as wellhttps://www.msn.com/en-xl/northamerica/life-arts/your-skins-melanin-can-conduct-electricity-and-scientists-want-to-harness-it/ar-BBVtEFP?li= BBKxOg5 ; TV Chirila. Melanized poly (HEMA) hydrogels: basic research and potential use. J Biomater App, October 1993, vol. 8, n ° 2 [p. 106-45]; TV Chirila, S. Vijayasekaran, IJ Constable, J. Ben-Hun, Melanin-containing hydrogel intraocular lenses: a histopathological study in animal eyes. J Biomater Appl., January 1995, vol. 9, n ° 3, [p. 262-74].

(21) He must even think that his congeners are not yet numerous enough swarming on the planet, since he dreams of being able to “resuscitate the dead by dissociating carbon dioxide from the body by means of laser and laser techniques. infrared […] ”).

(22) In this regard, “[t] he octopuses and related species have what Woods Hole researcher Roger Hanlon calls an electric skin. To animate its palette, the octopus uses three different layers of cells, located near the epidermis - all subject to various forms of control. The deepest layer, containing the white leucophores, just reflects the light in the background. This process does not involve muscles or nerves. The middle layer contains the tiny iridophores, with a diameter of 100 microns. They also reflect light, including polarized light (which the human eye cannot pick up, but some octopus predators, including birds, can see). Iridophores generate shades of glittering greens, blues, golds and pinks.Some of these small organs seem passive, while other iridophores are controlled by the nervous system. They are associated with the neurotransmitter acetylcholine, the first neurotransmitter to be identified in animals. Acetylcholine promotes muscle contraction; in humans, it also plays an important role in memory, learning and the REM phase of sleep. To trigger the greens and blues, octopuses make massive use of this neurotransmitter, and much less for pinks and golds. The top layer of octopus skin contains chromatophores, tiny pockets of yellow, red, brown, and black pigment located inside an elastic envelope that they open or close depending on how much color they want to display. .The simple camouflage of the eye - by means of a bar, a deforming veil or a firework pattern - implements 5 million chromatophores… Each chromatophore is regulated via a host of nerves and of muscles, all subject to the precise control of the octopus ”(Sy Montgomery, L'Âme d'une pieuvre, Calmann Levy, 2018) and that, according to him, melanin has powerful medicinal properties, how is it then that the health of black Africans is so bad? (Crime and Development in Africa, United Nations, Office on Drugs and Crime (UNODC), June 2005, p. Xviii.all subject to the precise control of the octopus ”(Sy Montgomery, The Soul of an Octopus, Calmann Levy, 2018) and that, according to him, melanin has powerful medicinal properties, how is it then that the state health of black Africans is so bad? (Crime and Development in Africa, United Nations, Office on Drugs and Crime (UNODC), June 2005, p. Xviii.all subject to the precise control of the octopus ”(Sy Montgomery, The Soul of an Octopus, Calmann Levy, 2018) and that, according to him, melanin has powerful medicinal properties, how is it then that the state health of black Africans is so bad? (Crime and Development in Africa, United Nations, Office on Drugs and Crime (UNODC), June 2005, p. Xviii.

(23) Marshall McLuhan, op. cit., p. 316.

(24) Ibid., P. 80.

(25) Didier Fassin, The policies of ethnopsychiatry. In L'Homme, n ° 153, January-March 2000, available at the following address: <http://journals.openedition.org/lhomme/14> , consulted on April 30, 2019.

(26) Richard Cavell, McLuhan in Space: A Cultural Geography, University of Toronto Press, Toronto, Buffalo and London, 2002, p. 32 et seq., P. 48. At the same time, Carothers judged "[t] he resemblance between the European leukotomized patient and the African primitive [...] very complete" (René Collignon, La psychiatrie coloniale française en Algérie et au Sénégal. In Tiers-Monde, t . 47, n ° 187, 2006. Mental health in the North-South relationship [p. 527-546], p 541). Today, a large portion of whites who would be diagnosed as sane did not need to be lobotomized to fully resemble the “African primitive”.

(27) For many black Africans, even transplanted to Europe, identity is tribal before being national: “Sometimes,” says a Sudanese interviewed by an investigator, “you want to be like the British… I am Sudanese. But I mean I'm not Sudanese. I am from my tribe. You cannot pretend you are British. You are mainly Sudanese, but you are from this or that tribe. You still think of this tribe ”. Significantly, a Zimbabwean woman adds: “I have always thought that there were more tribes in Leeds than in Harare. "(Jacques Barou, Immigrants from sub-Saharan Africa in Europe: a new diaspora? In European Review of International Migrations, vol. 28, n ° 1, 2012 [p. 147-167]. To be consistent,there can be no question of reproaching blacks for maintaining a deep sense of tribal belonging; may they just one day, which we wish to be very close, cultivate it, no longer in Europe, but, again, at home.

(28) Lottrop Stoddard, The Revolt against Civilization: The Menave of the under man, Charles Scribner's Sons, New York, 1922, preface. By "under man" we must also understand and perhaps even above all degenerate white.

(29) Quoted in Jean Bruhat, Lénine, Club français du livre, 1970. Lenin considered the electrification of the USSR vital, not only for the economic transformation of the country, but also for the birth of the "homo sovieticus". ". “Of course,” he declared at the Eighth Congress of Soviets (1920), “for the peasant masses, who do not belong to the Party, electric light is an 'unnatural' light; but what we consider unnatural is that the peasants and workers have lived for hundreds of thousands of years in such backwardness, poverty and oppression under the yoke of landowners and capitalists. It is not possible to get out of this darkness very quickly. What we must now try to do,it is to turn every power plant we build into a stronghold of instruction that will be used, so to speak, forsensitize the masses to electricity "[Emphasis added] (cited in Raymond L Bryant, The International Handbook of Political Ecology, Edward Elgar Publishing, Cheltenham and Northampton, MA, 2015, p. 652)" Electricity is thus considered as the condition of technical possibility of moving Russia from a country of "small culture" to a much more advanced, more "civilized" cultural stage, that is to say capable of reconfiguring even the customs, mentalities, fashions of everyday life (eg the situation of women - Marcel Martinet speaks in this regard of humanism - 1976) and therefore even to the personality and habits of social subjects, especially among those who "do not live only on politics" (Trotsky , 1976) ”(Fabien Granjon,“ Vladimir Ilitch Lénine: party, press, culture & revolution ”, March 16, 2015, <https://www.contretemps.eu/vladimir-ilitch-lenine-parti-presse-culture-revolution/> .

(30) The concept of figure-ground is one of the four pillars of the theory of the perception of forms developed by Gestalt psychology. “This perceptual structuring is based first of all on a separation / segregation of the perceptual field into two very distinct parts with different properties: one called the figure and the other called the background. Example: painting of the Mona Lisa: the figure is Mona Lisa and the background is a very rich landscape with trees, hills. This “figure-ground” segregation is normally evident. So to study it experimentally one uses particular figures called ambiguous (sic) where the 2 parts of the field can be alternately figure and ground. This is the example of Rubin's vase.

“The whole is perceived before the parts that compose it. For example, for an expert reader of a daily newspaper, it happens quite often that there are typographical errors (that some letters are wrong) and yet we identify this word correctly, without being aware of this graphic error. For example, we perceive the word "table" on reading when it is written "tuble". We can easily identify the word "table" which would not be the case if the whole (here the word) were constructed from the perception of each of the letters. On the contrary, it is obviously the meaning of the word which is forced to perceive an "a" instead of the "u". In other words, if we analyze the word table from each of these letters, we would have realized that there was a "" u "in place of the" a ".Many perceptual illusions are explained by this predominance of the whole over the parts that compose it. This is also the case with the famous Müller-Lyer illusion ”(seehttps://webcache.googleusercontent.com/search?q=cache:ypMkts7ItiMJ:https://www.coursum3.org/lufr-5-sciences-du-sujet-et-de-la-societe/%3Fwpdf\_download\_file%3D /home/ichigo1vs/www8/wp-content/uploads/cours/UFR5/D%25C3%25A9partement%2520de%2520Psychologie/l1/Psychologie%2520Cognitive/Psycho%2520Cognitive%2520Chap%25204.doc+&cd=1&ngl&n = fr , p. 3.

(31) Quoted in BW Powe, Marshall McLuhan and Northrop Frye: Apocalypse and Alchemy, University of Toronto Press, Toronto, Buffalo and London, 2014, p. 146.

(32) See D. Nye, Electrifying America: Social Meanings of a New Technology, 1880-1940. The MIT Press, Cambridge, 1990; Judy Wajcman, Feminism Confronts Technology, Polity, 1991; Edison's quote can be found in Wendy Hawthorne, Women and large-scale electricity development, Office of Women in International Development, Michigan State University, 1996, p. 8.

(32a) "This technological change, we are told about trimmings in the 1890s in France, does not lead to a global feminization of the profession, but a change in roles between men ...", change - sociologists are men in a hurry, they want everything right away - which will prelude to a global feminization of certain professions in the following century. To be even more precise, "[t] his technological change does not lead to an overall feminization of the profession, but a change in the roles between men and a strengthening of the family-workshop": women and children still work under the watchful eye of the father: not for very long (see Patrick Fridenson [ed.], Industrialization and Western European Societies, 1880-1970, Les Editions de l'Atelier, 1997, p. 86).Not only "[my] work changes, since physical strength is no longer a necessity", but the purpose of the work changes at the same time, allowing women to exercise one of her favorite activities: surveillance: " it is now mainly a question of monitoring the profession ”(ibid.),

(33) British “feminists” were not mistaken. In 1924, engineer Laura Annie Willson (1877–1942), electrical engineer Caroline Harriet Haslett (1895–1957) and one Margaret (, Lady) Moir co-founded The Electrical Association of Women (EAW), on proposal by the electrical engineer Mabel Matthews, member of the Women's Engineering Society (IEE) (cf. Henrietta Heald, Magnificent Women and Their Revolutionary Machines, unbound, 2019), into which the EAW soon fell. Founder and editor-in-chief of The Woman Engineer, Haslett also served as EAW's first secretary and published, among other works, The Electrical Handbook for Women (1934; 2nd ed .: Universities Press Limited, 1950; in recognition of services returned by Haslett to women,she was appointed Commander of the Order of the British Empire in 1931 and in 1947, in recognition of her work for the Board of Trade and the Department of Labor, she was made Dame Commander of the Order of the British Empire [cf. Death of Dame Caroline Haslett. In The Woman Engineer, vol. 8, n ° 4, spring 1957]).

In 1927, the EAW moved into a facility in the upscale Kensington neighborhood made available by the colonel and serving knight REB Crompton, designer of the lighting systems for Windsor Castle, the Vienna State Opera and the Savoy Theater, before itching in January 1933, when it was in full expansion, in more spacious premises on the no less prestigious Regent Street ( <https://www.wes.org.uk/content/electrical-association>- women ). The EAW initially focused on 'emancipation from heavy labor' by promoting the extension of electrification to middle and working class households and drawing on the experience of women in the design. electrical appliances and model homes (see [https://www.magnificentwomen.co.uk/eaw.html#](https://www.magnificentwomen.co.uk/eaw.html); <http://arts.brighton.ac.uk/collections/design-archives/resources/Women-Designing-1994/European-Feminist-Research-Conference/the-electrical-association-for-women> ). Its organ portrays the eloquent title of The Electrical Age for Women, the first number of which appeared in June 1926 (cf. Catharine MC Haines and Helen M. Stevens, International Women in Science: A Biographical Dictionary to 1950, ABC Clio, Santa Barbara, CA, Denver CO and London, 2001, p. 238). EAW published a pamphlet with the no less eloquent title: For the Promotion of the Wider Use of Electricity in the Service of Women (1934) (emphasis added). It was dissolved in 1986, having had its day.

(34) See <https://elementsdeducationraciale.wordpress.com/2019/04/25/marshall-mcluhan/>, note 61, which we reproduce here: “In women, [according to Nur Ankh Amen,] the Ankh loop represents the uterus (see JG Gruhn and RR Kazer, Hormonal Regulation of the Menstrual Cycle: The Evolution of Concepts , p. 3 and plates p. 4; John G. Gruhn, Historical Introduction to Gonadal Regulation of the Uterus and the Menses, in JB Josimovich (ed.), Gynecologic Endocrinolog, 4th ed., Plenum Medical Book Company, New York and London, 2013, p. 3, the crossbar the fallopian tubes, the stick the birth canal ”(see also <https://codigooculto.com/wp-content/uploads/2016/11/egyptian-ankh-electric-oscillator> -nikola-tesla.jpg). Additionally, “[t] he vagina is a contractile organ made up of smooth muscle bundles. Organs containing smooth muscles like the uterus, intestine and bladder have electromechanical activity in the form of slow waves and fast spikes of activity or action potentials ”(A. Shafik, O. El Sibai , AA Shafik et al., “The electrovaginogram: study of the vaginal electric activity and its role in the sexual act and disorders.” In Archives of Gynecology and Obstetrics, vol. 269, n ° 4, May 2004 [p 282–6 On the other hand, it is known that pregnant women sometimes feel like electric shocks in the womb.

To see, as Nur Ankh Amen also does, "[in] the loop [of the Ankh] […] the prostate, [in] the crossbar the testicles, [in] the stick the penis", one must do an almost superhuman stretch of the imagination.

(35) Diane Bolger, The Dynamics of Gender in Early Agricultural Societies of the Near East. In Signs, vol. 35, n ° 2, winter 2010 [p. 503-31], p. 520-2; see JJ Bachofen, Le Droit Maternel, research on the gynecocracy of Antiquity in its religious and legal nature, translated by Étienne Barilier, L'Age d'Homme, 1996; E. Fat. Die Formen der Familie und die Formen des Wirthschaft, Freiburg, Mohr. H. Kickert, 1896. Illustration of the thesis of these last two historians, according to Peabody Museum Reports, (vol. 3–4. Cambridge, Mass., 1904, p. 207), the cultivation of corn among the Iroquois, a matrilineal tribe , did not begin until shortly before the arrival of Europeans, and this art was entirely in the hands of women, who declared themselves to be the owners of the land (see Lewis Richard Farnell, The Cults of the Greek States [Repr. 2010,flight. 3], p. 107, note; Barbara Graymon, The Iroquois in the American Revolution, Syracuse University Press, Syracuse, NY, 1972, p. 10; Alain Testart The goddess and the grain: three essays on neolithic religions Errance, 2010, of which we reproduce the back cover here: “Thousands of feminine statuettes with opulent shapes and marked sex, the theory according to which it was the women who invented agriculture, a few myths: all of this suggested that in the past women dominated men. This is the thesis of primitive matriarchy, a thesis strongly criticized by social anthropology because no society currently known and observable can be called 'matriarchal'.But she keeps her supporters among some archaeologists and among a fringe of the general public fascinated by the idea of ​​an ancient cult of the 'Great Goddess'. The first essay presented here re-examines this thesis based on the most recent discoveries of the Near-Eastern Neolithic, where the oldest agriculture is found. The other two essays examine the important iconography provided by these early societies. Among them, representations of bulls, or at least of cattle: should we see the cult of a 'bull-god', or on the contrary of sacrificed animals? There are also some representations of headless bodies and over-modeled skulls, which are among the first representations of human faces: should we see a 'cult of ancestors', or trophies taken from enemies? "; in this regard, let us quote again and,this time, more in extenso the penetrating and so illuminating lines of Mircea Eliade on the consequences on the relations between the man and the woman of the discovery of agriculture in the Neolithic: “[she] causes a crisis in the values ​​of the hunters Paleolithic: religious relations with the animal world are supplanted by what we can call the mystical solidarity between man and vegetation. If bone and blood until then represented the essence and sacredness of life, now it is sperm and blood that embody them. In addition, woman and feminine sacredness are promoted to the first rank. Since women have played a decisive role in the domestication of plants, they become the owners of cultivated fields, which enhances their social position and creates characteristic institutions,like, for example, matrilocation, the husband being obliged to live in his wife's house. "

“The fertility of the earth is linked to female fertility; therefore, women become responsible for the abundance of the crops, for they know the "mystery" of creation. It is a religious mystery, because it governs the origin of life, food and death. The soil is assimilated to the woman. Later, after the discovery of the plow, agrarian work is equated with the sexual act. But for millennia Mother Earth gave birth on her own, by parthenogenesis. The memory of this "mystery" still survived in Olympic mythology (Hera conceives on her own and gives birth to Hephaistos, to Ares) and can be deciphered in many myths and popular beliefs on the birth of men on Earth, childbirth. on the ground, the deposit of the newborn on the ground, etc. Born of the Earth,man, in dying, returns to his mother. "Crawl towards the earth, your mother", exclaims the Vedic poet (Rig Veda, X, 18, 10).

“Of course, feminine and maternal sacredness was not ignored in the Paleolithic, but the discovery of agriculture significantly increased its power. The sacredness of sexual life, first of all female sexuality, merges with the miraculous enigma of creation. Parthenogenesis, hieros gamos and ritual orgy express, on different levels, the religious character of sexuality. A complex symbolism, of anthropocosmic structure, associates woman and sexuality with lunar rhythms, with the Earth (assimilated to the matrix) and with what we must call the 'mystery' of vegetation. Mystery which calls for the 'death' of the seed in order to assure it a new birth, all the more marvelous as it results in an astonishing multiplication.The assimilation of human existence to vegetative life is expressed through images and metaphors borrowed from the plant drama (life is like the flower of the fields, etc.). This imagery has fueled poetry and philosophical reflection for millennia, and it remains 'true' for contemporary man. »(Mircea Eliade, History of beliefs and religious ideas, vol. I, Paris 1983, Payot, p. 51-55.; Michel Nicolas, Essais de philosophie d'histoire naturelle, Michel Lévy Frères, Paris, 1863, p. 19, note 2). A material translation of this preeminence of feminine spirituality, the predominance of symbolic figures of women from the beginning of the Neolithic period has led some to suppose, others to assert, that at this time,the ascendancy which woman had acquired over man in the religious domain was also exercised in all other domains, including in the social and economic spheres (see Olivier Aurenche, Jacques Cauvin et la religion néolithique. Genesis d'une theory In Paléorient, 2011, vol. 37, n ° 1. Neolithizations: new data, new interpretations. About Jacques Cauvin's theoretical model [p. 15- 27]; see Jacques Cauvin, The question of the 'prehistoric matriarcat' and the role of women in prehistory. In Women in the Mediterranean world. I. Antiquity. Maison de l'Orient et de la Méditerranée Jean Pouilloux, Lyon, 1985 [p. 7-18] (Works of the Maison de l'Orient, 10; Gerda Lerner, The Creation of Patriarchy, Oxford University Press, Oxford, 1986, p. 33 et seq.).what does the “neolithic revolution” consist of? The “Neolithic revolution” consists in the appearance of evils such as demographic growth, promiscuity (“sexual unions taking place by chance,” says Cléarque of Athens, nobody could identify his father, which implied that each was known only by the name of his mother ”[quoted in Élisabeth Badinter, Un est autre (L '): Des relations entre hommes et femmes, p. 86) and, hence, urbanization, without counting the war of economic interests and, nec minus infra, the mixing of races (see Armand de Quatrefages, Men fossils and wild men: studies of anthropology, J. - B. Baillière et Fils, Paris, 1884, chap. III): “Living and nutritional conditions will trigger significant demographic growth.This is the period of building up villages and growing production. In the furniture, the appearance of large supply vessels, unknown in the early Neolithic, confirms the existence of large stocks of food which arouse the envy of the less well-off. The overpopulation favored by the accumulation of resources in turn creates the need for new lands, and battles are waged between the communities for the possession of the territories. Looting and conquest become widespread activities. It is especially from the final Neolithic and the Age of Metals that the war leaves traces in collective graves. The skeletons show clear trauma and still carry several deadly arrows deeply planted in the bones, signs of a certain relentlessness. The war was undoubtedlythe prerogative and coercion of the male sex ”(emphasis added) (ibid., p. 86-7). In addition, the wars in the Neolithic period reduced the genetic diversity of men,https://jeanzin.fr/2018/06/01/revue-des-sciences-juin-2018/#guerres). All these scourges can be reduced to one cause: the passage from a subsistence economy to an economy of surplus. "From the Neolithic, the product will escape man, because agrarian stocks, from the moment they are stored, they mark a gap between the immediacy of the present time and the present of the time of immediacy. . When the hunter-gatherer hunts, when he gathers, when he sins, he is in a relationship of immediacy without mediation with what he produces and what he consumes. The Neolithic revolution, from the moment it created stocks, that is to say surpluses,it will create a gap between man and his immediacy and therefore it will produce a necessity that man has not built and which is the immanent movement of the necessary alienation which causes what man has produced for him. escapes and like that escapes him, from there, he will build control bodies of what escapes him, through accounting, which will give birth to writing, since the first writings arecalculi , that is to say, accounting acts, so the first alienating escape that produced culture is writing ... what must be understood is that when man is in the enjoyment of his life he does not write; if I make an act of compensatory writing through poetry, through the epic, it is because I no longer exist. The birth of the great written epics stems from the great commercial epics of calculi. I counted ; COUNT and I tell: TALE […] It is moreover the letters which are the subsequent formalization of the numbers. Before being letters, letters were numbers. So, it should be understood that humanity by its culture writes the long epic of its alienation. That is to say alienus: I am other than myself. So the exchange value starts from the Neolithic revolution. ". Francis Cousin, since it is from him that are the deep and powerful words which have just been quoted, adds, in one of the great radical syntheses and of an impressive height of sight of which he has the secret and whose only flaw is not to take into account the feminine factor of the “neolithic revolution” and, more generally - it is not Marxian for nothing-, to refuse to the race the manifest primacy that it has over the class: “There is already in the Neolithic Wall Street revolution, that's what you have to understand. That is to say that all this vampirization of the cosmopolitanism of the commodity, all this gigantic dictatorship of totalitarian globalism of the commodity, it is contained in the Neolithic revolution. "(<https://www.youtube.com/watch?v=igRkwzSzuoE&feature=emb_title> ).

(36) see <https://elementsdeducationraciale.wordpress.com/2018/06/29/chevaucher-le-bouc/> .

(37) We must also cite the following lines by René Guénon (Le Règne de la Quantity et les Signes des Temps, Gallimard, 1945, p. 43) on modern industry: “In industrial work, the worker no has nothing to put of himself, and we would even take great care to prevent him if he could have the slightest inclination; but even that is impossible, since all his activity consists only in making a machine move, and that moreover he is rendered perfectly incapable of initiative by the 'training' or rather the professional deformation which he has received, which is like the antithesis of the old apprenticeship and which only aims to teach him to perform certain movements 'mechanically' and always in the same way without having to understand the reason or to worry about the result at all, because it is not him, but the machine,who will actually make the object; servant of the machine, man must become a machine himself, and his work no longer has anything really human, for it no longer involves the implementation of any of the qualities which properly constitute human nature. "

(38) In 2018, one pornographic site consumed as much bandwidth as all websites consumed in 2002. Over 200,000 videos are watched every minute. Also in 2018, the platform received 33.5 billion visits (+5 billion visits compared to 2017) ( <https://www.bfmtv.com/tech/en-2018-pornhub-a-consomme-autant>- of-bandwidth-than-any-internet-in-2002-1588314.html ). Even access by mobile phone is not taken into account in these figures.