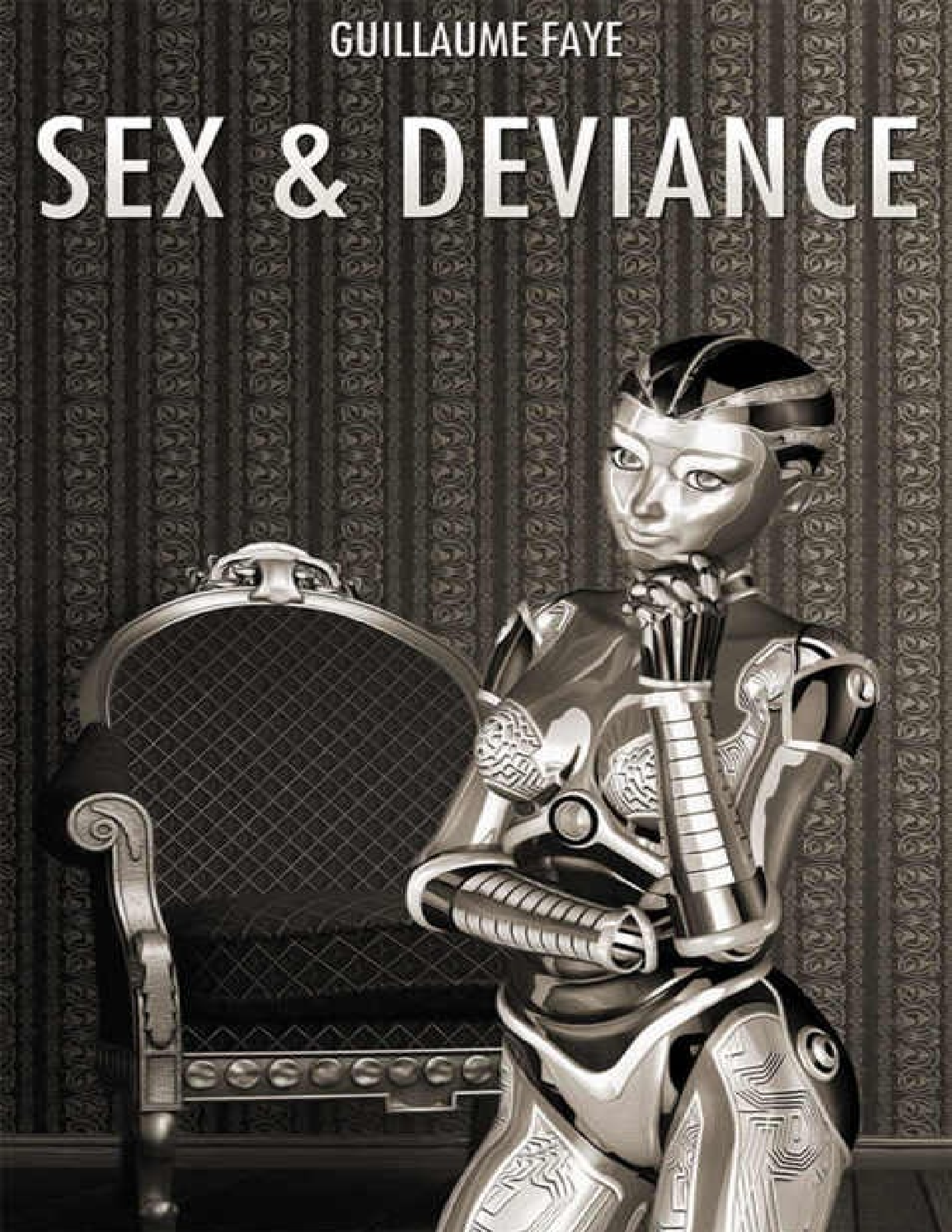
GUILLAUME FAYE

SEX & DEVIANCE



SEX AND DEVIANCE

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Introduction

Sex is the foundation of nations, since it determines their reproduction. Sex is a central dimension in the analysis of societies.

Today, the status of sex throughout the West displays a deep mental and social pathology tantamount to a fundamental inversion of the most basic natural norms. We are no longer faced with a mere ‘ideology’ that orients and guides sex, as has always occurred in different forms through the ages and in different cultures, but always within the bounds of a certain naturalness; we are faced with a pathological transgression of these bounds. This disguises itself as a morality of progress, liberation, justice, and equality.

The best example of this is furnished by the status which homosexuality has assumed, being considered the equivalent to heterosexuality not merely at an ethical and anthropological level, but also at the level of the social bond. The same goes for race-mixing as a moral imperative, and the loss of any normative bio-anthropological standards in the West. We are witnessing a metapolitical development of the egalitarian cancer (of the sort Giorgio Locchi,[1] as a good physician of ideas, has diagnosed so perfectly).

It is also interesting to observe that the more pornography intensifies, the fewer children people have. Virtual sex is replacing real sex. In the West, sex has disconnected itself from reproduction, and the sexualisation of society is proportional to its sterility and its infertility.

Sex, because it is connected to biological reproduction, provides a good case study of the health or sickness of human societies. These remarks, however, do not imply any condemnation of eroticism on my

part — quite the contrary.

I shall formulate a critique of the continuing defence of race-mixing and immigration, two of the main themes of our official ideology. At the same time, I shall not hesitate to accuse invasive Islam of obscurantism and an oppression of women *sui generis*.[2]

Bisexuals, homosexuals, transsexuals — all equal, except for paedophiles (a recent development to which I shall return later) and also except for heterosexuals, who are slightly less equal than the rest. The sexual morality of the West is abandoning itself to the most extreme egalitarianism and confusion, engaging in a fight against nature comparable to that of Don Quixote against the windmills. This fight was lost before it began and will end in a pitiless restoration of the natural balance. *Imperat naturam nisi parendo*.[3]

Going too far in the direction of sexual confusion, homophilia, feminism, the systematic defence of race-mixing (in the name of ethnomasochism and the imperatives of the antiracist catechism), rising divorce rates, and 'reconstituted families', will probably end in a form of chaos which we are beginning to glimpse, and which is the antechamber of the barbarity to which we are headed. But barbarity is always presented by intellectuals, by means of a semantic inversion, as the progress of civilisation — this is the heart of nihilism.

I am perfectly aware that my position oscillates between two poles, as I have explained in my book *Archeofuturism*:[4] on the one hand, a return to the norms of traditional, balanced societies, archaism; on the other, an appeal to the technoscientific future. This is why, for example, I wholeheartedly support positive eugenics, assisted pregnancy and certain forms of abortion — and even genetic engineering. The positions I take will shock dogmatic masculists as well as feminists, obsessive anti-homosexualists as well as homophiles, puritans as well as pornophiles.

As often happens, my position will shock all parties, including those who consider themselves on my side. As in all matters, I will attempt to define and take a stand on a third position. But of course, I am aware that I shall collide with the neo-totalitarian ideology that is gradually invading the European Union and restricts and censures free expression — in the name of the Good, of course, as always.

* * *

As with all other domains of human behaviour, **there is no universal sexual and conjugal behaviour that is characteristic of the whole of humanity**. Sex depends first of all on an ethnocultural base which is extremely variable according to civilisational areas. And within these latter, sex varies over time in accordance with the dominant ideologies and worldviews. As always in human ethology, we find both an innate foundation — tied to a hereditary ethnopsychology — and cultural, religious, and ideological superstructures. The two elements operate interactively.

The model of the ‘couple’, for instance, is not valid for all civilisations. Sexual prohibitions and the content of amorous sentiment are not absolutely the same across cultures and eras; neither is the definition of the family (patriarchal, matriarchal, tribal, dual, and so on).

However, **invariants exist in all cultures**, and have done so for millennia: the prohibition against incest, paedophilia, legal homosexual unions and interethnic unions in which the differences are too great, the educational and hierarchic submission of children to their parents, etc. Western civilisation at present, especially in Europe, by contravening these rules, is part of a strange pattern of *deviance* — etymologically, of ‘departure from the path’. This can only lead to disaster, which is, however, necessary so that a return to the straight road may take place. In sum, my position is that of a *libertine*.[5]

* * *

In the animal and vegetable kingdoms, sexual reproduction is the foundation of the survival of species. Of course, other factors are involved, such as the ecological environment and epidemic pathologies. But in the end, as an *ultima ratio*, without the sufficient reproduction of a species — or, among men, of a nation, civilisation, or race[6] — the lineage disappears. In phylogenesis[7] as in all other matters, one must never underestimate the quantitative, for it is the (selective) basis of the qualitative.

In the case of the human species, and especially in its most evolved and civilised forms[8] (as demonstrated by sociologists and ethologists, especially Arnold Gehlen[9] and Konrad Lorenz[10]) sex is no longer automatic, as it is among animals. It has become more complete, for man is a cultural, plastic animal; his sexuality has been partially disconnected from innate schemas and reproductive, purely biological behaviour. This is how socioeconomic, ideological, or affective imperatives (love, for example) have come to interfere in a complex way with purely genetic reproduction, especially among culturally superior people. According to the particular culture, religion, or era, cultural pressure causes sexual reproduction to depend on an infinite variety of norms; these may benefit the cause of reproduction or make it more fragile. Obviously, the innate imperative to reproduce with one’s like remains in the depths of the human paleocortex, as with animals. But it is filtered and deformed by the neocortex which stores cultural norms. It is no longer more than a hidden imperative, and as an instinct it has been rendered insufficient — hence the danger of a disconnect between the sexuality of reproduction and social sexuality, and between nature and culture.

To this must be added the risk posed by the *individuation* of man in comparison with animals. We are thus witnessing a paradox of a dialectical nature, something we shall discuss later on in this book: the

more creative and superior a culture is, the more sexual reproduction depends on fragile individual factors (freedom of desire, chosen libido, individual calculation), while in less highly-evolved cultures — this term is not intended to be pejorative, but descriptive — reproduction depends on both collective and more instinctual factors. Sexual individuation ('love') does not exist in such cultures. Hence, a superior culture will tend to reproduce itself less than an inferior one. This disequilibrium is compensated for by the enormous infant mortality of inferior cultures, due to their lack of medical knowledge. Is this a logical calculation on nature's part? But this equilibrium is disturbed as soon as superior cultures bring others the means of decreasing their mortality, which has produced, for example, the demographic explosion of Africa, from north to south.[11]

* * *

A second point: we shall deal here with sex in the broadest sense: from physiological behaviour, to ideology, to morals. This is why we will touch upon themes such as eroticism, sexual practices, marriage, demography, the role of women in society, homosexuality, racial mixing, and artificial reproduction through genetic engineering — all from the factual as well as ideological point of view, for all this is connected. Sex is the fundamental root of the life of human societies and civilisations, since it is sex upon which depends the number and quality of men,[12] the form of the family (the kernel of any society), social hierarchy and, to a great extent, whole areas of ideologies and religions. Ideologies and religions, indeed, incorporate a particular conception of sex into the background of their motivations and imperatives. Many of the norms enunciated by Christianity, Judaism, Islam, Buddhism, Hinduism, and so on rest on a judgment concerning sexual behaviour.[13]

* * *

A third point: as always, in this book as in others, my approach will not be humanist and will not be attached to the anthropocentric tradition. In the process of phylogenesis, or the history of living things on this planet, *Homo sapiens* is a latecomer that has evolved with unprecedented rapidity, but may prove nothing more than a brilliant yet short-lived comet. For this reason, I wish to avoid any idealisation of 'Man', that is, any humanistic idolatry. Instead, I shall posit a perfectly inegalitarian *superhumanist* hypothesis inspired by the Nietzschean Giorgio Locchi, according to which a part of humanity — a small part — can perhaps supplement natural sexual reproduction with a technological (and thus cultural) sexual reproduction motivated by a particular will and oriented according to free choice. This does not mean replacing nature with culture, since culture is still included within nature; it is replacing *natura naturans* with *natura naturata*.[14]

A final point: it is obvious that my central paradigm is not to consider humanity as a monolith, as being composed of identical parts. Neither from the individual point of view nor from the collective point of view of the various branches of humanity do I do this. Differences according to my paradigm (which some will consider a prejudice, but so much the worse for them) are not merely formal but essential, not merely accidental but intrinsic, not merely apparent but qualitative. Human beings are not equal to one another, *neque forma neque valore* (neither in form nor in value).

* * *

This book concerns the way in which practices and ideologies tied to sex in the broadest sense of the term have participated in, and are still participating in, a decline of the nations of European origin. As always, the theses I shall defend do not belong to any programmatic system of thought, nor do they obey a sort of dissident logic. For example, I shall support the idea of conjugal fidelity while also advocating institutionalised prostitution, and separate the notion of conjugal

fidelity from that of sexual fidelity. I shall dispute not only feminist ideology, but also masculism. I shall defend the right of homosexuals to social equality and to being left alone, while disputing homosexual adoption and homophile ideology. I shall formulate a critique of the pornographic industry, but not from a puritan point of view: on the contrary, from an erotomanic point of view.

As to the question of the sexual aspect of mass immigration to (or colonisation[15] of) Europe — which involves both demographic quantity and interbreeding — my positions will obviously not be that of the dominant ideology. Racial mixture, aggravated by population replacement and demographic decline among the natives, is a catastrophe (in the sense of radical upheaval employed by Primogine and René Thom[16]) of which Europe's elites have no conception. Or rather, they do know what awaits them, but refuse to see it when the evidence is right in front of their eyes. On this point, I shall make a critical analysis of the dominant neo-totalitarian or soft totalitarian ideology of the West (and in Western Europe in particular). This ideology unconditionally defends colonisation and the blending of nations, transforming the harm they have done into benefit (as Stalinism did for the Communist regime), and censors and persecutes all divergent opinions. Such persecution is always carried out in the name of the Good, whether in other totalitarian societies or in the meta-religions of the Rights of Man and Anti-Racism.

Homophobia is also included in the official list of capital sins, and the term refers not only to support for discrimination against homosexuals (which is a stupid position) but even to the mere statement that homosexuality is not equivalent to heterosexuality. In such matters, our society and the spirit of the times in which it participates have entered into a systematic ideological madness to which the French intelligentsia holds the key.

* * *

Finally, I shall mention the possibilities opened by genetic engineering in the areas of human reproduction and genetic modification. These pose perhaps the most fundamental, and therefore disquieting, philosophical question of all: that of the desexualisation of reproduction and of autocreation or auto-evolution. Paradoxically, current Western ideology is fighting against nature, and there will be a swing of the pendulum; but genetic technologies do not fight against nature: they go further than nature does and accelerate nature itself by attempting, in a risky manner, to substitute human choice for evolutionary chance. *Imperat naturam nisi parendo.* Sex is the best means found by nature for reproducing species. But some laboratories are working on other means. I wish to make clear that the positions I put forward, here as in my other writings and statements, do not involve any school of thought, group, association, or party.

[1] Giorgio Locchi (1923–1992) was an Italian author and Paris correspondent for the Roman daily Il Tempo. Himself influenced by Wagner and Nietzsche, Locchi's own influence is felt significantly among the French New Right.–Tr.

[2] Latin: 'of its own kind'.–Ed.

[3] 'Nature must be obeyed in order to be commanded.' Francis Bacon, Novum Organum. – Tr.

[4] Guillaume Faye, Archeofuturism: European Visions of the Post-Catastrophic Age (London: Arktos, 2010).

[5] According to the definition given by Mr Eric Delcroix in his Manifeste libertin: essai révolutionnaire contre l'ordre moral antiracist (Libertine Manifesto - Paris: L'AEncre, 2005).

[6] The idea of 'race' is taboo today — socially and legally — under Western ideology, which tends to prove that it does exist as a concept that represents something real, since an ideology by definition hides and censors realities which contradict its premises. Every ideology tends to deny the central problem which it cannot solve. Racism exists, but not races... Floods exist, but not rain... The denial of reality is a constant among all ideologies, which always tend to reconstruct a virtual, imaginary reality. But the extraordinary antiracist taboo of today's dominant ideology plainly demonstrates that the 'race question' is at the very center of its obsessive problematic, and thus that this

ideology recognises the idea of race with greater insistency than those it calls by the derogatory and diabolising term ‘racist’.

[7] The development of an aspect of a species through evolution.–Ed.

[8] Contrary to egalitarianism, including its differentialist or ethnopluralist version (pseudo-inegalitarianism), my claims rest upon the observation of inequality of level and value among the branches of humanity and civilisations. I start from the observation that there exist degrees of civilisational evolution tied causally to collective heredity. I consider the intellectual pedantry which transforms the ideas of level and value into mere difference to be an egalitarian fraud, plain and simple. But contrary to the Left-wing French Republican egalitarians of the nineteenth century (Jules Ferry, etc.) who launched colonialism, I do not think there are (culturally) ‘inferior races’ which the superior races must lead to a high state of civilisation. This is simply because neither inferior nor superior races exist in the sense they intended; rather, there are levels of culture and civilisation that depend on the genetic endowment of the people who are their vehicles. It is impossible that a population X should raise itself to the level of a population Y, unless they are genetically similar — as occurred with the Celts and Germanic peoples in the Roman Empire. For that matter, a still emerging race or civilisation can evolve or devolve. In counterpoint with this fundamental and inherited inequality, populations which can serve as vehicles for the creation of superior civilisations are more fragile than other populations.

[9] Arnold Gehlen (1904–1976) was a German philosophical anthropologist who emphasised the ‘unfinished’ character of human nature and its need for completion by cultural norms. He was the author of Man: His Nature and Place in the World (New York: Columbia University Press, 1988).–Tr.

[10] Konrad Lorenz (1903–1989) was a famous Austrian researcher of animal behaviour and co-founder of the discipline of ethology. He won the Nobel Laureate in Physiology in 1973.–Tr.

[11] Before European colonialism, the African continent was very thinly populated, with its high birth rate balanced by high mortality. The demographic explosion of Africa resulted from a massive decrease in the mortality rate (while maintaining or only slightly lowering the birth rate) due to the arrival of European medicine and hygiene. Europeans acted this way for moral reasons (Christian charity in its original or secularised version), as well as in their own interest (to have a healthy workforce). But that does not change the fact that the demographic explosion of Africa (including the former Ottoman possessions in the north) is due to European colonialism, which was a benefit for those colonised but, over the long term, harmful to the former colonisers.

[12] Contrary to the originally Christian concept of the equal intrinsic quality and essential nature of all men, from which derives the moral imperative of equal respect due each of them (Kant), I prefer to follow the common-sense view of Aristotle who allows for a hierarchy of natural qualities between individuals as well as ‘cities’ , i.e., between

peoples. An unthinkable position today, but who reads Aristotle anymore?

[13] Regarding sexual behaviour as well as other domains, it is not so much religions or ideologies which influence morals as the inborn morals of nations that imprint and express themselves in their ideologies and religion. Thus, the inferiority of women in Islam is not properly Islamic, but emerged before that ideology/religion, and is tied to the populations which created Islam. I will be reproached with determinism and biological reductionism. This is partly true, but only partly: for retroactive effects can be observed thanks to the plasticity of the human brain. A population influenced by an ideology/religion created by another civilisation will modify its morals, but not completely; it will apply the ideology/religion according to its own genetic dispositions.

[14] Roughly, active versus passive nature. The distinction goes back to Spinoza. –Tr.

[15] There was no ‘colonisation’ by Europeans in Africa and Asia except in the cases of Algeria and South Africa, and even these were not massive. It is better to speak of colonialism. On the other hand, the principal European colonisation took place on the American continent from the sixteenth and seventeenth centuries. But the real demographic colonisation which history will remember is the present colonisation of Europe by Afro-Asiatic, mostly Muslim, populations.

[16] René Thom (1923–2002) was a French mathematician and founder of catastrophe theory, is the idea that tiny changes in the parameters of a dynamic system can cause large and sudden changes in the behaviour of the system as a whole. Thom was awarded the Fields Medal in 1958. Primogine is his Belgian disciple. –Tr.

CHAPTER 1

Funeral Dirge for the Family

The fertile and long-lasting heterosexual family unit is in steep decline among Europeans, which explains the dramatic drop in their birth rates. This decline has many secondary causes, but they all lead back to a single primary cause: the excessive individualism associated with egalitarianism. Paradoxically, the origin of this individualism lies in Christianity.

Nothing really opposes the traditional heterosexual family, but everything is discouraging it, starting with the general ideological character of our time.

In my view, the ultimate cause of the slow decline of the couple and the traditional family lies not with the ideology of the conservative Right, which is bound up with the Enlightenment and the triumph of individualism, consumerism, feminism, and so on. These aspects are pertinent, but they are secondary causes.

The principal reason for the decline of the enduring, fertile family, as of the stable heterosexual couple, is the **conflation of conjugality with sexual love, or 'marriage for love'**.

This is a conflation on three levels: lineage, sex, and love. It is a distant and paradoxical consequence of the Christian vision of marriage and sex. I say this with all due moderation and caution that, paradoxically, bourgeois marriage (which was the outcome of Christian love) was able to reach a point of equilibrium. But it has gone past this point. In a world of perpetual becoming,[1] there is never any lasting equilibrium; all is subject to reconstruction, all is subject to

readjustment.

The Disappearance of the Lasting Couple

It might be asked whether an overly refined sexuality (marked, let us say, by ‘sensuality’, or erotic individualism) is not incompatible with the traditional large family. The erotomaniac is not identified with the image of the family father, nor the ‘liberated woman’ with that of the family mother. Sexual austerity seems to be the condition in the West for stable couples with numerous children, just as the inevitable and necessarily hypocritical separation between (open) conjugal sexuality and (dissimulated) libidinal sexuality is a paradoxical condition for the stable, fertile couple. Deceiving one’s spouse is not a case of simply having discreet sexual adventures, but of having a stable, permanent lover; that is, breaking the conjugal (and familial) pact, which is not simply a matter of sex, and may not even include sex.

On the other hand, the problem can be approached from different directions: a society cannot reproduce itself in the long term if there is a confusion and equivalence of roles between man and woman. The stable, fertile couple presupposes recognition of the radical differentiation between the genders, which is completely contrary to the current prevailing ideology (see the critique of *Gender Theory*, below).

* * *

The ideology of love, obviously of Christian origin, has done considerable harm not only on the political level (as we shall see later on), but also at the level of the family. **Firstly marriage for love, then amorous concubinage, have been the grave of the family and of the stable couple**, by a very complex sociological process.

Since the 1960s, an explosion in the rate of divorce, the number of single-parent families, the spectacular growth in the number of

bachelors, the social isolation of the elderly, the educational deficiencies, and so on, have all marked the collapse of the traditional family in the West.

Sociologists speak of an explosion of ‘happy divorces’. The rate of divorce by mutual consent or joint request is exploding.[2] One often sees a father, his ex-wife and the new stepfather going on vacation or getting along (superficially, in fact) with the children of the first as well as of the second marriage. In the schools, the number of children who are part of a permanent and stable traditional family with parents who have never divorced is becoming a minority. Two newly divorced spouses form a family reconstituted from the children of both. President Sarkozy’s family, before his second divorce and third marriage, set the example at the very moment of his election as head of state.

The 2004 Act, by drastically simplifying that of 1975 on divorce by mutual consent, in fact instituted *divorce by repudiation* — an undertaking which is viable even without the consent of one’s spouse. This means that **it is not civil unions which have been elevated to the rank of marriage, but marriage which has been lowered to the rank of a civil union**. Moreover, a majority of deputies on the Right in 2010 rejected a proposed amendment aiming to make marriage fiscally more advantageous than civil unions. In fact, we are witnessing the suppression of marriage as the institution which prevailed, broadly speaking, among all social classes for several centuries.

As the sociologist Jean-Claude Le Goff writes:

> In the 1950s and 1960s, institutions like marriage carried more weight, as well as both an affective and institutional dimension. Keeping a mistress was tolerated, but divorce strongly disapproved of. Since the 1970s, the institutional dimension of marriage has been steadily disappearing. Couples find the divorce procedure far easier on the social level, but the drama, experienced in a more private way, is intensified and sometimes becomes even more difficult to live through. Part of the current of the times is not

> showing that one is affected by it. Our society refuses to recognise what is tragic. But the psyche is subject to influence, and this cannot wilfully be prevented. Feelings leave their traces in the unconscious, and it is not always good to bury them.[3]

Couples, increasingly immature and afflicted by extended adolescence, separate at the first storm and as soon as the phase of infatuation ends. This is very harmful for the mental development of children particularly when the family unit undergoes reconstitution), since it disconnects the ideas of conjugality and parenthood.

Previously, people stayed together and overcame their difficulties as a couple *because* of the children and out of faithfulness to the family lineage, committing to raising children together in a wholesome and stable environment. Today, self-interested individualism is rampant and couples break up *in spite* of the children. Despite all the treacly talk about compassion and protection, children, mere luxury playthings, are no longer prioritised.

In the midst of these deformed families, the psychological development — indeed, the intellectual capacities — of children and adolescents are necessarily hugely disturbed. This is a real step backwards from the European family model. Blood ties are broken. Insofar as the family is a microcosm of the nation (the cell to its body, guaranteeing its homogeneity), the he loss of the very concept of family lineage and that of family tradition and inheritance (in both the biological and social senses) is one of the root causes of the loss of ethnic and racial conscience, as well as indifference to miscegenation and colonisation by mass immigration.

Fragility of Unions Based on Romantic Love

Love is one of the most indeterminate words there are: it signifies too many things to be precisely defined. Its semantic field resembles what mathematicians call a fuzzy set. Passionate love, attachment, attraction,

desire, conjugal love, filial love, divine and religious love, and even friendship all belong to the amorphous set of ‘love’. The term’s complexity mirrors the complexity of human psychology. Furthermore, we must understand that the concept we have of ‘love’ is not understood in the same sense by different peoples, civilisations, and eras. Indeed, the very word is untranslatable in many languages.

In Western societies today, the sexualisation of love has drastically weakened the couple; their love is built on passion of a sexual nature, which is an intense but fleeting feeling, fragile and ephemeral, and infected with egoism. The marital union is, today, hastily entered into out of adolescent immaturity. Establishing a family and a lineage becomes secondary in relation to the ‘presentism’ inherent in intense desire; the urge ‘to live with her or him whom I love and desire, right away’. Superficial considerations prevail at the expense of forethought as well as of genuine understanding of one another. As a result, many marriages end in failure — a situation made all the more serious if children are involved, hence the complications arising from ‘reconstituted families’. The phony ‘love’ or infatuation of the early days inevitably disappears and the two individuals are torn apart. This matter is well exemplified by mixed (intercultural or interethnic) marriages, incomparably more difficult to manage than the interclass marriages of earlier times. When two individuals, alien to one another in every way and who only know each other superficially, are compelled to form an instantaneous union, the result is almost immediate drama and break-up.

Obviously, there can be no question of returning to the arranged marriages of former days, founded on a purely familial strategy and with total disregard for the woman’s wishes.[4] Such a return, however, is (paradoxically!) just what is happening at this moment. Because of mass immigration, Islamic culture is spreading arranged marriage across Europe, with the absolute submission of the wife who is forced

into it. And this archaic, totally communal form of marriage is coexisting with the romantic, presentist and individualist love of the Western type: an explosive mixture of kinds! The problem is that the first form gives rise to demographic growth while the second results in a deficit of births.

The Western model of romantic love, a union of two egos, undermines any family strategy and leads mechanistically to a low birth rate, which is one of the explanations of the demographic deficit among fragile Europeans Ideally, one would like to find a golden mean between an egalitarian union of a man and a woman based on an emotional-sexual attraction (though not absolutely based on this, and only in a way which can be surpassed) and desires for marriage founded on considerations of character, culture, family, and ethnicity. Such an equilibrium was found in the bourgeois family of which I shall speak later. Under this model, divorce was much more serious and dishonourable than adultery.[5] Though lampooned by ignorant snobs, it was a model of balance that functioned well for over two centuries.

The immature emotional-sexual romantic union is an obstacle to reproduction and to family strategising, because it favours the short term and the mood of the moment. The couple lives from day-to-day under a sort of variable term contract, like two speculators in a futures market. As soon as the emotional-sexual attraction of ‘love’ ceases, often when the smallest difficulties arise, the couple breaks up, since it was founded only on irresponsible egoism disguised as ‘love’. Obviously, the consequences for family reproduction and the upbringing of children are catastrophic. The balance that the bourgeois family was able to find — between the emotional attraction between a man and a woman and a rational and strategic agreement based on cultural proximity — has been broken. ‘Lovers who marry’ do so in an infantile fashion without any plan, only compelled to do so by their idolisation of their Love. The imperative runs: Marry whomever you

want for as long as you're in love — without calculation, without a strategy, without prejudices, without worrying about differences or about the future. What is little recognised is that this imperative, with all its perverse ramifications, is a consequence of the Christian mentality.

This sort of prescription can obviously result in aberrant unions which almost always end badly, as in the case of interethnic marriages. To criticise such marriages is today considered diabolically subversive and sinful. In this regard, I can only approve of the good sense of some Jewish authorities who encourage inter-Jewish marriages, just as Catholics and Protestants used to be encouraged to marry amongst themselves.[6] Even if it ought to be present at the beginning as cement — but *not* as a foundation stone — amorous sentiment is insufficient for the commitment marriage demands. Marriage is a construction built to last, not a stage decoration. As for romantic sentiment, it must be completed with this imperative prescription: *Do not marry a foreigner*. 'Foreigner' here is to be understood not in its strictly national sense (for example between people of European origin) but in its civilisational, ethnic, cultural, religious, and (obviously) racial sense — although this last term is all the more forbidden as the reality it names becomes increasingly prevalent.

* * *

A question then arises: that of *sexual fidelity*. Is lasting, fertile marriage compatible with the physiological need for sexual variation, especially on the part of the male? Erotic sexuality is quite disconnected from its affects. This is a complex subject, all the more difficult in that human sexuality is polymorphous. There are two possible answers to this problem. The first is that the conjugal bond should not be principally based on eroticism (although it may include it) and that it should survive sexual betrayals for the sake of a superior imperative: the stability of the family and of the lineage. The second

answer lies in the necessary hypocrisy of prostitution, or discreet, ephemeral liaisons; hence the need to authorise and regulate prostitution, tactfully and discretely. A well-organised system of prostitution is the best protection for families. By this I mean that sexual fidelity is quite secondary to *conjugal and familial fidelity*.

Today, for example, it is common for couples to separate when the wife discovers that her husband consorts with prostitutes or temporary mistresses. This proves that the union was not based on the formation and/or perpetuation of a family, but on a passing emotional-sexual impulse.

What does it matter if one's spouse secretly satisfies their sexual needs in institutional brothels? This is what happened during the reign of the stable bourgeois family which we vituperate today with ignorance and malice. As I shall suggest, there is nothing shocking about the idea of brothels for wives, where they can secretly find temporary lovers or mistresses. The essential thing is to preserve sexual hypocrisy and disconnect the concept of conjugal union from that of romantic sexuality.

Indeed, the principle purpose of marriage is perverted as soon as one assigns 'love' as its ultimate end. Reasoning in an Aristotelian manner, one could say that love and sex are a component of marriage but not at all its necessary *telos*.[7] Sex and love are means that have been inappropriately transformed into ends. The principle *telos* of marriage is the construction of a lineage by means of procreation, and not simply the union of two beings who 'love and desire each other', even if romantic desire may have its place.[8] A lasting couple that forms a family, the building block of a nation, is not based on 'love' in the adolescent sense, nor on a passing sex fantasy, but on a partnership which evolves with time, based on ethnic, cultural and social commonality; on shared values and a family strategy.

Of course, even today one can find stable, fertile couples and united families. But these have gone from being the majority to an ever-smaller minority, despite what *Le Figaro*[9] or other conservative publications say to reassure themselves (the Coué[10] method).

The Politisation of Love: Symptom of Neo-Totalitarianism

The overuse of the word 'love' is characteristic of our age, in the English-speaking world especially. We should also note the overabundant use of the term 'love' in Christian rhetoric since the 1960s. '*God is Love*' is a theological affirmation seldom used by Christianity until the middle of the twentieth century, and unknown to Judaism and Islam. The increase in references to love in Western ideology is a secularisation of Christian charity, paradoxically coinciding with massive dechristianisation. At the same time, churches have converted to the worship of the Rights of Man,[11] formerly rejected because of its profane and materialist character. This cult forms the basis of the official and quasi-legally binding Western ideological Vulgate, from which arise three principal imperatives: humanitarianism, anti-discriminationism, and anti-racism — each inscribed on the tablets of the law.[12]

This politicisation of the idea of love has occasioned not only a gigantic tidal-wave of humanitarian discourse, but also immense public expenditure, especially in favour of growing foreign populations whose parasitic character it is illegal to denounce. The unbridled humanitarian cult of love for the Other is not merely a symbol of emasculation and ethnomasochism in Western populations (as I have demonstrated many times in other writings),[13] it is also accompanied by — and this is only an apparent paradox — an explosion in social violence (criminality), violence of representation (audiovisual media), a weakening of civic

and economic honesty, the withdrawal of citizens into communitarian folds, the expansion of Islamist fanaticism, the appearance of barbarous primitivism in a large fringe of the youth (mainly of foreign origin despite discrimination in their favour) and, for working and middle class native French, severe deterioration of their quality of life and their civil liberties.

This ideology of obligatory love for the Other functions as a soft form of totalitarianism, in which public discourse flies in the face of observable social facts — a phenomenon similar in part to what was seen in the Soviet Union, though minus the gulags. Power is monopolised by a doctrinaire professorial caste with exclusive access to the mass media, whose ideas are not shared by the majority of the native population. Opponents can only express themselves in marginal outlets, and even then at the risk of defying the law. For, as Marxist-Leninists used to do in Communist countries in order to protect their dogma, this caste has reintroduced limitations (which get more extensive over time) on freedom of expression and even of thought, not to mention limitations on property rights and the freedom to hire at will.[14] This ideology, protected by a generation of judges who share it (whether sincerely or not matters little), does not hesitate to violate the Declaration of the Rights of Man to whose authority they appeal in order to justify unconstitutional freedom-killing laws and in order to leave the realm of positive law by a return to subjective, introspective law, similar to Soviet or Medieval law. As in the Soviet world, today's ideologues are not content with disseminating their views via the communications media, but seek also to diffuse it monopolistically through the school system (primary to post-secondary), which has ceased to be an apparatus of public *instruction* only to become one of public *upbringing*, i.e., a propaganda apparatus in the service of official dogma, especially in matters of history and morality.

It can be said without exaggeration that in today's 'free' Europe, as

in the totalitarian regimes of the early twentieth century described by Hannah Arendt,[15] the media, culture, and the educational system agree in not diffusing anything but this ideology, and that any who violate it are either marginalised or otherwise punished. Everything is done to keep their voice from being heard. The Internet as well is clearly subject to censorship, if not total shutdown of some Websites. (The Internet's reach is exaggerated anyway, given the dilution of messages in the enormous mass of competing messages, and with so many niche Websites.) But above all, those Websites most frequented by the 'general public' — the only effective ones — are impermeable by any dissident thought. Disagreements can only be expressed (under surveillance) in sealed bubbles visited only by those in the know.

Finally, the covert (and sometimes avowed) purpose of this ideology of love for the Other, or xenophilia, is the destruction of the European peoples in the cultural and physical sense, i.e., the disappearance of Europe. The constant defence of race-mixing and immigration — supposedly so beneficial — along with the prohibition on opposing them are a part of this strategy, just like the numerous attempts to destroy national historical memory, or the imposition of officially subsidised faux-art. The central paradigm of the ideology of love for the Other is: 'The Other is better than we are; we must learn from him, for we are inherently guilty and bad; the Other is more at home among us than we are.'[16] This amounts to a monstrous deformation of Christian charity, which results in a totalitarian ideology that destroys all social bonds and produces violence and servility.

Love is Not a Gift, but a Calculation

Apart from rare exceptions, the sentiments grouped under the word 'love' are not jewels of altruism. The various forms of love are self-interested strategies. Moreover, egoism and altruism are not opposites

but complementary, like yin and yang. Love is always an investment from which one expects a return. Even parental love, often presented as disinterested, is not really so; one expects benefits in return: family pride, a return of affections, solidarity in one's old age, and so forth. Conjugal love obeys the same rules, for beyond the parade of apparently gratuitous affection, it must provoke a return of the same from one's spouse. One loves for the sake of being loved, not for the sake of loving. Love is a gift that supposes a return. But one must not conclude from this that love is a cynical and hypocritical lie. The hypocrisy and cynicism of love are consubstantial with it and necessary to it: a positive thing. Only, one must not blind oneself and think that love is unrequited altruism.

Non-sexual love — friendship — obeys the same rules. All friendship expects solidarity, a return, and is thus not disinterested; but this does not mean that there is no such thing as sincerity in love. The forms of love most free of altruism are romantic love and libidinal love: these, based on the desire for possession, are fragile, ephemeral, and geared to the short term; their aim is that the beloved provide us with pleasure, particularly sexual pleasure. The proof of the egoistical nature (in a non-pejorative sense) of these forms of love is found in romantic disappointment and jealousy: once the partner breaks the romantic pact or refuses to ratify it, love is transformed into hatred or thirst for vengeance. This is natural, and hardly to be criticised.

Christianity has accustomed us to the idea of 'pure love', a gift without an expectation of any return, as in the love of God or Christ for men ('whosoever shall smite thee on the right cheek, turn to him the other also'), i.e., the imperative to love even those who hate you. But there is something pathological in that position which, moreover, the Catholic Church has long muted. (The commandment: 'Love thy neighbour as thyself', on the other hand, is restrictive and only applies to neighbours.) But this position, if made absolute, demands that one

love one's enemies, even more than others, with the key imperative being forgiveness. This idea is unrealistic and very dangerous. It is psychologically utopian, for it ends in moral disarmament and masochism. Judaism and Islam, moreover, have never given forgiveness and unrequited love as extreme an interpretation as that of Catholic theology after Vatican II, which in many ways defies common sense. Indeed, in the traditional theology of Judaism, Christianity, and Islam, the love of God for man is calculated and conditional. God loves on the condition that you obey and do not sin; otherwise, punishment will befall. There is no unconditional love involved. It does not exist, and to pretend otherwise falls within the category of utopian deliria. Evangelic Christian love as a gift without return, as love of enemy and executioner, is a blindness and illness of the spirit, that is, a form of fanaticism: not of strength but of weakness, not of affirmation but of collective suicide. It verges on masochism, as we saw in the case of the murder of the monks of Tibhirine.[17]

* * *

Let us now turn, more prosaically, to the sexual and conjugal bond. In relation to the permanent couple, that is, in which sexual attraction is moderated, the balance between the benefits and inconveniences of the romantic pact is even; the romantic exchange is stable, for the libidinal elements are balanced by the other terms of the contract (familial, financial, etc.); the emotional-sexual is compensated for by the rational. Even if the couple's sexual pleasure is moderated, and, indeed, nonexistent after a certain time, the cement of family and social interests predominates in the romantic calculus. Conjugal love, being strongly tinted with friendship and habitual attachment, is nonetheless established. The contract is stable and reinforced by filial love for parents. The couple is not an isolated romantic duo but the central pillar in the architectural structure of a family. This model was championed in Roman antiquity well before Christianisation, and it

spread in conquered Gaul.

On the other hand, in the case of an emotional-romantic and libidinal union, egoism (the search for immediate pleasure with one's partner) overrides altruism, and deliberation regards the short term. It is the casino of pleasure: everything is intensity and superficiality; future plans are lies, vows are false, attachment is simulated. The language of passion is all the stronger the more the bond is transient and hesitant. Moreover, the people involved do not know one another well; only their bodies learn to explore one another. The passion is libidinal (in which the other is only a mirror of oneself) and abolished all insight and judgment, and at the slightest deviation such feelings turn to indifference and hatred. But this sort of amorous storm is perfectly admissible — in spite of its dishonest character — if it limits itself only to a *liaison* and does not try to transform itself into a conjugal bond.

Romantic friendship: two persons sexually attracted to one another (pure libido) and bound by a sincere friendship free of passionate love is a fairly strong form of bond, although it is rather rare. Paradoxically, the fact of being in love with one another in the emotional sense threatens the bond, for the passion generated by romantic emotion provokes multiple crises. Desire without emotional passion, but with a certain dose of friendship, is as solid as anything. The enemy of the durable bond is, to borrow an expression of Stendhal's, *crystallisation*,[18] in other words, fixing the emotion of attraction in ice, in which the partner is idolised and imagined in a false light, but also instrumentalised as a tool of one's own pleasure.

Intense but fleeting passion is part of life and one of its adornments, but it becomes devastating as soon as it wants to be durable and confuses itself with the conjugal bond, which is for the long term and of moderate intensity. The sex drive is ephemeral and changing, among men especially but also among women. It is based on evolving

fantasies. The search for pure, raw sex without attachment, and with a simulation of love, is part of nature (especially masculine nature) and a physiological necessity. Moreover, the purely sexual, libidinal, emotionally superficial, transitory tie, free of the poison of jealousy, renewable with new partners, is greatly preferable and better balanced than romantic love (a mixture of libidinal attraction and emotional amalgamation), which always ends badly and brings more unpleasantness than pleasure to daily life.

There is no such thing as gratuitous feelings. Every loving impulse, sexual or otherwise, is interested. On the other hand, sex can participate in love or not. The loving impulse can stimulate or inhibit sexual desire and capacity. These psychological mechanisms are of an extraordinary complexity. Concerning love at first sight (the '*coup de foudre*', falling suddenly and deeply in love), neurologists have observed that it unleashes a hormonal storm and modifies the electrical exchanges in the brain. But love at first sight can result in a durable union, though ephemeral unions are more frequent. On the other hand, the most solid as well as sincere conjugal attachments generally do not begin with sudden infatuation, but are a mixture of calculation and an affection that is kept under control.

The orgasmic coalescence of lovers, mixed with their spiritual elevation — the mutual giving of each to the other combined with ineffable sexual pleasure — belongs rather to the realm of literature, poetry, and aesthetic dreaming than to lived reality. The couple is bound together by habit, tenderness, interest, care of children and (a phrase that has been forgotten!) 'domestic bliss'. Of course, sexual desire persists, secretly present; however, in almost all cases its intensity rapidly drops and ends by disappearing. But the sexual relations of the couple — fertile and cooperative, and which have as their object the maintenance of the union — are of secondary importance.

The most lasting couples — an increasing rarity in Western society — are those who continue the sensible though vilified model of the bourgeois marriage that I spoke of earlier. This model enjoyed its apogee from the nineteenth century to the middle of the twentieth century among the middle class, and collapsed suddenly in the 1960s. Based on the balancing act of the golden mean, bourgeois marriage mixed moderate but continuing sexual attraction, a mutual social and economic interest in living together, respect for the wife, a will to create a lineage, significant socio-cultural similarity, hypocrisy for dissimulating and managing adulterous liaisons (hence the importance of legal prostitution), and the building up of a patrimony to be transmitted. When the couple gets old, this leads to a habitual tenderness much stronger than the passionate and ephemeral simulation of today's young couples.

A final point: when we consider rape, we can see how the very instrument of love, its outcome — that is to say, copulation — can be transformed into a weapon of aggression and domination. One thinks of the proximity of Eros and Thanatos in this transmutation. The ritual of rape for the purpose of humiliating an enemy population or a hated ethnic group, practiced by today's suburban thugs, is a very ancient practice. It is not a matter of impulsive rape practiced by frustrated and pathological men, but a behaviour on the part of men, frustrated perhaps, but otherwise normal, and who are often also married fathers. The act of love is absolutely indistinguishable from this heinous act, and its symbolism is completely reversed.

The Decline of the Duty to Continue the Lineage

The great American sociologist Christopher Lasch (1932–1994), author of the celebrated *Culture of Narcissism*, was an implacable critic of modern individualism, a one-time progressive who lost his progressive illusions. He wrote a work he never published, but which was brought

out posthumously, called *Women and the Common Life*.[19]

For Lasch, the challenge to bourgeois values, especially in matters of sex, the couple, and the family, constitutes a false emancipation. Sold to the public as liberation and progress, this emancipation most often confines individuals to an infantilism and egocentricity which make it impossible to flourish within a community and a stable, natural family.

The traditional Western marriage, founded on sexual attraction, mutual respect, fidelity, and a long-term contract of family formation formed a sort of equilibrium point equidistant from the arranged marriage in which the wife is made inferior and today's purely adolescent union: sexualised, deritualised, without obligations, and thus terribly ephemeral. According to Lasch, this traditional Western conjugal love that long produced balanced families owed as much to the women's struggle as to Christianity. But this conception of marriage and conjugal love crumbled under the blows of libertarian neo-capitalism. Emancipating woman from patriarchal authority has subjected her to 'the new paternalism of advertisement, big business, and fetishised merchandise.' Children, removed from family authority to become fully fledged consumers, find themselves directionless, isolated in the social jungle. By Lasch's estimation, this change in mores is a form of alienation disguised as liberation; it has been the cause of social catastrophes. Women have lost much as well: notably power over the education of their children and the domestic economy. Have women gained in sexual fulfillment? No, because according to Lasch, feminine sexuality 'formerly regulated by the Church and now by medicine, is too organised, too conscious of itself, too predictable.' In Lasch's view, 'marriage is the balance between freedom and happiness.'

My feeling is that, if Lasch's analysis is correct about the consequences (broken families, loneliness, a perhaps 'liberated' but

neurotic and anxious sexuality, incessant conflict, psychological disorders, an explosion of gangs, and so forth), he is not correct about the causes. Lasch is practicing economic reductionism when he attributes the present social catastrophe to ‘libertarian neo-capitalism’ (i.e., the non-authoritarian materialist consumer society). We see here that Lasch has not abandoned all traces of the Frankfurt School Marxism he inherited.

I have always been a partisan of cultural and ideological rather than economic explanations. In my view, we are witnessing the secularisation of Christian individualism propagating itself quasi-virally and, paradoxically, ending by destroying stable marriage for the benefit of an adolescent union: sexualised, egotistical and ephemeral — no matter that the Church defends conjugal faithfulness and condemns divorce! The ‘libertarian neo-capitalism’ that idolises consumerism and cuts the young off from family authority for the benefit of the social jungle is also a consequence of the assumption of the solitary Individual above group identities and carnal belonging; an assumption which is present in germ in Christian moral theology, founded on the autonomy and equivalence of Individuals.

This is the great paradox of Christianity, observable in many other domains: the Christian mentality has sown the seeds which develop and finish by destroying — eating away from inside — the Christian social order sought by the Church.

The equilibrium of the nineteenth and early twentieth century — between conjugal fidelity, marriage for love, sexual attraction, and a mostly patriarchal family order in which the wife enjoys respect, protection, and a field of authority — was especially fragile, unstable, and difficult to perpetuate. The major issues called into question are these: Are a stable couple and durable marriage (forming part of a lineage) compatible with the absolute equality (or rather equivalence) between husband and wife? Are they compatible with current

permissive legislation: divorce by mere repudiation, cohabitation almost completely equal to marriage, the lack of legal distinction between legitimate and illegitimate offspring? Are they compatible with a union founded on sexual love and an eternal, transparent sexual fidelity? Are they compatible with the collapse of parental authority and the transmission of values no longer connected with family tradition but with the dominant ideology propounded by the schools and the media?

Let us take as an example something which will make beautiful progressive souls smile, but which is a dramatic issue for the lineage of indigenous Europeans: starting in adolescence, boys and especially girls (in which case the issue is even more serious) are beyond the influence of any tradition and any family authority in matters of sex, romantic relations, and thus the choice of a future spouse. The strategy of choosing a spouse endogamously, according to socio-ethnic proximity (the normal and natural law among all fruitful people) is replaced by fanciful and erratic choices founded on individual caprice — indeed, on fashion, snobbery, ideological conformism, or media influence. Hence the rapid growth among the rising generation of inter-ethnic and inter-racial unions — usually ephemeral, of course, but which give rise to two disorders: the dilution of the family tradition and lineage — in fact the disappearance of the family altogether — and the explosion of racial mixture, that is, the dissolution of the biological stock.[20]

Now, this phenomenon of disordered exogamous unions, along with the erosion of conjugal and familial solidarity and fidelity is indeed the virulent consequence of the Christian hyper-individualism which proclaims that one should marry whomever one loves, irrespective of their origin. The economic infrastructure of the commercial and consumerist society has nothing to do with it, despite what Lasch thinks. The proof is that in middle class Jewish, Hindu, and Muslim

families (among others) — who live entirely submersed in this libertarian mercantilism — the custom of intergenerational transmission is preserved, and interethnic, exogamous marriage is combated, unlike in families of Christian heritage.

* * *

The proportion of bachelors has never been as high as today — fifteen million in France, over 30 percent of adults. Divorces become the rule, as do extra-marital unions and births. Reconstituted families give rise to incessant social drama.[21] In their old age, individuals find themselves alone, without 'loved ones' (for friends never replace 'relations', blood ties — apart from exceptional cases). Homosexual unions are rarely viable long-term, any more than heterosexual cohabiting couples, within which conflict is endemic. Presently, among indigenous Europeans (I am not speaking of Muslims), we have witnessed an unprecedented social revolution since the 1960s: the stable and lasting married couple has become the minority. Individuals are either isolated or change partners constantly as if they were 'channel surfing', which obviously provokes an off-centre collective psychology in which each person pursues 'emotional happiness' without success, like Orpheus after Eurydice. Of course, the consequences for the birth rate are enormous. As for the progeny, left on their own without any family structure, they will constitute a formless, deracinated mass, heavily blended, without historical memory and weakly educated and acculturated (for school breakdown is compounded with family breakdown), unable to pass on the baton of a declining civilisation which has lost its identity. They shall fall prey to all possible tyrannies, and thus, by *heterotelia*[22] (as always), liberation will be metamorphosed into totalitarianism.

Supremacy of the Anti-Familial Ideology

The model of the monogamous couple, without divorce, who give birth

to a structured, disciplined family, was one of the central pillars of European and Western civilisation. This model has not been that of all civilisations, and was not always that of Europe before modern times. But what characterises our age is that the decline of this model — of the monogamous, lasting couple and the 'semi-patriarchal' family has not given way to any new model of conjugal and familial organisation. The end of the stable couple and family has resulted in emptiness, chaos, disorder, and improvisation. As in many other realms, the individual finds himself alone, isolated, handed over to his own unsatisfied caprices, facing a tutelary State that is both overly powerful and impotent.

In Western Europe much more than in the USA,[23] most ideological discourse, television shows, and advertisements implicitly denigrate stable couples and large families. Such a family, especially if it is indigenous European, structured, and hierarchic, is never held up as an example. It is often ridiculed as a laughing stock, an obsolescent fossil.[24] 'Familist' ideology is even suspected of various horrors such as White natalism. The slogan of Vichy France is cited with horror: *Work*, *Family*, *Country*. It is also accused of oppressing woman and transforming her into a housewife *cum* broody hen.

Above all, the dominant ideology never ceases to inculcate the imperative according to which **love is more important than the family**. From the psycho-sexual advice of women's magazines to the columns of gossip magazines, by way of cinematographic and audiovisual productions and popular song lyrics, the idea has been broadly diffused that it is legitimate to leave one's spouse if one finds one's great love elsewhere, home and family be damned. It's the precedence of the ego and its right to happiness, especially sexual-emotional happiness, over the claims of family and lineage. As soon as one no longer 'loves' one's spouse (in the immature, adolescent sense of the world), one has the right to leave him or her and, sometimes,

one's offspring with him or her. Paradoxically, one continues in the same movement to wax lachrymose over children — preferably those of the third world.[25] The legitimacy of 'starting one's life over', acceding to one's 'right to happiness', comes before any conjugal duties. These latter are treated materialistically, in terms of monetary damages, food allowances, and so on. But in all cases, the concrete couple and family come secondary to the fantasies and desires — or rather whims — of the individual in quest of 'personal fulfillment', the highest source of legitimacy.

The entire ideology of these last decades, whose mass-propagators are the audiovisual media, has striven pretentiously to discredit and make ridiculous the bourgeois family — disciplined, balanced, fertile, and united — above all when it comes to 'traditional' families of indigenous Europeans. Recall that Phillippe de Villiers was lampooned because he himself was the head of a large family of practicing Catholics.[26] A mother of a numerous indigenous European children is much less telegenic, much less acclaimed by the irresponsible prigs who run the media than various profiles in human degeneracy. In the vast majority of television series, for example, the model proposed is not that of the large and united family, happy and balanced, but the world of shabby, unhappy, problematic people. They seem to be at once pitied and held up as an example, as if the dominant ideology, supposedly the dispenser of liberation and happiness, itself recognises that its only end results are sordid chaos and the hell of loneliness. On the other hand, those who are anti-natalist when it comes to Whites seem to adore and rave about large foreign families — a result of the fatal mixture of ethnomasochism and xenophilia.

Consequences of the Deterioration of the Monogamous Couple

In the West today, couples break up over anything and everything. In

urban areas, the divorce rate (or separation rate of couples ‘living together’) involves one out of two couples after seven years together. Breaking up (made easy by their being no law of mutual repudiation) occurs as soon as problems, even quite surmountable ones, start to crop up. The children don’t matter. Individualism and egoism are the masters, despite the humanitarian discourse that innervates the ideological atmosphere. One of the causes of this phenomenon is, as we have seen, the generalisation of the hasty, superficial romantic union founded on psychological immaturity, *adolescentism* (that is, the prolongation into adulthood of the romantic psychology of adolescence; a psychology of the fluttering heart which does not think about the future). Most men and women over thirty years old act like they were still fifteen.

Presentism, neglect of the future (along with forgetfulness and contempt for the past) is the paradoxical characteristic of a society and elites who have nothing but the words *progress*, *innovation*, *modernity* on their lips in every domain, including the economic.

As soon as one is no longer ‘in love’ as depicted in television shows, as soon as sexual desire fades, one separates from one’s current partner. Marrying for superficial reasons, one separates for superficial reasons. Moreover, this compulsive and immature sort of behaviour is found not only in relationships but also in eroticism and sex in general, always under the sign of speed, immediacy, and instant gratification. Conjugal love and even sex are no longer savoured but consumed or indeed devoured, as if by fire.

Despite a form of pseudo-maturity demanded in all domains, especially sexual, and an ideology of liberation, Westerners since the 1960s (the baby boom generation to which I belong) have had difficulty proceeding to the psychological stage of adulthood, that of building for the long-term. This is true even in fields very different to those of sex and relationships, and include those of politics and economics. It is the

generalised reign of immaturity and improvidence. Marriage is then conceived as a sort of game, and it ends as soon as one blows the final whistle. Unrestrained enjoyment, the slogan of May ‘68,[27] inspired by a cheap, boorish hedonism, has actually passed into our mores.

* * *

Since the 1960s, Western societies have experienced a number of apparently distinct phenomena that are in fact connected with one another: the disintegration of the traditional family, the phenomenal rise in the divorce rate, the appearance of single mothers in the workplace or on the dole, unstable reconstituted families, the spectacular increase in the number of bachelors and persons living alone (8.6 million in France in 2007, including five million women), the isolation of aged persons (often consigned to retirement homes), and an impressive explosion of illiteracy and crime among the young. This last phenomenon is, of course, largely due to uncontrolled immigration, but not entirely. For it is obvious that a society or family model that has now lost its traditional structure can no longer assure the supervision of minors, and the State cannot act as a substitute for either of these.

Because of mass immigration from the third world, we are also threatened by the reappearance of the tribal family, which has nothing in common with the European family founded on the monogamous couple. Among African communities, for example, there is no need for a stable family in order to procreate — quite in contrast to those of indigenous Europeans. The 3.4 fertility level of African women living in Europe, the 4.0 level of Turkish women and the over 3.0 level of Maghreb women contrasts with the demographic curbing of European women, who have not been renewing the generations for a long time now.

In France, if one takes into account mixed-race babies, various

clandestine studies and the observations of obstetricians, as well as looking at the first names on municipal bulletins, one finds that the birth rate of non-European babies has probably already passed the 50 percent mark. In the USA, where racial statistics are openly practiced, the word is ‘non-White’.

All the aid and subsidies granted to African tribal families (judged according to European criteria) and in general all that is afforded to extra-European immigration in the name of the secular religion of the Rights of Man could quite easily go towards supporting indigenous French families.

The Destruction of the Bourgeois Family Results in Chaos

Between arranged marriage (practiced within the tribal family where the woman is undervalued and oppressed) and unbridled individualism, European civilisation was able to find a sort of equilibrium: the monogamous family, called ‘bourgeois’.[28] A stable couple, an assured lineage, respect for women, legal prevalence of marriage, balanced families as the primary cell of the social organism; these things may have come at the price of a number of hypocrisies, but this model constituted a relatively successful compromise. But it was highly fragile. It was blown to smithereens over the course of the twentieth century, destroyed by the deep thinkers of an irresponsible Left-wing intelligentsia (at work in the world since the end of the eighteenth century), but also by the disintegration of mores and social disciplines which individualism fosters.

This ‘liberation’ which resulted from the destruction of the bourgeois family as the majority model was nothing but a fool’s bargain, like everything which comes from egalitarian ideologies of emancipation; these always result in the opposite of what they claim to

be bringing about. Under the pretext that the bourgeois family was reactionary and oppressive, it has been replaced by the current model, which has never fulfilled any of its promises of ‘happiness’, but impressed the naïve with the stupid and fetishistic concept of *modernity*.

The current model is chaotic: unstable reconstituted families, divorce by simple formal repudiation, *de facto* disappearance of marriage in the name of various ephemeral forms of concubinage, child-mothers, abandoned children, the collapse of education within the family, the traumatisation of children deprived of a stable family environment, equality between fragile homosexual unions and heterosexual marriage (homosexual marriage will soon be authorised in France, do not doubt it[29]), explosion in the number of lonely bachelors, weakening of protective family bonds which the State welfare system cannot replace, the abandonment of aged persons, a low birth rate, and so on. The current landscape is a field of ruins upon which only psychologists prosper.

However, this anarchic situation is animated by an extraordinary hypocrisy echoed constantly by the dominant ideology and its media: the *cult of the child*. All the while, the child is the principal victim of the sinking of the bourgeois family!

* * *

Certainly the bourgeois family also relied on a series of hypocrisies, but these are indispensable for social life, and they were well managed, with one example being sexual fidelity. Discreet adultery and the authorisation of brothels allowed for impulsive sexuality to be managed at the time when the couple’s libido was declining. Adultery was tolerated because it was manageable, but divorce was proscribed, considered an ultimate and catastrophic solution. Moreover, from the moment sexual desire no longer exists between spouses, sexual

jealousy disappears. The adulterous liaison must not result in serious feelings. The hidden mistress or lover was ephemeral, and was not ‘loved’. The bourgeois family constituted an equilibrium point which did not last long: a sort of apogee in the history of the couple.

Without falling into arranged marriage, bourgeois marriage tried to balance the love and sexual desire of the spouses, involving mutual choice within a necessary degree of social proximity. No one married simply because of an adolescent romantic impulse, like today; but, of course, psycho-physical attraction existed. You made a beginning, you made love out of passion, then out of duty, ever less frequently. But things arranged themselves: you stayed together in spite of temporary lovers and mistresses; whereas the strictly romantic — indeed, libidinal — union of today can *only* be ephemeral, since it is strictly individualistic.

The bourgeois family presupposed a discipline of each of its members, an idea totally foreign to contemporary morals. Feminists reproach the bourgeois family with the charge of oppressing women, which is false, for it replaced solely paternal authority by being able to integrate parental authority and the absolutely equivalent rights of the spouses. Divorce was allowed but difficult. So let us not exaggerate the oppression of women within the bourgeois family.[30]

It rested upon a very fragile equilibrium and was destroyed, paradoxically (in a dialectical manner) by an exacerbation of the individualistic principles of the bourgeoisie itself. The bourgeois family was like a subtle balance between the individual rights and impulses of its members on the one part, and a collective family discipline on the other. But the idea of the family was held sacred (hence the opprobrium cast on divorce) in the children’s interest. By virtue of this interest, adultery was considered less grave than divorce. This is why a necessary hypocrisy camouflaged cases of adultery — an inevitable eventuality (for psycho-sexual reasons in most couples),

especially in the case of men.

The social forms which have replaced the bourgeois family (the reconstituted family, the single parent pseudo-family, the return of the archaic tribal family by means of immigration, Islam, and so on) belong to a regression, a neo-primitivism, a loss of structure in the architecture of human relations. Nevertheless, might it be possible to return to this model of the bourgeois family? It is unlikely, for history cannot be rewound and replayed. The bourgeois family will still exist, but as unusual and lonely cases within an ocean of chaos.

In any case, despite all that its brilliant but ignorant detractors like André Gide[31] (‘*families, I hate you!*’) were able to say, the bourgeois family was a much more fulfilling social experience for the individual, all-in-all positive not only if one compares it with what came before, but also when one compares it with what followed.

Older societies understood this perfectly: the myths of Orpheus and Eurydice as well as of Tristan and Yseult teach quite simply that a couple founded exclusively on romantic attraction cannot function.

* * *

Among Europeans, conjugality (although not necessarily total sexual monogamy) is natural; it is inscribed in our genes. This is not the case with Africans, where the tribe or extended family replaces the couple. Hence the psychological weakening of single people, man or woman, and their lower life expectation. Is there not a somewhat genetic dimension when it comes to the formation of the couple and the family unit, regardless of what the dominant ideology — which propagates the model of the atomic individual in search of pleasure — may say to the contrary? Observe the impressive number of women who become depressed once they reach a certain age, after having lived a happy single life with lovers and friends who have come and gone, and who find themselves living in frightful solitude. Ageing bachelors also

become depressed, obviously, but it is less serious in their case. Perhaps it is because a woman who reaches a mature age, single and without children, has an unconscious feeling that her body has been useless to her, that she has been useless.

Polyamory, Polygamy, Polyfidelity: Toward Involution

Taking up an increasingly current ideology and diagnosis in a book entitled *Amours,*[32] Jacques Attali[33] and Stéphanie Bonvicini[34] foresee the continuation of the decomposition of the stable, two-parent bourgeois family and an even greater explosion in the number of reconstituted families. Armed with an exceptionally smug optimism (common to the Parisian intelligentsia, which lives in a bubble, ignorant of real society and human behaviour, and prone to project onto others its own protected bliss), they attribute this evolution not to increasing chaos but to a sort of triumph of ‘love’ and the birth of a new social and sexual order. It is a fine example of the errors to which utopian, abstract intellectualism leads.

According to this forecast, which is already starting to be realised, ‘the right to love several persons simultaneously, as already happens in secret’ will be added to serial monogamy with successive partners or spouses and regular divorces and separations — and, of course, the right to have children with each one. The thesis they defend is that ‘the twenty-first century will be that of polyamory, polygamy and polyfidelity.’ There will be ‘love networks’ in which one is connected to ‘several sexual and sentimental partners’, not to mention all the bisexual possibilities. First we may note that ‘polyfidelity’ is a serious contradiction in terms, for, by definition, fidelity must be exclusive.

This new form of organisation which our authors, with a striking otherworldliness, believe both possible and desirable, will of course be

progressive, supermodern and even more emancipating than the sexual revolution. They write that ‘the generalisation of the right to love will be the death sentence of monogamous marriage, whose historical triumph was doomed from the beginning.’ We are still swimming in post-‘68 fads and whimsies.

* * *

So let us imagine a man who, after two divorces, is disentangling himself from a reconstituted family. Well, after his third union with a woman, he can fall in love with one or two more (who themselves have children). And, tempted by the possibility of homosexual experimentation, he also takes a male lover. Why not?
Society will thus gradually come to resemble romantic networks, a model analogous to Facebook. (This is also the thesis of the repetitious sociologist Michel Maffesoli,[35] who is just as disconnected from social reality as Jacques Attali.) This would obviously mean the end not only of monogamy but also of any serious family unit, marking the end of any patrilineal or matrilineal inheritance. It would not at all mean a return to primitive polygamy or polyandry (for these latter were strictly organised, disciplined, and hierarchical), but rather a fall into socio-sexual chaos such as has probably never existed in any civilisation.

Unfortunately, this disquieting pattern is starting to be put into place today, especially among the Western middle classes. And would the intellectuals who pusillanimously applaud this evolution accept it for themselves and their own family? If their wife had just announced that she was ‘polyfaithful’, and had entered into a relationship with a second partner, latchkey children and all, how would they react?

In fact, the consequences of this model of multiple love would be even more dramatic for children than reconstituted families. Their education and psychological equilibrium would deteriorate further. The consequence (unforeseen by our libertarian emancipators) would be,

among other things, a strengthening of State structures to substitute for decomposing (and not reconstituting) families.

This model of instability and chaotic immaturity, of socio-sexual outburst is, at the very heart of contemporary Western psychology, displaying every symptom of decadence: worship of the present, contempt for lineage, emotional immaturity, the libertarian cult of ‘as I damn well please’, lofty selfishness — the worst possible ‘romantic disorder’. A human society which was thus founded on the resolute abandonment of family inheritance for the sake of behaviour which is most closely comparable to that of insects or rodents (beyond even regression to tribalism) would not be viable for very long.

Unfortunately, this devolution is being established in several classes of society, especially with the *de facto* disappearance of the institution of marriage and its collapse into concubinage. The result is not happiness or fulfillment, but unhappiness and psychological chaos — a goldmine for shrinks and pharmaceutical laboratories.

But such a situation cannot last, quite simply because it is pathological; its disruption of education, the transmission of knowledge, and psychological stability is unendurable. Far from bringing people closer together, by bursting all durable social units this socio-sexual model will isolate and distance individuals from one another, making human relations ephemeral and superficial, substituting for order a field of devastation. The ‘right to love’ is asinine, for love is not a right but an affect.

A balanced monogamous society knows perfectly well how to reconcile the romantic or libidinal needs of men and women with the imperative that the couple be stable and lasting. Thanks to social hypocrisy, this is indeed much more viable than the transparent polyamory model which can only result in a multitude of micro-tragedies and, finally, in the solitude and isolation of everyone,

culminating in social despair.

This is why one must expect in the course of the twenty-first century the collapse of the libertarian model after its dominance and a forcible return (an inevitable swing of the pendulum) of the traditional disciplined (indeed, rigid) family in one form or another. ‘Sexual liberation’ and the right to love and pleasure will certainly run their course to the end, no doubt about it; they will run right into the abyss.

The last remark we must make on this point is that all the intellectuals who eagerly herald the arrival of this supposedly happy and even paradisiacal model of broken families, reconstituted families, multiple fidelity, and so on belong to the *dishonest utopian* species. For whether one is speaking of Jacques Attali or Michel Maffesoli, they do not for a moment believe in the model they preach. They do not live their daily lives according to what they espouse, but submit to the charms of the bourgeois family. It is a classic trait of French intellectuals not to practice one’s own ideas, because one knows that, clever as they are, they are impractical. The farting of scribes.

Spoiled Child, Sick Child

> Spare the rod and spoil the child.
>
> — English proverb

Children’s health and hygiene has greatly improved since the mid-twentieth century, but new pathologies have been appearing that sometimes find their root in the loss of family structure; children are taking longer to begin walking and speaking, they are developing sleep and eating disorders (including obesity), they are losing their emotional balance (they are becoming tyrannical, for one), their level of cultural and intellectual development is decreasing, they suffer from behavioural pathologies, and so on.

Until recently, children were often unwanted; they were a by-

product — sometimes inopportune — of their parents' sexual conduct. Since the introduction of contraception among the middle classes, the child is desired and thus tends to be considered **a consumer product, a living toy**.[36] The parents then feel overwhelmed with responsibility and treat the child as a little prince, refusing to exercise any serious discipline upon it. When children were not necessarily desired, they were not the object of any adulation but were submitted to rigorous training, which was obviously better for their development.

Today, infantolatry[37] reigns supreme, which is the fault not only of parents but of all public institutions (public education, the legal system, and so forth). According to this way of thinking, children (and often even minors) cannot be punished (or, in some cases, only to a very limited extent) and must not be subject to significant restraints; all their caprices must be respected. The central dogma is that their education cannot be authoritarian: the anti-spanking syndrome. This prejudice extends all the way to adolescence, or further still, with what is called the 'youth cult'. The adolescent becomes a little god to whom everything is due and all is forgiven. As such, we are faced with the massive problem of spoilt children — in both senses of the word spoilt (over-rewarded and corrupted) — and the English proverb cited as epigraph is marvelously appropriate. Children and adolescents are thought to essentially possess all good qualities, and even the smallest degree of discipline would amount to bullying; the slap or the spank equivalent to torture.

The child is sacralised and no longer subject to parental or institutional hierarchy; on the contrary: he becomes the little boss, the little tyrant. His parents are reduced to wanting to be loved by him, a catastrophic inversion of roles. They employ strategies to seduce him when, normally, it is the child who should make efforts to please his parents, his family, and the social hierarchy in order to raise himself in their estimation.

* * *

But this abdication of all authority, this abnegation and giving way to the child (or adolescent) has the perverse and dreadful effect of abasing and weakening him (that is to say, the child). Without discipline, punishments and rewards, and the ethic of obedience, he is left to his own devices and his development (emotional, ethical, and intellectual) is compromised. Whole generations have been sacrificed by this benevolent but perverse utopian infantolotry. The consequences of doing so include various psychopathologies, drug addiction, increased suicide, cultural degeneration, a loss of direction, and a difficult adulthood. For we always forget, in this society of the eternal present, of *carpe diem*, that time passes and that children are adults and even old men *in posse*.

To this we may add another cause, one not very grave among the elites and the affluent but one which is devastating for the middle and working classes: the ruination of the linear family and rise of the single parent and of reconstituted families. The end of parenthood, the weakening of the paternal side, the division of children between two parents (not necessarily married and constantly in conflict), the disappearance of the traditional bonds between cousins, uncles, aunts, grandparents — all this contributes to disturbing and unravelling the spirit of the child and adolescent at precisely the time when his brain is in the process of formation and he needs clear points of reference from role models.

Add to this the collapse of discipline at school and of the authoritarian model of education (thanks to the calamitous progressive dogmas inherited from Rousseauism) and what you get is the present situation: a population of spoilt but anxious children, on the whole less happy than their elders were at their age, beset by existential troubles, disorientated in life since they are bereft of norms, deracinated, their average cultural and linguistic level significantly in decline, obsessed

with consumption (the maternal principle), incapable of self-discipline, disturbed in their development and sexual behaviour. In short, a neo-primitivist youth for which the twenty-first century will certainly not be a cakewalk.

All of this because of humanist (or pseudo-humanist) ideologies, and all those good intentions with which the road to hell is paved, with *love* as the centerpiece of this museum of horrors.

* * *

‘I play with my baby and my baby is my plaything.’

One cause of the declining birthrate among indigenous Europeans is the transformation in the status of the child. In societies with high birth rates, which renew and increase themselves across the generations, the child was not considered an object of adoration but another link in the family line, a future worker and insurance for his parents’ old age. This is still the case in Muslim families living in Europe as colonisers.

Alas, among Europeans the child is no longer considered a natural, biological continuation of the family lineage, but a plaything, almost a doll, a pet. Hence the rise in adoptions (even in cases where the wife is fertile, and often indeed to avoid the trouble of a pregnancy) usually of children from far away, toy children from the third world. Any consideration for biological lineage has entirely disappeared. Once they become adults, these children are ungrateful toward their adoptive parents. But adopting African or Asiatic children gives one a good conscience, like a badge of humanitarianism and anti-racism.

Dr Marcel Rufo, director of a child psychiatry clinic in Marseille, speaks of adopted children as ‘*puppy children*’.[38] Among the consumerist middle classes, the number of children to be had is calculated (and generally does not exceed two) based on desire and individual comfort but not at all with any strategy for prolonging and

reinforcing the family. Parents want a living toy that they can smother with ‘love’ and upon which they impose the lowest possible amount of discipline. This fake parental love is the worst egoism.

People now say ‘I want a baby’ and not ‘I want a son’. They want the little human they can pamper, without stopping to think that it will become a man or woman. They no longer have a child so that it can become a son or daughter, an adult who will be a new pillar of and link in the family; they have a baby for its own sake, purely in order to pamper it.

In fertile societies where values are transmitted down the lineage, all adulation of the infant and prepubescent child is avoided and the child considered as an unfinished being that has yet to be educated. In declining societies, the child is something rare and idolised. It is no longer the ‘son of’ or ‘daughter of’, but a beloved little animal who can come, in cases of adoption or mixed-race unions, from any part of the world.

[1] The ontological concept of ‘becoming’ traces back to the pre-Socratic Greek philosopher Heraclitus, who stipulated that the world is in a perpetual flux, with the only constant being change and eternal becoming. –Ed.

[2] 63,881 in 2004 and 91,850 in 2005 out of a total of over 150,000 divorces.

[3] Le Figaro, 25 September 2007.

[4] Many of Molière’s comedies, most notably L’école des femmes, deal with the question of the arranged marriage versus the marriage of love or inclination, with Molière championing the latter and the woman’s freedom to choose a husband. The ‘marriage of inclination’ took off among the urban bourgeoisie in France during the seventeenth century. It reached its equilibrium point and extension to all orders of society in the second half of the nineteenth century and the first half of the twentieth, reconciling the durable couple, the maintenance of the family lineage, affection between spouses, and discreet management of sexual irregularities. Come the 1960s, this equilibrium was broken: divorces rose and this family model declined and then collapsed in the 1980s.

[5] In internal family deliberation — though not in the eyes of the law — adultery was only considered as such if the husband had a regular mistress (a second wife in short), not if he

indulged in ephemeral liaisons or consorted with ‘ladies’ who received remuneration. On the other hand, a passing liaison or consorting with gigolos was not pardoned in the case of wives. But divorces were extremely rare, firstly in order to avoid the scandal of family breakup, secondly in consideration of the children, and finally because most women were not financially autonomous (even if they held the purse strings within the household, i.e., the expenses; for payments generally depended only upon the husband).

[6] In all civilisational areas other than the West, it is considered self-evident that marriage, and even concubinage or flirting, must respect the criteria of ethnic, religious and social proximity. In Europe, the dominant ideology does not have any objection to a Muslim family refusing to let one of its daughters marry a non-Muslim indigenous European. But offence is taken when the situation is reversed. (See the entries on ‘ethnomasochism’ and ‘xenophilia’ on p. 136 and pp. 261–2, respectively, of Faye’s Why We Fight: Manifesto of the European Resistance [London: Arktos, 2011]–Ed.)

[7] Classical Greek: ‘purpose’ or ‘goal’. –Ed.

[8] The example of whimsical separations and reconciliations of couples has been set by the world of show business since the 1920s. The adventures, romantic predictions, and serial divorces of celebrities (who have set the precedent for what has spread to the whole of society) dominate the gossip press. Without it, they would be out of business.

[9] A daily newspaper in France. –Ed.

[10] Emile Coué (1857–1926), a French psychologist and pharmacist, advocated a therapeutic method of optimistic autosuggestion in which the patient repeats the mantra ‘Every day in every way I’m getting better and better.’ –Tr.

[11] The Declaration of the Rights of Man and of the Citizen was one of the principal documents stipulating the terms to be taken up in post-revolutionary France, namely that citizens ought to be recognised as born free and equal. It was passed by France’s National Constituent Assembly in 1789. –Ed.

[12] On this point, see Eric Delcroix, Le théâtre de Satan (Paris: L’Æncre, 2002).

[13] See especially Guillaume Faye’s Why We Fight. –Ed.

[14] In the name of anti-discrimination, officially sanctioned associations ‘test’ to find out whether proprietors, real estate agencies, or companies refuse to house or hire applicants on the grounds of their ethnic origin. In reality, this amounts to creating an atmosphere of fear: as the fear of accusations of racism manifests as favouritism towards those of African and Arab origin, even when they do not fit the profile necessary to be accepted.

[15] Hannah Arendt, The Origins of Totalitarianism (New York: Harcourt, Brace & World, 1966).

[16] ‘We are France!’ ran the slogan of SOS Racism, a state-subsidised association, during its ‘Concert for Equality’ in Paris’ Champs de Mars on 14 July 2011. The message was aggressive; implicit, but clear: ‘We are appropriating your land, and you, native Frenchmen, with your culture and history, are no longer the owners.’ If this had not been the message, the slogan would have been: ‘We too are France.’

[17] A sordid affair involving the massacre of the French monks of Tibhirine, Algeria, monks who devoted themselves to the welfare of the local population without any attempt to convert them. The affair inspired a film, Of Gods and Men (2010), which is still praised to the skies and is an object of popular and media infatuation – a textbook example of ethnomasochism. It is the very example of passive and naïve martyrdom: no indignation, no anger at the Muslim murderers, but a lachrymose admiration for the willing victims. Imagine – not the reverse case – but that a single Imam received a public spanking in France... In this affair of the monks of Tibherine, an entire people made a spectacle of its weakness and its future submission.

[18] The nineteenth century French writer, Marie-Henri Beyle (better known by his pen-name, Stendhal), developed the notion of crystallisation, which describes the process by which unattractive aspects of one’s new lover are conceptually transformed into something now considered quite perfect. –Ed.

[19] Women and the Common Life: Love, Marriage and Feminism, Elisabeth Lasch-Quinn (ed.), (New York: W. W. Norton & Co., 1997).

[20] The defence of race mixture, one of the cardinal virtues of today’s soft-totalitarian ideology (but only advocated for native Europeans) is analysed later in this book.

[21] With solid common sense, Nadine de Rothschild (who is active in favour of insurance against unpaid alimony), the ‘priestess of good manners’ ridiculed by the contemptuous Parisian intelligentsia, stated in Le Figaro (11 November 2010): ‘I am entirely against divorce on the grounds that the children are not [properly] brought up. I am against letting these children be batted back and forth between reconstituted families in which no one is clear on who is who. I am extremely pessimistic about the future of marriage, because rational marriage no longer exists. In our time, everyone wants to marry for love, from infatuation.’ She deplores the example set by prominent persons: ‘Even crowned heads are getting involved. Nicolas Sarkozy married a singer, Jean-Louis Borloo, a television journalist. Could anyone have imagined Charles de Gaulle marrying a news reader? Times have changed. Today, people are looking for love, or rather physical attraction, successively.’

We do not wish to lay stress on the amusing and ridiculous prejudices dating from the 1960s against television journalists and entertainers; we might also wish to mention that Carla Bruni is not really a singer. But we are forced to recognise that the Baroness is basically correct. The elites preceded the middle and lower classes in the sport of conjugal whimsy. People get married on hormonal impulse, ‘for love’; they divorce, remarry,

redivorce, and so on, for the same reasons.

[22] 'The outcome and consequence of an action whose effects are radically contrary to its intended or proclaimed aim (from the Greek hetero and télos meaning "other" and "ends").' See Why We Fight, pp. 157–8 for Faye's full definition. –Ed.

[23] Contrary to a widespread idea, the traditional family model, although shaken, is resisting better in the USA than in Europe, especially in the White and Hispanic middle classes — African Americans, apart from a few exceptions, have never been able to adopt the European family model of the stable couple, which seems to indicate an African genetic atavism, since in Africa the idea of the 'family' is based not on the couple but the village and tribe. In the United States, popular television series almost always show united families (Sex and the City is an exception, but is more widely broadcast in Europe than in the US) — with three children, a dog, two cars and a little house and lawn, the wife at home or with a side job, but directing the household with full matriarchal authority. It would be unthinkable to show, as is done in Europe, mixed-race or homosexual couples, recomposed families, and still more unthinkable to defend these. [The Brady Bunch, the first American television series featuring a blended family, began airing in September, 1969; the depiction of homosexuals became common on American television during the 1970s. –Tr.] An important point: in the USA, the birth rate of White families (the term is officially employed there) is clearly superior to what it is in Europe.

[24] The large immigrant family with the stay-at-home mother is never the object of ironic commentary. Family allowances largely subsidise them, including the most aberrant forms of polygamy, and public housing is mostly open to them. In the lower classes, such families run into far fewer problems than numerous native European families.

[25] The adoption of orphans (or supposed orphans) from Africa and Asia is the focus of more media attention that European orphans; cf. the media ballyhoo over the adoptions by Madonna, the Hallydays, and many others...

[26] Phillipe de Villiers (1949-) is a French politician notable for his critical stance on Islam and the European Union, and is a father of seven children. He was unsuccessful in his candidacy for the presidency of France in 2007. –Tr.

[27] In May 1968, a series of strikes by radical Left-wing student groups in Paris were joined by a strike of the majority of the French work-force, shutting down France and nearly bringing down the government of Charles de Gaulle. Although the strikes ended in failure and had evaporated by July, they are still seen as the decisive moment when traditional French society was forced to give way to the more liberal attitude that has come to define France in subsequent years. –Ed.

[28] This term 'bourgeois' originally referred to a commoner who lived in a walled town, i.e., a city dweller not bound to the soil; in this context it refers to members of the middle classes which began to prevail in the West with the industrial revolution and ended up

including the wealthier peasantry and the ‘aristocracy of labour’. Starting in May 1968, it became fashionable to vilify the ‘bourgeoisie’ — paradoxically at the instigation of the children of the bourgeoisie — at the very moment when the affluent urban bourgeoisie (having become part of the Left) were abandoning ‘bourgeois values’ and blue- and white-collar workers began adopting them.

[29] Such a law was indeed passed on 18 May 2013. –Tr.

[30] Coming as I do from one of those ‘bourgeois families’ from the depths of France, I can attest that not only were women perfectly respected but that they ran the household, especially its budget and the money spent on the family — even in the days when they had no right to a bank account. The husband brought in the money and the wife managed it: a sexual division of labour. The women also directed the children’s upbringing.

Contrary to current clichés, girls were not brought up to be housewives, cooking and sewing, but were encouraged to study. This involved a double burden upon them: motherhood for the perpetuation of the family, and possibly a professional career. Here there was a contradiction in the balancing act of the bourgeois family.

Another tradition which still existed in my native region of Poitou-Charentes (and perhaps elsewhere in Europe) was to initiate boys just before their weddings. This ‘bourgeois’ tradition worked as follows: It went without saying that girls should be virgins at marriage (but if they were not, everyone looked the other way; no one waved the bloody sheet in those Celtic lands as was done in certain Mediterranean areas). On the other hand, boys were not to face their wedding night completely innocent. Having them initiated by a prostitute carried a risk of venereal disease. So the family arranged to have a thirty- or fortyish aunt or cousin, even married, undertake the task of initiating the young groom-to-be into the ways of love. A deadly silence was maintained, but everyone knew about it anyway. Even the young bride suspected it and was not offended. It was called the ‘trip to Paris’: the future husband and his devoted aunt met at a discreet hotel in the capital to carry out the initiation. This charming tradition has died out.

[31] André Paul Guillaume Gide (1869–1951) was a French author and winner of the Nobel Prize in Literature, who was most notable for his writings on the human condition. –Ed.

[32] Jacques Attali & Stéphanie Bonvicini, Amours: Histoires des relations entre les hommes et les femmes (Paris: Fayard, 2007). –Ed.

[33] Jacques Attali (1943-) is a French economist, advisor to François Mitterrand, and first president of the European Bank for Reconstruction and Development (1991–93), as well as the author of many books, including Perspectives Géopolitiques (2012) and Noise: The Political Economy of Music (1997). –Tr.

[34] Stéphanie Bonvicini (1968-) is a French journalist and the author of Louis Vuitton: A French Saga (2004). –Tr.

[35] Michel Maffesoli (1944-) is a French sociologist and Director and founder of the European Notebooks on the Imaginary, an academic journal of the humanities and social sciences. He is also a prolific author, most notable for having written The Time of the Tribes: The Decline of Individualism in Mass Society (1995).–Tr.

[36] With the fashion for adoption, whether heterosexual or homosexual (the latter being legal in several Western countries), the adopted child is practically considered like a doll or puppy. His origin and his personality does not matter. This is enormously different from, e.g., adoption among the Roman upper classes of antiquity or in Roman Gaul, where adoption occurred in adolescence and according to precise criteria. On this subject see Paule-Marie Duval's La Gaule pendant la paix romaine (Paris: Hachette, 1991) and Theodor Mommsen, A History of Rome (New York: Meridian Books, 1958).

[37] A term coined by Aldo Naouri, a pediatrician, author of Adultères (Odile Jacob, 2006) and a champion of parental authority.

[38] Le Figaro, 21–22 November 2009.

CHAPTER 2

The Sacralisation of Homosexuality

It is striking: within a very short lapse of time, homosexuals have passed from having pariah status to privileged status. The question is whether the introduction of homosexual marriage with adoption, of laws punishing ‘homophobia’, of the emergence of a powerful and officially protected homosexual community and culture are normal characteristics of social evolution, or whether they are disquieting signs of decadence and the overturning of the natural order. In my view, there is a **male homosexual psycho-pathology**, some aspects of which I shall try to decipher.

Another problem is female homosexuality. My position is that it is of a different nature than male homosexuality and should not be analysed or judged according to the same criteria. Male homosexuality, broadly speaking, falls in the domain of pathology, which is not the case with female homosexuality.

In saying these things, of course, I am conscious of contravening the laws which limit freedom of expression in France.

Homophile Ideology and the ‘Struggle against Homophobia’

Let us be clear that our aim here is not to attack homosexuals as individuals, nor to condemn their sexual practices. This critique is concerned first of all with ideologies, especially homophilia, that is to say, the mentality (related to anti-racism and xenophilia) which aims to grant homosexuals protections, guarantees, privileges, quotas, and so

forth on the pretext that they are an oppressed minority. They are not.

In this matter we have passed from one extreme to the other: from the persecution of homosexuals to their overestimation. This commenced in the 1960s and began with homosexuals demanding to be considered like others, in professional life especially, and no longer to be treated like pariahs or criminals. This was perfectly reasonable. In the end, these supposedly oppressed (and largely male) homosexuals were granted their privileges.

Laws authorising homosexual marriages and the adoption of children by homosexual couples are being approved in an increasing number of European Union (EU) member states (something unthinkable in Muslim countries, in India, China, or elsewhere, as it once was in Europe, too), made progressives believe that we are leaders, advanced in relation to other peoples, and that the world is going to follow us, the West. Nothing could be less certain; it is the same old Universalist delusion.

The notion that is now accepted by a large minority, if not a majority — that homosexual marriage and adoption is no different to that of heterosexuals — would have been judged to be a sign of raving madness fifty years ago. Outside the West, all over the world these legislative measures are interpreted as a sign of profound decadence.

As shown by Philippe Randa in his politically incorrect but classic book *The Pink Mafia*,[1] Western homosexuals have built powerful lobbies that provide mutual assistance on a global scale. This has resulted in a switching of places: while homosexuals were once excluded or browbeaten and had to remain hidden from public view, they now find themselves favoured precisely because of their condition. In many professional sectors[2] being a homosexual is a ‘plus’. It should be noted, however, that female homosexuals (lesbians) have not succeeded in carrying out the same operation as their masculine

counterparts; professional aid between lesbians is weak or non-existent. Further, openly lesbian women are often excluded from recruitment process, particularly from posts of responsibility in companies, whether because of the machismo of the hierarchy or because male recruiters cannot win their favour in the romantic sense and know that they are less likely to get away with sexual harassment towards them.[3]

* * *

So the status of homosexuality, especially in its male variety, seems to be superior to that of heterosexuality. The various Gay Pride parades in the West are popular demonstrations in which well-known cultural and media personalities as well as politicians participate, even if they are heterosexual. This sort of homosexual 'mass' has become an undeniably fashionable (as well as ideological) event.

The most extraordinary thing is that homosexuals, although now objectively a privileged class, demand ever more. They consider themselves 'oppressed', although the new social norms and 'anti-discrimination' laws (notably those against 'homophobia', which are nothing less than a new curtailment of the freedom of expression) privilege them.[4]

* * *

In the dominant ideology (of the media rather than the people, but media opinion is what counts), one can notice a devaluing of the heterosexual relationship, portrayed as 'corny', outdated, and ridiculous. At the pyramid's summit is bisexuality. This is the perfect model, tied with that of the mixed-race person in our set of ideal types. The same ideology is again at work, promoting mixing, undifferentiatedness, and the garbling of anthropological and social roles. In the imagination and discourse of the dominant media class, White women or men who are married, heterosexual, and raising a family of three or more children are considered bizarre creatures that

belong to the zoology of an obsolete world that is even dangerous for the ideal of emancipation. (On the other hand, this traditional model is tolerated in the case of Muslim families; I shall speak of this further on.)

Yesterday's normality is considered an anomaly today. We are faced with a textbook example of pathological inversion of values, with a clearly nihilist character, for indigenous heterosexual families are the foundation of our civilisation's reproduction. This phenomenon of the rejection of the married, white, heterosexual couple has not been pushed quite as far been pushed much less far in the United States as in Europe.

It is admissible, in the name of the European principle of freedom, that homosexuals both male and female behave as they please in private. But elevating the status of homosexuality to that of a new norm or even a superior form of sex, as is occurring within the present culture, is symptomatic of muddled values and norms brought about by the chaotic rule of indifference; of the principle 'everything is as good as everything else' — which is the mark of the final stage of egalitarianism: that of *decomposition*. Exactly the same goes for the belief in the interchangeability of the sexes (first proclaimed by the 'philosopher' Simone de Beauvoir), which amounts to rejecting the very notion of 'sexes'. The same diagnosis applies to the denial of differences of level and value between artistic forms, peoples, and civilisations. We are faced with that *imperative of homogenisation* which is the watchword of egalitarianism and which originated as an ethical drift from the Christian ethic of the absolute equivalence of all individuals before God.

This ideology (whether regarding sex or any other domain) is not viable over the long term, because it runs up against real facts. It will do a lot of damage before disappearing, but disappear it will. This is inevitable.

The Pathology of Homosexual Discourse and the Homosexual Mentality

One of the basic ideas of the whole homosexual lobby and homophile ideology is that **everybody is bisexual by birth** and that homosexuality is a lifestyle choice like any other, purely cultural, and not indicative of any inherent difference. This idea is not merely false but pernicious. Such a mental perversion is a symptom of the most extreme development of egalitarian dogma, that is to say, the negation of natural differences between humans. Not only do races not exist but, taking things to their logical conclusion, neither do the sexes or sexual attraction. It is the androgynous reign of homogeneity and undifferentiated uniformity. Those who serve up these hallucinations do not believe them for a second, but it is of the very character of totalitarian language to not believe what one says.

Indeed, they no longer say to us, as they did at the beginning of the homosexualist movement in the 1960s: ‘The same rights must be accorded to homosexuals; stop discriminating against them, because if a minority is affected by an involuntary tendency which is not dangerous and perhaps innate, etc., etc.’ Now they tell us: ‘Being homosexual is a choice like any other, in the same way as it is to hold an opinion or choose a profession; anybody can be or become homosexual, exclusively or alternately.’

This aberrant and scientifically unfounded position is the expression of a loss of direction and of values. But the homosexual lobby and homophile ideology go further still. By a strange contradiction, **they turn equality upside down to generate an inequality for their own benefit**. This in order to overcompensate their suppressed abnormality complex. Indeed, one increasingly hears: ‘Ultimately, being homosexual or bisexual is more fulfilling (and thus superior) to being exclusively heterosexual.’ At bottom, it is the heterosexual who finds

himself restricted and repressed, handicapped, constricted, and fearful of the natural pansexuality which should be the norm. **Thus it is the homosexual and the bisexual who is normal, while the exclusive heterosexual is a sort of hemiplegic**.

However, the sexologist and urologist Gérard Zwang has demonstrated that homosexuality is a pathology which affects about 5 percent of men and is of genetic origin. This pathology wants to pass for normal. The homosexual lobby is trying to unravel and transfigure reality, to transform its sickness into a higher form of health. This perfectly fits the canons of the dominant ideology which is sailing toward the inversion of values in all domains — a mortifying and self-mutilating process.[5]

* * *

The homophile ideology is not founded (or is no longer founded) on the idea of equal rights between a 'normal' majority and a deviant minority not responsible for its deviance, but upon a normality and naturalness of the homosexual 'choice', one which is more interesting than the heterosexual choice and perhaps even preferable. Homosexuals, the enlightened elite, and the *avant-guard* bring a social, sexual, and even political 'bonus' in relation to a society still ruled by stuffy male heterosexuals. Homophile ideology present gays as those who broaden society, as emancipators who teach openness, joy, freedom, fraternity, respect for others, tolerance, social happiness, and so forth. By a perverse semantic reversal typical of the dominant ideology, their vice becomes a virtue. Moreover, the English term 'gay' makes it clear that the homosexual is one who brings playfulness into the sad, one-dimensional society of straight males.

This is the perfect example of deviance from the natural order, especially if one is familiar with the misery homosexuals have brought by spreading AIDS. This deviance, like all those for which

contemporary ideology is responsible, is suicidal because it is a travesty of reality.

* * *

Gay Pride is the name of the homosexual parades which are now part of the ceremonial and the imprescriptible rights of the West (excluding Russia, where a certain common sense still holds sway). What is going on here is perfectly clear: one pretends to be proud of one's homosexuality, offering the proof of a demonstrative, provocative, and voluntarily vulgar festival. But why be 'proud' of being homosexual or bisexual? Not only does this demonstrate the need to position oneself as nobly supernormal, but it also betrays a deep infantilism. One can be proud of what one has become, of what one does, of one's capacities, but to declare oneself proud of one's sexual orientation is to set the bar for pride pretty low. Moreover, openly declaring that one is 'proud of oneself' proves, psychologically, that one is not; it is a kind of self-persuasion.

This pride proclaimed by male homosexuals instructs us on two points: first, a rather hateful feeling of *reverse frustration*. Homosexuals today want not to free themselves (they are already free) but to impose themselves and proclaim their superiority and domination, to trumpet themselves as perfectly comfortable with who and what they are (are they really?) in much the same manner and for the same reason that frustrated American Blacks assumed the slogan *'Black is beautiful'*. When they have achieved (or are achieving) all rights including that of marriage and when their lobbies are working to obtain privileges (cliques, cooptation, precedence, and the like), they are occupying public space in order to show they have the 'courage' to identify themselves as homosexuals. Now, they know perfectly well that nobody is oppressing them, and indeed that laws protect them from any discrimination and that a freedom-killing law even punishes 'homophobia' — that is to say, it aims at arming them in advance

against any criticism (with one exception, discussed below, which is very annoying for Left-wing homosexual lobbies: the homophobia of young Muslims, a point no one dares address). Despite all this, they persist in their demands for ever more the Gay Pride marches, trying to create a scandal when they have won all their battles and then some. Such narcissistic exhibitionism corresponds to a disturbed psyche on the part of homosexual pressure groups who are just as unbalanced as their libidos.

Another revealing feature of ‘gay pride’ is the **adolescent and infantile** character of demonstrations by the homosexual lobby and of their ideology. The passage to psychological adulthood has not yet been travelled by these gentlemen. Often not quite young anymore, they march half naked, disguised, made-up, caressing one another sometimes obscenely to shock the petty-bourgeois hetero (who doesn’t give a damn), to the sound of musical instruments, and are even protected by homosexual policemen! These are provocations by people suffering from arrested development, like boys flashing their weenies in a schoolyard.

When you think about it, the very act of organising a ‘festival’ around homosexuality is quite an unnatural thing to do, for can one imagine organising a festival around heterosexuality? The contradiction is patent, as is the infantile provocation of the event. On the one hand, homosexuals proclaim the normality of their sexual behaviour, but concede its abnormality by organising gay parades, for one does not celebrate that which is trivial and normal, one does not proclaim one’s ‘pride’ in trivial, normal behaviour. Lesbians are much fewer in number than homosexual men at Gay Pride marches, undoubtedly because female homosexuality (or rather, bisexuality) is relatively widespread and natural. On the other hand, by calling male homosexuals ‘gays’ (a term of American origin) suggests that they are happy-go-lucky fellows, pleased to be homos, comfortable with

themselves. In reality, the name ‘gay’ is an exercise in semantic exorcism, for homosexuals are not comfortable with themselves. Their sexual and emotional life is a torment consisting in deceit, quarrels, instability, psychological disorders, and personal loss of identity.

It is as if homosexuals **did not really assume their homosexuality, did not interiorise it**. They exteriorise it in order to proclaim that they exist, to demonstrate to others that they are indeed themselves, as if they were not sure of themselves, as if they did not know exactly who they are. This quest for recognition by means of silly antics has something tragi-comic about it, for these Gay Pride marches and all that accompany them are increasingly falling flat. The homosexuals desire to arouse hostility, but in the end are only met with indifference.[6]

On the other hand, in a society increasingly broken up into ‘communities’, in which the banking system (if it can hold out) provides whatever social cohesion can be said to remain, **gays base their identity on their sexuality, which has a demeaning aspect to it**. Other communities (of Blacks, Jews, Muslims, and so on) base their identity on belonging, which is a consistent reality. But the homosexual ‘community’ has recourse to the most impoverished level of self-identification: sexual tendency.

A man who privately practices homosexuality has his sexual life but does not confound it with his social position. He does not make a banner of it, nor does he extend it to define the rest of his existence. In confounding their lives with their sexual tendency, many homosexuals today do not realise that they are abasing themselves to a purely libidinal dimension. They create for themselves a community, a civic identity, based on what they do with their peckers. A balanced homosexual — and such persons certainly exist — does not overemphasise his sexual tendency (as occurs in ‘outing’), nor does he envisage it as consubstantial with his personality and social identity.

By transforming a matter of sexual intercourse into membership in a socio-political community, the homosexual lobby demonstrated not pride but a form of self-contempt. A real community worthy of the name is founded on shared values, origins, achievements, and work, not on sexual similarity.

Nevertheless, they have succeeded in getting a law passed that suppresses any attack on them. ‘We are proud of what we are, but we still demand protection from judges.’ They lack all sense of the ridiculous....

To add substance to their sexual tendency, many gays resort to dress codes or peculiar gestures (an exclusive sign language), attitudes, styles, and, obviously (for the sake of cruising) particular places to meet.

* * *

Another harmful aspect of the homophile ideology is that it functions as a system of exclusion and devaluing of all which does not enter into the sphere of male homosexuality. For this reason, one can speak of a **biased and hypocritical homosexual form of machismo**.

For example, it is an open secret that in LGBT (Lesbian-Gay-Bisexual-Transsexual) organisations, male homosexuals run everything for their own benefit. Lesbians are left to be the fifth wheel on the wagon; they have never, in any case whatsoever, been able to form mutual aid or pressure groups as effective as those of their male counterparts.

In their systems of professional co-optation, male homosexuals practice discrimination not only against male heterosexuals but also against women, including lesbians. Moreover, lesbians find it more difficult to ‘come out’, that is to say, to publicly reveal their homosexuality.[7]

Homosexual machismo is different from that of heterosexuals. A straight macho guy practices a partial misogyny: he likes women, but in a subordinate position. But the macho homosexual does not like women at all, and wants to be surrounded by nobody but homosexuals like himself. In the professional areas conquered by homosexuals, the system of mutual aid and priority in employment holds fast. Women and heterosexuals have no chance of acceding to positions of responsibility. The exclusive structure is cemented by a mafia-like solidarity among the solely male macho homosexuals, which is developing into a closed economic entity with deep pockets.

The Egoism, Egotism, and Superficiality of 'Gay Culture'

The homosexual, along with every ideology that supports and surrounds him on the pretext of progress and emancipation, displays a peculiar social self-centredness and a deep indifference toward future generations. Again we see the reign of *presentism.* The homosexual — especially the masculine type — seeks only immediate gratification, he is a born consumer who is at core rather superficial despite perhaps being gifted and refined (as is often the case). His ancestry, nation, and descendants do not interest him. Only his ego and libido, only his sexual and material satisfaction are important to him. When homosexual associations pretend to be humanists preoccupied with the fate of humanity (for they are for the most part Leftist), it is pure hypocrisy. For example, homosexual associations (notably ACT UP[8]) take the lead in the struggle against AIDS — mainly in favour of research funding — but rise up to oppose any mandatory screening or any shutting down of places where they meet, despite knowing perfectly well that the male homosexual community, especially in the United States, was the rocket that launched this viral pandemic.

When the homosexual has a creative and artistic sensibility, as often

occurs, it is usually turned toward superficial refinement, fashion, baubles, and frills. More than anyone else, the homosexual is a victim of fashion. Whether poet, writer, singer, or similar, the homosexual rarely turns his gifts toward weighty matters, great subjects, or serious analysis, but instead toward a kind of para-feminine aestheticism, bright in the way a glow worm is bright, marked with a sort of pettiness and oozing with a sort of baroque minimalism,[9] all this centred on his pet subject: homosexuality itself. **Heterosexuals do not put their own sexuality at the centre of their personality or their works; homosexuals do**. It is the very definition of obsession: one is a homosexual before one is oneself. The homosexual's sexuality governs him, precisely because it is pathological and non-reproductive.

Let us return to the clearest example of the self-centredness and irresponsibility of the 'gay community', beginning from the 1980s. Its attitude toward the AIDS pandemic — a pandemic for which male homosexuals around the world and principally on America's Pacific Coast — have been largely responsible due to their compulsive libidos and the frequent practice of sodomy with multiple partners and without the use of condoms. Drug addicts, sub-Saharan Africans with their primitive sexual customs (speaking in a non-pejorative manner), and immigrants in Europe also bear responsibility for the spread of this disease, of course.

In regard to this pandemic, the attitude of homosexual associations have combined duplicity, hypocrisy, irresponsibility, and a stubborn determination not to change anything about their pathological and risky behaviour. Two points must be emphasised: first, by a sort of reversal of the actual situation, the homosexuals (via their lobbies) have proclaimed themselves to be victims of the pandemic, when in fact they are its instigators; second, they have risen up against any 'fascist' prophylactic measures that might have encroached on their practices, such as the closing of gay nightclubs and their back rooms, mandatory

testing for sexually transmitted diseases, public listings of those contaminated, and so on. Any such measures would have put some restraints on the epidemic.

The homosexual lobby succeeded in ducking these measures by putting pressure on politicians terrified of being accused of homophobia, for when the AIDS pandemic broke out, homosexuals were very anxious that their role in the outbreak would receive mass public attention and that they would be put under scrutiny. What concerned the committed homosexual was not public health but his own freedom to give way to his unbridled impulses.

Indeed, the basic preoccupation of the homosexual, who has a much more intense libido than the heterosexual, is the immediate satisfaction of his desires as often as possible, and to talk about it as much as possible. This is the principle of all deviance in any domain: it is obsessive. He must talk about it constantly. His sexuality (its 'eroticism' lost on account of its impulsivity) assumes such a position in his mind that it prevents him from conceiving a broader view of life and of the world. Everything revolves around his sexual tendency. Homosexuals have gone from the repression and dissimulation of their obsession (when they suffered oppression) to the irrepressible need to shout it from the rooftops.

Proselytising the Gay Religion

Thus we have gone from dissimulation to a kind of homosexual proselytism. It is as if male homosexuality had become a kind of religion, an enlarged sect with its rituals, ceremonials, ideology, media, and social network. Like imams, the priests of the gay cult are protected by law from being mocked or otherwise attacked.

Like with any religion, the goal is to win over disciples. The aim, obviously, is to bring as many young heterosexuals as possible into the

homosexual clan, for the more the hunting grounds are extended, the greater the number of one's potential partners. Hence we have the courses promoted within the national education system (which is neither national nor educational) for the purpose of convincing adolescents that homosexuality is not pathological. The real objective, of course, is not tolerance at all, but the recruitment of new members; it is time to say so out loud....

Homosexuality is not merely a sexual option, but involves a parody of culture — gay culture — which incessantly tries to win new audiences of impressionable young persons. The homosexual community is said to have its own special culture. It claims to be initiated into a new, superior, and esoteric sensibility that others do not possess, one which has been introduced to experiences and sensations of which poor heterosexuals haven't the faintest inkling. The representation of heterosexuals as bovine yokels and primitives is implicit in the phraseology and clichés employed by gay magazines and websites.

Current homosexual discourse manifests **paranoia and persecution mania**. In a style very similar to that of certain ethnic and religious groups, homosexuals are at core bored with no longer being persecuted; it bothers them that their demands have succeeded beyond all expectation. They enjoy the comfort of the position of victims of persecution, and they are furious that they are no longer attacked, that people like them and, worse, that most people are indifferent to them. The homosexual is an autistic who loves to be talked about, who loves his special status as a victim. This is why, as soon as an obscure provincial Catholic deputy declared that homosexuality is an inferior disposition to that of heterosexuality when it comes to the future of the race, the homosexual lobby was sure to capitalise on this attack by having the deputy publicly condemned. The dominant homosexual is comforted by the idea that he is indeed still persecuted, even if he is the

one persecuting others and seeing that they are punished. In this respect his attitude is very similar to that of Islamists.

Psychopathology and Fraud of the Male Homosexual Couple

While male homosexuals are demanding and indeed winning the right to marry, o adopt children, and to start a family, the whole process is based on a lie — on mimicry and hypocrisy. They want to ape heterosexuals not because they desire ‘the right to love and home’, but in order to obtain fiscal, social, and proprietary rights. The most comical part (and the proof of their hypocrisy) is that ever since the male and female homosexual movements got into bed with Leftism and feminism, they have not had words harsh enough to describe the ‘petty-bourgeois couple’ (considered a sort of repression and corniness) or the family and marriage, to which they prefer concubinage. But look at them now, wanting to emulate precisely the petty-bourgeois model they once spoke of so disparagingly. Civil unions are no longer enough for them. These antics should not fool anyone, but alas, they fool most people.

When Thierry Le Luron[10] (who was a homosexual and died from it, though he did not advertise it) and Coluche,[11] as a heterosexual aped a homosexual marriage to get a laugh out of the gallery, no one took any issue with such mockery of homosexual couples.[12] No one imagined that one day homosexual marriage would no longer be a gag but a reality taken very seriously. Today, those sketches by Luron and Coluche would be considered politically incorrect; they would receive no laughter from the cultural elites, rather, they would be subjected to careful editing and censored when rebroadcast. The ideology we are surrounded by is pseudo-festive and pseudo-libertarian, but in fact rigid, dogmatic, authoritarian, and solemnly humourless.

But in reality it is known (and homosexuals themselves know it perfectly well) that there is nothing more unstable and faithless than a homosexual couple. (This remark is much less valid for lesbian couples, who can experience a lasting and even monogamous relationship.) By definition, homosexuality presupposes a multitude of partners, and often briefness of the relationship, which is often even with total strangers. They are superficial, epidemic, purely orgasmic, and without much in the way of preliminaries. The baroque effeminate refinement displayed by the homosexual in his daily life or works does not exist in his sexual practices — quite the contrary. This is striking, for psychologically, homosexuality is based almost entirely on the libido and the immediate desire to copulate, and not on romantic sentiment or the need to form a long-standing relationship. It is an impulse. Obviously there exist exceptions: the relationship of Yves Saint-Laurent and Pierre Bergé is one such example which has been celebrated in the media to the point that it has become almost iconic.

Wanting to bring the male homosexual couple and homosexual marriage into the same logical schema as that of the heterosexual couple is not only an ideological farce, but marks a profound misunderstanding of homosexuality, especially in its male variety. Homosexuals will never be able to emulate the heterosexual couple as the latter is not primarily based on the libido, but on emotional attachment, procreation, and on the nurturing of offspring.

By demanding the right to adopt children as well as to marry, male homosexuals are trying to ape heterosexual couples, and this is quite simply pathetic — more so when it comes at the very time when the heterosexual couple is disintegrating! What an abyss of morbidity. The proof that they regret not being heterosexual, not being normal, lies in their suppressing their own abnormality complex and transfiguring it into a supernormality. Homosexual marriage and parenthood thus function as simulacra[13] of heterosexual marriage. They regret not

being able to marry a woman and to procreate, so they construct a dream: homosexual marriage with the adoption of children. (By a similar psychopathological process, radical lesbian feminists regret not having been born men; I will discuss this further on.)

The homosexual is generally a solitary being, one who is emotionally impoverished and whose primary and hypertrophic sexuality demands a constant change of partners. This primal, copulatory, intense sexuality involving many temporary lovers obviously renders impossible, indeed ridiculous, the patterning of male homosexuality and the normal couple. The homosexual knows only a zigzagging emotional life and never fundamentally satisfies his sexuality, which is a constant headlong rush, an unbridled pursuit of sensations. Satisfaction being problematic, the homosexual is always looking out for new experiences, ones ever more salacious — hence their common drift toward seriously pathological practices.

* * *

We are insufficiently aware to what extent the very idea of homosexual marriage (which emerged in a Western mindset that had already been bludgeoned by anti-values amid sugary talk of ‘rights’) is **novel, though one suspects that it is unprecedented in the entire history of humanity**. This notion (which had appeared to be only a provocative gag just thirty years ago) is perceived by all mindsets in all societies as a veritable and revolting **rape of nature**. Well-balanced minds that tolerate homosexual practices in the private sphere, who allow homosexuals to discreetly cohabit within their own four walls, who reject all social discrimination against homosexuals nevertheless consider the idea of homosexual marriage to be pure and simple madness: all the more so when it is an attempts to mimic heterosexual marriage. It is seen as a servile imitation, a ridiculous carbon copy.

In any case, the whole thing amounts to a denial and devaluation of

marriage, depriving the union of husband and wife of all legitimate distinction when in fact it is the keystone of our society's reproduction and survival. Raving egalitarianism, confusion of values, mental pathology: these things preside over the idea of the homosexual married couple.

Indeed, one might ask whether, beneath the demand for homosexual marriage (and its pseudo-form, the civil union), there is not an unavowed and perverse need to undermine the heterosexual couple by imitating it; by presenting it as 'one possibility among others' and no longer as a norm. Across all continents, no established religion, whether monotheistic or pagan, has ever imagined such an aberration; and they can only consider the homosexual marriage that is spreading today in the West as a sign of civilisational collapse. Even the cultures that have displayed the greatest degree of tolerance for male homosexuality (mostly military cultures like ancient Greece or Gaul) could not stand the idea of bachelorhood and even less so the idea of two men or two women married to each other. A crazy idea which never occurred to *anyone*. We are faced here with an inversion of values: those who oppose homosexual marriage are presented as extremists, while the extremists, lunatics, and madmen are those who are demanding it. A comic gag has become reality, as in an insane asylum like that in *One Flew Over the Cuckoo's Nest*.

The very idea of homosexual marriage is not at all a demand for an egalitarian right, for the partisans of gay marriage are hypocrites who know perfectly well that it cannot work. It is simply another thinly-disguised means of destroying the traditional European families.

* * *

All this being said, gay marriage, as serious a symptom as it is, is not the worst that could happen to us. This phenomenon only affects a minority and does not threaten our genetic patrimony. It is unlikely that

gays who get married will have offspring anyway. Cases where a homosexual couple would be authorised to have a child via surrogacy will likely be rare. Homosexual unions will always remain a marginal phenomenon with few demographic effects, practically none of which will have any influence on the biological composition of Europeans. Moreover, as is the case with everything that is against nature, the homosexual couple does not last. Gay marriage only poses a problem because it is part of an ideological (not biological) dissolution of the natural order.

In fact, homosexual couples (even those that are married) are **insignificant in relation to the catastrophe that is mixed-race heterosexual couples, especially in cases when the woman is White**. The reason is that in these cases, the door is left open to irreversible mixture, that is to say, an irreversible alteration of our genetic patrimony. Rather than concerning ourselves with fighting legalised homosexual unions, it is more urgent to focus our efforts on combating interracial unions.

The biggest danger is the capture of White women by extra-European foreigners, or what might be called *uterus theft*. Every such case equals the elimination of another reproducer from the White gene pool, as I shall explain in another chapter. This type of mixture is, of course, much more serious than the instances in which a White man impregnates a non-European woman.

In short, we must repeat to traditionalists — especially Catholics — that the ideology of race-mixing (even 'between Christians') and the constant media defence of race-mixing couples inculcated by our *bien pensants* is much more dangerous than the prospect of homosexual marriage, the latter of which will have no biological consequences. Biology counts for more than ideology.

The Psychology of Homosexuality

Homosexuals both male and female have much less difficulty finding partners than heterosexuals do. How can this paradox be explained? One gets the impression that homosexuals of both sexes are much more sexualised than heterosexuals, and that they have more frequent sexual relations. Why is this?

The first reason is that homosexuals are highly sexualised and feel a powerful and constant need for relations with those of their sort. They are incapable of self-discipline and abstinence, much like children who cannot keep their hands out of the cookie jar. The need for immediate sensuality at any price renders them superficial, or at least incapable of introspection. The homosexual is not comfortable with himself. He needs constant noise, celebration, chattering, excitement, and sensation. He is incapable of silence, of reflection, and of solitude.

A second reason lies in the ephemeral, festive, and compulsive nature of homosexual relations (not to speak pejoratively). Their eroticism is in fact cut off from nature, that is, from reproduction; it is gratuitous, passing, and immediate — quite like masturbation. The homosexual simulates an emotional relation with his partner while it is in reality only libidinal, like a heterosexual with a prostitute. A heterosexual relation involves an unconscious bond, so it is more difficult to construct than to destroy. Genetically, sexual relations between man and woman are regulated by a certain number of barriers. There is an investment which belongs to the *order of nature*, whether one likes this term or not.

Of course, there are heterosexual hedonists who seek sexual ‘conquests’ and collect mistresses, and who find the idea of sexual fidelity unbearable. But apart from pathological exceptions, this ‘predatory’ sexuality is not obsessive; they are able to endure dry spells.

* * *

Homosexual relationships (particularly male ones) often form quickly and easily, but they also quickly fall apart. The pace is often frantic. Heterosexual cruising (or ‘seduction’) is always more difficult than it is for homosexuals, for females tend to be much less sexually impulsive than are males (either homo- or heterosexual) for genetic reasons.

On the other hand, the erotic appetite of homosexuals of both sexes seems to be stronger than that of heterosexuals. Male homosexual couples constantly cheat on one another and are in a permanent state of dissatisfaction. The reason for homosexuals’ over-sexualisation, a fact noticed by all sexologists, has not been explained.

Irrespective of the reasons, homosexuals are sexually (and emotionally) anxious, be they man or woman. The homosexual cannot stand emotional solitude, nor even periods of solitude, regardless of how temporary, for he is not autonomous, he is incapable of finding the resources within himself to be able to bear such things. Without the excitement of frequent sexual encounters, he sinks into boredom and then depression. Gays are big consumers of anti-depressants. Unsuited to continence, he is also unsuited to meditation. His sexuality mirrors his general behaviour: impulsive and with a need for instant gratification.

A homosexual relationship generally leads to conflict between the parties. Being of the same sex generates competitive friction, for there is no complementarity and thus no possibility of sharing and negotiation between two of the same sex as occurs between a man and a woman. The homosexual union, involving beings of the same polarity, suppresses reciprocity and concord with a sort of energetic excess. There is not enough difference for reciprocity to occur, so there is no harmony and conflict is always only beneath the surface. I am not qualified to say whether male homosexuality (etymologically, ‘sex with the same’; *homos,* in Greek) is a form of nervous schizophrenia,

but it is certain that the intimate link between two male polarities — entirely contrary to natural programming — is at once the result and the cause of psychological disturbances.

The Real Aim of the Fight against Homophobia

The fight against homophobia is in reality nothing more than propaganda in favour of homosexuality. It is not a matter of any neutral position (perfectly normal and legitimate) aiming simply to protect homosexuals from the vindictiveness of heterosexuals, but a campaign to promote homosexuality, especially to minors.

A number of associations obviously run by homosexuals are behind the ‘preaching of the good news’ to pupils in French secondary schools , that is, to spread the idea that homosexuality is perfectly normal and perhaps even superior (in terms of individual satisfaction and fulfillment) to heterosexuality. They begin with tales of increasing persecution, with anecdotes featuring instances of mockery, insults, homophobic graffiti, and physical attacks. (They forget to mention that insofar as this phenomenon can be observed, it is only because of the increasing proportion of Muslims in our educational establishments, as I shall explain below.)

Among associations promoting tolerance toward homosexuality to minors (in reality, inciting them towards it), we find, for example, Gay Colors — a lobby based in Metz which, with the government’s complicity, invades our schools to preach its message (beg pardon, to ‘hold conferences’). The theme is always ‘against sexual discrimination’ with one of the ideological leitmotifs being that ‘homosexuality is not a sickness; homophobia is’. School-age homosexuals are incited to ‘come out’ in public in order to break the taboo of homosexuality. There is no difference between dating a girl and dating one of one’s male classmates. The Gay Colors association want to see ‘gays come out of the ghetto’. They have been out for a

long time already! Like all other homosexual associations in France, this one receives subsidies from local government and from the media; the columns of *The Lorrain Republican* newspaper are largely open to them.

Homosexual lobbies have long been working on the state, benefitting now from huge subsidies. During the school year 2008–9, the public schools instigated a grand program based upon ‘the struggle against violence and discrimination at school’. Is this a matter of struggling against the violence in which victims are, for the most part, indigenous French students and teachers, while the attackers are African? Of course not. Is it a matter of fighting, above all, the countless acts of mockery and aggression girls suffer from the same populations? Wrong again. Adolescents who have been attacked hardly matter. The plan is to ‘struggle against violence and discrimination at school, principally homophobia’. The theme of the Gay Pride parade of June 2008 was ‘education’, with the following clarification: ‘Attract citizens’ attention to the major role that school and the entire educational process can play in establishing respect and fighting intolerance.’

* * *

In reality, by applying pressure in support of this supposed tolerance toward homosexuality among adolescents, the gay lobby is pursuing a perverse, hidden goal: **to lead the younger generation astray, to gather recruits** at an age where psychological impressionability is greatest. In sum, carrying out conversions to homosexuality, for the ‘community’ needs fresh flesh.

It is well-known that homosexuals’ sexuality is generally more demanding, more active than that of heterosexuals. It is also more physical and less emotional, more volatile and fickle as well, with the tendency to take multiple partners and the frequent change (‘turn over’)

of one's principal partner being a frequent rule. It is in the interest of homosexuals, then, that the total population susceptible to engaging in its practices should grow as large as possible. In fact, in a society governed by natural law, that is to say, normality, the number of homosexuals is not only small, but social pressure means that some of those who might be tempted by such practices refrain from acting them out. Moreover, in such a society, adolescents briefly tempted by homosexuality renounce it completely when they reach adulthood and return to the natural and normal path of heterosexuality — the biological way of all higher vertebrates.

Homosexual lobby groups have thus tried and succeeded over recent decades to pervert and destabilise the natural order so as to create an ambiance in which homosexuals are not merely not punished, shamed, or excluded, but encouraged and praised. Thus, the domain in which homosexuals can cruise has been enlarged. But this is not enough. The homosexual population must also be enlarged, and the homosexual lobby understands that the best way to this end is to target the young, for they are impressionable. How do they go about doing so? By 'campaigns to sensitise them to intolerance' in their school environment. In fact, male homosexuals know very well that a certain minority of adolescents are sexually ambivalent at the time of puberty, a critical period in terms of impressionability. This is connected to that 'plasticity' of human nature emphasised by Arnold Gehlen[14] and Konrad Lorenz.[15] What could be more clever than organising, with the cooperation of the national education system, so-called campaigns of sensitisation in secondary schools to influence young boys at the age when they are most vulnerable, in order to convince them to 'cross over to the opposite sidewalk', as it used to be called?

Their discourse is perversely clever: 'you have fallen in love with a boy in your class? Nothing wrong with that; it's good, even. It's perfectly normal. Nothing odd about it. You can fall in love with

anyone, don’t you know? Don’t make fun of boys who go out together and love each other. It’s the same as with a girl. And it might happen to you, too. Why not give it a try, after all?’ Such is the discourse which gay associations hold with schoolboys, with the blessing of the Minister of National Education, directed for a long time now by Left-wing unions and no longer by the Minister (who is only there for decorative purposes). Presenting homosexuality to adolescents as normal, even as more fulfilling than heterosexuality, allows gay lobbies (which function like sects) to transform adolescents who might otherwise have had a normal sexual and married life into gays.

In this way, the gay lobby hopes to convert a maximum number of youngsters to homosexuality in order to have young flesh at their disposal. They strike at the very moment — puberty — when the personality is fragile and under construction, so as to tip young boys in the direction of abnormality. And the national education system plays along with this anti-educational undertaking, for one must be in tune with the spirit of the times, the spirit that transmutes values into anti-values.

* * *

The homosexual lobby, in its struggle against homophobia, is also an **important vehicle for anti-racist and immigrationist circles** — not at all because of anti-racism of course (they don’t give a damn about that cause or any other political ideology) but in order to curry favour with the anti-racist, Islamophile Left whose ideology dominates society.

Gay organisations have thus developed an anti-discriminatory discourse that aims to assimilate the supposed intolerance toward homosexuals with (also merely supposed) intolerance toward immigrants from outside Europe. Anti-racism and anti-homophobia equal the same struggle. At first sight, it appears sufficiently absurd:

how does homosexuality involve a political preference? Not to mention, the majority of immigrants and offspring of immigrants are Muslim, and Islam, increasingly present and ominous, is strongly anti-homosexual, macho, and sexist. Why, then, does the gay lobby make use of slogans against 'Islamophobia?'

Here again, they are simply calculating — and their calculation motivated by fear. The leadership of the homosexual community know perfectly well (without daring to make it explicit) that the great majority of physical attacks against homosexuals committed by criminals of Arab/Muslim origin. They know perfectly well that Islam is a growing influence in society, and that in societies governed by *sharia*, homosexuality is forbidden, persecuted, and eradicated from the visible social sphere. Just like feminists and just like the secular Left, the homosexual lobby gives itself over to a gymnastic strategy marked by both naïve blindness and total ideological contradiction: Fight Islamophobia, racism, and all obstacles to migration **in order to protect oneself against the natural hostility of Muslims**, under the presupposition that the latter will tolerate them.

We may also note that the gay lobby, so quick to prosecute the least 'homophobic' comment, maintain a prudent silence on the widespread legal and openly anti-homosexual repression in all Muslim countries. Do they know that if, some day, France is permanently Islamised (a catastrophe currently unfolding), it will not be good to be a homosexual, a feminist, or even a partisan of sexual freedom? Just as it will not be good to be a Jew. Do they know this? Yes, but they choose to bury their heads in the sand.

Are Gays Really...Gay?

One point is carefully dissimulated when it is said that homosexuality is as natural and legitimate a behaviour as heterosexuality, viz., that the emotional life of gays, both male and female, is not absolutely

hedonistic. Far from bringing emotional happiness, homosexuality is a principal contributor to stress and lack of balance.

This remark is applicable to homosexuals of both sexes, but especially to the men. The life of a homosexual couple is littered with deceit, jealousy, infidelity, and crises. Daily life is often a hell. The sexual passion of the early days rapidly gives way to suspicion and hatred. This is because the homosexual, more passionate, less emotionally mature, less attached, more sensual, and in a greater hurry than the heterosexual, is naturally restive when living with another as a couple. In order to ape heterosexual couples he demands marriage (legal or otherwise) but quickly realises that such a union is bound for disaster. Even in our individualistic age when divorce among heterosexuals is rife, the life expectancy of homosexual couples will be much lower.

Moreover, despite the fact that society tolerates homosexuals, even offering them a benevolent preference, homosexuals feel themselves to be deeply unnatural, from whence they develop a ‘persecution-mania’.

The homosexual is not merely paranoid; he is schizophrenic. He is divided, cut in two, crucified with one arm nailed to the human need to live as part of a stable, lasting couple and the other nailed to the intense desire for new partners and adventures. The homosexual person **resents that he is not heterosexual**, from which comes further resentment towards the supposed happiness of heterosexuals. He sits on the fence between monogamy and celibacy, the desire to love and the impossibility of loving. Maladjustment, fickleness, inconstancy, domination by immediate desire, permanent anxiety — such is the fate of the homosexual psyche.

When I formulate these criticisms and observations, it is not at all out of mockery or contempt for homosexual persons of either sex. The homosexual is a deeply unhappy, dissatisfied being who searches for a

grail he can never find. He is always sad, his smile forced, his gaiety manufactured. Gaiety? Exactly — let's talk about that.

* * *

By a process of semantic and psychological inversion, the homosexual lobby call themselves gay, thus evoking gaiety, joy, and happiness. This appellation deserves analysis, for it is not innocent. Choosing this name reveals both a reality and a kind of frustration. One can recognise frustration because, through a classic example of compensation, fundamentally frustrated and unhappy homosexuals, uncomfortable with themselves, want to define themselves as happy and well-adjusted in the eyes of others. Homosexuality is happiness, it is terrific. We are sent the message (the same old hypocritical homosexual proselytism): "Become homo like us! Join us and you will be happy!" — while in reality, homosexuality breeds unhappiness, not because of social oppression but by its intrinsic nature. So we are faced here with a dishonest strategy.

The name 'gay' also reveals a reality, for at the same time, this concept of gaiety corresponds to something real and true, something innocent and experienced. The homosexual mentality — forever preoccupied with the pleasures of the moment, a victim of the ephemeral — is in fact a victim of the superficial happiness of the present, namely, gaiety: a sad, fleeting gaiety, that of evening parties; a gaiety which is the very warp and weft of unhappiness, a gaiety without a future, a gaiety that transforms into tears and despair as soon as the morning comes. For 'celebrating' is the most superficial form of the search for happiness and harmony.

However, this aspect of the homosexual (avidity for ephemeral, fleeting pleasures — his superficial sensuality) drives him toward great sensibility — especially artistic sensibility — and toward a certain refinement. From this point of view, the homosexual is perhaps a third

sex, neither woman nor man. But we should not exaggerate; the greatest artistic, philosophical, and scientific works of European civilisation have not been the work of homosexuals.

The Innocence of Lesbians: Female Homosexuality

> My kisses are light, like those ephemeral kisses
>
> Which caress great, transparent lakes in the evening,
>
> And those of your lover shall cut their paths
>
> Like chariots or tearing ploughshares.
>
> Baudelaire, Flowers of Evil, from the section Damned Women, the poem ‘Delphina and Hippolytus’, verse VIII (one of the condemned pieces).

There are very few purely homosexual women. Most lesbians are bisexual. Many homosexual women have been disappointed by men (finding them to be unfeeling, brutal, primitive, and the like) and have set up house with another woman, or have taken mistresses after leaving their husbands. Either that or, paradoxically, they have been disappointed by unmanly men who did not assume their proper role, discouraged from pursuing further heterosexual relationships and thus have ended up turning to women. Have such women belatedly discovered their homosexuality?

It seems rather to be the case that women, unlike men, are often bisexual.[16] More precisely, the chance of homosexuality is genetically much stronger in women than in men. As I said in the last chapter, feminine psychology is flexible and wavering, whereas male sexuality is rigid. *La donna e mobile qual’piume al vento*, as is said in Verdi’s *Rigoletto*: ‘Woman is as inconstant as a feather in the wind.’

Female homosexuality, moreover, has never greatly shocked traditional societies. That two men make love is considered a problem, but that women should make love together is rather inconsequential. A male homosexual is more shocking than a lesbian. A husband or lover

will not always be jealous if the woman he loves or desires has a mistress; on the other hand, if she has a male lover, this is much more serious.

One reason for the more widespread rejection of male than female homosexuality in popular and traditional culture is that, generally speaking, the male homosexual is seen to lose his virility, while the lesbian maintains her femininity. In fact, the sexual choice of a lesbian is not taken seriously; she remains a woman. The male homosexual, on the other hand, is considered a mutant — an aberration. Of course, I am speaking here of popular feeling and perceptions within traditional cultures (including Islam).

In many nineteenth century novels there are scenes of lesbians making love before the bleary eyes of amused men. Of course, Baudelaire in *Flowers of Evil* was censored for his description of lesbian love (of which he actually disapproved) but he would never have dared describe scenes of copulation between men (contrary to Verlaine in his erotic pieces).

In fact, in the view of the 'normally constituted', sexual relations between men have something disgusting and seemingly quite unhealthy about them. On the other hand, such relations between women are without consequence and have something of the erotic spectacle about them.

* * *

However, we must distinguish between the sexual and conjugal question, for the two are always confused. That two women should desire to make love: why not? Whom does it harm? If they were to want to form a couple and raise children (whether adopted or conceived by one of them) however, this this would be considered thoroughly at odds with the genetic and anthropological order.[17]

A lesbian couple will probably be more stable than a male homosexual couple, though still not all that stable. Is a family with two mothers a serious natural idea? Two women forming a couple is not a desirable arrangement, and generally does not last very long. But there is nothing shocking about a married woman falling in love with another woman or having mistresses. On the contrary, in my view, a man capable of being sexually or romantically attracted to another man smacks of pathology — that pathology which they try to pass off to us nowadays as normal or better than normal. The female homosexual is much less visible than the male, and does not disturb the social order. Be it on the street or in a drawing room, one can immediately recognise the mannerisms of a homosexual couple. A lesbian couple, on the other hand, is much less easily recognisable. Homosexuals feminise their behaviour; lesbians, however, do not masculinise theirs.

* * *

The female homosexual lobby has never been able to exert the same influence as the male counterpart, simply because female homosexuality appears decorative, superficial, and without social or ideological significance. Male homosexuality has stoked controversy, but female homosexuality does not, because it has no real emotional or social impact. Not even the real ‘butches’ who refuse all relations with men (and who count for the minority of lesbians) have not succeeded in ‘shocking the bourgeois’.

Further to this, homosexual women have never been able to form networks of solidarity and influence (in the media, in business, in politics, and so on) since they do not possess the obsessive unisexuality of the male homosexuals who monopolise ‘gay culture’. Lesbians are unable to maintain relations of mutual assistance as male homosexuals do, because real lesbians (‘butches’) are few and far between and, generally speaking, the male lobby is more influential.

Are We All Bisexual?

A number of television programs and many articles both in the press and on the Internet have dealt with the subject of heterosexuals (male and female) who become homosexuals. A dogmatic, egalitarian madness always lies beneath: that every human being is bisexual. (This is not to mention the pseudo-scientific arguments advanced by mercenary psychoanalysts.)

It is seldom mentioned, of course, that homosexuals and bisexuals make up only a tiny minority of the population despite television programmes like that hosted by Jean-Luc Delarue on 25 November 2009 which gathered teary confessions of heterosexuals who had 'switched over' [*lit*.: 'crossed to the opposite sidewalk' –Tr.], presenting the view that repressed homosexuals constitute a significant but hidden population. I am perfectly familiar with the ideological tune heard in Parisian salons: 'But if you aren't bisexual, you aren't refined!' A man who has not had a homosexual *experience* (a fashionable word) is just a yokel, a redneck. Celebrities of the entertainment industry set the tone. A number of them proclaim their bisexuality as something exemplary.

They are trying to introduce the idea that a woman or, in particular, a man who is not bisexual is less refined, less civilised than the pure heterosexual [*sic*; apparently an error for '...than the bisexual.' — Tr.]. But behind this is the same insidious ideology, the same travesty of reality, that heterosexuality is something not quite normal, not healthy, and that bisexuality, especially for men, is more reassuring, better balanced, and more conformable with nature. In other words, we are at the very heart of the inversion of values: we are making the pathological pass for normal and the exception pass for the norm.

From acceptance of the homosexual or bisexual man, we slip gently toward contempt for the heterosexual man. The denial of the sexes

shows exactly the same aberrant logic as the denial of the races. We see here the supreme stage of egalitarianism, that is, that of the very denial of life itself and its variety. The ideal of being bisexual (a hermaphrodite, in short) corresponds precisely to that of being mixed-race. There should no longer exist either men or women, but a grey, mixed being which must give itself over to two kinds of sexuality. The bisexual man, in the imagination of the contemporary west, is one element in the devirilisation and feminisation of men.

Sexual relations between persons of the same sex have always existed in the history of our species, along with all other imaginable perversions. What is serious is when it comes to be considered the norm, and, more seriously still, that homosexual relations are of the same intrinsic nature as heterosexual relations. If, forty years ago, a politician of the Right or Left had been told that the law and the State education system would ratify the normality of homosexuality and male bisexuality, along with gay marriage and gay parenthood, he would not have believed it.

Let me be understood: I am not criticising and passing judgment on homosexual or bisexual relations in private life, and far from me be it to preach any sort of professional or other exclusion towards human beings who are not strict heterosexuals. But the common sense idea I defend (and I have met homosexuals who entirely agreed with me), is that the public and private spheres must not be confounded. Assimilating homo- and heterosexuals legally and ideologically is just as aberrant as persecuting or discriminating against homosexuals.

A society such as ours, which abolishes the natural law in its discourse and its legal principles, is built upon sand and condemns itself to speedy collapse. And it is always very quickly that one notices the party is over.

On several occasions during prime time, France Télévision has

broadcast series containing scenes suggestive of male homosexual copulation against the background of a rosy romantic script (to make the pill easier to swallow) — and this with a simple, hypocritical warning: ‘not advised for those under twelve’. The message is: these two men love each other; it is exactly the same as with a man and a woman. This sort of production which trivialises male-on-male fornication is the work of the homosexual lobby accomplishing its self-promotion and proselytism. The ideology being beaten into young heads is clear: homosexuality, like miscegenation, is (though perhaps not yet an obligation) a good choice for success within the neo-totalitarian system.

The Delirium of Homoparentality

This neologism refers to a) the possibility of homosexual couples, male or female, adopting children, or b) the possibility of a lesbian couple to be considered the legal parents of a child to which one of them has given birth, possibly by artificial conception without any sexual relations with a man. Permission for homosexual couples to adopt children has been granted in Spain, Great Britain, Belgium, the Netherlands, Denmark, Sweden, Norway, Iceland, Finland, and Germany, with these last two only authorising the adoption of a child of a former same-sex partner. Undoubtedly France, Italy, Switzerland, and others will follow. In November 2009, a court in Besançon granted a female schoolteacher who lives with a woman the right to welcome a child into the household.

The adoption and raising of children by homosexual couples is not a serious problem *per se* as regards extent, for it can only concern a very limited number of persons and cases, making this infinitely less dangerous than race-mixing. Yet it reveals an alarming collective mental disturbance. The very idea that a child could no longer have a father and mother but — hey, why not? — *two daddies* or *two mummies*

is pathological, and such a pathology is approved by European institutions whose elites have lost their way.

The question is not whether children raised by a homosexual couple will be more or less happy than others. In any case, they will not be very numerous. The question is one of principle: to accept the legality of the homosexual adoption is to cross a red line. It is to accept *in principio* the sabotaging of the order of family and lineage. It is to go even further in the 'reconstituting' of the already disordered family.

The defenders of such a measure claim that many children could be much happier with a united homosexual couple than with a broken heterosexual couple. The two points which must be raised are, first, that homosexual couples of both sexes are highly volatile and inconstant; and second, that the fate of children, individually speaking, does not count for much in relation to principles. The question of 'children's happiness' is of no importance when compared to the overall performance of a civilisation. Better (in my opinion)It is better, in my opinion, to have unhappy children from a broken home, or orphans, or children produced artificially through biotechnology in research centres, than to have children raised by homosexual couples.

Homophobia among 'Youths'

The angelic Left is caught between the hammer and the anvil, between reality and its dreams. Nor do anti-racist feminists know which way to turn when confronted with the machismo and violence against women practiced by 'the multicultural youth'. Similarly, both progressives and militant anti-homophobes attempt to disguise the true source of the homophobia that is making headway in schools — the 'faggot hunt', as it is called. It is certainly distressing that the young homophobes also happen to be the untouchable 'youth of immigrant background'. Anti-racism and the struggle against homophobia are clashing unbearably

within the little bird-brains of all these Leftists.

In secondary schools, lectures are held to try to eradicate homophobia among ‘the young’ by means of confounding arguments.

Parisien Dimanche (26 September 2010) reviewed a talk given by a medical sexologist to a high school in the Strasbourg area. This man — whose young audience must have taken him for a madman — proffered the hollow and false argument of the absolute normality of homosexuality in relation to heterosexuality. The pseudo-specialist explained, harping on dogma, that: ‘homosexuality is just as normal as having blue eyes, for that is also true of one person out of seven-to-ten’. This is a sophistry supported by a lie, since male homosexuality accounts for less than 5 percent of the population. The impostor continued: ‘and besides, those who talk about “fags” are repressed homosexuals’. The journalist noted the humorous reaction of a student to these enormities: ‘One stubborn fellow got excited and said: “if you don’t like homos, then you’re a homo? Well, in that case, Sir, I know an awful lot of homos in this room.” The boys strutted and the girls cackled.’

Without being aware of it, by accusing homophobes of being ‘repressed homosexuals’, the so-called sexologist committed a serious mistake: if people repress their homosexuality by disguising it as homophobia, it can only be because homosexuality is not as natural as it is said to be. For no one represses what is normal and felt to be so. But the perverse idea that is being put forward is that, at bottom, the heterosexual is one who represses his homosexuality and, at bottom, everyone is naturally bisexual.

Official lectures of this sort for high school students are not just aimed at combating the homophobia of Muslim boys — which is well-evidenced within the State education system (most notably by cases of increasing violence against ‘fags’ or those supposed to be such) — but

also, surreptitiously, to proselytise in favour of homosexuality by breaking the psychological and social barriers which are exceptionally fragile at that age.

In the 1960s, when Muslim immigration was economically negligible, no one noticed any aggression against homosexuals while their legal, social, and moral status was inferior. Today, with their status being on par with — indeed, privileged over — that of heterosexuals, we are witnessing a rise in homophobia among 'youths' unaffected by human rights ideology, but who instead propagate Islamic modes of thought.

Gender Theory: The Latest Whim of Homosexualist and Feminist Ideology

'Gender', in the French language, refers to the distinction between masculine and feminine nouns and adjectives: *le* soleil, *la* lune; a man is *beau*, a woman is *belle*, etc. Gender theory, now very fashionable, consists in affirming that differences between men and women do not really exist, and certainly that they do not determine sexuality. The central point of the doctrine is that everyone is born bisexual, and that 'sexual orientation' is only determined by society. The goal of gender theory (which is, obviously, a scientific fraud) is to try to prove that homosexuality, especially male homosexuality, is perfectly normal and that heterosexuality is only the result of social conditioning.

This theory was already present in the elucubrations of Simone de Beauvoir (a pseudo-philosopher and a pseudo-feminist who unconsciously adopted a macho posture, wanting to transform women into men) in *The Second Sex*, writing that: 'One is not born a woman; one becomes a woman.' Gender theory is directly descended from the mad Soviet theses of Lysenko[18] (who is notable for the ideas of the denial of biological programming and the priority of the social

environment, to name but two) as well as from the Left-wing American behaviourism so admired by Parisian intellectuals.

Gender theory is of American origin (‘gender studies’) and has been defended by the homosexual and feminist lobbies crusading against ‘mandatory heterosexuality’ since it first appeared in the 1970s. Such is one example of the asininity it offers up: dolls and plush toys for little girls serve to condition them towards motherhood — motherhood, of course, being bad.[19] The American authors of this theory have been influenced by the Left-wing French ‘philosophers’ Deleuze, Foucault, and Derrida, of whom none had the least anthropological or biological knowledge. One of the principal champions of the theory in the United States is Judith Butler, author of *Gender Trouble* (1990), which denounces the domination of the heterosexual model (that is, the natural norm) and ‘phallogocentrism’. According to her, people cannot be divided into heterosexuals, homosexuals, and bisexuals, since ‘genders’ can change over the course of one’s life.

Michel Foucault was also one of the fathers of gender theory. A court intellectual and homosexual (he died of AIDS) entirely ignorant of biology and anthropology, Foucault holds forth in his *Sayings and Writings* on the — according to him — false distinction between man and woman. Above all, he devoted himself to a critique of heterosexuality for the benefit of homosexuality (though he was preaching to his choir) which would ‘allow for the reopening of relational and affective virtualities’, as he explains in wooden philosophese.[20] For Foucault, who sought to legitimise his pathology, he and those like him are normal, while heterosexuals are abnormal since the sexes do not exist and are only ‘virtual’.

This is an old refrain taken up today by the homosexual lobby, whose power of intimidation is impressive not only because they are a part of the air we breathe, but because they have anchored themselves (via entryism, cooptation, and so on) in the media, the national

education system, and among political personnel.

But the fashionable ideologue and grand priestess of gender theory is Monique Wittig (author of *The Straight Mind*), the ‘radical lesbian’ who refused to be a ‘woman’ and pretended not to have a vagina — which proves, as I have said elsewhere, that radical feminism is a rejection of femininity, a frustrated desire for masculinity, a kind of inverted machismo. For that passionflower, the difference between a man and a woman is a matter of ‘social gender’ without any relation to ‘sexual gender’. Human behaviour can only be cultural, influenced by ‘oppression’ — an old Leftist-Marxist fancy.

The biological difference between the sexes is denied and has no ‘anthropological impact’, as if human beings were asexual angels free of the laws of nature. In fact, for gender theory, the delusions of which are related to the worst dogmas of religion (and of Marxism), heterosexuality is not natural but the by-product of oppressive cultural normativity. Humanity is conceived as hermaphroditic and asexual, but alas, the male dominates. Yet there is no explanation as to why, and this is strikingly contradictory. Monique Wittig writes, in the obscurantist jargon typical of intellectuals: ‘The categories “man” and “woman” must be destroyed politically, philosophically, and symbolically. There is no such thing as sex; oppression creates sex and not the other way around.’[21] In the same vein, the pseudo-philosopher Judith Butler jabbers (in *Gender Trouble*) that sex does not exist, that one can choose one’s own sex, and that ‘gender constitutes a critique of Western modes of representation and of the metaphysics of substance which structures the very idea of the subject.’ Fashionable inanity, always decadent, is paired with a hollow, pseudo-learned Diafoirian[22] language, the language of pedants.

* * *

Well, lo and behold! This scientific aberration, this delirium of Leftist

intellectual activists with a Marxist mentality, now must taught in the French national education system. This is an extremely serious matter. It makes one think of Lysenkoism, which was obligatorily taught in the Soviet system. (In the United States, gender theory is taught as an elective in the universities.) It is part of the program not only in the Paris Institute of Political Science, but also, as of Autumn 2011, in secondary schools in the eleventh grade. 'Researchers' at the French National Center for Scientific Research are being paid to develop and refine it. The American gender studies which fascinate French intellectuals to the point that they are compelled to insert it into their national education system — the den of obscurantist Paleo-Marxists — dies in the face of biology, especially the heterogametic X and Y chromosome system. This sexual denialism is obviously related to Christian and Muslim obscurantism (the first very strong in the United States) which denies the evolution of species as well as, formerly, the roundness of the Earth and heliocentrism. By adding gender studies to its mandatory curriculum, the French school and university system renews the medieval practices which were swept away by the humanism (true Aristotelian humanism) of the Enlightenment.

The stated goal of propagating this ideology is to combat discrimination against women and homosexual men (the latter form being imaginary), but the fundamentals of the doctrine reek of the old anti-naturalist utopia: 'sexual differences are nothing but superstructures; nature is mistaken; we are all born androgynous; there are neither men nor women, only people. Everything else is a matter of choice, influence, social pressure, and orientation.' What is at the same time fascinating and dramatic is to observe that this sort of ideological absurdity thrives in a society which in other respects makes massive use of biology.

* * *

What does gender theory serve to disguise from an ideological point of

view? It is one of the pawns in the arsenal of the soft totalitarianism which currently presides. This has three dimensions:

1. The first idea it defends is, of course, that heterosexuality does not correspond to any biological norm and that, in conclusion, bisexuality and especially homosexuality are not only perfectly normal but perhaps more normal than heterosexuality. The latter is basically the result of social conditioning and oppression. By means of scandalous and scabrous propaganda, little boys and girls are taught from their earliest years to become heterosexual, denying them their natural inclination to choose their own sexual orientation.

2. The second underlying idea is that human beings are not determined in any way by biology. Neither the races nor the sexes exist. Human beings are *tabulae rasae* free of all the laws of life. This is a distant philosophical consequence of secularised Christian egalitarianism, ironically despite Christian militants — who are mainly of the Right — being the principal force protesting gender theory. This is because they are influenced by Thomism, which is of Aristotelian rather than Christian origin.

3. Gender theory also has a presence in the clever and cynical metapolitical work of extremist female and in particular male homosexual lobbies, employed in order to ensure privileges and to recruit followers via a parareligious sexual *conversion*.

Behind all this we find the implicit, suicidal, and ethnomasochistic idea that I have often mentioned in other writings:[23] the main goal of gender theory is to promote homosexuality (to White people, mainly) and, by extension, sterility, as well as to downgrade the status of the idea of the reproducing couple. Beyond the work of homosexual and feminist lobbies, one always finds the implied imperative: Whites must not reproduce. *Please* become homosexual and sterile! ‘Anti-racist’ (or, rather, reverse racist) ideology marches arm in arm with homophilia; it

is the same struggle.

As one might expect, gender theory, which denies sexual determinism, is strongly linked to multiracial doctrine, being part of the same ideological movement (that is, the anti-White movement) which, following the denial of sexual difference also denies difference between the races. In the United States, gender studies are closely linked to multicultural studies. The enemy to be struck down is clearly designated: the White male.

The sexes do not exist, the races do not exist. Or rather, they exist but are illegitimate; we must abolish them. It's all the same struggle to deconstruct reality. Only the virtual universal human being — asexual and racially blended — really exists: the robot. But let there be no criticism of macho non-European civilisations; that would be racist.

* * *

Now I shall step on the toes of conservatives, cornered like ethnomasochistic Leftist *bien pensants*, by saying that gender theory (despite its delirium that neglects biological nature) has understood something of woman's sexuality, namely that she has a sort of *innate bisexuality*.

According to gender theory, men and women can choose their sexual orientation; they are free to choose whether to become hetero-, homo-, or bisexual by liberating themselves of all social constraint. Everyone is originally polysexual. This belief commences from the principle that three perfectly normal categories exist (hetero-, homo-, and bisexual) and that each person could go from one to the other if there were no social constraint and conditioning.

The reality is quite contrary: **bisexuality is not pathological for women, but is so for men**. We may go further: a purely homosexual woman is abnormal, as is a homosexual or bisexual man. On the other

hand, a purely heterosexual man or woman fits the biological norm, and a woman who discovers bisexuality is perfectly normal as well. Gender theory is a school of *deviance*, since it promotes pathological forms of deviance as normality.

By ‘normal’ — the definition of which is a delicate matter — one must here understand ‘characteristic of the majority’ and ‘conformable to the biological programming of the species by phylogenesis’. Every libertine knows perfectly well that in the warmth of a *ménage à trois*, it is common for women to make love among themselves. It is extremely rare among men, however. In threesomes, be it two women and a man or two men and a woman, men do not have sexual relations with one another, though women do. X-rated film professionals know this well: the great majority of actresses they recruit are happy to accept lesbian roles yet the majority of male actors refuse to engage in any homosexual activity. For that, one must hire ‘specialists’ — abnormal men.

Thus, the theory propagated in gender studies that sexual orientation depends on social conditioning can be said to apply to women; many of them are tempted by sexual relations with other women refrain from engaging in them due to social pressure. But they do not become exclusive lesbians, and nor is this to say that women who do not dare partake in bisexuality, rather confining themselves to men, are thereby sexually frustrated.

* * *

The confusion between man and woman, deliberately conflated by dishonest ideologues who do not even believe their own theories reveals a *nihilistic* passion. They also reveal the desire to make themselves interesting by proffering inanities, albeit *brilliant* inanities. It is tinsel-thought, philosophical ‘bling’ disconnected from reality and lacking any scientific or observational basis; it is a mixture of sophistry

and dogmatism.

[1] La maffia rose (Paris: Le Carrousel-FN, 1987); 4th revised and enlarged edition Déterna Editions, 2012.

[2] For instance television, where inter-homosexual recruitment is widespread, especially among male show-hosts. The sectors of fashion, art, and culture are heavily invested in by the homosexual lobbies, which gives them significant ideological influence. The Ministry of Culture is also a homosexual nursery.

[3] Sexual harassment in employment (or pseudo-employment), along with implicit or explicit sexual blackmail toward female applicants, is not limited to television, fashion, the movies, and the entertainment industry (as is too often believed) but occurs in many other sectors as well. This theme is touched upon below.

[4] These sorts of laws — against homophobia, racism, and the like — are a departure from positive law and a regression to subjective and ideological law. Ideas, statements, and intentions rather than acts are criminalised. This is an open invitation to totalitarianism, into which we are slowly slipping, be it neo- or soft-totalitarianism.

[5] Other examples of the inversion of values and facts in the dominant discourse: 'immigration is an opportunity; it does not cost anything; it is a benefit....'

[6] This is a classic psychological attitude: wanted to be hated when one is not, in order to make oneself interesting, to be talked about, to present oneself as oppressed when one is not. The gay lobby follows the same strategy as Muslims do in this regard.

[7] The need for 'outing' — the revelation of one's homosexuality — is one proof of the pathological character of homosexuality. It reveals a taste for provocation which acts as compensation for the shame one feels toward oneself; an inability to be oneself without making a spectacle of oneself.

[8] AIDS Coalition to Unleash Power (ACT UP) is a direct action advocacy group for people with AIDS. Its motto is 'Silence = Death'. The group was formed in 1987 and remains active today. –Ed.

[9] The self-satisfied homosexual aesthetic is not brilliantly original. It is self-mocking, but more sugary than deep and authentic. Pierre Bergé's and Yves Saint-Laurent's collection of furniture, decorations, and paintings, sold at auction upon the latter's death amid media over-coverage, revealed a certain vulgarity in the piling up of incommensurable works. The homosexual aesthetic is excessive, pretentious, unbalanced, and without strength. It is soft. Above all, it is a travesty of good taste.

[10] Thierry Le Luron (1952–1986) was a comedian, impersonator, singer, and French radio host. –Ed.

[11] Michael Gérard Joseph Colucci (1944–1986), better known as Coluche, was a well-known actor and comedian in France. –Ed.

[12] The reference is to a comic sketch performed and filmed in September, 1985. –Tr.

[13] Plural of ‘simulacrum’, meaning representation of a thing or a person. The term was popularised by the post-modernist social theorist, Jean Baudrillard, who argued in his seminal work, Simulacra and Simulation (Ann Arbor, Michigan: University of Michigan Press, 1995), that simulacra are not only representations or copies of the real, but become ‘true’ in their own right, that is, hyperreal. –Ed.

[14] Arnold Gehlen (1904–1976) was a German anthropologist and philosopher of a conservative bent. –Ed.

[15] Konrad Lorenz (1903–1989) was an Austrian ethologist who won the Nobel Prize in 1973. He was a member of the National Socialist Party during the Third Reich. He speculated that the supposed advances of modern life were actually harmful to humanity, since they had removed humans from the biological effects of natural competition and replaced it with the far more brutal competition inherent in relations between individuals in modern societies. –Ed.

[16] According to all that experienced libertines have been able to observe, there are few purely homosexual women. Most self-proclaimed gay women are in reality bisexual; often they have been disappointed by men. I can attest on this point that one of the high priestesses of American lesbianism in the 1980s, Linda Lewine, author of Shared Intimacies, who wanted to be strictly homosexual, was in fact a perfectly bisexual, elegant New York lady. On the other hand, male homosexuals are only attracted by their own sex. By nature, a woman is not disgusted by physical nearness to one of her own sex. Feminine bisexuality is quite widespread, naturally, even though it is suppressed. Is there a tendency to bisexuality in women, while male homosexuals are a minority?

A double paradox: real homosexuality is masculine and not feminine, while any woman can become homosexual.

In terms of sexuality, the difference between ‘man-woman’ is very difficult to understand. The Freudian doctrine (centred on the Oedipus complex) was reserved for men. But Freud was steeped in biblical culture and thus purely macho. In biblical culture feminine sexuality is not only neglected and despised, it is not even understood. Christianity has perpetuated this ignorance. In spite of enormous errors and stupid tendencies, the feminist movement has more or less taken up the pagan world view native to Europe. But feminism’s error (as I explain elsewhere) was to want to ‘masculinise’ women, to imagine that equality is the abolition of difference.

[17] However, by the genetic manipulation of stem cells, researchers have been able to produce spermatids — synthetic spermatozoa — from the brain cells of a female rat injected into the uterus of another ovulating rat; this resulted in the birth of a perfectly

normal female rat. In the near future, then, the following technical possibility will exist: by the same method, two women will be able to give birth to a girl (but not a boy, since they do not carry the Y chromosome) of whom both will be the biological mother. Will this revolution be authorised by law? Probably not, but lesbian couples will find devious ways to do this through private clinics, created by a new market. These lesbian couples will prefer this method to that of adopting the child of one of them conceived by a man. I can understand them.

[18] Trofim Denisovich Lysenko (1898–1976) was a Ukrainian biologist and agronomist in the USSR and director of the Lenin All-Union Academy of Agricultural Sciences. He is best known for having developed theories of genetic hybridisation. His experimental research into this field earnt him the respect and support of Joseph Stalin after his work improved crop yields in the Soviet Union. It was after him that the scientific movement, Lysenkoism, was named. –Ed.

[19] Since the 1960s, the feminist movement and pro-abortion groups — both of which maintain close ties — along with the lesbian movement, which only represents the hard core of 'butch' homosexual women, have always either implicitly or explicitly considered maternity a form of servitude and indirectly preached female sterility. They must regret having been born....

[20] Foucault, Derrida, Deleuze, Lacan and their ilk: they are the French frauds. Someday people will realise that this roster of Parisian intellectocrats of the 1960s-80s, which enjoyed enormous success — especially in the universities of America's east coast — never offered a single philosophically, scientifically, or historically grounded thought — nothing but rhinestone glitter, snobbish jargon, bobo Leftism, and verbal diarrhoea. Fascinated Americans named this pandemonium French Theory. Like modern 'conceptual art', it was a great hoax: well-promoted intellectual poverty masquerading as 'philosophy'. But the deconstruction practiced by this sect (descended from the critical theory of Frankfurt School neo-Marxism, though less talented) was content with the work of demolition: blowing up bridges and temples, without building anything, without proposing anything but infantile utopias. Sartre, whom posterity will also recognise as a plagiarist and impostor, was one of these nihilistic and fundamentally bitter publicists (not philosophers).

[21] If 'oppression creates sex', according to this woman, and oppression comes from the male sex (since it is not a disembodied divinity), it is indeed sex (the male sex) which created oppression. She did not grasp the imbecility of her proposition. For if it is the (male) sex that creates oppression by defining sex arbitrarily as man-woman with man as dominant, it is necessarily the case that the masculine principle must have existed before this oppression of which it would be the origin. But the male sex did not exist originally.... So this non-sex, non-gender created itself as sex and gender. A dizzying, pretentious, infantile form of thought, well beneath the hollow theological vaticinations of the late Roman Empire.

[22] From the character Thomas Diafoirus, physician in Molière's Le Malade Imaginaire. –Tr.

[23] See: Guillaume Faye, Archeofuturism (London: Arktos, 2010); Why We Fight (London: Arktos, 2011). –Ed.

CHAPTER 3

Males and Females: Complex Differences

Egalitarianism — the dominant ideology which continually pushes to make reality conform to its views — proceeds with the matter of gender in the same way as it does with individuals, populations, or races. The demand for equality between men and women, that is, equality of opportunity, legal equality, and equal treatment — perfectly legitimate demands — has drifted toward a demand for *equivalence* of roles, which leads to a dead end. Legal equality gets confounded with natural equality. In order to justify this view, intrinsic differences between the sexes are denied, just as are differences between populations. As always, this is done in spite of reality, observation, common sense, and science, all for the benefit of ideological delirium and political whims.

In differentiating between men and women in terms of psychology, ability, and sexuality, one obviously runs the risk of falling into sexist clichés. Man *per se* and woman *per se* do not exist. Still, women as a whole and men as a whole function, in Konrad Lorenz's bold expression, 'as two different species'. In this regard, humans are no different from the rest of the animal kingdom.

The dogma according to which differences between men and women are only cultural comes from doctrinaire feminist behaviourism which, moreover, considers women as potential men — botched boys — and has never ceased to reject and devalue femininity (cf. our chapter on feminism).

As is the case with all living species, the reality is that female and male humans differ broadly on a psychological and physical level, with this being a function of the biological specialisation of the sexes. But these differences are affected by cultural change. Still, the basic distinctions between the two sexes remain, especially at the behavioural level, since there is no reason why something that affects the entire body should not also affect the brain. After all, what is the mind, the psychological complexion, if not something that falls within the domain of the brain? Male and female functions have not been the same for millennia of evolutionary history. There is no reason to think we are witnessing a convergence of the sexes, no matter how much ideological force or cultural pressure is applied.

Woman's Deep Psychology and Archetypical Representations

It is certainly presumptuous on the part of a man to involve himself in the interior life of woman, especially since behind 'woman' are women in all their diversity — individual and, of course, ethnic. However, I shall embark on this difficult and debatable (though not uninteresting) exercise. The French philosopher Raymond Abellio[1] distinguished three categories of woman, or three types of feminine psychology: **the original woman, the manly woman, and the ultimate woman**.

The original woman is the mother, the faithful spouse, the reproducer who leaves social superiority to the male and consecrates herself in bringing up her children to adolescence, though not further. Her sexuality is simple, faithful, of moderate intensity, and oriented toward pregnancy. She cultivates a discreet, conventional femininity.

The manly woman is the one who competes with man on his own ground and means to share his attributes: direction of society, authority, equality with or even superiority to man. She is relatively

asexual, pleasure interests her less than power, and she is vengeful toward men.

The ultimate woman is a synthesis of the two, but with something else as well. Hyperfeminine, very sexual, and cerebral, she aims both at (limited) maternity and competition with men. Seductive, a femme fatale par excellence, she denies herself no experience. Often bisexual, she is also psychologically fragile, even depressive (despite her superficial hyperactivity), for she constantly experiences a schizophrenic tension between her feminine and masculine poles.

Of course, these three categories can mix and overlap in a single person, and are not necessarily encountered in a pure state. Still, let us consider each of these psychological paradigms one by one, keeping in mind that real cases are always more or less ambiguous.

* * *

The original woman runs a rather long gamut, from the ‘delightful idiot’ to ‘mother courage’, from the submissive and humiliated woman of the Islamic to the respected but cramped *mater familiae* of Latin civilisation, from the traditional German woman of the three Ks (*Kinder*, *Küche*, *Kirche* — children, kitchen, church) to the traditional, somewhat inferiorised model of Asian civilisation. The original woman is always conventional and predictable, but indispensable. She has been lauded by Christianity as part of the unchanging order of things, of the hearth, and of reproduction. She corresponds to the goddess mothers of most religions. She is the keeper of domestic order. Her status is ambiguous, being either exalted or constrained to submission. In Graeco-Latin mythology, she corresponds to Hera-Juno.

The manly woman, with all her positive and negative features, is a creation of the West. But this is a very ancient archetype: pre-Christian, well prefigured by both the hunter-goddess Diana and by the myth of the Amazons. She gave birth to feminist ideology (whose roots can be

discovered in the first century AD in Rome[2]): the woman who means to assume masculine attributes for herself and who fundamentally despises her own femininity and more or less disclaims her own sex. She wants to be creative, but is always torn by a frustrated superiority complex (resentment of the male), and thus feels inferior. Sexually, she is immature. She is in revolt against her own femininity, her own nature, and this is why she often turns toward exclusive homosexuality. Not maternal at all but highly ambitious, she often outperforms men in their own domain.

The ultimate woman is another kettle of fish entirely. She is the disturbing synthesis, concentrating in herself the attributes of femininity and masculinity at once, and thus she is really **the third sex**, surpassing both woman and man. At the same time, she can be mother, wife, intellectual, poet, fighter — even whore. She is always seductive, upsetting men's hearts and bodies. The Greek goddess Aphrodite has some of her characteristics, but not all. Elusive, mysterious, she is always enterprising and courageous. Sexually, she is hyperactive but unfaithful.

The ultimate woman is the one who inspires passion, who gives off a mysterious aura. Bisexual, she seduces men as well as women.

* * *

Many feminine figures are a cross of these three relatively universal feminine archetypes. For example, the virginal figures of goddess-mothers show a sublimation of the original woman (Egypt, Christianity) as a protective, all-powerful *mater virginia* preserved from defilement by the male penis. The Virgin Mary and many Catholic saints are sublimated original women and thus salvific, but none of them is a mother — a concrete original woman.

Joan of Arc represents an archetypal figure of the manly woman, but pure and sanctified, while Marie de Medici represents a profane

version. Marie-Antoinette or Messalina have more of the ultimate woman about them. In short, the three types are always mixing, and except for the original woman, it is hard to find a pure type.

The prostitute, the courtesan, and the geisha are among the varieties of ultimate women. Among homosexual women one finds about half ultimate women and half manly women. One can also observe conversions and shifts: ultimate women who at a certain age become original women upon the birth of a late child and put their house in order; or one can even find the converse: family women who go to the dogs once they hit forty morph into one of the other types.

The prostitute is a cross between the original woman and the ultimate woman. Islam and Judaism have despised and hated her, while Christ forbade her stoning, like that of the adulteress, and forgave her ‘sins’. Indian and ancient European paganism tolerated the prostitute as a sort of social necessity.

Questions about the Dependence and Submission of Women

Despite social egalitarianism and the growing economic independence of women, and despite her sexual and economic emancipation, women need men more than the converse. For reasons that are probably genetic, woman is less able to bear the solitude of celibacy than man. She needs to be surrounded. This explains why women may choose to remain with disagreeable men they do not need, and why others set up house with men they despise and who become unbearable, simply so as not to be left alone. NB: these statements obviously do not concern *all* women, but are statistical generalisations.

Women suffer more from separation than men. Male emotions are often frustrated; evolution has programmed him for egoism. Man bears solitude better than woman (we see this even in the animal world:

solitary males among the primates, canids, felids, delphinids, and so on).

* * *

A neighboring phenomenon is the attraction of many women to manly and indeed brutal men, even those with weak intellectual capacity and whose company is not very rewarding. People are often amazed that women who get beaten stay with their companion and do not dare leave him. ‘I still love him; I’m going to give him another chance and hope he won’t start again.’ Such is the stupid leitmotif of battered women one hears so often in media reports.

In a similar vein, people are surprised by intelligent women who succumb to the charms of men gifted only with physical qualities, with a *strong appearance* but often lacking in other areas, including financial.[3] It is remarkable that even if the man has no other quality except ‘virility’ in the most superficial sense of the term, even if he turns out to be stupid and disagreeable and, indeed, physically unsatisfying, his virility, his overt brutality will attract a number of women like larks attracted by a mirror. Beauty and the beast?

The propensity of many women to accept male brutality, to let themselves be taken in by one superficially virile and without conjugal interest in her, to accept the authority of rather pathetic men, can perhaps be explained phylogenetically. Over the course of evolution, for millions of years, undoubtedly before the passage of hominids to *Homo sapiens*, it was inscribed in female genes that she must be protected by a strong man, a man able to hunt.

Romantic attachment is certainly more sincere in women than in men due to a simple atavistic necessity of dependence. The female principle of love is receptive, passive, attentive but also self-giving, as opposed to the egotistical masculine romantic principle. Romantic suffering, like the concept of love itself, is not really masculine. But

take careful note: all this cuts both ways, for there is a constant interpenetration (mathematicians would speak of an interference of statistical areas) of feminine and masculine psychologies.

* * *

The submission of women to men is not a subject that can be passed off with a remark such as: ‘it’s just a passing cultural phase.’ Something deeper, something atavistic must be at work. In a television program broadcast on the France 3 network (‘High-Risk Love: Can Love Be Dangerous?’) viewers were treated to amazing testimonials by young women who had taken up with and had children by murderers, violent and stupid men, fugitives from justice, psychopaths who beat and despised them. Yet they continued to defend these men and say that they ‘loved’ them. These women did not come from backward classes but from the educated middle-class.

It is also noteworthy that well-publicised criminals given heavy punishments for murder, serial rape, large-scale banditry, and so on get letters from fascinated women who want to meet them and become their companions. Is this attraction to brutality phylogenetic?

It is absolutely fascinating to see how far educated, intelligent, self-proclaimed feminist women end up submitting to the authority of psychotic and mediocre men. It is as if these highly evolved women struggled intellectually with machismo but, in their daily life, end up submitting to a man. Women who have been beaten, even raped, forgive their attackers. One must ask whether they do not love them because of their brutality.

Cases of men submitting to women exist, but are far more rare. What is extraordinary is that many of these submissive women who allow their lives to be degraded are economically independent and have no need of a man. The explanation of female submission by violence or economic dependence (as in traditional societies) does not hold water,

since mistreated women today could easily take off. One explanation could be that women tolerate loneliness less well than men, and that they end, even after a free and emancipated youth, by needing a guardian — even if a disagreeable and hateful one. One often gets the impression that the idea of freedom is less important for women than the fear of loneliness.

* * *

Among the observations I have made in meeting people, I have always been struck by the following type of case, which I have observed a number of times: 1) a woman beaten and mistreated by her husband, sometimes turned into a sex object in orgies, who is on a higher intellectual level than him and who could perfectly well be economically independent after leaving him, does not rebel and remains submissive; 2) a woman, harassed by a man, often insulted, who has a foreboding that her life with him will be a living hell, ends by giving in and agrees to marry him; when she sees her mistake, it is too late (in reality, she saw her mistake from the beginning but suppressed her own perception of the situation); 3) a man admits that by being harsh and dominating with his wife he benefits from more gentleness on her part than when he shows himself amenable, friendly, and nice with her; 4) a woman harassed by a man, even one whom she does not like, ends up taking pity on him or succumbing to a sort of authority she cannot explain.

It is sad to say, but there also exist a certain number of women who can go to bed with a man at his order, by persuasion, and even without any interest in him, by mere insistence on the man’s part, who uses every strategy imaginable. The woman finally ‘cracks’ under the pressure.

These cases have many interesting aspects: even when mistreated, women often forgive. Women are less likely than me to hold a grudge.

One might speak of blindness. The naïveté of even intelligent women in the face of the seductive verbiage of men — especially when they insist — has been noted by all the best observers from Juvenal[4] to Sacha Guitry[5] by way of Mme de Staël.[6] Let us not forget to quote Erasmus' *Praise of Folly*: 'Women chase fools; they avoid sensible men like poisonous animals.' We might also mention this eighteenth century: 'a woman may resist the love she feels but not that she inspires', meaning that women are more sensitive to flattery than to their own personal choices, like the crow in the fable.[7]

Everything happens as if, in the end, **women do not know how to say no**. A man harassing a woman has ten times the chance of succeeding as a woman who harasses a man if she fails to attract him sexually. Women's power of resistance is rather weak. Even those who most proclaim themselves to be feminists remain basically **afraid of men**. I have known women who would shack up with a man on Friday and call him every name in the book on Monday. I've known others, smart and with good taste, who will jump into bed with brutes and who will unceasingly complain about but continue to put up with them.

The upshot of all this cannot be simply 'culture', especially in environments soaked in the idea of equality between women and men. There is indeed, inscribed in our genes, **an atavistic feeling of submission by women towards men**, towards the one who shouts the loudest. One might regret it but, in my opinion, this is how things are. Only a few exceptional women do not fit this rule. But we must add, as we shall see further on, that women (outside the couple) can react infinitely more courageously and with greater intrepidity in dangerous situations than men.

Questions on Male Superiority and the 'Dominant Male'

I am by no means defending male superiority as an incorruptible essence; all I want to do is observe and pose some questions. NB: What I advance does not come from dogma, but from observation and investigation. Let us calmly look at the arguments of those who maintain that there is a certain kind of superiority of men (especially White men) over women.

Only in the rarest cases have there been female Nobel Laureates. The overwhelming majority of basic inventions have not been the work of women. No great female composer or conductor, very few great scholars or philosophers, and only a small minority of poets of whom we have any trace. In the novel, even if women devote themselves fervently to the form, it is dominated by men. The same goes for all of literature, painting, sculpture, and the plastic or cinematic arts, despite such notable exceptions as Colette, Camille Claudel, George Sand, Anaïs Nin, and so on and so forth. It is as if creativity and genius were mostly masculine....

If one draws up a statistical balance for the past two thousand years, in every creative domain (arts, sciences, literature, politics, philosophy, theology, technology, etc.), male domination would be staggering. And not merely in the area of European civilisation but in all other civilisations. This was already remarked upon by Spinoza.[8] Is it so certain that this masculine preponderance has a purely 'cultural' origin and is merely the fruit of 'oppression'?[9] Later on I shall try to answer this troublesome question.

Without wanting to, even the defenders of the absolute equality of women fall into the trap of this idea of feminine inferiority. For example, on the occasion of International Women's Day, 8 March 2008, then-president Sarkozy organised a reception at the Élysée Palace for '150 exceptional women', that is, a selection of women who had performed as well as men in a variety of domains. But by an inadvertent semantic glitch, the very title of the event let slip that these

‘exceptional women’ are precisely that: an *exception*; in other words, it is only by exception that women elevate themselves to the level of the best men.... This was a dreadful lapse which the brilliant ‘communications advisors’ of the Élysée Palace never noticed.

* * *

But may one conclude from this a definitive superiority of men to women in the domain of culture and civilisation? The question deserves to be posed this time when we have been witnessing a **slow but steady rise of women** since the beginning of the twentieth century.

The superiority of men in the creative domain, or rather their near-monopoly of this domain, is often explained by the fact (a more than classic feminist argument) that women have always until recently been oppressed — apart from exceptions among the very highest social classes over the course of history.

The counter-argument consists in saying that whoever concretely dominates is necessarily superior whatever the contingent social facts, since these latter come down in the last analysis to an unsurpassable relation; thus, discrimination against women can only be the product of a relation of strength (even intellectual strength) favourable to men, and that whatever artificial help is granted to women, they can never be (statistically) as creative as men.

It is as if the female were statistically confined to reproduction and the upkeep of the home and nurturance of offspring, while men were restricted to external activities. How can we explain that, statistically, in all domains this rule of male dominance has never known an exception? The fact that this rule has increasingly been bent since the beginning of the twentieth century, especially in the West, gives us the first hint of an explanation.

In actual fact, it would seem that it is not any congenital incapacity

of the female brain to correctly carry out certain functions that is at issue, but the fact that **women, being ever less hindered by maternity, have gradually set out to conquer masculine roles**, most of the time successfully.

In any case, male and female performance is quite variable depending on civilisation and race. Among Africans, for example, or in many Arab and Middle Eastern populations which have mixed theirs with African blood, women on the whole have qualities superior to those of men, especially moral qualities and qualities of character. This can be observed in immigrant populations in Europe where girls have superior capabilities to boys. This is not the case in European populations.

The global domination of men over women in all civilisations is due to the physical and muscular strength of men. This superior physical strength has occasioned male social domination. Women, constrained by nature to devote themselves to the tasks of maternity, have not been able to develop their mental qualities. But it would be absurd to think they could not do so.

There is no difference in intelligence between men and women, **only psychological differences, namely differences of character**. It is not possible, however, for us to say that women are more sensitive than men, or more sensual, or work harder, and so forth. Only that this sensuality, this hard work, this sensitivity is applied differently according to sex, for genetic reasons. However, we must pose two questions, concerning which various schools of applied psychology have argued for more than a century: Statistically speaking, are women more *emotional* than men — something which could obviously be a handicap; and are not men better predisposed to inventiveness? The only profound study of this question on the basis of tests involving large samples is that of J P Reynolds, and seems to conclude in the affirmative.

Inventiveness and curiosity are more common among males. This is not a matter of intellectual ability, but of character traits. The male more often than the female is ‘externally’ oriented: eager to create, eager for novelty, recognition, and glory. He more frequently uses his intellect for competition, innovation, research, and discovery.

Still, in many domains where people try to draw boundaries between feminine and masculine psychology (for example, possessiveness, jealousy, sensuality, depression, irascibility, gullibility, and so forth) the results are not convincing. On the other hand, in the areas of aggression, competitiveness, vanity, libido, cruelty, narcissistic delusions, murderous impulse, dogmatism, resistance to submission, and inventive curiosity, the balance seems to tilt in favour of men. As for honesty, emotional fidelity, submissiveness, cleanliness, prudence, temperance, as foresight, these characteristics are more often appropriated to women.

* * *

Machismo, that is to say, the belief in the biological and social superiority of men over women, and in a kind of legitimate and innate dominion over the latter, is a detestable and ridiculous position proper to less evolved civilisations.

We must mention those men (including ‘progressive’ politicians) who make themselves out to be women’s best friends, who make grand professions of feminist faith and who go as far as to claim that women are superior to men, but who, in their daily lives — both professional and private — prove to be cynical *machistes*[10] who fundamentally despise women and treat them as second-rate human beings. I am thinking especially of sexual blackmail in hiring and promotion which is a widespread reality — especially in prestigious and managerial professions. We should also mention the **massive return of machismo** (which I shall speak of later) due to Muslim immigration which, with

stupefying hypocrisy, is perfectly tolerated (or, at least, not talked about) in progressive and Leftist milieus.

For a long time we were asked to believe that the Right was for the subjection of women and the Left for their liberation, emancipation, and equality. Things are a great deal more complicated than that. The tendency to machismo is, broadly speaking, more pronounced in southern civilisations and ethnic areas than in the north. In general, it can be said that the least macho societies are those of Scandinavian, Germanic, and Celtic origin — and, by extension, those of Ancient Greece and Rome.

Effeminisation and Devirilisation of Society

The parallel and concomitant effeminisation and devirilisation visible in society over the last several decades corresponds to the rise in timid, consensus-values of pacification, protection, therapy, and mothering. This was seen in the 'feminist' campaign of Ségolène Royal[11] in 2007, who portrayed herself as a nurse for the French — a protective and pacifying *Big Mother*.

This need for security and protection is obviously the counterpart to an increasingly violent, wild, brutal, and neo-primitivist society falling apart into egoistic and antagonistic communities. This need is expressed by neo-feminist political ideology incarnated by Ségolène Royal and also by Martine Aubry,[12] namely the ideology of maternal foresight, the motherly resolution of all conflicts based on classic Leftist naïveté (of clearly Christian origin), and belief in the goodness of human nature. On the other hand, we see a shame-faced nostalgia for the virile return of the father and his authority (the image Sarkozy wanted to project), for the return of the repressive order of common sense and discipline far removed from feminist/teary-eyed maternal emotionalism.

The German philosopher Peter Sloterdijk,[13] in an interview for *Point* (April, 2007), declared: 'The feminisation of society goes hand-in-hand with the evolution of political system towards the primacy of therapeutic functions. While Sarkozy identifies with the demand for security of the post-democratic age — and the fight against the rabble[14] requires this — Ségolène Royal is not a socialist but a feminist. For her, feminism is a timeless norm; the social order is not just unless it is imposed by women.' But, things not being so simple, her image wavers between that of the gentle Virgin Mary, the vengeful Joan of Arc and... the castrating mother.

* * *

The feminisation of society and especially of its political values does not necessarily mean the breakthrough of women into political life — despite the absurd policy of 'parity'[15] — but the shift in public preoccupations and political discourse toward commiseration, protection, empathy, and everything 'social' to the point of absurdity (with all the hypocrisy this involves). We should bear in mind, however, that *feminised men* dispense these values as much as or more than women.

We must be clear what sort of 'femininity' we are speaking of. For feminine values are not necessarily those of weakness, pity, forgiveness, or tolerance. **The current feminisation of society is a caricature of feminine values assumed by unmanly men**. In decadent societies it is often women who take up manly values once again, or, more exactly, who express **the authoritarian side of femininity which substitutes itself for the failure of men**. Just think of Margaret Thatcher.

The feminisation of political and social values is not the mechanical result of women acceding to various sorts of power, but of the **divirilisation of European males** in all domains. This divirilisation

involves not merely the progress of male homosexuality but spreads through all social and political behaviour. There is no need to repeat here what I have demonstrated in several of my works. Signs of the divirilisation of the Western political, media, and intellectual classes, as well as of the elites, can be noticed (with a few exceptions) in the most diverse domains, with the most worrisome being the fascinated resignation in the face of the (virile) Islamic thrust and migration invasion, along with humanitarian and compassionate lachrymosity and, more generally, the lack of *courage* that can be noticed in all male behaviour. For example, among many Muslims one finds contempt for the decadent native Europeans because they let Muslims take their women.

In contemporary society, moreover, one can note a striking parallel between rising violent and barbaric behaviour, a collapse of social codes, and (in the discourse and ideology of the media) the rise of a syrupy humanitarianism. Barbaric 'virtual violence' (TV, video games, movies, and so on) becomes a counterpoint to real unmanly, fearful, cowardly behaviour and a grating humanitarian and moralising rhetoric. To speak colloquially, men have become pussies. Paradoxically, women are tending to become more manly than men. A swapping of roles? Possibly.

Different Ways the Sex Act Is Perceived Between Men and Women

Is male sexuality more frustrated than female sexuality? Is it more libidinal and less sensual?

For hormonal reasons, the male orgasm is distinctly weaker than that of the female. A man's sexual pleasure resides above all in seduction and conquest rather than in fulfillment. When it comes to the sex act, the women experiences and undergoes a romantic fusion (that

is to say, a confusion between emotion and physical pleasure) while men tend to dissociate sexual pleasure and emotion. This is the case purely because of evolutionary reasons: the sex act holds more gravity for a woman than for a man on account that it might make her pregnant.it might make her pregnant.

This psychology has endured despite the prevalence of birth control, since it is inscribed in the biological unconscious; the woman still invests more in copulation than the man. Some obvious consequences derive from this.

The first is that man has an inborn tendency to constantly seek sexual partners, that is to say, to *cruise*. The woman is more subtle: she tries harder to *seduce*, though without acting on it, in order to prove to herself that she is still desirable (even if she is married). Since the sexual act is less important to men, they try to multiply their partners in order to vary the sexual acts which never really satisfy them. This male sexual dissatisfaction explains why he cheats on his partner much more than women do. His need to copulate is more powerful than that of women because he feels less pleasure; he compensates for intensity with quantity.

The second consequence is that the rather weak pleasure that the male libido procures does not merely drive them to add new sexual relations in a risky search for the absolute orgasm, but also to experiment with other kinds of sexual relation. In fact, many men, frustrated with classical sexual relations which give them only a moderate orgasm, give themselves over to the most diverse, sordid, and ridiculous transgressions and perversions in order to awaken a declining libido, most notably paedophilia, of course, but also urination, bondage, sado-masochism, experiments with cross-dressing, and so on. These perversions are very rare among women.

The paradox is easy to explain: Woman, investing more in the

sexual relationship and having stronger orgasms (resulting in a closer bond with her partner) feels less of a need to seek multiple or perverted sexual experiences. The case of prostitutes or semi-prostitutes who collect sexual relations is very different (I will speak of it in another chapter) since they rarely choose this activity for reasons of sexual pleasure as much as for economic reasons.

* * *

The other great physiological difference between male and female sexuality is that the man must have an erection. Male sexuality is active, female sexuality passive. The male is thus much more fragile, since impotence always lies in wait for him. This explains why the human male, especially as he ages, needs ever more erotic excitement before he gets an erection.

The man does not get an erection out of love but out of excitement, and excitement does not necessarily correspond to the feelings he has for the woman he loves. A man can be excited by a woman he does not love and remain frustratingly without any desire for the woman who he does love. The converse can occurs, of course, but it is much rarer.

One widespread psychological phenomenon is the paralysis of one's faculties in cases where they absolutely must be called upon: a sports team that chokes at the very moment it faces its most important game; a student who stresses out at the big exam and doesn't perform as well as on the practice exam. In this vein, sexologists and matrimonial agencies[16] have noted that men can be struck by temporary impotence out of sheer anxiety over his virility when faced with an extremely beautiful and desirable woman or one who represents 'high stakes' for him, while he has no trouble with an ordinary woman or prostitute.

The emotional and romantic needs of women are greater than those of men. One must always distinguish between *declared* or displayed love from love *felt*. In this area, women are generally more sincere than

men. Men feel much less guilt in committing adultery than women because for them copulation is not synonymous with emotional involvement. That female infidelity always (before the very recent phenomenon of contraception decided) involves a risk of unwanted pregnancy has created a stubborn situation which endures to this day: the sexual act is more important not only for the woman but also to society than it is to a man. A man's sexual straying is considered a minor indiscretion, but a woman who partakes in such behaviour. .

The fact that, in the West over the past few decades, a certain sexual liberation of women has taken place (extended singlehood, multiple lovers, no expectation of virginity at marriage, and so on) does not change anything regarding the overall situation of humanity, which still endures, nor regarding the traditional sexual schema which still applies to most people.

The Rising Power of Women Today

In the current French school and university system, girls have a tendency to out-perform boys, and the trend is getting stronger. In literary and scientific domains, women continue to eat away at male roles, and the weak representation of women in managerial and higher roles is also changing quickly.

For a long time, women were prohibited from leaving behind their domestic duties and the care of the home. Virtually all civilisations practice this custom. Only exceptional women, like icons, played on the same court as men.

The emancipation of women was one of the great upheavals of the twentieth century, one repercussion of which is the risk that it leads to the belief in the illusion of absolute equivalence.

First of all, we should note that women are still undervalued. In France, women's salaries are on average 25 percent lower than those of

men. This is in part due to companies allowing themselves to pay women less (given equal competency and hours worked) and because women are less demanding than men. But the fact that women are more likely to choose part-time work than men and that management positions much more frequently go to men is not the result of discrimination (contrary to feminist complaints) but of a fear that women would become unavailable through maternity. However, this is changing with the continuing rise of women in the professions.

In any case, it is stupid to want to establish equality forcibly through legislation, as is being done now. It is France's eternal failing to think that laws can take the place of mores and can correct them. 'Parity' laws, like all forced egalitarianism, can only have perverse effects.

It is estimated that a working woman with children works 50 percent more than a man, because she must do housework. Of course, a minority of men (especially in Nordic and Germanic cultures) accept doing a part of the housework. But we should not delude ourselves: on a global scale, the egalitarian idea of sharing housework and infant care between the sexes is utopian. For men are not biologically programmed for carrying out domestic and maternal tasks. This is the illusion of the equivalence of sexual roles.

Observing sex differences since the beginning of the twentieth century in the West (where women have departed from their strictly family role to go to work[17]) allows us to conclude that **women are able to fulfill most traditionally masculine tasks while men are not able to fulfill half of the feminine tasks**.

Another observation can be made since women have entered the working world. It would seem that women are more 'devoted' than men, work harder, and are more honest and more careful, both in managerial and subordinate jobs. Moreover, in all societies there is less

delinquency, less socially harmful behaviour on the part of women. A society largely directed by women would function better than one mostly directed by men, in the opinion of many feminists. But will such a society become possible one day? Probably not.

This domination of men over women, insofar as it has weakened over the course of the nineteenth and twentieth centuries, has gradually given way to a broadening of the social domains in which women are involved. The idea that women are mentally incapable of carrying out male tasks has shown itself to be a grave error. Women can carry out the same tasks, but do so differently, except in certain quite specific domains. But for women to be working makes any separation of sexual roles difficult. The mother of a family does not have the time to perform work like a man. She must play both roles, woman and man at once. Modern Western society tells women to be simultaneously women and men; androgynous, they must at once be housewife, mother, and worker. Contrary to a widespread notion, women have always worked, if only in agriculture when most of the population was of the peasant class. Even in Medieval villages women carried out numerous tasks. The difference from today was that feminine tasks were quite distinct from those of men, and that in more communitarian societies childcare was not necessarily the mother's concern but that of grandparents and aunts.

The idea that 'a woman's place is at home' does not correspond to historical reality. Women worked in all ancient societies except, of course, among the upper classes. Obviously, they worked mainly in subordinate positions. It was in the nineteenth century, with the emergence of the middle class, that housewives appeared in great numbers. The housewife is typical of the bourgeois family, before their numbers began declining once again in the twentieth century. It has only rarely been the lot of women to occupy their lives with leisure activities (*otium* in Latin); for even the housewife without public

employment carries out useful tasks.

Women’s Revenge and the Possible Reversal of Sexual Polarity

But there are two cases in which men can never equal women nor women men, for they are deep matters of psychobiology. In what follows, there is no idea of *inferiority* of women or men in relation to each other, but simply of *complementarity*.

Women can succeed in all domains of male performance. But there is an area in which one might pose the question of women’s capacity, that of **creativity**. I return here to a point discussed earlier.

In all areas of intelligence — practical, cerebral, calculating, intuitive, applied, deductive, and comprehensive — women can perform as well as men. But in the area of imaginative projection they are less well furnished. **Imaginative projection** is the ability to detach oneself, to abstract from contingent reality, to imagine something else; and this in all domains, scientific or otherwise. Epic poetry, science fiction, pure imagination, fundamental research, and even the creation of religions are essentially masculine domains.

It was not in female brains that were born the idea of submarines, of space travel, of quantum physics, of grand philosophical systems, of grand political and economic theories, and of the immense majority of great scientific discoveries (apart from Marie Curie, the exception that proves the rule). Most discoverers have been men, and this is not because women have been held back, but because the female brain does not experience that need to *abstract from the real*, to imagine something else. Women’s dreams are different from those of men: they are practical, contingent, emotional, and attached to reality. Male dreams explore the impossible, absolute novelty, risk, and escape from immanent reality, whether of a scientific and technical or of a religious,

poetic, or political nature. The epic or inventive mentality, that of discovery, of opening new land to cultivation, belongs (statistically) more to male psychology, while prudence and doubt are the preserve of women.

This does not at all mean a superiority of men or inferiority of women, but that needs, attractions, and appetites differ between the sexes for biological reasons.

Even in religion, the great prophets have been men: Jesus Christ, Muhammad, the Buddha.... Feminine psychology is not cut out for believing oneself the messenger or prophet of God. In all the world's religions, monotheistic (Judaism, Islam), polytheistic (Hinduism, various forms of paganism), or henotheistic (Catholicism, Orthodoxy), the single or dominant God is masculine.

* * *

So what is the central psycho-intellectual domain in which women perform better than men? It is that of **foreseeing and understanding reality**. Man is the dreamer: imaginative, inventive, but as a counterpart to this disposition, he is utopian and is not good at perceiving reality and the natural order. Women are bound to reality. They have better perception of situations than men, greater psychological acuity. Moreover, women understand men better than men understand women. Women are more **realistic** than men, less easily led into adventurism. Prudence and discretion, pragmatic observation, and resistance to fanaticism are more developed in women than in men.

Women have more social understanding and more temperance than men. Similarly, they break moral rules less often than men do (all this is statistical, of course); they resist deliria of all sorts, gratuitous violence, useless transgressions, artificial paradises, and so on. Women are also more **pragmatic** than men: they are hesitant to risk too much

on a senseless project, to sacrifice a present reality for a foggy or fantastic future. They are reluctant to make ambitious plans. Woman's nature is to preserve life, preserve and pursue it as it is. Women act to limit risks, men to take greater risks.

But to say the world would be better off if ruled by women would be just as false as saying that it would be better off if only ruled by men. Moreover, an increase in the number of women managers would be better than the **effeminate men** we endure today who combine the faults of both sexes without the virtues of either.

In any case, the question that faces European peoples today is as follows: **How to reconcile female emancipation with a sufficient birth rate**. Delayed first pregnancy poses a serious problem for fertility. The solution can only be found in an active policy of support for couples and young mothers. This would be better than funding illegal immigrants.

* * *

Foreseeable techno-scientific upheavals may blur the borders between man and woman, between femininity and masculinity as well as everything else that relates to biology. (I expand on this in the final chapter.)

For example, when new technologies (only available to a minority of the higher classes of course) allow certain women to avoid pregnancy and childbirth, we shall see a transformation that cannot be foreseen today, one at least as important as chemical contraception.

Similarly, the rising power of women's roles in so-called developed societies may provoke a revolution, a change of course in relations between the sexes. No one can predict how current tendencies will play out. But we must bear in mind the contradictory double movement we are witnessing today: on the one hand, the continuation of female emancipation, and on the other, the return of machismo and subjection

of women caused by massive Muslim immigration into the Western world. The genius of Western civilisation has always been to put feminine capital to use.

* * *

It is worth reviewing the characteristics, faults, and positive qualities which the greatest authors have attributed to women in order to distinguish erroneous clichés from pertinent remarks. For Gandhi (in *All Men Are Brothers*[18]) women are more humane than men, since they are non-violent, and are humanity's recourse for establishing peace on Earth. Gandhi is one of the great sources for ideological feminist arguments, though rarely acknowledged. A Chinese thinker and epigrammatic poet in the famous *Book of Rites* (written by order of the Imperial Court, where women had the upper hand) considered **women talkative and superficial**. Napoleon, in the *Memorial of Saint Helena*[19] and also in his correspondence, judged women to be schemers and thought they should be 'relegated to the home', far from political life. La Bruyère in his *Characters*, considered women 'extreme — either better or worse than men', which is a compliment. Molière in *The Learned Women* denied women all intellectual or literary ambition, which he considered ridiculous; this is all the more surprising given that the author was an enthusiastic defender of female emancipation, and was especially opposed to arranged marriage. Mme de Staël (in *On Germany*) develops the idea that 'women should be excluded from public and civil affairs', proving that feminists who appeal to her authority have not read her carefully. Alfred de Vigny in *Les Destinées* considers women **born traitors**, 'sick children', stricken with **impurity**, which returns to the position of the Church Fathers and the dogmas of the Qur'an. Voltaire in *L'Ingénu* develops the idea of the **psychological superiority of women to men**, the latter of whom are lead around by the nose. Racine, the great creator of dramatic heroines, almost always (and especially in *Athalie*) depicts them as wavering,

hesitant, inconstant, but also more or less as **sexual obsessives**, in the style of the fortyish Phèdre in love with young Hippolyte. The whole of classic eighteenth century opera follows him in this respect. Conversely, Corneille always paints his heroines as more **courageous** than men, more **constant**, more determined, following Homer and Greek tragedy (Antigone, for instance). For La Rochefoucauld, women are more concerned with appearances and with their 'reputations', than men. They also take more care over their personal appearance, and this author of the *Maximes* slyly suggests that men who are overly concerned with their appearance (especially with their clothing) are not very masculine or trustworthy, inclined to dissimulation.

William Faulkner, an unrepentant misogynist, considers that women are 'merely articulated genital organs with a kind of aptitude for spending whatever money you have', (from the novel *Mosquitoes*) a statement which well represents Anglo-Saxon Protestant biblical prejudices and sexual frustration. In *Mudarra the Bastard*, Lope de Vega reckons that women swing between two poles, 'love and vengeance'. Balzac, on the other hand, in his *Human Comedy* always constructs devoted, **selfless**, sensitive feminine heroines who know how to suffer, whereas his men are egotistical, calculating brutes. Balzac (never cited in feminist literature out of ignorance — who reads *Eugénie Grandet* any more?) thinks women have better moral qualities than men. As for the author of Don Quixote, Cervantes brings before us **indecisive** women, constantly switching opinion, not trustworthy or true to their word.

To return to ancient authors: there is, of course, Homer, who thinks women are **faithful**, **constant**, **courageous**, and who plainly acknowledges feminine bisexuality — provided they have a husband; but also Menander, who equates women with ferocious beasts, like Hesiod, to whom we owe the expression *femme fatale*. But the poetry of Horace, like Plutarch's *Marital Advice*, divinises women long before

the ‘courtly love’ of the Middle Ages. Let us conclude with Tolstoy. In *Anna Karenina*, the Russian novelist advances the idea that every woman is a **mother in her soul**: the wife in regard to her husband, the mistress in regard to her lover, and every woman in regard to the man with whom she falls in love. Thus, feminine psychology reproduces everywhere — even in the domain of sex — the mother-child relation: a dominating-dominated and dominant falsely dominated.

We see that no one is really in agreement over feminine psychology. They are presented as both cruel and loving, thoughtful and thoughtless, devoted and faithless, submissive and dominant. The Roman allegory of the She-wolf,[20] or the goddesses Ma’at[21] and Diana[22] of Egyptian and Roman myth, reflect this complex and kaleidoscopic image of feminine nature. Is not this feminine nature more *complex*, more *complete* than that of masculine nature? Man is simple, one might say; women is complicated. What has given an advantage to the male may give an advantage to the female in the future.

The Unisex Utopia

The feminisation of so-called ‘male professions’ creates a number of insurmountable problems. One of the utopian imperatives of egalitarianism is applied here, namely equivalence between the sexes or, more precisely, their interchangeability. The feminisation of the army and the police[23] are a good example.

This ideology of equivalence between the sexes is the counterpart to the equivalence between races (or of their denial). Unisex ideology and feminism make a good team, but it all comes down simply to masculinising women and ridding them of their femininity. **Feminists are fascinated by the male model** which is implicitly taken for ‘natural’. In doing this, the woman’s body — with all it implies — is devalued. At the same time, and as a symmetrical counterpoint, the

male body is feminised.

* * *

In the West, unisex first hit the fashion world in the 1960s with trouser suits for women. Let us note that this was still a matter of masculinising women; no one had any idea of launching a fashion of skirts for men. The proportion of Western women who wear dresses today is no higher than 15 percent, especially among recent generations; 50 percent of men and women dress almost interchangeably. This is a process of sartorial desexualisation, paradoxically associated with an increasing sexualisation of all images and discourse.

Observe a high school or university when classes let out; compare photos of people in the street and in cafés and restaurants today with those from before the 1960s or from the *Belle Epoque*. Two things are especially striking: people of both sexes are now *badly* dressed, without elegance (despite the impressive number of ‘off-the-rack’ outlets which have replaced tailors), and a large number of women and girls, having lost all sense of coquetry, dress in dull outfits of masculine appearance. Fear of harassment does not explain everything; a very serious decline in taste is also involved.[24]

This masculisation of feminine dress is a covert defence of androgyny, just as the ideology of miscegenation is a defence of anthropological indistinction. In both cases, differentiation is chased away: no more sexes, no more races, everything identical.

However, this situation covers up some striking paradoxes which run in the direction of both sexualising and desexualising the female body, as if a tendency towards exhibitionism were combining with a tendency to dissimulation. It was in the 1960s that all this first happened, with the simultaneous appearance of the pants suit and the miniskirt — and the bikini.

To complicate things still further, we have recently seen a return to skirts among women in some domains where pants are worn, especially politics, out of exasperation at the wry remarks of their vaguely male colleagues. Out of defiance, they show their legs: a form of sexualisation which should make certain feminists bristle.[25]

Today, this **struggle between the sexualisation and desexualisation** of the bodies of (young) women has become complicated, not to say confused; different discourses confront one another and become entangled in contradictions. We (increasingly) see young Muslims by birth or conversion with their bodies ensconced in sinister outfits; but at the same time, among high school girls there has appeared a fashion for wearing jeans or skirts that leave as much of their bellies exposed as possible, as well as for tight fitting trousers of leather or cotton which draw attention to the *mons veneris*.

At the same time, girls are choosing to dress in a masculine and ugly manner (parkas, shapeless tracksuits, and the like), not to use makeup or fix themselves up so as not to 'provoke' boys, especially in the suburbs, of course.[26] They turn themselves into asexual beings.

The more use advertising makes of feminine eroticism, the more feminist groups scream about the humiliating 'objectification' of women. Feminist ideology, in any case, has an irreconcilable quarrel with the idea of feminine beauty, which it equates with the exploitation of women by men. Feminist ideology implicitly promotes the idea of feminine *ugliness* instead.

The contradiction — between woman's sexual liberation and the refusal to allow her body to be displayed or 'instrumentalised' — runs through all feminist ideology. Sex and puritanism mix in the most confusing way. It is as if women must be free regarding bodily enjoyment but at the same time be protected from men's eyes. Machismo is the enemy, but so is the sexualisation of the female body

(there are strong traces of lesbianism here: women's bodies must be reserved for women). **Feminism combines puritanism with machismo** in its will to separate the sexes and to repress open heterosexual enjoyment.

Co-education in primary and secondary schools was also imposed beginning in the 1960s, in the name of unisex ideology. This was a very poor decision. Mixing pupils of both sexes has given rise to significant disturbances, especially among boys. Thinking they were promoting maturity through mixing, **immaturity and psychological confusion** were the result. As always with its naïve presuppositions, egalitarian ideology thought that the education of girls proceeded in the exact same way as that of boys. Egalitarians imagine — or rather force themselves to believe, in accordance with the catastrophic doctrines of 'educationists' — that children of different nationalities, of distant origins, and of different levels of academic ability (rejecting ability grouping) can be mixed in the same classrooms. Their other-worldly and dogmatic ideology (which has destroyed the French school system) had, by 1960, invented mandatory coeducation starting in first grade, making it universal within ten years. Psychologists advised against it. The assumption was that there is no difference between boys and girls, and above all that girls and boys must not develop any 'femininity' or 'masculinity', contrary to unisex dogma.

The effects were perverse and unforeseen by the imbecilic Marxist ideologues: contrary to their assumptions, co-education favours machismo in boys over the long term, including disrespect for girls and their vulgarisation as a defence mechanism. Forcing young boys and girls together harms the psychological development of both sexes. But dogma is incorrigible: all individuals are interchangeable, all have the same brain, sex and origin be damned....

Co-education is, in my opinion, one reason — obviously not the only one — for the lower average achievement (especially among boys)

in primary and secondary schools.[27]

Combined with extra-European immigration, co-education has created inextricable problems: boys and girls of every race and origin are forced into the same educational mold, faced with obsolete, often mediocre teachers whose heads are stuffed with ideology. This can only end in total failure: in **ethnic and sexual chaos**. Such is the illusion of 'republican integration', of the egalitarian illusion that each human being, boy or girl, whatever his nature, is a mere cipher. After all this, we should not be surprised that the illiteracy rate among the younger generation is constantly rising.

The most comical aspect of what is happening is that progressives do not see any problem in Muslim immigrants rising up against the unisex model (be it schools, swimming pools, or whatever) with obsessive excess. At bottom, this is their anti-racist complex at work. One does not criticise Islam; it is untouchable. If Catholic fundamentalists rejected co-education (or anything else), progressives and feminists would be wild with indignation. But Muslims have the moral right to demand anything, even contrary to the dominant ideology, which is paralysed with fear of them.

The Dialectics of Double Domination

A man's love or desire for a woman can switch to hatred or indifference the moment she becomes a *stepmother*. The woman, the companion, turns into a substitute mother, castrating, ruling, authoritarian, and disciplinarian. She loses all her charm, all her mystery.

Feminine authority kills male sexual desire; masculine authority, on the other hand, does not necessarily kill female sexual desire. Female violence toward men generally pushes them toward indifference and abandonment, toward lassitude; male violence to women, on the other

hand, pushes them toward submission.

Generally speaking, women despise submissive men that they are able to command, and hope they will revolt. Dominant women are waiting to be dominated by a man even stronger or more brutal than themselves, even if they never find him. The most authoritarian, feminist, autonomous, 'liberated' women still have a rather limited capacity of resistance when faced with a sufficiently enterprising man. Their ability to say 'no' is weak. A woman's resistance is not limited by her own will but by her exhaustion in the face of masculine insistence. This leaves aside the terrible litany of women beaten, raped, or killed at home, which I shall discuss later, who just happen to be found especially in neighbourhoods with a high proportion of Muslim immigrants.

The submission of women to men remains a majority phenomenon even in the West, despite legal equality. Regardless of feminist demands and 'parity' laws, it is not possible to cancel with the stroke of a pen hundreds of centuries of phylogenetic evolution.

* * *

Dominant women start off *hating* men who do not obey them and refuse to submit to their whims; but they often end by admiring such men for resisting them, and decide to submit to them, fascinated by their strength. They also *despise* men who submit to them and obey their commands, enjoying their own position with a hint of sadism. Dominant women are only impressed by men who *ignore* them and, at the same time, are able to tame them and stand up to them.

Whether a woman is dominant or dominated, she is always looking for a father figure (with the inherent contradiction that he can also be like a son who must be taken care of at home). A woman's love for a man is always based, even if unconsciously, on a striking mixture of submissiveness and maternal protectiveness: taming the wild male

while also feeling reassured and defended by him and assuring him a home. The recent economic independence of women does not change anything about these hereditary dispositions. But at the same time, quite paradoxically some women look for submissive men in order to protect and correct them like mothers with little boys, which permits them a certain revenge.

The most ‘liberated’ women are always looking for the most dominant men, while also trying to dominate men. Feminine psychology does not look for tenderness in the male, but a sort of presence, a reassuring presence. Dominant women only admire — and only sleep with — men who resist them, and only fall in love with men who are indifferent to them.

* * *

Women are, in general, rather fragile in the face of an assiduous effort at seduction, even if at the beginning they reject the man who insists upon courting them. The reasons for this are probably genetic. In spite of all egalitarian and feminist discourse, many apparently domineering and determined women end up submitting to insistent, domineering men. I have seen striking cases in which fine women have ended up giving way, by a sort of atavism, to the incessant courtship of mediocre men unworthy of them. This can be explained by two traits of feminine character: maternal pity (‘poor fellow, he has wanted me for so long; I don’t want to make him unhappy’) and submissiveness to men (‘I have to obey; I don’t want to make an enemy’, or ‘He has influence; that can always be useful to me’). Many women are unable to resist a man’s insistent harassment. The man who doesn’t give up, even if he is ugly and stupid, has got a chance. He is counting on the fact that, statistically speaking, women generally end up giving in.

The gullibility of some women prevents them from detecting the more subtle techniques of sexual harassment, based on the ‘promise’

technique. The seducer passes himself off as powerful — exaggerating or even inventing his social and professional position — and the desired woman ends up giving in, imagining that he will help her or that his prestige will reflect on her. These are all illusions, of course.

Women are more easily impressed than men by signs of masculine prestige and power (but many men are also attracted to women of prestige and power), something from which many high-flying politicians benefit.

* * *

Many couples fall apart because the woman reveals herself as authoritarian, intolerant of the man whom she dominates and amusedly despises for his weakness. The man is responsible for this situation, as is the ideology of the egalitarianism and the feminisation of men. A woman, atavistically, cannot respect a man who does not resist her, does not stand up to her, does not dominate her, who shows himself weak, undecided, a coward. The women who scream denunciations of machismo are the first (despite all their ideas, which are only words and do not translate into behaviour) to need a man of authority and who need, albeit subtly, to be dominated. A man who does not know how or is unwilling to dominate finds himself cruelly dominated, for he has stepped out of his natural, ancestral role.

Being overly considerate, too ‘feminine’, too nice, too obliging confuses a woman, often turning her into an irritable and aggressive harpy. Women, usually without admitting it to themselves, expect a certain dignity, a certain authority from men, a recurring harshness, an indifference, a distance, which they interpret as protective strength. The overly friendly man is rarely loved and never respected. Women only respect strong men, those who browbeat them occasionally, who impose their will, who are somewhat stingy with tenderness. This is, however, easy to understand; the woman expects a man to be *virile*, and

one aspect of virility is to impose one's will without discussion or negotiation, and to know how to say no.

Moreover, when you study the strategy of seducers such as Casanova or Don Juan, you see that they measure out attention sparingly, alternating with much studied indifference, which excites the target. Never does a seducer say 'I love you' to the woman he desires or who satisfies him. These *magic words*, as the songs call them, can only be pronounced by women. The worst romantic turn-off is the male 'do you love me?'

Such considerations, even if shocking to the spirit of the times, rest upon the unchanging *natural order* of the male and female constitution, forever safe from ideological pronouncements. The most stable couples are those in which the man exercises his authority (which has nothing to do with being domineering, brutal, or disrespectful) and makes decisions — in certain matters but not all. The most ephemeral couples are those in which the woman assumes the male role and 'wears the trousers.' As for the mixed model of the perfectly egalitarian couple, it is one of those contemporary utopias, one of those models which will never be realised.

Moreover, we notice that women who exercise authority (in a couple, in society, business, politics, and so forth) do so in a rigid manner. She has more *bossiness* about her than authority, precisely because authority is not natural to her. To dominate she has need of a certain violence, for she does not know how to exercise power.

* * *

Today, out of concern for equality, *parental* authority has replaced *paternal* authority in the law. But childhood development would be more balanced if children felt, in their daily life, the presence of the paternal authority; of the *head of the family* (a term reviled by the spirit of the time) — unless, of course, it is a Muslim family, for whom

everything is permitted. The counterpart of masculine authority in the middle and lower classes was the respect due women — politeness, gallantry, precedence in social ritual — and especially the duty to protect them. The formula for access to life boats in case of shipwreck is well-known: *Women and children first!* This was not simply because adult men were thought better able to fend for themselves physically, but because children represented the future and women were the givers of life. The very idea of a woman soldier, exposed to all the violence of combat, would have seemed absolutely unimaginable to our near ancestors, and even barbaric.

There were far fewer battered women in France during the first half of the twentieth century (until just prior to demographic colonisation and the massive decline of morals) than there are today, and the phenomenon was limited to couples in which the husband was alcoholic. To mistreat a woman, to speak unkindly to her, to use bad language in her presence was considered something horrible. In the popular novels of the nineteenth and early twentieth centuries (today completely forgotten, but upon which the historian of social mores might usefully rely) marital tragedies were often the subject. The prose and the dramaturgy were wrought to perfection, with a care infinitely greater than the slipshod works that carry off the Prix Goncourt in our day.

One situation recurred frequently: the betrayed wife slapped her unfaithful husband, that is, she raised her hand against him, insulted him. The man did not dare respond. In the converse case, where the woman was guilty of adultery, the man collapsed, without revealing the least anger, in order to elicit the pity of the unfaithful wife, to shame her, to threaten her morally with her own wrongdoing, blackmailing her with the possibility of suicide. Of course, in the plots of many of these novels, the wronged husband does not take his revenge on or do violence to his unfaithful wife; he issues a challenge to the rival and

puts a bullet through his heart. The woman, in tears, torn up by the death of her lover, returns to her duty; submissive, she is nevertheless condemned to be left untouched by the husband who now views her as tainted. She ends her days busying herself about her children and meditating upon her fault. The moral to these customs of prior days was that women were never dealt with violently.

* * *

In the course of a Parisian dinner party comprised of *bobos* (bourgeois-bohemians: bourgeois of the elitist Left, trendy, anti-populist, and anti-European, despite being a native) the conversation turned to the subject of women battered and raped in the family home. A fetching young woman of the feminist intelligentsia was present. One of the attendees remarked that he could never let himself hit or even insult a woman, and that he made it his duty always to protect women.

The young woman rose up against him, pronouncing the following incredible words, which I summarise: ‘You are an outdated macho man. You could hit a man but not a woman. So you consider women weak and inferior beings.’ This remark enlightened me as to the real nature of militant feminism: a psychotic rejection by women of their femininity and their biological condition; a desire to be considered like men. This is one of the themes of the next chapter: the paradox of feminism, which wants to masculinise women.

Love, Money, and Interest

The notion of love between man and woman (as in certain regards the notion of friendship between two persons) obviously has a sexual and/or affective dimension, but the latter is often overwhelmed by financial interest. Money is involved as an intensifier or a turn-off, as the case may be. But very often money and wealth are the main pillars of love, as of friendship.

One member of a couple wants a separation; if the other suddenly has a stroke of good financial fortune, the one who wanted the separation will think twice. From Aristophanes and Plautus to popular theatre and movies, this plot has become banal, especially when it comes to the old story of the heir/heiress, which gives rise to endless gags. Inheriting a large sum inevitably leads to an influx of (perfectly sincere) new friends, to the reactivation of weakened bonds of friendship, and especially to ease in finding candidates for an amorous connection. If a couple of whatever sort is doing badly, and one or both of the partners win a big prize in the lottery, all sociological studies reveal that the couple will get along better.

A rich man has more chance of success in courting a woman than a similar man who is poor or of modest circumstances, regardless of physical or intellectual qualities. A rich woman, other things being equal, will more easily find a husband than a poor woman. An attractive but poor man or woman is at a disadvantage on the market of love. At one time, a pretty girl without a dowry could not find a taker. On the other hand, a spouse (man or woman) can be led to divorce his/her partner if he/she hopes to get a large alimony payment, something that happens frequently in the United States. A daughter or son will love their father or mother all the more — measured against a number of manifestations of filial piety — if the parents are rich, and if they hope for their speedy death and an inheritance favourable to them. The strongest intra-family hatreds are more often brought about by conflict over money than over anything emotional. Similarly, romantic, filial, and friendly attachments are greatly strengthened by the prospect of financial gain.

Many women act lovingly toward a spouse they detest because he has them in a state of economic dependence, that is to say, in a state of a sort of blackmail. On the other hand, women about to leave their husbands have rethought it if the latter suddenly becomes rich (though

this remark also applies to men, obviously). Money stimulates a mimesis of love as of friendship, whether upwards or downwards.

The behaviour of show business personalities is emblematic in this respect (as is, increasingly, that of political personalities) as revealed by the tabloid press: they get married, they divorce, they make up, they redivorce — all this being almost exclusively dependent on their partner's financial position and notoriety. Attraction is thus strongly influenced by the external socio-economic element. This occurs in all orders of society (though with variable intensity) and is based on ethological dispositions thousands of years old. The erratic romantic behaviour of the showbiz world resembles what happened in all the courts of the old, monarchical Europe, and even among the lower orders. One of my principal theses is that only *bourgeois marriage* more or less escaped this pattern for a century-and-a-half because of its extraordinary solidity, based on an alliance (very *zen*, at bottom) between love tempered by self-interest (as properly understood), restrained passion, and family interests. But only the middle-class bourgeoisie could accomplish this, for complex psychological reasons mentioned above.

In any case, money (which is the central pole of all social position and determines 70 percent of personal happiness) plays a role in romantic feeling just as the orbit of a heavenly body is altered by the gravitational force of another. Material interest is a powerful influence on behaviour commonly thought to be spontaneous and gratuitous. This is a constant of human behaviour which neither pagan philosophers nor monotheistic theologians have been able to correct through their reasonings, exhortations, or imprecations.[28]

Romantic (or friendly) feeling is never pure except in novels, movies, or in the lives of saints. It exists, however, like an inaccessible sun, but is very dangerous because it has something disarming about it which runs counter to the natural law of perpetual conflict. Just as

theories of absolute war, hatred, and aggression are absurd explanations of human behaviour, so too are absurd all theories which see a human ideal in loving empathy. Loving empathy exists, but is always subordinate to self-interest, apart from in pathological cases. The individual logic of love (romantic love, friendship) follows the same paths as the collective logic of love (humanitarianism, charity), that is to say, it is mixed with the logic of money and self-interest. Let us take an example: the millions of people who — in Western countries innervated principally by Christianity — donate to humanitarian and third-world causes and associations are usually quite sincere but, despite all the evidence, they are unable to admit that the beneficiaries of this money are the charitable organisations themselves, that is, business enterprises frequently operated by crooks. That a political-business personality who has built his fortune on the humanitarian industry ('love') can be a favourite of the French public according to opinion polls tells you a lot about popular naïveté.

* * *

Entirely disinterested love or friendship could only come about between two beings possessed of all wealth and without any material need of one another. In such a case, love or friendship would also be extremely fragile. The most stable couples, according to statistical studies of marriage and divorce, are those in which the woman depends economically on the man. Absolute sincerity in love and friendship, in the sense of a gift without return, does not exist apart from in exceptional cases. The only case that escapes this rule of calculation and self-interest (albeit not always) is *filial love*, that is, love for one's children. It is possible to love one's children unconditionally and sacrifice for them. This is genetic programming which affects all mammals and even other species, and affects humans past the stage of weaning.[29]

Love is more fragile than friendship, for one of its pillars is sex. But

love, like friendship, is conditioned by relations of self-interest, and thus by power relations, even if transfigured by discourse. Concrete, material self-interest is the basis of all human feeling and behaviour apart from in two important cases, those of patriotism and religious fervor (even if exceptions to these kinds of disinterestedness are common). Absolute gratuitousness is highly uncommon when it comes to human nature.

Sincere love and sincere friendship are, moreover, weaker than *pure hatred*, which does not require any return. Hate can develop on its own; it is a pure gift, the gift of death. Love and friendship, on the other hand, are a *transaction*, a gift and a return. I love you, so you owe me something. Hence the well-known direction in which romantic disappointment develops: a person who loves another without being loved in return feels that he/she has been *stolen from*, and tries to punish the beloved that he/she cannot have.

Money is almost everything. Someone with money is free of all threat of blackmail, in friendship or love. He can demand anything; he is always respected; he is always loved. Someone without money, especially a woman, is a victim of all possible blackmail, all possible slavery.

From the moment you sexualise romantic love, or rather attachment, and forget the dimension of self-interest, you render it fragile. For the pleasure in sexual attraction is by definition tied to immediacy, and attachment is tied to length of time. Sexual attraction can, of course, endure and even grow exceptionally stronger, but in general it is a fragile and ephemeral feeling, extremely vulnerable to habit. This is why couples that form on the basis of sex are less durable than those which form on the basis of self-interest, and why husbands in Christian couples based on lifelong sexual fidelity are unable to keep from seeking prostitutes.[30]

[1] Pen name of Georges Soulès (1907–86), French novelist, essayist, memoirist, and esotericist. –Tr.

[2] In Rome during the first century AD, reports Jérôme Carcopino (Daily Life in Ancient Rome), there existed a coterie of women of good society who wanted to live like men, who frequented taverns and demanded the right to divorce. These proto-feminists had a slogan: homo sum ('I am a human being'), which meant that the condition of homo should equalise vires (men) and mulieres (women).

[3] Princesses setting up house with bodyguards, famous fashion models marrying football players, etc.

[4] Decimus Iunius Iuvenalis, better known as Juvenal, was a Roman poet from the first and early second centuries AD, best remembered for having written the Satires. –Ed.

[5] Alexandre-Pierre Georges 'Sacha' Guitry (1885–1957) was a French actor, director, screenwriter, and playwright, son of the famous French actor Lucien Guitry. –Ed.

[6] Anne Louise Germaine de Staël-Holstein (1766–1817) was a revolutionary writer in France and an active participant in the political and intellectual life of Switzerland and France during her time. She was well-known as being a principal opponent of Napoleon. –Ed.

[7] Le Corbeau et le Renard, one of the best-known of Lafontaine's Fables. –Tr.

[8] Faye is, presumably, referring to Spinoza's Political Treatise in which he denies women political rights on the grounds of there being a necessary inequality between the sexes. –Ed.

[9] To summarise and toughen our position, we may also say that the great majority of fundamental creations in all domains which have left their mark on humanity since antiquity have been the work of White males — and, in a far smaller measure, of Asiatic males. As for Africans, there role is virtually non-existent. Hence the resentment against the White male. The consultation of any encyclopedia that covers works and creations of all kinds in all domains — including politics — from the beginning of historical time leaves no doubt about the statistical facts.

[10] 'Macho men'. –Tr.

[11] Marie-Ségolène Royal is a member of the French Socialist Party and current Minister for Ecology, Sustainable Development, and Energy. –Ed.

[12] First Secretary of the French Socialist Party and daughter of ex-President of the European Commission, Jacques Delors. –Ed.

[13] Peter Sloterdijk is a professor of philosophy and media theory at the University of Art and Design Karlsruhe. His writings are categorised as belonging to the schools of phenomenology, philosophical anthropology, and posthumanism. He is perhaps most notable for formulating the foam metaphor as a means of illustrating social relations, with the individual human being characterised as a bubble into which signals (from, for example, the media) infiltrate. The foam, comprised of a multitude of bubbles (the community), is said to be that which shelters the individual bubble from these signals. –Ed.

[14] Racaille. This most inegalitarian of expressions was given new life by French President Nicolas Sarkozy, who employed it to describe those responsible for the French riots of 2005. –Tr.

[15] Parity in France refers to the principle of mandating equal representation of men and women in various domains. More specifically, it refers to France's 'Law on Equal Access by Women and Men to Electoral Mandates and Functions', passed 6 June 2000, which requires all political parties to put forward equal numbers of male and female candidates. –Tr.

[16] Michèle Lasserre, founder of a high-end matrimonial agency, has remarked that very beautiful women are harder to marry off than average-looking women.

[17] Especially due to the mobilisation of men during the First World War.

[18] Mahatma Gandhi, All Men Are Brothers: Autobiographical Reflections (London: Bloomsbury Academic, 2005). –Ed.

[19] A collection of Napoleon's memories written down by Emmanuel, comte de Las Cases, with whom he conversed almost daily. –Ed.

[20] The wolf said to have found and cared for the twins, Romulus and Remus, after they had been cast into the river. Known as the Capitoline Wolf, she is frequently depicted with young children suckling her teat. –Ed.

[21] Goddess of truth, balance, order, law, morality, and justice. –Ed.

[22] Goddess of the hunt, the moon, and childbirth. –Ed.

[23] The State's official goal, according to the National Police Administration, which sent a memo on the subject to the trade unions (24 March 2004), is the feminisation of the police. By 2015, one policeman out of three is to be a woman. At present, the security police are 22.08 percent women according to the Minister of the Interior. But this causes problems on the ground. Martine Veillard of the union Synergie Officiers admits in Le Figaro (7 April 2005) that 'women are not cut out for forcible actions against crime'. In a communiqué published by Agence France-Presse (6 April 2004) the General Secretary of

the Syndicat National de la Police, Nicolas Comte, stated: ‘it is not merely a question of physical strength. In certain neighbourhoods where part of the male population has difficulty imagining a woman in any way other than veiled, they find it hard to accept the authority of a woman in uniform’. Western armies now accept women in ground combat units despite the enormous problems they have been met with.

[24] Exactly as in official contemporary (‘conceptual’) art where ugliness is imposed as the norm, clothing styles are undergoing a sharp aesthetic decline in the West. The fashion shows of Paris, Milan, New York, etc., are merely exhibitions of ridiculous outfits, disguises, and jokes treated seriously. Particularly since the 1980s, the world of fashion has favoured ugly, uncomfortable, and absurd outfits for the young generation (very expensive, though, which is an obvious swindle on the part of the ‘designer’ labels): slashed or torn blue jeans; baggy trousers whereby the crotch comes down to the knee, in imitation of American jailbirds; trousers belted below the pelvis, falling in accordion folds to the ankles, dragging upon the ground; shapeless ‘sports’ shoes of canvas or imitation leather; horrible t-shirts made in China for a quarter of a dollar, embellished with a ‘designer’ label and sold to Western suckers for $80; etc., etc.

This sartorial laissez allez, signifying a rejection of elegance, is also seen in the refusal to wear a tie so as to appear informal, out of a false simplicity, as a defence of negligence. But worst of all is what women wear: in an age where all discourse revolves around sex, most Western women dress with as little femininity as possible. Just for fun, walk to the Museum of Fashion or the Louvre in Paris and compare the women’s outfits of the regency (early eighteenth century, the absolute peak of French sartorial aesthetics — or indeed of the world) with what today’s parisiennes are wearing. Not a pretty picture, as they say.

[25] In Antiquity, breeches (trousers) were worn only by men for reasons relating to climate among the Celts, Germanics, Varangians, and all non-Mediterranean peoples. In the Roman Empire, men wore either the toga or a loincloth that reached to the middle of the thigh. In Arab civilisation before it was Westernised, trousers for men were rather rare. But trousers for women are not attested in any civilisation. It is in the West that this practice took off in the 1960s. Among Westerners, it was a matter of masculising oneself to liberate oneself, according to a feminist whim which appeared in the nineteenth century with George Sand, who dressed as a man.

But there are some striking paradoxes in all this: to protest against the macho and off-colour remarks of their male colleagues, women legislators have abandoned the trouser suit for skirts. As for veiled Muslim women, you see a lot of them wear wide, black trousers.

[26] In France, young men of non-European immigrant background are heavily concentrated in the suburbs [les banlieues]. –Tr.

[27] To co-education must be added other causes for the decline of the ‘republican school’: the collapse of discipline and of the level of instruction from the very first grades; ethnic

heterogeneity; decreasing selectivity; a surge in the mediocrity of teachers — especially in the primary grades — with the teachers themselves being a product of a degraded educational system; solidarity among the excessive number of employees in the education system (badly paid, it is true, because of their excessive number). At one time, neighbourhood schools and (free) State secondary schools were clearly superior to tuition-charging private schools; today the situation has been reversed. Children of comfortable middle-class families enjoy an education clearly superior to that of the lower orders — who, moreover, are subjected to a horrible school environment. The circulation of elites has stopped, and we have the Left to thank.

[28] Contrary to the statements of sociologists or publicists who decry the 'commodification of the world' and our age's 'worship of money' without any knowledge of history, the possession of wealth and consumer appetite constituted one of the central poles of ancient and traditional societies. In the Roman Empire, membership in the equestrian and (especially) the senatorial class was reserved for very wealthy men. It was not until the end of the nineteenth century that property qualifications for voting were dropped (the elector having to pay above a certain amount in tax). Until the nineteenth century, the popes were recruited among the propertied Italian nobility, and everywhere cardinals had to come from rich families able to provide for a luxurious manner of life, which was inseparable from their religious prestige. Sumptuousness, prodigality, and the display of wealth were not in ancient societies condemned as they are today, but eagerly sought and admired. Nothing could be more bling-bling than the Florentine nobility and clergy, or sovereign European (as much as Eastern) courts. Moreover, let us not forget the practice of the dowry, which survived in France to the middle of the twentieth century. Until the nineteenth century, even a very pretty girl had a poor chance of marriage without a dowry. If her family were poor, she was likely to end up a household servant ('good for anything', whence the expression bonne [French for maid –Tr.]), a nursemaid (for rich women did not nurse their children and took little trouble over them), or even a prostitute. One might also mention the venality of offices.... [In France under the ancien régime, certain public offices, including that of judge, were filled by purchase. –Tr.]

All of this is to say that in contemporary Western society, money plays a much less crucial role materially and in terms of prestige than in pre-modern societies, despite claims spread by ignorant journalists or self-proclaimed philosophers.

[29] The human species is the only one in which filial love (attachment and care for offspring) endures beyond weaning. It would seem, moreover that certain populations practice filial love less and for a shorter time than others, but this subject is too politically incorrect and dangerous to be treated by anthropologists. As soon as the little one is no longer little but has become a young adult, the parents lose interest in him.

[30] Speaking of the arrival of Christianity in the Roman Empire, the historian Lucien Jerphagnon often emphasises that Christian sexual morality amazed pagans. In Julien dit l'Apostate (Tallendier, 2010), he explains how rabid the proscription of the new religion seems to have been: 'His (Christ's or Chrestos's) commandments were genuinely

frightening: to love all men as oneself was the least realisable thing imaginable, and something that had never even occurred to anyone. One also had to renounce the various pleasures of the divine Eros, apart from contracting marriages, and one had to rest satisfied with them and stick to them indefinitely. One simple glance at an attractive girl and your soul fell like a dead fly.'

CHAPTER 4

Feminist Schizophrenia

Feminism made a timid appearance in the West in the nineteenth century, at first aiming to align the legal status of women with that of men in two areas: the right to vote (hence the term *suffragette* for the first activists) and the abolition of laws unfavourable to women in family and financial law.[1] This movement, broadly supported by many men, appeared among peoples of European origin (Western and Northern Europe, along with North America) among whom a woman's position had historically been strongest when compared to other civilisations.

The feminist movement contributed to a true, positive revolution, perhaps the most important of all *cultural revolutions*: the establishment of the legal equality of men and women, something that had never before happened in the entire history of humanity. Neither the French Revolution nor the American Revolution had accorded legal equality to women. The Bolshevik Revolution in Russia had done so, but in practice had hastened to transform women into forced labourers.

The feminist movement succeeded. But as soon as this (completely legitimate) legal equality had been obtained, deviations and excesses began to appear and feminism, from being a movement promoting equality of the sexes before the law, was transformed into an emotional ideology with egalitarian and extremist overtones — above all, wildly utopian. We can speak of *neo-feminism.* This neo-feminism has succeeded in imposing itself on us through laws that restrict our freedom, especially 'parity' laws.[2]

At the same time, it is running up against insurmountable contradictions, especially the following: the feminist movement, having become a satellite within the gravitational field of the Left, is naturally pro-immigration, anti-racist (of course), and thus scandalised by Islamophobia. Now, Islam is hardly a shining example of respect for women.

The second symptom of the schizophrenia of contemporary feminism is its opposition to femininity, its aim of masculinising women.

The Insurmountable Contradictions of Feminism

The first contradiction in the movement for the emancipation of women, clearly visible in feminist ideology, is the *paradox in its view of the female body*. This has been going on for decades. One the one hand, they demand that women be allowed to reveal their charms, no longer to hide themselves, to liberate themselves from modesty (with 'modesty' defended today by prudish Islam), to showcase their bodies; but on the other hand, they denounce the 'exploitation of women's bodies' by the advertising and pornographic industries and by the media as a whole. They complain as if they had just made the discovery that men find women's bodies attractive. A square circle: liberate our bodies, but don't let anyone look at us.

The second contradiction of feminism is the **affirmation of equality between men and women combined with the rejection of femininity**, considered as a sign of inferiority. The mother of the family, the guardian of the hearth, the procreator — indeed, the desirable and sexual woman — are considered archetypes of oppression and submission. Men are the ideal upon which feminists model themselves. The new, liberated woman must resemble a man (while men, for their part, are divirilising and feminising themselves). The masculinisation of women is implicitly central to the program of every

feminist movement since the beginning of the twentieth century.

The third contradiction of feminism, clearly visible today, is **its anchorage in the Left, and thus in the anti-racist and Islamophilic vernacular**. Apart from a few exceptions, feminist movements are careful not to criticise Islamic practices against women too strongly, nor the misogyny that is inseparable from Islam itself — a crying omission. Islam *per se* is never considered in relation to the increasing violence against women and young girls, nor is the ethnic origin of the perpetrators. These, however, are the direct causes of that violence!

To be clear, feminists privately think that Islamisation and massive demographic colonisation will have dramatic consequences for the status and cause of women. Out of cowardice, however, none of them dares to raise the question. They prefer to reassure themselves with dreams and untruths such as ‘secular Islam will win out’, even as more and more women go veiled and as increasingly serious sexist incidents occur.[3] The association: Neither Whores Nor Submissives is interesting to study.[4] What does it consist of? Young North African women in perfect contradiction with themselves, rejecting the way of life imposed on them by a certain form of Islam, but also revolted by the barbaric machismo of their male coreligionists.

But politicised feminism, which attracts the ear of those in power, originates in well-protected strata of the Leftist bourgeoisie; it is not interested in the progress of brutal machismo among the lower orders caused by Islamisation. It prefers to occupy itself with ‘parity’ in political assemblies, candidacies, in the boardrooms of large companies, in the salaries of female administrators, and so on. These are very important causes in the eyes of ambitious, well-protected elite feminists, but of no importance to the women of modest circumstances who are bearing the brunt of Islamisation.

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Feminist ardour — which resembles the dreams of a *garçon manqué*[5] — also exhibits both schizophrenic behaviour (namely the impossibility of admitting one's own identity and personality, and the tendency to adopt a double identity) and paranoid behaviour, or persecution mania.[6] Here are few examples of many:

Journalist Jacqueline Rémy took offence in an article featured in *Marianne* over sports commentators at the French Open Tennis Tournament who rhapsodised over the figures and charm of certain women's tennis champions, considering this an expression of contemptuous machismo. She was also scandalised that the publisher, Robert Laffont, released a *Guide to the Pretty Women of Paris* (by Pierre-Louis Colin, 2008), which reviews the areas richest in feminine beauty. For a man to praise the beauty and charm of a woman is, it seems, 'macho' and anti-feminist. This is the very worst vein of puritanical American feminism. A heterosexual man would not have thought of mentioning the attractiveness of a male sportsman, therefore he ought to speak of a sportswoman in an asexual manner, as he would a male. The resentment of feminist muses at not having been born men is evident here: they are at war with femininity and feminine sexuality — with their own sexuality. You can imagine their frustration.... Is it insulting a woman to praise her beauty, her attractiveness? It is as if feminists are ashamed of feminine beauty. Is it not also because many feminists, themselves poorly endowed, are simply envious of pretty women? This is perhaps the beginning of an explanation.[7]

In reality, in accordance with the same neurotic mindset as homosexual activists and immigrant lobbies that complaining about 'racism', feminists see discrimination and 'macho' contempt everywhere. Someone says a woman is ugly? Machismo, persecution. Someone says a woman is attractive? Machismo, persecution. Someone says that a woman is foolish? Contempt, insult. Someone says women deserve admiration? Hypocrisy, lies. The feminist activist, like the

homosexual or anti-racist activist, loves to posture as a permanent victim, to invent oppression and to see conspiracies everywhere. Paranoia.

Certain down-market writers and journalists have succumbed to the latest fashion: feminising certain common nouns and adjectives. Thus have the following barbarisms been coined: authoress, professoress, writeress, prosecutress, and so forth, out of sheer orthographic ignorance.[8] In French, such nouns are neutral, neither masculine nor feminine. Shall we go so far as to call women painters ‘paintresses’, or speak of taxi driveresses, judgettes, firewomen, plumberesses, and the like?

The Two Feminisms: Sane and Insane

A certain number of civilisations do not consider women human beings by full right, that is, as beings of equal capacity and (especially) as equal in law. These civilisations are essentially Eastern, Near Eastern, or African. We see this clearly today in the case of Islam or even elsewhere, when you consider the social situation of women in the Far East and the traditional ‘macho’ ideology which pervades.[9] The status Europeans have accorded women is an historical exception.

In European traditions, the proper place of and respect for women have been a constant concern. Although the roles of the sexes were separate and complimentary, and despite male domination, no one has ever found legal infantilisation of or social contempt for women as one finds in the rest of the world. **What determines the superiority of a civilisation is the legal and social position it accords to women**. Superior civilisations can be recognised by not trying systematically to oppress women and preserve their status as a social minority.

Considering women inferior is a constant in all civilisations, but in Europe this tendency was less strong than elsewhere. Among the Celts,

Romans, Germans, and Scandinavians, women, although subordinate, enjoyed respect, consideration and a favourable legal status. In classical Rome of the first and second centuries, we even see the beginnings of a feminist movement, during the reign of Trajan. Upper class women demanded sexual freedom and absolute legal equality in divorce and civil cases, as well as demands that were not heard again for nineteen centuries.

However, we should not forget that in classical Greece, laws protecting women (respecting marriage and divorce) kept them strictly within the domestic realm of hearth and family, restricting them to subordinate forms of work and excluding them entirely from the sphere of politics. The teachings of Aristotle and Plato were highly influential: according to Aristotle in the *Metaphysics*, woman is a being radically different from man, a 'matter informed by man'. Woman is a 'monster', and 'only man can tend toward perfection'. For Plato, woman is a human being, but 'infantile', closer to children than to men; she is not ontologically different, as for Aristotle, but is inferior. This thesis implies a moderate exclusion of women, though not contempt for them.

These two traditions, Aristotelian and Platonic, have existed side-by-side. In Roman Law, the Aristotelian view prevailed. Women are incapacitated because of their otherness. In post-Roman customary law, it is rather the Platonic view that prevailed: women are subordinated because of their inferiority. In both cases, the rights of women are inferior to those of men. With the disappearance of paganism and introduction of Christianity, the status of women decreases, because they are considered the incarnation of sin and impurity. In St Paul and St Augustine we find the same curses against women as we do among radical Muslims today.[10] The questions of whether they had a 'soul' was resolved only with great difficulty. This tradition, taken up and amplified by Islam, obviously comes from certain biblical texts and all

oriental traditions, violently ‘macho’ and anti-feminist. On this matter, the thesis of Dr Gérard Zwang[11] is that the exclusively masculine character of the unique God in the various monotheistic religions corresponds to an inferiorisation of women.

In the French Civil Code, the Platonic view lasted until the middle of the twentieth century: the weakness and immaturity of woman implied that she was in need of protection, which in turn implied the impossibility of making her the head of the family and limited her civil rights. Nevertheless, this legal inferiority of woman was not accompanied with any contempt or oppression, for example, by complete veiling or other practices of monotheistic Islam.

* * *

We are compelled to recognise that in all civilisations up to the present, men have been at the top in the arts, arms, law, sciences, philosophy, politics, poetry, and everything of the sort. Why? The first explanation that comes to mind is the division of roles according to sex. Outdoor work for men, indoor work for women, namely reproduction, domestic work, or subordinate tasks. This is the schema, well demonstrated by Irenäus Eibl-Eibesfeldt[12] and Robert Ardrey,[13] of woman as guardian of the hearth and man as hunter. From the start of the twentieth century in the West, this division of authority began to be undermined, since women were increasingly obtaining important social roles in literature, science, and politics. Nevertheless, in no place have women yet reached a level of equivalence with men.

But this idea that women have never been able to equal men in the domain of general creativity (which is the main question, anyway) does not indicate that this is *necessarily* the case, and that this tendency could not be reversed. A feminine (not ‘feminist’) revolution is perhaps possible.

The only peoples in history who did not make women inferior were

Europeans, especially Celts, Germans, Scandinavians, Slavs, and ancient Romans and Greeks. So the idea of total equality between men and women naturally made its appearance, along with its corollary, feminism, which ended up an aberration because it slipped from the idea of *equality* to that of *equivalence*. This in fact amounts to denying femininity and modeling women on men.

The form of feminism which defends women (inspired, of course, by the West) is very much alive in the Arab world and even India. In India, for example, although majority polytheistic and pagan, mistreatment of women is a part of the social *habitus*. In the West on the other hand, feminism has lost its way, deviating toward a utopian 'women's cause' which ends in the denial of the real feminine condition; this feminism borrows its patterns of thought from the most threadbare Marxism, transforming women into 'proletarians' exploited by male oppression, making of them no longer a sex but a new sort of social class. Here again, the Aristotelian mean should prevail: no oppression of women, equality with men, but no deviation toward sexual equivalence.

The Androgynous Utopia

Dogmatic Western feminism thus neglects the mere defence of women and their right to their bodily identity on the pretext of their 'mastery' of their bodies. It is a sort of ideological bath which aims to abolish feminine specificity. **To masculinise women and feminise men, thus constructing the androgyn**: such is the goal of the feminist. The doctrinaire partisans of this anthropological chaos are just as much men as women, too. As a utopian ideal, the androgyn is the counterpart to the mixed-race person: a return to entropy, to the indifferentiation of the sexes as well as the races. This *confusion* reigns in the social realm as well as in that of sex, since women and men are supposed to carry out the same functions, ply the same trades, but also both be bisexual.

This paradigm, which comes close to dementia, is a denial of the natural law; but above all, it harms women much more than men.

Indeed, feminism is above all a form of masculinism. To imitate men, to become a man, not only socially but also sexually: such is the unthinkable idea[14] of feminism, which is stronger still than their desire to feminise men. The unisex androgyn of feminist dreams is, at base, more masculine than feminine. The unisex person will have a tiny penis, but a penis nonetheless.

* * *

The feminisation of so-called ‘purely male’ professions is one of the examples, and poses a number of insurmountable problems. This is a manifestation of one of the utopian imperatives of egalitarianism: equivalence between the sexes, or more precisely, their interchangeability. The will (in the West) to impose quotas for women in police forces and Army combat units constitutes one of the most surreal examples of feminist ideology. As perfectly acceptable as it is for women to occupy technical or managerial positions, it is equally idiotic to incorporate them (especially by quota!) in ground combat units, first of all because they are physically unable (statistically speaking) to assume these roles — women not all being potential Amazons — but also because putting the lives of real or potential mothers in danger is unacceptable in a balanced society. **The life of a woman**, especially a young woman, **counts for more than that of a man** in such a society, simply because she is a mother, in charge of reproduction and the upbringing of offspring.[15] The presence of young mothers or future mothers where law and order is being enforced or war fought would have seemed, from antiquity up until the last century, a madman’s idea.

* * *

During the First World War (a horrifying inter-European slaughter)

women participated in the war effort as nurses and canteen workers, and especially as replacements for men in factories and on farms, but they were never combatants. In the Second World War, it was the same. Women on both sides were incorporated into the Army, but in non-combat roles. Such is not the case today in Western armies, where women are used in combat units in the name of egalitarian unisex ideology. The Israelis were the first to try including women in combat units and to institute female military service, for demographic reasons and because they were vastly outnumbered by the enemies that surrounded them, but they were quickly disillusioned, and the armed soldierettes were relegated to office work.

In the American Army, although the law forbids women from entering into combat (a common-sense measure), the law is not respected. According to *The New York Times*, of the two million Americans who served in Iraq and Afghanistan (taking account of troop rotations), 220,000 were women, making up 11 percent of the entire contingent and 6 percent of the Marine Corps. In Afghanistan, Special Forces commandos accepted women, which had previously been forbidden. Since 2001, 130 female soldiers have been killed, including 70 in combat.

Female soldiers perform very satisfactorily, often better than men, because for a woman to sign up for a combat unit, she must be more motivated than a man. ‘Women have more feeling in the face of danger. Women fighters display greater aggressiveness, better composure, and more guts: they have them to spare’, explains an American officer (investigative report by Karen Lajon, *Journal du Dimanche*, 20 December 2009). A woman Colonel explains, putting a damper on the last assertion, that: ‘men are programmed to defend women; it’s in their genes. We are not made for joining the infantry. We would only be a distraction, and so an annoyance.’ The presence of female fighters at their sides changes men’s behaviour: ‘the young men

are no longer within that dynamic of protecting women during combat'.

Despite the proven effectiveness of the Lioness Teams among American troops, the use of women in infantry combat units amounts to an utter aberration. With this, we have entered the very heart of anti-nature, of pure and simple negation and confusion of the sexes and their roles. It is the ultimate stage of women's masculinisation, common to all feminist and 'parity-ist' ideology. *Esprit de corps*, a purely male phenomenon, is disrupted by the presence of women. Inevitably, sexual problems will arise, with jealousy and romantic disappointment never far behind. In schools co-education is counter-productive, but in a military regiment it is worse still. Moreover, risking the lives of women — potential or actual mothers — in battle is symptomatic of a mindset that has entirely lost its bearings.

To be really effective (*esprit de corps* again), troops must be united ethnically, ideologically, and sexually. Moreover, women naturally have less of a physical capacity as regards muscular strength, resistance and endurance. The incorporation of women in French Army ground units, the *gendarmerie*,[16] and police forces is already posing great difficulties. Ideology, however, dominates: it is not pragmatic; it does not care about effectiveness; its aim is to obey a dogmatic teaching — in this case, the anti-natural egalitarian dogma according to which everyone is interchangeable with one another.

Confused minds will object: But what about the Amazons? What about Joan of Arc? The Amazons were a *myth* of Greek antiquity, of course, and not a reality. As for Joan of Arc, it was her very singularity as a woman warrior summoned by God that struck people's minds as a miraculous exception. In any case, her virginity — assumed almost magically as such, although she had not taken any vow nor entered into any religious order — defeminises her. Joan of Arc was not a woman incorporated into the army of the King of France, but a quasi-divine figure entirely within the unconscious tradition of European paganism,

where sometimes, in exceptional circumstances and in order to inspire the minds of men, a woman or feminine divinity would turn warrior, as, for example, Nike, the Winged goddess of Victory, who wore a helmet and carried a spear. But it would have occurred to no one in Athens to incorporate women into the hoplite phalanx.

* * *

Feminist ideology has slipped through every pore in our society and taken it over; now it is now showing its true face by negating feminine nature. For a particular woman to decline to become a mother is perfectly acceptable, but to set up anti-maternalism and masculinisation as an implicit ideology is a symptom of a delirium comparable to that of communism, the delirium of *Anti-Nature*.

There is a striking parallel between this feminist tendency and its demonisation of pregnancy and of mother. It is perfectly legitimate for women to demand control of their bodies, to refuse imposed pregnancy, and to control their own use of chemical contraception. But by the same token, feminist ideology has flagrantly promoted abortions on the basis of convenience — an irresponsible position — and tried to ridicule motherhood, mostly implicitly. By depicting mothers as slaves, feminist ideology has shown that it promotes an entirely individualist, selfish, and anti-natalist model of society, largely unconcerned with the welfare of future generations. When you psychoanalyse the feminist unconscious, you discover a *garçon manqué*: the wish to become a ‘guy’, a ‘fellow’.

* * *

This ideology of equivalence between the sexes is, as we have seen, a counterpart to that of the equivalence of the races — or of their denial. Let us reconsider Simone de Beauvoir’s famous slogan: ‘One is not born, but rather becomes, a woman.’[17] In Mme de Beauvoir’s unconscious, only male birth is of value. All babies are men, virtually.

The common ideal is masculinity. Why did she not write: ‘One is not born, but rather becomes, a man’? Indeed, if little girls are not born women, what *are* they born as? Hermaphrodites? In reality, she thought that the body was unimportant, and that we are all born unisex, androgynous, but mainly male. She probably hated her woman’s body. Without knowing it, Beauvoir was an advocate of machismo.

Feminism is fascinated with the masculine body and model of society, which is implicitly taken as the ‘natural’ model. The woman’s body, along with all it implies, is thereby devalued, for it is too heavy to carry. Feminism wavers between a hate-tinged envy of the male body (the penis, the absence of gynecological problems, periods, pregnancies, and so on) and a rejection of the female body as too painful.

This Leftist, Western feminism, which has wrongly labeled itself a ‘liberation movement’, has nothing to do with authentic feminism, which aims at combating machismo and giving women legal equality and equal treatment. Feminist ideology is as anti-feminine as proletarian Marxist ideology was anti-worker and anti-peasant.

There has also been an overall evolution toward masculinising the appearance of women. When you look at photographs of a European or American street scene prior to the 1960s, you can easily distinguish the women from the men. The same photo today would show a unisex, almost indistinct crowd.[18] One of the consequences of these facts is that the perception and recognition of the different sexes has lessened in daily life, simply because of this clothing style. Is not unisex style harmful to the intensity of sexual attraction? There is no mystery about it; everyone is alike. But the most serious point of all is that Leftist feminists see no problem in Muslim women (even those forcibly converted) submitting to the Islamic uniform, including the ignominious veil.

* * *

Co-education, as we have seen, was began to be imposed in both primary and secondary schools in the 1960s by politicised feminists in order to produce a sort of social capillary action for their ideas.[19] Its effects have been catastrophic, especially on the development and sexuality of adolescents. Particularly with the increasing presence of faster-developing African and North African adolescents in French schoolrooms, we are witnessing grave problems, most notably the loss of attention by boys distracted by the presence of girls, tension and conflict relating to aggression toward girls or to sexual rivalries, defeminisation of girls, as well as the disturbance of psycho-sexual development from the constant presence of the other sex at the height of puberty. In actual fact, it is only *after* puberty, by the time secondary studies draw to an end, that males and females can live together, not during.

* * *

We should mention the feminist notion of ‘dispossession of the female body’. The main criticism of feminist ideology against traditional society is that **women were not masters of their own bodies, they had been dispossessed of them** by male society. The whole progressive Left followed this line of argument in the 1950s, following Wilhelm Reich[20] and Herbert Marcuse.[21]

The first form of alienation was, of course, the prohibition against abortion, which deprived women of the possibility of making a decision about their own pregnancy, even in cases of rape. Other forms of alienation could be noted: forced marriages imposed on girls, even without their desiring or loving their husbands; tolerance of sexual indiscretions in men and opprobrium cast on those of women, alone in being forcibly constrained to fidelity; the obligation to be virgins at marriage; distrust of feminine enjoyment; prohibition against unveiling

themselves in public, and so on.

These arguments are not wrong. Moreover, the conservative milieus of the time justified the alienation of women's bodies; they explained that, in fact, this body did not belong to her individually, but was a part of the social order since it was the receptacle and instrument of reproduction. If a man's sexuality, they said, is a matter of his own will, that of a woman was (because of the possibility of pregnancy) part of family and society. Of course, these arguments today seem idle (although with mass immigration, such arguments are returning in force in Muslim milieus, which is preparing some surprises for us). The legalisation of abortion and chemical contraception have masculinised feminine sexuality and given it autonomy.[22]

But by a sort of ideological inertia, feminists continue firing off accusations that women are alienated from their bodies. This remarkable persistence of the need to be complaining about oppression long after it has disappeared is symptomatic of the same victim mentality one finds in homosexual milieus. **Women's bodies are instrumentalised and alienated by eroticism**, by pornography, and by the constant showcasing of nudity 'to excite men', who thereby consume the female body as an object without a soul, a receptacle for fantasies. The contradiction here is that feminism demanded the freedom for women to show their bodies, and considered the unveiling of nudity and erotic attraction as liberation from the oppressive prudery which hid the female body. Today, however, the 'new feminism' has become prudish, so feminism oscillates between puritanism and sexual libertinism. The transformation of women into androgynous beings has been the implicit program of feminism since the beginning of the twentieth century.

In reality, one of the central demands of feminism — sexual control over one's own body — aims (as in all other domains) to masculinise women. Feminine sexuality can result in pregnancy, a source of

dangers and responsibilities, while male sexuality has no consequences for men's bodies, only possibly on their social existence (paternity). Feminism has always more or less recognised pregnancy as a constraint, as a kind of alienation, and dreamed of women having a sexuality similar to that of men, that is to say, a 'free sexuality'. But feminists should take heart: in the twenty-first century, women (at least those of the wealthy elite) will undoubtedly enjoy the benefit of conception without pregnancy or delivery, thanks to *incubator* technology, which will replace pregnant mothers. This will have enormous consequences, as we shall see later on.

* * *

Feminism is based on the same mental schema as machismo: one sex is superior to the other. Feminism is inverted machismo. For feminism, behind its egalitarian façade, considers the female sex superior. This is an untenable position, especially since they want to rob femininity of its essence by masculinising it. This proclamation of the superiority of women over men, whether implicit or openly proclaimed, amounts quite simply to reintroducing the mental schema they are pretending to eradicate. (The same goes for homophile ideology, which now proclaims the superiority of homo- to heterosexuality, and for anti-racist ideology, which insinuates that mixed-race or non-White people are superior.) This is a classic trait of all Left-wing egalitarianism since the French Revolution.[23]

This tendency to talk up women (which is much broader than the small cadre of feminist activists) as if they were superior but unrecognised beings has something suspicious about it, something annoying and insincere (in somewhat the same way as 'people of colour', that is, extra-European people, are talked up out of ideological conformism). Woman must become the new stronger sex she should never have stopped being, but at the price of her femininity....

For feminist ideology, pregnant women and mothers are despised, looked down upon — especially if they are native European. At the very least, one feels sorry for them, along with wives and housewives who are supposedly exploited. In fact, this ideology does not seek to defend women's rights, as it claims, but to advance a utopian model of the *new woman*, a kind of photocopy of men. This new woman greatly resembles the *new man* of Marxism. The two utopias are parallel, and share the same authoritarian tendency hidden beneath their demands for liberation. It was the neo-Marxist Wilhelm Reich who supplied first American and then European feminism with some of its conceptual tools.[24]

Feminist and Marxist forms of reasoning bear a close resemblance: the proletarian worker and producer is at core superior to the bourgeois and the aristocrat who unproductively live on their rents. Women, also essentially superior, have been oppressed by men from the dawn of time, victims of male society. Very well, but in either case — applied Marxism or applied feminism — you only end up with a worker-slave or a sterile woman deprived of all her qualities. Utopian fanaticisms always end in the ruin of what they wanted to defend and promote.

The Dogma of 'Parity'

To legislate 'political parity' between men and women was a stupid mistake. Nevertheless, it is being taken yet further, with economic parity being implemented at the managerial level in large companies. This is a metapolitical victory for feminist utopias. Obligatory quota regulations for men/women in elections (and elsewhere) can only end in the debasement of women. It amounts to considering women as handicapped persons who must be helped in any way possible. It is to risk electing or nominating women for responsible posts 'simply because they are women' and thus, possibly, incompetent women. Positive discrimination always harms those whom it is supposed to

help. No rigid, mechanical law can replace the naturalness of life. If one wants to repair injustices or discrimination against women, it must be done upstream (the causes) and not downstream (the consequences).

To decree quotas for women on electoral lists, promotion, and employment, (supported by legal penalties) seems odd when one considers that the oppression of young women is tolerated in all Muslim-majority areas. Feminists always reason in terms of laws and rules, when people's way of thinking is what must be changed.

These legislative measures are contemptuous of women. If a woman is able to enter into politics if she wants to and can get herself elected, why impose a mandatory quota? This obliges political parties (and soon companies) to find women at any cost, or face the consequences. It means taking the risk that the women employed on this basis will actually be unsuitable for the role. This law was supposed to counter the 'machismo' of political parties which, so it was thought, kept women out of eligible positions. In reality, women are much less attracted than men to political activity, as all statistics prove. Must one then oblige political parties and trade unions to have equal numbers of both sexes? If so, why not go further still, and have 'parity in administrative bodies', companies, the offices of private associations, administrative competitions, high public offices, and the like? It is always the same mechanical and artificial determination to replace organic equilibria and restrict people's freedom in the name of a false vision of justice and equality. This is one consequence of the communist mentality that has penetrated and animated the whole French public mind. While believing we are defending the cause of women, we are lowering them to the status of a sort of handicapped man.

This logic of forced 'parity' has something totalitarian about it, and it resembles another piece of ugly bureaucratic jargon: *diversity* — which concerns not the sexes but races and ethnic groups, but with the

same will to impose quotas and positive discrimination.

* * *

In the summer of 2008, a group of feminist activists called The Beard put on fake beards to carry out publicity stunts against ‘sexism’ and discrimination against women in all domains.[25] They took particular offence in there being too few women in administrative bodies and political assemblies. The Association of French Mayors, for instance, is only 11 percent female. But what if women do not want to be mayors, or deputies, or whatever? Who is forbidding them from running? Of course, to be elected to the National Assembly, one must have the backing of a party to cover campaign expenses and one must have a serious constituency; but none of this is necessary to run for mayor.

The introduction of the famous man/woman parity in political representation (and soon in businesses and administration) breaks with the principle of equality and free individual choice, and poses a serious problem of political philosophy. Under the pretext of strengthening it, such measures actually result in corrupting the principle of equality; for individual equality is being substituted for communal equality (today sexual but soon racial and ethnic), which is contrary to the very Enlightenment principles to which the French Republic appeals. This emphasis of the community over the individual ironically marks a return to the anti-revolutionary ideas of the Ancien Régime (considered ‘Rightwing’ and defended especially by Maurras[26] and Joseph de Maistre[27]). So the anti-racist, feminist Left is using (when it convenient) concepts of political philosophy it judged reactionary and obsolete only yesterday.

In the constitutional revision enacted on 21 July 2008, an amendment introduced by UMP[28] deputy Marie-Jo Zimmermann (who is also president of the National Assembly’s Committee on Women’s Rights) changed the preamble of the Constitution to permit the

introduction of quotas, something which was strictly forbidden since the revolution, in the name of liberty and equality. Such a measure, which no one dared oppose thanks to the dictatorship of neo-totalitarian, politically correct ideology, opens the Pandora's Box of *positive discrimination*, an extremely slippery principle. For it breaks with the principle of individual meritocracy and splits the social body by sex and, tomorrow, by ethnic origin. Imposing a quota of women (or anyone else) rests on the same logic that allows their exclusion.[29]

We are poking our fingers into the gears of an infernal machine. How far shall we go? Racial quotas? Religious quotas? The process could even be turned against women: in certain areas, there are more qualified women than men. Shall we demand more men? Could there be too many female magistrates, teachers, nurses, executive secretaries? What if there are too many Jews in certain professions or domains, or not enough of them? Shall we legislate under pressure from Muslims, who think that, being much more numerous in France than Jews are, it is abnormal and discriminatory that there should be so many Jews in many professional domains?

Wanting to impose (sexual, racial, religious) quotas by force, as people are starting to do today, is not only to infringe upon the principles of equality and of justice, it is to step onto the slippery slope of a communitarian society riddled with conflict (the underlying idea being that social functions and professions should reflect the ethno-sexual composition of the population with mathematical precision).

This is a good example of the incompatibility between equality and freedom. *Real equality*, a concept defended by Martine Aubry and a large fraction of the French Socialist Party — which has always remained covertly Marxist — is opposed to the *legal equality* of the French Revolution, and concludess with the imposition of quotas, injustice and 'positive' discrimination. Equal results are substituted for equal opportunity, which results in the granting of unearned privileges.

This opens the door to an inefficient society (because it is anti-selective) that is covertly totalitarian, since it replaces meritocracy with rules favouring particular sexes and members of certain ethnic origins.

How far off are mandatory quotas in administration, business, electoral lists — or indeed electoral *victors* — as a function of their sex and origin? The process is already underway. This is what we are moving towards: an ossified society full of conflict (no one will ever be satisfied with the place occupied by his own sexual-ethnic group), authoritarian, neo-totalitarian and, as always, all in the name of justice, harmony and equality. It is obvious that the contrary of all these will result: injustice, endemic conflict and inequality. Moreover, as these quotas, preferences and privileges become more common, the result in many domains will be that not the best but the favored prevail and dominate.

* * *

What is more, the rule of ‘parity’ will occasion a kind of **war of the sexes**. It will become easier to accuse a woman of owing her position to ‘positive’ discrimination schemes rather than her own abilities, even when this is untrue. Positive discrimination will also increase racial resentment, as has happened in the United States.[30] A neo-sexism and neo-racism are appearing, *at the expense of the White male*, in the heart of an anti-sexist, anti-racist society that officially denies drawing any distinction based upon origin, but which breaks this rule through its muddled thinking.

It is perfectly true, however, that discrimination against women occurs in professional life (overestimated by feminists and underestimated by the ‘macho’ male), but sex quotas when it comes to employment and promotion are certainly not the answer. Civil society must live and evolve in its own way, and the State should limit itself to

guaranteeing the equality of citizens (and only citizens) before the law (and only before the law). *Sexual parity*, inscribed in the Constitution of the French Republic, is — from the point of view of constitutional law and legal philosophy — a *denial of justice*; for it contravenes the very Rights of Man and of the Citizen on which the Constitution is otherwise founded.

* * *

It is obvious that barriers have been erected by men against the promotion of women in political parties and businesses. Such practices are not necessarily based on misogyny as feminists claim, but on much more complicated social and practical mechanisms. Wanting to legislate and punish, to practice 'positive discrimination' and the 'thumb on the scale', will always have negative consequences.

We have seen it twice: the first time with the government of Alain Juppé,[31] who introduced four women (the 'Juppettes') into his cabinet exclusively in order to flatter feminists — women who turned out to be inexperienced; and, more seriously, when Nicolas Sarkozy forced his Prime Minister to employ young women of North African and Black African origin on the basis of entirely feminist and multiracialist motives. In both cases, these artificial promotions turned out to be catastrophic. The women involved were quite simply incompetent, which has nothing to do with their being women, but with their having been chosen according to the wrong criteria (sexual, racial, and ethnic). Now, the only effective way of recruiting real elites is natural selection based exclusively on individual performance independent of any consideration of sex, ethnicity, or any other such arbitrary properties. 'The right person for the right place', as the English proverb has it. May the best man/woman win.

Of course, one will always find 'macho' tricks and barriers. These must be vigorously combated, not for the sake of women but for the

sake of the position. A business enterprise, an administration, or a State are not called upon to be feminist, equal, or diverse, but to be effective. It is just as inadmissible and counterproductive to give a job to a woman because she is a woman as to refuse it to her out of machismo if she is competent. Things must be allowed to evolve according to the order of nature. The International Monetary Fund, the Movement of Enterprises of France, and two large French political parties are already run by women. Their proportion will only grow (without ever attaining the dreamed-of 50 percent). Positive discrimination, quotas, parity — these are all handicaps which generate incompetence and ineffectiveness.[32]

It would have made more sense to emphasise equality of salary and remuneration between men and women. In France today, despite all the ineffective egalitarian laws, women are still mistreated in the professional realm. It is a problem pertaining to mindset more than to laws. Despite being equally competent, women are still paid (approximately 25 percent) less than men. This is unacceptable, because everyone knows many of them have large family expenses (not paid by men) in addition to their work. The further south you go, the more obvious this becomes. In the Nordic, Germanic, and Anglo-Saxon countries, women are treated with much greater professional equality than in Latin countries, not to speak of Asia, North Africa, Black Africa, South America, and so on. The more Nordic, that is, Germanic and Celtic, societies are, the more women are respected — but at the same time, the more they fall for the follies of feminism. It is a difficult balancing act.

* * *

We must also mention the subject of sexual harassment and blackmail of women, which no law can directly solve since it is an attack on the mind. The most common victim of these practices is the *pretty woman*. Blackmail can either be explicit or, more often, implicit. Cases are

common; everyone knows about them but no one mentions them. Sexual blackmail in employment and promotion are not only characteristic of show-business but of all sectors of the economy.[33]

A pretty and talented woman experiences much greater professional difficulties than a man of the same age. More is demanded from a woman than from a man. A woman will not only have a (statistically) lower salary, but in to increase her professional opportunities, sexual favours will be either explicitly or implicitly demanded of her. This practice is universal, including in administration (for promotion and bonuses) and amounts to a masked form of **institutionalised prostitution**. The repression of this practice is all the more difficult in that many men understand and admit it, yet people keep quiet about it.

The sexual exploitation of women is not limited to wild prostitution, a form of slavery that has become a universal scourge (and which feminist ideology has been totally unable to combat), nor to the general rise of fundamentalist Islam in which, in all countries (including the West), women are treated as inferior. Against this, too, feminist ideology in Europe reacts very softly so as not to be accused of Islamophobia — a cardinal sin. The sexual exploitation of women is a hidden daily reality which escapes the notice of our brilliant sociologists.

I shall deal elsewhere with the matter of beaten and mistreated women, whose exponential increase is obviously correlated with the increasing presence of Muslim immigrant populations. On this question, feminists maintain perfect radio silence. Likewise, no one seems to dwell on this surreal fact: that sentences passed against rapists are extraordinarily light. As for the sexual soap opera of Dominique Strauss-Kahn, delicately referred to as a ‘Lothario’ by his Leftist buddies, people are splitting their sides....[34]

If we want to assess the achievements of feminist ideology —

maliciously, perhaps, but conformably with reality — we may say that it has been very strong and effective at promoting free abortion on demand and parity laws, but has been of no concrete use on such subjects as the sexual exploitation of women, domestic violence, the decline in women's position because of Islam in Europe, the growing number of women mistreated and often killed, and so on and so forth. Feminism amounts to abstract posturing of the purely ideological and dogmatic sort on the part of bourgeois intellectuals who are out of touch with popular reality.

Women who are beaten, raped, veiled, harassed, and/or forced into prostitution or otherwise exploited: feminism is interested in none of that. The great victories are that underage girls should have free and anonymous access to the Pill, that government insurance should reimburse them for convenient abortions, that political parties should be obliged to put forward a predetermined proportion of women for office, that business enterprises should appoint more women to the board of directors, and that women should wear trousers like the guys.

Feminism and Careerism

Everywhere in the West, the goal is to achieve equal salaries for men and women and to attain parity in management positions. The first goal — equal pay for equal work — is both just and realistic; but the second poses problems. Let us examine the question objectively, standing aside from either feminism or *machismo*.

In the City of London, female participation on boards of directors rose from 2 percent to 3.6 percent between 2000–7, which is microscopic. In France, women represent only 17 percent of salaried managers. Only 6.5 percent of governmental administrative bodies are female, and only 5 percent on executive bodies, where operational power is located. Regarding the number of female CEOs, France ranks 87th in the world. Women's compensation is lower than that of men by

a figure which hovers between 15 and 25 percent; some people explain this as a consequence of machismo, which is something of a simplification, as we have seen. Of course, the French company Areva, world leader in nuclear energy, was run by a woman[35] until 2011, as was Medef, but these are trees that hide the forest.

On the other hand, the feminisation of the judiciary and of national education over the past several decades has been an impressive although negative development.[36] Looking at a photo of heads of state united for the G-20 summit, you can count the women on one hand. Although women are occupying a larger space in politics and the economy, the goal of 'parity' seems utopian because of sex differences — the social division of labour by sex — which is a fact of nature and not only of choice.

Françoise Gri, President of Manpower France, writes (*Le Figaro*, 7 December 2009):

> CEOs know well that it is between the ages of 28 and 35 that, within companies, the nursery of high-potential employees, destined to occupy the most important positions in the years that follow, is formed. Now, it is during these years that most women decide to become mothers. With whatever giant steps science evolves in the coming decades, this biological difference between men and women is likely to remain a decisive factor for several decades yet.

It is for this reason that an increasing number of female employees postpone first childbirth until the age of forty once their career has been launched, which obviously limits the birth rate.

Elisabeth Badinter, a militant feminist who supports absolute parity, recognises that a woman with children is running with a great handicap in her professional life, for she assumes 80 percent of familial and domestic tasks as well. To reach the goal of professional equality, it would be necessary for men, husbands — assuming the women concerned are still living as part of couples — to carry out 50 percent

of familial and domestic tasks, or even more, since men experience neither pregnancy nor nursing. No law can oblige them to do so. Moreover, given that divorces are rising among active employees and that women most often get custody of the children, the disparity between ambitious men and women widens still further.

* * *

In 2003, the Norwegian Parliament passed a law that, in a sense, forces nature: publicly traded companies are obliged to appoint 40 percent women to their boards. Such a measure is flawed: what if one cannot find the sufficient percentage available, or enough women competent for these positions? This debate raises several disturbing points: first, you get the sense that being a mother is less gratifying than having a successful career as a mid- or upper-level manager; women's individual professional success takes precedence over their success in their familial function. Secondly, **pushing women to succeed in their professional careers amounts to mechanically discouraging childbirth**, especially among the social elite. As always in the dominant egalitarian ideology, we are faced with a utopian vision, this time in the belief in *everything at once*. Women are supposed to be able at the same time to carry through a brilliant professional career and to be perfect mothers. This is only possible for elite women with no financial worries and for exceptional women (single and childless women not being applicable to this debate). Here again, egalitarianism makes a pretence of letting everyone benefit from privileged status. Moreover, this idea of equal representation in professional careers requires a devaluation of the status of motherhood and the elevation of careerism to the rank of a major criterion of accomplishment for women (an extremely materialistic way of thinking), which leaves women facing the fundamental question: Who am I?

Professional success is thus presented as of greater value than maternity (a case of extreme individualism), and the innate desire for a

child that nearly every woman feels is thus thwarted. Be a man, my girl, have a career! Maternity only happens by accident; it is like the fifth wheel on a wagon. A woman hatches one or two pet children, as late as possible, around age forty, once her career is firmly on track.[37]

Men's behaviour is partly responsible for female careerism. They are no longer perceived by women as trustworthy companions. The family is falling apart, divorces are multiplying (there were 500,000 marriages per year in the 1970s. Compare this with the 250,000 per year today, of which half end in divorce). Many women of the middle class want to get a well-paying job so as not to remain a housewife dependent on a husband who may leave her. So we are faced with an insoluble problem. Apart from manufacturing children in incubators (why not?) and raising them like cattle in government centers (there again, why not?), it is hard to find a way to ensure the perfect professional equality of men and women without the family and the birth rate suffering. For women cannot perfectly fulfill both the role of mother-educator (we speak of 'maternal language' rather than 'paternal language')[38] and performance in the professional sector. This androgynous model cannot be applied. To hope for a cultural miracle assisted by legislation (for example, male parental leave), that men will divide maternal and household tasks with women, still runs up against that annoying natural law which egalitarianism can't help but neglect in its dogmatic dreaming. Not only are most men unsuited to these tasks, not being programmed for them, but all psychologists know well that very young children of both sexes need first of all a *mother*. By definition, ideological utopias fail to see the obvious; this is normal, for they are formulated by *intellectuals*, that is to say, hemiplegics who prefer constructing imaginary abstract systems based on a virtual world rather than reasoning based on reality.

* * *

The questions of careers and managerial positions for women, of the

sharing of household and family tasks, and of the compatibility of motherhood with work outside the home must follow other principles than egalitarianism and feminism. Before we spell out these principles, we must remember two important points.

The first — it was mentioned earlier, but let us remind ourselves — is that **women have always worked in addition to performing their role as mothers** in traditional peasant agricultural societies. The second is, as Françoise Gri reminded us above, that **the most productive companies are those that accord women the largest place** in management and on the boards of directors. This does not mean we need laws and punishments to compel them to have 50 percent women in these positions! Rather, we must choose whether we prefer to have productive companies or to renew the generations? The debate is skewed, but at least proves that short-term economic materialism takes precedence over everything else. This being said, what avenues of reflection can we propose concretely?

* * *

Logically, there should be equal pay for those who are equal in their qualifications, performance, and availability. The problem is knowing whether women are less rewarded because of their sex (which would be unjust discrimination) or because they are less competent, less high-ranking, or less available. But it is very difficult, without going back to a managed economy (which has never worked), to impose equal salaries by sex. Legislating against a cultural reality never works. It is up to business enterprises to understand that they must employ and pay people as a function of their competence and objective abilities, and not according to other criteria. Unfortunately, **the macho reflex of male cooptation** cannot be changed by rigid laws. Nor can the mentality be changed of men who refuse to place themselves under the authority of a woman. In administration and public service, women of equal competence are paid the same as men. In the private sector, this is not

always the case for three reasons: networks of male influence, greater financial demands from male employees, and the lower availability of women for maternal and family reasons. This last reason does not apply to single or childless women, or for mothers from the affluent classes.

We must not cherish illusions; exceptions aside, we cannot expect the same professional availability from women who wish to be mothers as from men in any sector, even for management positions. This is why the idea of quotas and rigid pay scales is counter-productive and extremely stupid. It is not the business enterprise on which we must act, by forcing it bureaucratically and legislatively to adopt this or that feminist measure (which will not work anyway, but be somehow circumvented); rather, it is incumbent upon the State to take certain measures in advance, farther upstream, as it were.

Every promising and gifted woman from the working or middle class who hasn't any particular wealth and who wishes to follow a career and raise children in the interest of society should benefit from a family allowance and *reinforced* household aid. This is much more just and more effective than paying unearned allowances to unproductive foreigners. Another measure should be taken in favour of women who renounce a professional career to raise children, which could be called a *maternal salary*. The considerable sums that are presently allotted to State Medical Aid for the benefit of any immigrant, even an illegal one, comes at the expense of what might be directed to family allowances for native French women, as well as to decreasing the public debt. The financial flow must be reversed. The neo-totalitarian ideology — thinly disguised as humanism — which all centres of power share considers such common sense proposals horrifying.

The Feminisation of Values

In his book *The First Sex* (2006) which created somewhat of a scandal,

Eric Zemmour[39] defends the idea that feminism is something negative, that society can only rest on a patriarchal order, that the equivalence of the sexes is an error, and above all that we are witnessing a deplorable loss of manliness that is making men effeminate and women mannish. He denounces not only devirilising and androgynous ideology (propagated through advertising, the media, education, and so on) but also the craven, unmanly behaviour of men in the West. He implicitly preaches the purely heterosexual model of the seducer of women and a society founded on male domination, obviously matched with an equality of rights. He has been accused, obviously, of machismo.

But in reality, women are in no way responsible for the emasculation of men. One may suppose instead that feminism (which appeared at the beginning of the twentieth century) is not only a reaction to the traditional devaluing and inferiorising of women but, today above all, **a response to this emasculation of men**. In all domains (business, politics, athletics, science, etcetera), women are performing and often showing themselves more effective than men. There is a crisis of masculinity, and women have taken up the slack. In Great Britain it was Margaret Thatcher, that 'housewife' so decried by the *bien pensant* Left, the Iron Lady, who put her country on a strict regimen.

The emasculation of young men of European origin is flagrant in France. What is more, since the 1970s, girls have been performing better in school, working harder, and taking their studies more seriously than boys. Zemmour rightly criticises the effeminacy of social values, centred on protection, assistance, mothering, humanitarianism — ideals which, moreover, serve to compensate for the reality of a society increasingly shaken by a new pauperism, and by constantly rising criminality and insecurity, by barbarisation, and by neo-primitivism.

But things cannot be decreed: if men (and with them, social values)

are emasculated, it is their own fault. Women are merely filling the vacuum, taking the place men have *abdicated*. Besides, many historical episodes (that of Joan of Arc being the most famous) show that women always tend to make up for the failures of men, replacing them.

* * *

Paul-François Paoli, in his work *The Tyranny of Weakness: The Feminisation of the World, or the Eclipse of the Warrior* (Paris: Bourin Editeur, 2010) defends the idea that European Societies are becoming **unmanly**, and consequently weak, through the feminisation of values. He cites the saying of Malraux that 'woman is the ultimate opiate of the West'. In his view, the decline of Europe is largely due to this feminisation. He enumerates some of the symptoms I myself have uncovered (and which are very easy to uncover for anyone who has escaped the ideological vulgate of political correctness): the androgyny of males and of morals, the defence of the feminine values of gentleness and pacification through *management* and in politics, the rejection of the figure of the combative and self-sacrificing male warrior, the delegitimation of the idea of conflict and the recourse to force, and so on. All this is the sign of a degenerate society 'liquefying itself'. In the USA, on the other hand, Paoli thinks that society is still informed by the values of military conquest.

The author also attacks feminist ideology, without fear of veering into politically incorrect territory: feminists are seriously mistaken in imagining that women could reach parity with men and in denying genetic differences. He dares to write (what will make him very unpopular): 'there has existed and there still exists flagrant male superiority on an intellectual level'. By this he means that, as I myself said earlier, not that women are less 'intelligent', but that in all the sciences, the arts, the intellectual and creative disciplines, men are always in the majority and that it will always be so (even though the number of women in these disciplines continues to grow — especially

since girls are increasingly getting better marks in school than boys) because this state of affairs is not the result of discrimination but of inborn dispositions.

He also develops a thesis which will be poorly received: this cult of the feminine which is emasculating European men is a source of serious confusion for the young. This is his position, which I shall summarise: ‘fear of the barbarians’ is the basis of juvenile violence and encourages, through the weakness of effeminate European men unable to show severity, a lack of respect for authority and the social disciplines, or disaffection toward school. **Islam then imposes itself as a manly counter-model to this lax, maternal, and effeminate society**. I agree with this courageous thesis, but I would go further; for Paoli obviously, and unlike myself, has a career to protect and cannot say everything.

The secularisation of Christian charity by the invading Rights of Man ideology is one major cause of laxity in the face of the immigration invasion and the massive and rapid implantation of Islam.[40] Islam has perceived this weakness, this lack of masculine authority and fighting spirit in Europeans, those feminine feelings of pity, and has rushed into the breach. Nothing has done more to excite its conquering and vengeful aggressiveness than this idea that its former masters are becoming little women.

If, today, you compare the attitude of ‘youths’ of non-European immigrant background (not that any sociologist dares to do so, for they are afraid to report what they observe), mostly Islamic or rather re-Islamicised by way of ethnic pride, with that of young male native French, you are struck by the enormous contrast. (Of course, this is not so universally, but applies to a statistical majority.) On the one hand we have conquering barbarians both manly and rebellious (without reason for being so, for they are privileged by welfare payments and the laxity of the judicial system); on the other, native young men without a hint

of masculinity about them, weaklings who are morally burdened with guilt, entirely incapable of defending themselves — never mind attacking others.

This contrast, this difference in masculine potential flatters and excites the deep mentality of Islam and the people who bear it; the more the one side retreats, submissive before manly force (‘Kiss the hand you cannot bite’, says the Qur’an), the more the other advances, overexcited, against those they perceive to be weakened, effeminate, fearful — even, and especially, if the latter say they love and respect the former. For Islam functions according to the spirit of submission — not resistance — to the stronger and more masculine, nor (obviously) that of pity for the weak. The Muslim is spontaneously submissive to God (a male), and to manly and strong masters, whoever they may be; but it forces all those who seem weaker than itself, that is, feminised, into submission. Whence, by the way, the treatment accorded women in Islam.

These mental dispositions are not intrinsically peculiar to Islam, but correspond to the mentality of the people who produced that religion. For no religion or ideology escapes the mental infrastructure of the people who produced it. It is an exceptionally lucky break for Islam and the fertile colonising populations it carries in its wake that it is faced for the first time with the soft underbelly of feminised Europeans, morally contrite and neurotic, who cannot be bothered to reproduce but only to consume, to grow teary over ‘humanitarian’ causes, who have lost all ethnic consciousness, who are feminising their armies, their police forces, their penal and educational systems, who say nothing or even applaud when you take their women. The decline of the masculine values of strength, pride, assertiveness, authority (along with the *true* feminine values of lineage and ethnic preservation) for the benefit of other choices or pseudo-ideals such as consumerism, low-level mass hedonism, humanitarian good conscience — all this sounds the death-

knell of Europe.

[1] My grandmothers, both born at the end of the nineteenth century, enjoyed neither the right to vote nor the right to hold a bank account in their own name until the end of the Second World War. Despite this, they were the ones who kept the accounts, managed the household money and decided on family investments — especially real estate. They were the ones who carefully and severely watched over all their husbands' expenses; you didn't kid around with them. Of course, presiding over the entire household as they did, they did not receive any personal income. The husband furnished the income, the wife regulated expenses and savings.

[2] cf. Chapter 3, note 6. –Tr.

[3] This is especially the case in hospitals where there is a refusal to be treated by male doctors and by male gynecologists and obstetricians. There are also limits in place on women leaving the house, always having to be accompanied, etc.

[4] Ni Putes ni Soumis, a French feminist group founded in 2002. –Tr.

[5] Fr: tomboy. –Ed.

[6] Let us recall that schizophrenia (from Greek etymology: 'brain split in two') is the tendency toward two opposite personalities, and that paranoia (Greek etymology: 'mind detached from reality; opposed to reality') is the tendency to create a different world from the real one, the former generally being filled with persecution. These two conditions are sometimes joined, and may be present in certain fanatical or messianic ideologies or religions, albeit with lesser intensity. The delirium is always the same, comprised of a persecution complex, with the tendency to see conspiracies everywhere and to invention alternate worlds and utopias.

[7] Without wishing to be cruel, it must be recognised that all the conventions, meetings, and congresses of feminist movements gather mannish rather than attractive women on their stages; women with aggressive rather than gentle features.

[8] The author's point does not come across perfectly into English, where 'authoress' used to be an accepted word, and where the influence of feminism has often been in the opposite direction, toward carefully-constructed genderless language. But the point stands that in both languages, feminist ideology has inspired unfortunate and unnecessary coinages, as well as clumsy paraphrase. –Tr.

[9] In India in July 2011 a 'SlutWalk' was organised to protest the permanent oppression that women suffer. [The first 'SlutWalk' occurred in Toronto, Canada on 3 April 2011 in response to a police officer's declaration that 'women should avoid dressing like sluts in order to avoid being raped'. –Tr.]

[10] cf. André Lama, Propos Mécréants [Words of an Infidel –Tr.] (Editions des Ecrivains, 2002).

[11] cf. Gérard Zwang, La fonction érotique (Robert Laffont, 1972).

[12] Founder of human ethology. –Ed.

[13] Paleoanthropologist and proponent of the killer ape theory which sees human evolution as driven by war and aggression, and the hunting hypothesis which considers the evolution of humans as primarily influenced by hunter culture. –Ed.

[14] L'impensé, literally 'the un-thought', equivalent of the German Unbegriff. –Tr.

[15] Each year several young police officers who are the mothers of small children are killed by criminal gunfire.

[16] Armed forces charged with police duties among the civilian population. –Tr.

[17] Simone de Beauvoir, The Second Sex, as translated by H M Parshley (New York: Vintage Books, 1979). –Ed.

[18] But if the number of veiled women continues to increase, this is destined to change.... This rejoices thinkers on the Islamophilic fringe of the extreme-Right who, moreover, are at the command of the totalitarian Iranian regime which, as the unspeakable and pathetic Arnaud Guyot-Jeannin declared in a lecture: 'prefer the modest, veiled young women to the vulgar and provocative Western girls in tight-fitting jeans or bare-bottomed under their miniskirts.' Such words imply not only submissiveness to invasive Islam, but also a prudery which is of suspicious origin.

[19] Capillary action is the tendency for a liquid to flow into narrow spaces, even against the pull of gravity. For example, if you dip the tip of a paintbrush into paint, paint will begin to flow upward into the part of the brush not submerged in the paint. –Tr.

[20] Wilhelm Reich (1897–1957) was an Austrian psychoanalyst whose school of psychoanalysis was heavily influenced by Sigmund Freud. He is perhaps most noteworthy for his influential book, The Mass Psychology of Fascism, published in 1933. –Ed.

[21] Herbert Marcuse (1898–1979) was a member of the Frankfurt School and highly influential sociologist and political theorist. One of his most notable ideas was set forth in One-Dimensional Man (published in 1964), whereby he offered a distinction between true and false needs. The preoccupation with satisfying the latter is said to result in the repression and self-alienation of man, who no longer knows his true needs. Marcuse was one of the teachers of the American paleoconservative political philosopher, Paul Gottfried. –Ed.

[22] Despite the fact that many young girls and women get pregnant because they failed to use their contraceptives properly, and usually end up getting abortions.

[23] All citizens are equal, proclaimed the Convention, but those who did not share the ideas of the Convention were much less so than others, e.g., the Vendéans.

[24] We should note that feminism really took off on American college campuses at the beginning of the 1960s (as did what the French call '68-ism). Wilhelm Reich was a major inspiration for both American and European feminism. Reich (1897–1957) doctor, psychiatrist, and psychoanalyst of Ukrainian origin was a heretical disciple of Freud, a Marxist, and member of several communist parties, who eventually died in an American prison. Of his large oeuvre, the three books which influenced radical feminism and 'sexual liberation' were: Die Sexualität im Kulturkampf, 1936 (The Sexual Revolution, 1945. –Tr.); Der Sexuelle Kampf der Jugend, 1932 (The Sexual Struggle of Youth, 1972. –Tr.); Die Funktion des Orgasmus, 1927 (The Function of the Orgasm, 1968. –Tr.). The arrival of radical feminism and the sexual revolution in France began with the interpretation of Reich's works by the Left-wing American intelligentsia.

Going farther back in time, we should not forget that the ideas of the French Revolution were also largely of American inspiration. But it was in France in both cases that these ideas were taken to authoritarian and egalitarian extremes, namely Maoism and Trotskyism for the 68ers. And the invention of the premises of Marxist communism in the Terror and the Commune of 1870 (cited by Marx) furnished the political tools of communist totalitarianism.

[25] In colloquial French, the interjection La barbe! (literally, 'the beard') means that's enough, cut it out! –Tr.

[26] Charles Maurras (1868–1952) was a French nationalist counter-revolutionary ideologue who was the founder of the Right-wing Action Française. –Ed.

[27] Joseph de Maistre (1753–1821) was a French Counter-Enlightenment philosopher who fled the Revolution and lived the remainder of his life in Italy. He always remained a staunch opponent of democracy and supported monarchical rule. –Ed.

[28] Union pour un mouvement polulaire, or Union for a Popular Movement, is the leading centre-Right political party in France. –Ed.

[29] Large enterprises (able to afford to do so) and television networks have, amid making great effort in attempts at 'public communication' (propaganda), launched a policy of high-priority diversity recruitment — for positions requiring low or mid-level qualifications, of course. Concretely, this will end in a lowering of standards, especially at France-Télécom, in which most of the technical and commercial staff are North or Black African. In a questionnaire sent to all its Internet subscribers, France-Télécom asks whether they are satisfied with the customer service and installation personnel, providing

a scale for evaluating them. If there had not been a lot of complaints, such a survey would have been pointless.

[30] Lawsuits have been brought by White and Asian students against universities who granted preference to Blacks with lower grades in order to fulfill their quotas.

[31] Alain Marie Juppé of the Union for a Popular Movement served as Prime Minister of France from 1995 to 1997 under President Jacques Chirac. –Ed.

[32] We should note that in all vital professions (engineering, surgery, aircraft piloting, scientific research, nuclear maintenance, etc.) in which one cannot afford to fool around with amateurism, positive discrimination, quotas pertaining to sex and ethnic origin miraculously disappear; the rule of rigorous individual selection wins out. Practicality sweeps away ideology and sentiment. We are no longer in the playground. That a pretty young African woman, incompetent and 'on the make' should, through favouritism, become first Minister of Human Rights, then of Sports, then French Ambassador to UNESCO, is not a very serious matter considering the vapidity and uselessness of these positions — one might only regret the cost of her salary. That another woman of North African origin, just as incompetent and as much on the make should become Minister of Justice [Faye is referring to Rachida Dati, who held this office from 2007–9. –Tr.] is more serious, considering that the Elysée Palace [i.e., the President of France, resident at the Elysée Palace. –Tr.] will have to take the operation of this ministry into its own hands, quickly and discreetly. On the other hand, Mme Lagarde is much more in her proper place at the head of the International Monetary Fund than is Mr Strauss-Kahn, who was propelled into that post for political reasons, and was more concerned about his dick than about the responsibility his position demanded. [Christine Lagarde assumed the position of Managing Director of the IMF following the resignation of Dominique Strauss-Kahn in May, 2011. Strauss-Kahn was under investigation for the alleged rape of a hotel maid at that time; charges against him were later dropped, although he acknowledged having sexual relations with the woman in question. –Tr.]

[33] In the audiovisual domain and in show-business, many women must have sexual relations with this or that director in order to succeed. It is a kind of institutionalised and forced prostitution. Obviously, pretty women are more often the victims of these practices and are thus the most disfavoured professionally. Graceless or ugly women are left relatively undisturbed; but, obviously, they will never advance professionally. In France, it is only a minority of starlets who are able to succeed without sleeping with anybody. In show business and the media, sex plays the market role and women are the means of exchange. I know a woman whose lucky break in this industry was to find a homosexual boss. In my own period of involvement in that professional domain, I never met a single pretty woman who did not admit to having been the victim of sexual harassment and blackmail; not a single one who reached an important place without having to give in to these kinds of attack. Other sectors of the economy, especially communications, are affected by this professional prostitution to a lesser degree.

[34] The Strauss-Kahn affair revealed that the bosses of the Socialist Party, although stuffed to the gills with feminist ideology, have never cared about the behaviour — macho, to say the least — of the man in question, whose escapades were well known to the political and journalistic classes. At the moment of his inglorious exit, 14 May 2011, many of them committed gaffe after gaffe trying to defend him, especially the pathetic Jack Lang. The affair, which even a Hollywood script writer would have been unable to render believable as fiction, is emblematic of Leftist ideology, of the disconnect between discourse and behaviour, between theory and practice. Do as I say, not as I do. One of the mammoths of the Socialist Party went so far as to say: 'hitching up a maid's skirts is not a crime.' Left-wing feminist movements did not protest.

Getting back to that comical figure, Jack Lang, whose pedantry and fatuity would have delighted Molière, we cannot help mentioning this anecdote, widely discussed in the summer of 2011: Luc Ferry, the former Minister of National Education and philosophy reporter for Le Figaro (incidentally a very intelligent essayist and less full-of-himself than Jack Lang), declared he knew of a former government minister whose pederastic adventures in Morocco nearly ended badly, that all Paris knew about it, and that the scandal had been hushed up from on high — obviously referring to the Elysée Palace. Amusing oneself with Arab boys is a classic tradition going back to the days of André Gide. At this, Jack Lang mounts the battlements, acts indignant, protests, makes threats, etc., despite not even being the person in question! The episode reminded me of a story told in my native Angoumois: The Story of the Chicken-Thief. It goes as follows: A peasant complains to the police that some unknown person has stolen some good, broody hens from his chicken coup. The inquiry gets nowhere. No fox could have been responsible; they had all been exterminated. So the guilty party must have been a man, a chicken-thief. The affair is widely discussed in town. One day, a gypsy shows up at the police station and says: 'That bum is lying. His chickens were not stolen! And it wasn't me who stole them — or who plucked them, either!' The police arrested the gypsy and declared the case closed.

[35] Anne Lauvergeon. –Ed.

[36] No 'parity' is demanded in the judiciary and national education — ultra-feminised sectors.

[37] It is implicitly accepted by the Zeitgeist that women must choose a career between the ages of 25–40 rather than have children. Women of the middle and working classes must take care of the home, the children, and her work at the same time. They are exhausted by the end of the day. What is more, the man has often left the family. One reason for the low birth rate of native Europeans is the combination of this imperative for women to have a career, the devaluation of the homemaker, and the weakening of couples.

[38] 'Maternal language' (langue maternelle) is the French equivalent of the English 'native language' or 'mother tongue'. –Tr.

[39] French writer and political journalist who, until 2009, wrote for Le Figaro. He is notorious in France for his anti-liberal opinions. –Ed.

[40] In his 2011 Maundy Thursday Homily at the Cathedral of St John in Lyon, Msgr Barbarin, a cardinal and Primate of the Gauls, declared: ‘He who wants to be great among us shall be your servant! This goes for the Church: authority is abasing oneself before others, washing their feet, helping them.’ Surreal. An inversion of meaning: authority is submission. The morality of sheep faced with a wolf.

CHAPTER 5

The Farce of Sexual Liberation

Sexual liberation is one of the great ideological and political movements which has agitated the West from the beginning of the 1960s. Strongly linked to political feminism, dissident Marxism (or Leftism), and also to libertarian anarchism, the current of sexual liberation is a fine example of metapolitical success, since it attained its objectives — which in any case were part of the current of the time and may have occurred in any case.

The sexual liberation movement mixed, pell-mell, as if utterly bewildered, all of their projects and goals: the end of the bourgeois family, of conjugal fidelity, of female virginity at marriage, of heterosexual predominance, total freedom for pornography, abolition of taboos against incest, paedophilia, and so on and so forth. A great potpourri in which Eros is noticeably absent; a potpourri lacking the refinement of the libertine.

To value pleasure above all. ‘To enjoy without restraint’, said the anarchist slogan of May ‘68. The most unbridled, egotistical individualism was curiously mixed, in France especially, with affinities for the collectivist Left. But here there was no contradiction. In hindsight, we can see that the sexual revolution was a surge of vulgar hedonism of petty-bourgeois origin which wanted to emancipate itself brutally from the straitjacket of Christian sexual morality. With a bit of ideological sleight-of-hand, the theory of sexual liberation (which also frequently referred to itself as ‘the sexual revolution’) presented itself as the counterpart to an anti-capitalist revolt and to an infantile neo-Marxism, a pretention whose imbecility was demonstrated by

Christopher Lasch[1] (of whom I speak elsewhere), since commerce used it as the basis for a new business.

An Ideology of Puritans

This ideology has a principally Anglo-Saxon (above all, American) and Germano-Scandinavian origin, that is to say, it comes from a cultural domain marked by puritanism of Protestant origin.[2]

People threw themselves headlong into what might be called *sexualism* with the eagerness of beginners, of philistines. Sexual liberation thus has nothing to do with the refined *libertine spirit* which is erotic and free, [3] and in its freedom managed to maintain order without sacrificing pleasure, and it does so discreetly. . A certain Germanic coarseness, a certain dullness of spirit (well perceived by Nietzsche) which the United States has partly inherited runs through all the movements for sexual liberation. Does not manifesting a desire for liberation in any case amount to an admission that at bottom one is frustrated?

Frustrated puritans discovered sex and were fascinated, passing from one excess to the other, from the narrowest prudery to the grossest shamelessness, like children who find the forbidden pot of jam and gorge themselves on it by the handful.

Paradoxically, the ideology of sexual liberation has gotten further in Europe than in America. That is because the ideological or cultural viruses which originate among the American elite affect only a rather small part of the general population; this holds in all domains. Small-town America is not that of the college campus, nor that of New York or California. It has remained puritanical, even though America invented Gay Pride Marches and the pornography industry.[4]

More than sixty years later, the principal aims of sexual liberation have entered into our mores. But it can hardly be said that the results

have lived up to the hopes. The universal happiness and joyful liberation that were supposed to result from sexual liberation have not been realised. The great slogan of *abolishing taboos* went to work and brought back a mouse — not to mention bringing back taboos far worse than those which preceded.

The False Promises of Sexual Liberation

Has this sexual liberation produced the anticipated effects, those of fulfillment and a mythical path to physical and psychological pleasure? Have we, as promised, passed from the repressive and frustrating straitjacket of bourgeois society to the permissive paradise of bodily freedom, as predicted by Wilhelm Reich and Herbert Marcuse? Certainly not. In fact, we observe the opposite — among women as well as men. Dreams of emancipation have resulted in alienation.

The universal sexualisation of society has triumphed at the expense of personal well-being and well-balanced sexuality. The media plugs society into a gigantic virtual sexual universe, a simulacrum made of images and words. This dream world consisting of all forms of eroticism — from the sweetness of well-balanced and beneficent sexual love to the orgiastic fantasies of pornography — has become a mass ideal, but it has become a hell on the individual level: the categorical imperatives of sexual happiness have become impossible to achieve. One dreams of a chocolate cake, but there is no chocolate cake.

In this respect, the traditional pornography industry of images (films, magazines), legalised in the 1960s, and the industry of erotic encounters (by telephone or via Internet messaging) becomes ever more frustrating for millions of naïve, exploited customers — because, obviously, it practically never leads to a real romantic or erotic encounter.

As always, in attempting to substitute the virtual for the real, the

chimera for the reality, the shadow for the form, the credulous masses are being manipulated and driven mad. The collapse of family norms, the retreat of the culture of modesty, sexual confusion, adult sex placed in the hands of unprepared adolescents, pornographic display made into a mass spectacle — all these have not lead to greater but to lesser pleasure, not to more well-balanced but instead quite unbalanced individuals.

Here we must bear in mind the intellectually brilliant but sociologically aberrant discourse of psychiatrists and 'philosophers' and dissident Freudians who reproached Freud because his *Oedipal resolution* aimed at reinforcing social morality and regulating sex according to social norms. In the 1930s, the Marxist psychiatrist Wilhelm Reich denounced the repressive character of the patriarchal family. Twenty years later, Herbert Marcuse criticised the mortifying character of 'renouncing impulse' and spoke in favour of a sort of sexual anarchy which would set one on the path to happiness and fulfillment. In the 1970s, the French current of anti-psychiatry carried the torch down the trail blazed in May '68. In their celebrated *Anti-Oedipus*, the 'philosopher' Gilles Deleuze and the psychiatrist Félix Guattari defended (in terms that sounded almost like political demands) the demise of the family as an oppressive straitjacket and now obsolete (much in the same vein as the decadent novelist André Gide). They preached the 'legitimacy of every desire', even pederasty, and championed 'an elective, polymorphic sexuality without regard for the distinction between the sexes.' Obviously, they were preaching in favour of their personal inclinations, but forgot that they themselves had been raised in stable families.

Such are the intellectual roots of the sexual confusion with which we are familiar. We are struck by the naïveté, superficiality, and sociological ignorance of these celebrated 'thinkers'. Their procedure was identical to that of Lysenko: a dogmatic discourse disconnected

from reality and fiercely hostile to the *natura rerum* [nature of things – Tr.].[5]

It is not only sexual misery but also emotional and familial poverty that we are faced with here. Individual emancipation and freedom seem to produce, by a dramatic inversion, isolation and incarceration in the ego.

But the most extravagant thing about this whole project of ‘sexual liberation’ is that **it did not even succeed in defining and systemising its own concepts**. This ideology did not even manage, for example, to identify the central ideas of *transgression* and *perversion*. Exactly how far could the liberation of individual desire be taken? There was never any clear response.

Indeed, since sexual freedom was to be total, since there were no longer any ‘bourgeois norms’, no natural regulation, and since the emancipation of individual desire was to take precedence over everything else, why not allow paedophilia, rape, incest (already defended and glorified by movie director Louis Malle), bestiality, sexual torture or murder (a recurrent theme in Sade, an author greatly admired by the theoreticians of sexual liberation), and so on, *ad infinitum*?

This ideology has shown itself incapable of drawing a line between the normal and the deviant, the permitted and the forbidden, the acceptable and the harmful, the licit and the illicit. By the same token, the ideologues of sexual liberation also posture as apostles of the Rights of Man — Leftist dogmatism requires it. But the contradiction is insurmountable: for freedom of desire without restraint, proclaimed as a right, **automatically causes harm to others**. This is illustrated by paedophilia, along with the spread of AIDS.

On this last point, the contradiction I mentioned has become as plain as day; for everyone knows that the male homosexual

‘community’ has contributed to the explosion of this viral illness, thanks to the active encouragement male homosexuality has received across the entire West since the 1970s. Now, it is radical homosexual associations (usually tied to the Trotskyist extreme-Left) which have caused the biggest ruckus in favour of increasing funding for AIDS research and for opposing any ‘repressive’ measures against the above-mentioned ‘community’ and even against any official prophylactic control, described as ‘discriminatory’. One gets the feeling that the AIDS virus is a sort of ‘fascist agent’ which attacks homosexuals in order to punish them. In reality, the AIDS pandemic is the direct, logical consequence of the ideology of sexual liberation, especially of its promotion of male homosexuality — not to mention the irresponsibility and anarchic hedonism of homosexuals.

By rejecting the very idea of order, this ideology turns against itself. It makes a pretence of defending harmony, freedom, and the end of oppression, but ends up constructing a world that operates according to the law of the jungle, the law of the strongest or most perverted. The implications in the political domain are the same as in that of sex: since desire and freedom without restraint constitute an absolute ideal, why thwart the impulses of the criminal or the tyrant? Isn’t the terrorist free to gratify his impulses, as well as the cannibal and the child-killer?

We find the same contradiction when it comes to drugs. In the 1960s, this ideology considered taking drugs a human right, a form of liberation — in short, it was considered in the same light as sex: an **absolute individual right to pleasure**. Unfortunately, enormous problems of public health and criminality resulted from the consumption of narcotics, problems with no clear solution (as with both AIDS and paedophilia). The spread of AIDS owes a great deal to unbridled tolerance of the ‘gay’ phenomenon. This emancipatory ideology completely lacks any **principle of responsibility**. In all domains, its promises of happiness result in unhappiness, an

unhappiness for which it stubbornly refuses to take responsibility. Yet this dominant, pseudo-emancipatory ideology continues to impose its unjust and hypocritical egalitarianism in the name of a phony liberation — it continues with the pitiless and totalitarian repression of all who do not follow its errors.

By its excess, by its folly and deep misunderstanding of human psychology, the ideology of sexual liberation risks a very severe return to that against which it originally rebelled: **it provokes a rebirth of the thick-headed puritanism by way of reaction**. It is provoking a counter-offensive, a real sexual repression much more serious than that of supposed bourgeois repression. The massive intrusion of Islam into Europe, with its cortege of subjected women, obsessive and rigorous discipliarianism, separation of the sexes, and machismo is the disturbing sign of this swing of the pendulum. Already in France, an increasing number of girls — mostly of immigrant background, of course — are having their hymens re-sewn to 'regain their virginity' before marriage. We have come far from the dreams of sexual liberation.

The Illusion of Virtual Encounters

The child of the sexual revolution and also of the Internet is the explosive growth of 'dating websites' (80 percent sexually oriented, 20 percent explicitly pornographic) and social networks. They have replaced the traditional type of direct meeting and cruising, and theoretically they offer a multitude of opportinities for meetings of every kind. However, the results are disappointing. Why?

Because the virtual can never replace the real.

The Internet sites (Facebook, Meetic,[6] and thousands of other sites) are based on a virtual and simulated second-hand sex through a screen interface. The first encounter is not natural; it occurs in solitude, in

front of a machine interface, and everything else flows from there. Dialogue in front of the screen falsifies and misguides the rest of the relationship, because it suppresses the *direct emotion* of the first meeting and establishes the relationship on lies, even if these are involuntary. The accident of the first meeting — in a bar, at a party, an office, a friend's house — is replaced by calculated effort in front of a cold screen. Imagination supplants reality. Romanticism or desire are transmitted in computer files. Psychologically, a contact receives a certain bias if it originates from a computer search. If you later happen to meet the person, you understand quickly that she does not correspond to the electronic persona with which one chatted.

Moreover, time spent trying to find a mate in front of a screen comes at the detriment of older and more concrete and human forms of seduction, less rationalised but more effective. Sexual and emotional relationships elaborated over the Internet have neither the density nor the fleshy taste of real seduction. Here once again, we are witnessing the unfolding of a false liberation without real effect. The virtual sociability of the Internet has about as much depth as a flat screen.

Moreover, it is simulation and lies that characterise these relations, first of all because of the general swindle inherent in all 'hot' sites which tempt their users to dream without these fantasies resulting in anything concrete, since the goals of such websites are commercial. The same goes for all the countless 'telephone sex' numbers.[7] Most of the men and women (who are often disguised) who click and surf around these sites have no intention of really meeting anyone, but merely of amusing themselves in front of their computer screens. The cold computer medium plays the role of keeping people from actually acting.

The conjunction of sexual liberation and the Internet had the opposite effect to what was intended: it has simply increased sexual solitude. Bars are going out of business or closing at ever earlier hours;

dance halls and discotheques are drying up (nightclubs are five times less common today than in the France of 1980[8]), matrimonial agencies are locking their doors, and so on. Real places for meeting and socialising are gradually giving way to a vain and anxious search in which each individual is alone in front of his screen contemplating a scene with as much density as a ghost: such is sexual liberation.

[1] Christopher Lasch (1932–1994) was a vehemently anti-liberal American social critic and historian. Originally a neo-Marxist, his political perspective later evolved to fuse the Marxist critique of capitalism with cultural conservatism. –Ed.

[2] In a bookstore at an American airport, I was surprised to observe that magazines in the adult section were sealed in a black plastic wrap which hid the cover. Surreal.

[3] Free — but not 'liberated' in the sense of a free/liberated slave.

[4] The X-rated film industry originated in the United States and Sweden at the end of the 1960s. Today the industry is largely dominated by American production companies. Over three-quarters of pornographic Internet sites are American. And it is in the United States that one finds almost all the anti-vice leagues dedicated to outlawing such sites. Pornography and puritanism go hand in hand.

[5] The French intelligentsia is familiar with the media celebrity of impostors like Camus, Sartre, Derrida, Deleuze, Lacan, B-H Lévy, etc., while real, innovative (but politically incorrect) French thinkers like Julien Freund, Clément Rosset, and Jules Monnerot are little-known in France or abroad (except in Italy, the country of intellectual curiosity) despite the pertinence and depth of their analyses.

[6] A dating and chat site in Europe. –Ed.

[7] False advertising (which never really punished) is the norm in the entire audiovisual and computer industry, including among companies partly owned by the state. The telephone and Internet are at the centre of this institutional swindle whose watchword is: 'it's free!'

[8] Another reason for this phenomenon of disappearing meeting spaces, especially discotheques, nightclubs, and popular festivals is the increasing insecurity of nightspots, something which sociologists know but never admit. This, obviously, is due to uncontrolled immigration.

CHAPTER 6

Sex and Perversions

Sexual Obsession and Sexual Impoverishment

A spectre haunts contemporary Western society — the spectre of sex. Sex has become its central theme. Sex is present as a *transversal recurrence*, that is, it appears in force and enters all domains, well beyond the field of eroticism strictly so-called — a sexual preoccupation that has overstepped its natural bounds and now informs all communications media, of all genres. This is rather strange, because the genetic nature of men has not changed. The explosion of sexual imagery, spectacle, and discourse since the middle of the twentieth century is related to the birth of a virtual sexual world. It can perhaps be explained by a decline in real sex, or more exactly, by an isolation of sex from other forms of behaviour, as if sex were disconnected from life. The present hyper-sexualisation of society is the exact counterpart to the puritanism of the nineteenth century. The sexual obsessive and the puritan are two sides of the same coin: they put sex at the centre of everything on account of their own frustration.

Despite co-education and the general diffusion of sexual and pornographic spectacles (greatly multiplied by the Internet), it is very difficult to know whether actual sexual relations are more common or occur earlier than before. In any case, the idea that modern Western man has more sexual relations than his ancestors has been discredited by several historical sexological studies. The psycho-sexual obsession which characterises Western societies (the recipe for sexual fulfillment which invades with which one is bombarded via the media from

adolescence to old age, not to speak of omnipresent sexual imagery) might lead one to suspect that **we live in an age of sexual impoverishment**, where great masses of bachelors bear the yoke of sexual frustration, fantasy, and loneliness. It is the classic phenomenon o f *compensation*: if you are constantly bringing a subject up, it is because it is problematic, and one may suspect that something is lacking. People only speak repetitively of what is missing.

* * *

Sexual hypertrophy is a factor in self-destruction and sexual pathology. Western societies have gradually, beginning in the mid-twentieth century, replaced naturally experienced forms of sexuality with forms dominated by artifice. This is the consequence of sexual over-representation, the omnipresence of sex in all discourse and media spectacle and in our social surroundings, with each having been systematically invaded by what can only be called a **general sexual obsession**.

This obsession has greatly changed the nature of sex, causing it to pass from the status of *integrated behaviour* to that of *spectacle* or *problem.* Let us try to enumerate the various domains that have been occupied by this sexual obsession. We may distinguish three cases: pornography, media sexualisation, and therapeutic sex.

The pornographic industry is very lucrative and its global revenue continues to grow, thanks especially to the Internet.[1] Like home care, this is an industry which does not experience downturns. Pornography has become trivialised to a point that would stupefy earlier generations. Anyone can get access to audiovisual pornography, half of which depicts perversions. The time when sex shops were places of discretion has long since passed. X-rated night-time programs or Internet sites (films, photos, meet-ups) are consumer products, as accessible as yogurt on supermarket shelves. In the pages of large-circulation adult

magazines, a profitable industry has arisen: personal announcements for sexual encounters (by telephone, instant message, or on the Internet) with women or men, or telephone services for listening to sex acts played by actors. Obviously, the promises of ‘encounters’ are entirely false (except sometimes in the case of prostitution networks), but the swindle does not discourage those who like to fantasise.

We should note that pornographic magazines (like sex shops) are in decline, dethroned by the possibility of having audiovisual products delivered to your door. What is striking, therefore, is the combination of the total accessibility pornography and its anonymous, trivial, and probably frustrating character, since it never results in real satisfaction. A sexuality of fantasy and masturbation has replaced one of satisfaction and adventure.

The pornography industry in its many forms rests upon the monetisation of fantasy: it creates a need without satisfying it. Some may think that pornography — sex as spectacle — is a sort of compensation for all who are sexually frustrated and, in the end, a positive thing. This is as if one were to say that anti-depressants were a solution to depression, when the real solution is to fight the causes of the pathology further upstream.

We should also mention that pornographic films and images, available to absolutely everyone including adolescents, diffuse a very primitive, un-erotic, animalistic and immediate, artificial, and frustrating vision of sex often centred upon rape fantasies. There is no need to mention how devastating the effects can be, especially on young Muslim men.

What is striking about pornographic films is that they are, with few exceptions, entirely un-erotic. To speak colloquially, they are not a *turn-on*. The sexual grammar is poor, immediately proceeding to the act; the camera angles are fixed and repetitive. Is this calculated

marketing, or do these films reveal the poor erotic imagination of their makers?

Probably both. The pornographic film, for its makers and its audience, reflects fairly well the sexual sensibility of our age. This supposedly liberated age knows no erotic refinement. In pornographic films, the sexual act resembles the copulating of pigeons or shrieking apes. There is no rise in sexual excitement. The recipe of the strip-tease has been abandoned. The actors annoyingly proceed straight to the act.

On the other hand — and this fact is fundamental — **a significant part of the X-rated industry legally offers spectacles of perversion** (by Internet or on VHS) which are almost as common as classic, 'vanilla' heterosexual videos. We should also note the frequency of interracial scenes, usually involving Africans and Europeans (on these subjects, see Appendix E at the end of the book).

* * *

We also observe the introduction of sex (non-pornographic, but often just barely) in areas where one would think it irrelevant, above all in advertising. The suggestive use of women's bodies in the promotion of the most varied products, from perfume to clothing, to food, to automobiles, has been getting increasingly common for decades. The suggestive use of the male body is also frequent, with a view to the homosexual market. The advertising business has taken to sexualising its messages in all areas.

The same goes for films, television series, and novels. Not only do the shabbiest possible sex-stories enter more and more into dramatic plots but directors cannot refrain from showing various soft-core scenes of copulation, even without dramatic necessity. This phenomenon took off in the 1970s. Of course, as you might expect, male homosexual whims (increasingly present in productions) are expressed even in prime-time. On the network *France 3* recently, a

‘creative’ made-for-television film (with socio-artistic pretentions, as always) was broadcast in the early evening, in which a male police detective falls in love with a male forensic scientist. Scenes heavily suggestive of fellatio and body-to-body embracing between the two fortyish actors (one with a prominent belly, the other slender and bearded) were broadcast for a family audience. Such an anti-aesthetic voyeurism is surely the sign of pathology on the part of those who made and who broadcast the film.

Novels do not escape this pattern. Racy scenes are supposed to accompany and prove the literary talent of fashionable authors, as a sort of obligatory rite of passage. On television talk shows and in stand-up comedy one can notice an increase in sexual themes since the 1980s, as if even laughter must adopt the obligatory rite of passage that is sex.

* * *

This hypertrophy of sexual preoccupation is also found in themes that appear in the media. More than half the subjects treated in magazines which are aimed at young people, women, and men, as well as celebrity magazines, revolve around sex or romantic relationships. It is as though the Freudian obsession with explaining all human psychology by means of sex has spread to become a universal ideological dictatorship. **Sex therapy** occupies a larger share of the popular mind than astrology, health, or purchasing power. Television and the Internet mine this quarry for all it’s worth. In December of 2007, an entire program on the *Arte* channel was devoted to masturbation, in late prime time; pseudo-specialists armed with crude images spoke of solitary pleasure both masculine and feminine as if it were a subject as important as global warming. Several popular broadcasts dwell on the sex lives of the handicapped, the aged, the obese, and so on, going into detail in scientific and pretentious language, with the support of down-market psychologists. In 2010, *France 3* launched a series of documentaries entitled *Take It Off!*, treating themes such as partner-swapping and

fetishism. The programming schedule of the French cable network *TNT*, made up of twenty channels, offers an average of three so-called erotic movies each evening, with the note ‘forbidden for viewers under the age of sixteen’. This situation may change thanks to the ferocious competition offered by the Internet.

There is not a single issue of any large-circulation magazine for men or women which does not include several articles relating to sex or sex therapy, supported by the authority of large numbers of self-proclaimed sexologists. Between ten and twenty percent of the subject matter of these widely-read publications has to do with ‘sex problems’, with the same subjects repeated incessantly.[2] One may ask whether these recurrent *cock tales* are not the expression of a mental infantilisation and, more generally, whether we are not witnessing a universal regression of sexuality to the adolescent stage. We may also ask whether we do not see, in this society of hypersexualised imagery, real problems of male impotence, loss of libido, feminine frigidity, and a loss of direction. It is a possible hypothesis in any case: the **general disturbance of sexuality** in our society will result in very serious drawbacks.

* * *

As already mentioned, in former times, in order to initiate young men before their wedding nights (so that they would not be entirely unexperienced), bourgeois families planned encounters between prostitutes or easy-going middle-aged women and their sons. Sex education was commonsensical and *practical*. Today, since the 1960s, sex education is theoretical and medicalised. This amounts to an unhealthy approach to sexuality, a ‘crisis’ approach. Sex education at school, the very archetype of a stupid idea, has never worked.[3]

Of course, sexuality is at the heart of human nature. But when it is healthy, it remains implicit, natural. Treating it with so much

voyeurism, objectification, insistent explicitness, harping on about it repeatedly, making it into a treatment — all this is obviously symptomatic of a collective pathology. This proves clearly that, in our societies, sex is a problem. It is as if we were all sexual *patients*. It is all that is talked about throughout the media. There are two ways of covering up a deficiency: suppression (puritanism) or verbose and spectacular emphasis (what we are currently experiencing).

Contemporary Western societies that like to think of themselves as liberated are characterised by a lack of sexual satisfaction. The society of pornography and sexology is not a society of desire, pleasure, experienced sex, and eroticism, but one of artificial sex and dissatisfaction. As the commercial success of erectile medications shows, it is male impotence and female frigidity that characterise our society. Hyper-desire and super-libido in discourse and spectacle, lack of desire and sub-libido in reality: such is the lay of the land in our sexually impoverished age. We should note that this pathology is due more to men than to women.

Asexuals and the Extinction of Desire: Fruits of Hypersexualism

The rise in sexual abstinence in the ageing developed countries, especially in Japan, is disquieting. According to a study by the Japanese Minister of Health (January 2011), 36 percent of boys and 58.5 percent of girls between sixteen and nineteen years of age ‘have no interest in sex’, meaning real, concrete sexual relations. According to Dr Jacques Waynberg, director of the Sexological Institute, this phenomenon of *asexuality* is also affecting France. He is consulted by thirty-five year old couples who no longer have relations, who want to have children but cannot because they have no libido. In the English speaking world such people are described as *sexless*.

He suggests one possible explanation: the stress of contemporary life, the anxiety over finding a job, or overwork. This is a joke in a world where working hours are much fewer than in former times. But he makes a couple of better suggestions as well. First, lessened desire of husbands for their wives is a byproduct of the explosion of pornography and the sex industry, with X-rated videos and masturbation often replacing real sexual relations because this solitary activity is easier. Paradoxically, our Western societies which are obsessed with sex (80 percent of Internet visits are devoted to it) are seeing a decrease in the frequency of real sexual relations. Sex does not disappear but changes its nature, becomes virtual, unproductive, and of low libidinal intensity.

His second suggestion is a deep transformation in the nature of relations between men and women, especially couples, which are far more conflictual than formerly — especially because of both the masculinisation of women and of unchecked individualism. One does not desire a mate with whom one constantly quarrels. Chronic marital discord so characteristic of our societies (which have abandoned the notion of the stable couple) almost mechanically diminishes the frequency of sexual relations.

In a story reported on *France 3*,[4] a Japanese woman admits that she had her children by artificial insemination, using her husband's sperm (obviously collected via masturbation) because they Moreno longer desired one another. A thirtyish man recognises that he prefers X-rated videos, strip clubs, and sex toys to the effort of making love with his girlfriend. This progress of asexuality among couples must be related to the divirilisation of men, the conventionalisation of male homosexuality and, of course, to lowered fertility among European.

* * *

Of course, it was in the United States that the phenomenon of

asexuality, called the *sexless*, first appeared: those men and women who — whether out of boastfulness or the desire to be original, or pathology, or by compensation — began championing chastity or prolonged virginity in a hyper-sexualised world. In the Netherlands, they are called the *non-libidinal*. Journalist Jean-Philippe de Tonnac tries to explain this sexual drought, whether inflicted or voluntary. Surveys show that sexual abstinence in France is increasing among people in their thirties, whether single or in relationships, standing at 25 percent among women and 15 percent among men according to an Ipsos study from 2004. In Tonnac's view, 'asexuality is a defensive reaction to the terrorism of pansexualism'.[5] This is an interesting analysis, and compatible with those of the German sociologist Arnold Gehlen[6] for whom second hand experiences, that is, spectacles and representations, dull one's perception of reality and direct emotions.

Exhibitionism and pornography weaken the libido and sexual desire. The riot of sexual images accessible even to adolescents, especially via the Internet, remove the mystery and the taboos of sex, and thus remove its attractions. Total unveiling and the absence of prohibitions cause desire to dry up. J-P de Tonnac writes: 'sex is no longer taboo; it has become a totem, passing from a secret to an exhibit. Desire has always been related to a certain impossibility of desire. This riot of free images does nothing but extinguish it.' Might it be possible, then, that subconsciously voluntary chastity might serve to reawaken extinguished desires?

In his *Tyranny of Pleasure*, Jean-Claude Guillebaud[7] suggests that 'free access to pleasure' has been transformed into a 'pleasure imperative'. The omnipresence of sexual representations and the obligation of sexual performance thus has an inhibiting effect and provokes, according to Tonnac, 'a fundamentalist anti-sex reaction'. The psychiatrist J-D Nasio[8] states that he has never before been so frequently consulted by patients who are still virgins at more than

thirty years old: ‘In forty years of practice, I have never seen this. These men are handsome, intelligent, well-integrated socially.... But the very thought of making love to a woman sends them into a panic.’ These men are above all victims of performance anxiety, the fear of not being good enough. For the psychoanalyst Hélène Vecchiali, author of *Ainsi soient-ils*[9], [That’s How They (Men) Are –Tr.] men, who are more fragile sexually than women (the risks of impotence and lack of libido), especially at the beginning of a romantic relationship, are traumatised by the obligation to succeed immediately, by the requirement of virile excellence nourished by pornographic movies in which the actors are all priapic supermen.

* * *

We are thus brought back to the idea of **sexual confusion**. For these men who ‘sink’ before women they desire, whom they want to marry or whom they have married — would they experience similar difficulties with a paid prostitute whom they dominate and with whom they have nothing to prove? As I have said elsewhere, our society has instituted monosexuality. We have forgotten that for men, and in a different measure for women, there is a fundamental distinction between conjugal sex and impulsive sex, both of which are perfectly natural.

By confusing impulsive sex with romantic sex, we have ended up destroying the latter. We see here one consequence of the ‘neo-primitivism’ of Western societies which, by a sort of regression towards barbarism, confound eroticism, raw sex, romantic sexuality, and the conjugal bond — exactly as happens among the lower primates, where sexual behaviour is undifferentiated.

Among young couples of former days, sexual desire was inflamed by (relative) inexperience and by the social concealment of eroticism which made sex more exciting, in that it was under a hypocritical prohibition (a necessary hypocrisy). What is desirable is always

gradual. Sexual intensity is born of the slow transgression of taboos. Without taboos, there no more desire, only impotence and frigidity — lethargy.

Real sex with a great orgasmic charge presupposes long preliminaries for the romantic couple, a whole game of artifice, feigned modesty, restrained physical contact, flirting, low intensity rituals, simulated refusals, calculated progress, slow unveiling. Moreover, since the twentieth century, the systematic display of the female body as we know it is much less erotic and exciting for men (whose sexuality is more visual and less cerebral than that of women) than, for example, women's outfits of long ago, at once modest and immodest, which suggested without displaying.[10] J-P de Tonnac, by way of rehabilitating pre-marital flirting,[11] writes:

> Love is first of all cheeks turning purple, modesty, the secret.... In the Middle Ages, one spoke of *fin'amour*, courtly love. Today people put the cart before the horse, i.e., the object of desire before desire itself. In the end, this amounts to signing sex's death warrant.

Immodesty as Anti-Eroticism

The reason is easy to understand. From the moment representation takes precedence over action, the latter dies. In wanting to break free of the straitjacket of puritanism, the ideology of sexual liberation created something much worse than puritanism: it mutilated sex by transforming it into a banal image, into clinical discourse. It deprived sex of its feeling of mystery by flooding it with glaring light.

For the power of the libido, of eroticism, of desire and sexual emotion rest on *gradual unveiling*, that is, by rising tension, which presupposes rules, ceremonies, prohibitions, subtexts, calculated hypocrisy, incomplete suppression; certainly not flatly getting right on with it, on the principal of immediacy, as in pornographic or therapeutic sex. The erotic power of sexual desire (like all emotion)

comes from a certain mystery. The idea of modesty is of capital importance here. From the moment immodesty becomes the rule, the sexual act is debased to the status of ordinary behaviour, and so it loses its emotional charge, its strength of dissimulation. To think that making love is like going jogging or eating a pizza is to misunderstand the psychological mechanism basic to sex. For sex to be enticing, for the libido to function correctly, it is above all important that it not be reduced to the status of a banal physiological act. The sex act must include an aspect of ritual — something that our society has entirely forgotten. Making love is a ceremony.

A double form of destruction is being practiced on the libido, from both upstream and downstream: from upstream by the protean porn industry; from downstream by the therapeutic theorisation of sex. Under these conditions, sexual excitement and eroticism can only decline. ‘Sexual liberation’, because it has taken clumsy and inadequate forms, has ended by weakening the libido, at once making a spectacle of it and making it abstract and cerebral.

* * *

The sexual hyper-representation of women (images, virtual women) and the hyper-sexualisation of discourse do not mean that real women are more ‘liberated’ and more approachable for men — hence a new, schizophrenic frustration for men: the represented sex of spectacle and the virtual realm is belied by the real opportunities for sex.

I would go further: the virtual sexualisation of women, the onslaught of images and discourse which render banal easy and immodest sex end up producing, in a classic case of inversion, a withdrawal of real sex on offer. ‘Fucking’, as a spectacle and virtual representation, as it becomes ever more current and banal, becomes ever more difficult in the real world. The more society is flooded with pornography and sexual images, the less real sex is present. Picture the

two as communicating vessels: the virtual vessel fills up at the expense of the real, by a simple difference of pressure.

By contrast, in a society informed by modesty, where sexual representation (whether in words or in images) is limited and suppressed, sexual tension is paradoxically much stronger. The less sex is trivialised by imagery, the more fascinating and desirable it is in realty. The sexual palette on the Internet and elsewhere, accessible to everyone, trivialises and disenchants eroticism. There is nothing more erotic than the social organisation of modesty, including repression, which only stimulates transgressions.

The Sexual Destructuration of Adolescents

Sexual education is something that occurs gradually and requires norms, prohibitions, and slow discovery. Erotic appetite and sexual equilibrium cannot be built upon either sickly puritanical taboos or upon the trivialisation of the pornographic spectacle that we have today. At present, we are witnessing both **a rise in puritanism** (largely Muslim) and **an inundation of pornography**. The collision of these two phenomena will be explosive. Most adolescents, male and female, have access to all the sexual spectacles possible and imaginable from their earliest age — through television, the Internet, and all audiovisual media — without any silly ‘parental controls’ being able to stop it. The effect of such spectacles, observed from the beginning of adolescence, is very negative. It does not stimulate the sexual appetite; it deconstructs it and, above all, renders it pathological. The capacity for eroticism is gravely affected; in particular, the future relations of husband and wife are greatly perturbed.

Most pornographic spectacles to which adolescents have access, whether they are privately uploaded or if come from the pornography industry, involve relatively pathological sexual relations which are

voyeuristic, devoid of any erotic anticipation: hasty quasi-rape scenes, vulgarity, brutality, **with a clear tendency for brutalising women** — 'all whores', of course — not to speak of the male homosexual scenes which are usually part of the landscape.

The devastating psychological impact that such spectacles may have on the minds of boys and girls in the very midst of puberty are worrisome. Their future sexual and married life will be changed by it. Becoming habituated to pornography destabilises the development of sexuality in the adolescent.

Rapes, Sex Crimes, and Judicial Laxity

The French judicial system has a reputation neither for severity nor for effectiveness. Paradoxically, while the general crime rate was soaring during the 1970s (which corresponds precisely with the beginning of mass immigration into France), the police and judicial apparatus was weakened.[12] This happened for three reasons: 1) the ideologically-motivated permissiveness of the magistracy — increasingly feminised, Leftist, and sensitive to the rights of criminals; 2) a legal thicket that resembles a gasworks where the sentences decreed fail to be properly carried out, if at all; and 3) a judiciary apparatus overwhelmed by the exponential increase in crimes with which it must deal, along with the overcrowding of prisons, increasingly unmanageable for an overwhelmed prison administration.

Regarding rape and sex crimes, one is struck by the mildness of the sentences imposed. Rapes — often followed by murder and accompanied with torture — are regularly committed by reoffenders who had received mild punishments or were freed well before their sentences were up, and then barely monitored. While we are on the subject, the very idea of conditionally freeing persons in the middle of their sentences (inconceivable in the United States), universal in

France, is nothing more nor less than a denial of justice.

The figures[13] leave no room for doubt about judicial leniency regarding sex crimes. In 2008, 11,877 cases of sex violations (rape, exhibitionism, procurement, harassment, moral delinquency in relation to minors, solicitation) passed through the judicial system, including 1,684 rapes. This is less than in 2005 (which saw 13,037 cases of sex violations and 1,802 cases of rape), which leads us to ask: Objectively speaking, were there fewer sex crimes or fewer prosecutions? The average sentence for rape in 2008 was eight years in prison which in real terms is about four with remission of sentence.

Over 60 percent of the sentences handed down were for less than ten years (divide by two for remission of sentence). Fifty rapists only got a few months and, note well, 264 rapists were let off with parole, which effectively means they went unpunished. Only 38 were sentenced to more than twenty years and just 4 were handed life sentences. *Autres temps, autres moeurs* [other times, other ways –Tr.]: let us recall that at the beginning of the twentieth century, a rapist risked losing his head. And yet, women did not have the right to vote....

* * *

So rape is not punished in France like the crime it is. It is true that the Inmate Mental Health Centre in Lyon claims that ‘only ten percent of condemned rapists become repeat offenders’. But this figure with which the system rests satisfied is still too high. The Inmate Mental Health Centre also affirms that the case of a rapist previously convicted and then freed, who goes on to kill his victim in a second rape, does not occur more than twice a year in France, and that cases of rapist-murderers who become repeat offenders (that is, after having been set free, like the murderer of jogger Nelly Crémel in 2010[14]) ‘only occurs once every five years’. So things aren’t so bad, are they? In other words, they are minimising and excusing the fact that a rapist (torturer

or killer) may be released to continue his predations. The judicial system only practices its ideology of the Rights of Man in one direction: the rights of victims and future victims count for less than those of their murderers. This reinforces the suspicion that our judiciary and penitentiary systems have gone badly astray, becoming a social service for the benefit of criminals, aimed at 'reintegrating' them into society. It is no longer an instrument of punishment, intended to dissuade by example.

This permissiveness, this softness toward rapists, including torturers and murderers, raises a lot of questions. **Oddly, the feminisation of the justice system has resulted in greater leniency toward rapists than in the days when the magistrates were all men**. I have no explanation of this paradox except perhaps a maternal complex, an understated fascination on the part of women with the rapists' virility. A man is perhaps much less apt to pardon one of his fellows (and this is exemplified in the prison social system, particularly in the treatment of 'snitches') who commits rape than a woman who tries to 'understand' the rapist, which is to more or less to excuse him. Let us mention the staggering and scandalous case of the woman accomplice of the child rapist-torturer Marc Dutroux, freed by the Belgian justice system for 'good behaviour' in 2011 after just a few years in prison. Let us recall that this woman allowed two little girls, who were being regularly raped by her husband, to die of starvation in her basement. Psychopathological explanations regarding the behaviour of certain judges may be in order.[15]

* * *

The abolition of the death penalty lowered the whole scale of punishment (to prison sentences and fines) and thus encouraged impunity and crime — all the more so in that mass immigration was simultaneously causing all kinds of criminality to soar. Ought the death penalty to be reestablished, particularly for the rape of minors, or rape

accompanied by torture or murder? It is a delicate question. To answer it, I shall stick to the principles of Roman law, positive and not subjective, so different from our current concept of ‘human rights’, but at bottom truly humanist: *non hominem judicat sed criminem suum*.[16] One judges not the man but his crime.

To pronounce judgement on a man is not to judge him as a person, but to punish the crime while protecting society by making an example of him. In this conception, judgement should not have any moral dimension, but be simply practical; one who has committed such-and-such an act is made incapable of harming anyone, both so that he does not commit it ever again and to dissuade others from doing so. For the best form of prevention is the threat of pitiless repression, much more effective than moral ‘education’ (which, beginning from some point before the onset of puberty, is impossible in any case). This is why, in regard to sex criminals and especially rapist-murderers, we must at least reconsider the guillotine or, at the very least, a literal life sentence without possibility of release.

Michela Marzano,[17] a professor of philosophy at the Paris Descartes University, denounces the ‘return to machismo’ involved in the increase in violence directed at women. But like many intellectuals, she is fantasising and failing to see reality. She does not explain the true cause: the behaviour of increasingly numerous young Muslim men.

The Explosion in Sexual Violence by Minors

Rape represents three-quarters of crimes committed by those under the age of eighteen. For those under thirteen — you have read correctly — more than half of those who come before the justice system are accused of sex-related acts. A thousand young adolescents are involved each year in cases of sexual aggression or rape, a figure which has risen by 50 percent in the past ten years. The courts are overwhelmed. And the

perpetrators remain unpunished because the legal punishment of minors is hardly ever permitted anymore. 60 percent of sexual misdemeanors by minors involve those between 13–15 years old, 17 percent involve those under 13, and 23 percent those aged between 16–18.[18]

Teachers, doctors, judges and others are at a loss for explanations. They speak of a ‘complete loss of norms’, of ‘emotional deprivation’ (meaningless jargon), of an ‘abdication of parental responsibility’. Since the prisons are full and houses of detention have unfortunately been abolished — the one at Belle-Île-en-Mer is falling into ruin — and have been replaced by a small number of ineffective substitutes, they are trying mandatory medical monitoring (which is a joke), group therapies, legal warnings and other ineffective nonsense.

Of course, as in many other areas, no one dares to point out the true causes of this massive increase in sex crimes and rape among minors. The straitjacket of official ideology forbids us from curing the evil. But the causes can be uncovered by anybody with common sense, no Nobel Prize required: the collapse of the stable family, the crumbling of discipline and educational norms, the disaster that is national education, the rapid mass barbarisation of ignorant minors, coeducation from the earliest years (a disaster for adolescents) and also, obviously, universal access to Internet pornography. This last plays the role of a destabilising stimulant among the young, all the stronger in that many scenes are incitements to rape.

Yet besides these explanations, there is one principal cause which is absolutely taboo to mention, but which we must take note of: most of these rapes and sex crimes are committed by minors of immigrant background, principally Black African. They reproduce in France the behaviour that can be observed in their land of origin and do even more intensely here because (an aggravating circumstance) punishments in France are negligible in their eyes. To this may be added something I

mentioned in my old book, *The Colonisation of Europe*,[19] namely the vengeful and racist spirit of predation against young White victims of gang rape, a phenomenon that our distinguished sociologists obviously have never dared touch upon.

One revealing aspect of these matters is the young age of the perpetrators of sex crimes. This corresponds to the earlier onset of puberty in Africans, a fact well-known to doctors, especially sexologists, but apparently unknown to our intellectuals.[20] In France, before the 1980s, when immigration had not taken on the magnitude that it now has, did we witness this soaring number of sex crimes and rapes by minors? Of course not. The same could be said of other types of crime as well. Go make this common sense remark to a journalist or 'educator' — he will take you for an ideological criminal. But you will still be right.

Violence and Sexism at School

Up until the 1980s, 'sexism' in school — that is, the persecution of girls by boys — did not occur and would have seemed unthinkable in our society. But since mass immigration (largely African and Arab-Muslim) has unfolded across France, the situation has changed. Of course, no one dares to publicly recognise the politically-incorrect truth that it is mostly Arab-Muslim and Black pupils who harass the girls, the latter being mostly native French. Female teachers are also regularly victims of these aggressions as well. A girl in a skirt or tightly-fitting trousers, or one who flirts, is necessarily a 'whore' — hence a tendency for girls to wear clothes that mask their figures. Sexist violence has even incited some young girls to convert to Islam and go about veiled.

On 29 November 2009, a seminar (one of the series of *Créteil Wednesdays*) brought school nurses and teachers together at Maisons-Alfort. As you can imagine, they were nearly all Left-wing and

favourable towards the dominant ideology. But they could not keep from weeping over the fact that teachers as well as pupils were increasingly the victims of sexist violence, often physical violence that leaves permanent injuries. The origin of the perpetrators was, of course, never made explicit — thanks to the same old fear of being considered 'racist' — but everyone knew perfectly well who was responsible.[21] In the 'sensitive zones'[22] (wooden jargon), half of the female teachers are on anti-depressants. Their bosses take no action against their aggressors. According to the participants in this seminar, 'sexism is omnipresent' in the schools of the Paris suburbs. A male teacher from Val-de-Marne explains: 'The girls wear pants or dress like burlap sacks; they are not able to show any femininity for fear of being thought badly of.' But of course, no one would dare to mention the real solutions to these evils: a return to strict discipline, stratification according to ability with rigid principles of selection, abolition of co-education, radical re-evaluative analysis of immigration and demographics, an end to naturalisation, and an end to educating foreigners. People lament the symptoms of the evil and propose only ridiculous cures ('citizenship courses') without daring to point to the real causes.

But at the same time, these hoodlum students — beset with hypocritical Islamic prudery and ancestral misogyny — wallow in pornography and trade fake-nude photos of their female classmates on their portable computers, regularly carry out individual or gang rapes, or forcibly fondle girls who are too terrified to complain or resist. A teacher of classical literature (they still exist, the poor bastards) expressed regret, in the course of the above-mentioned seminar, that sex 'is never a question of love for our adolescents' (why 'our'?) and sketched 'a vision of sex reduced to pornography and the genital organs'. Access to pornography is now universal and free via the Internet; this accentuates a primitive and impulsive conception of sexuality among these adolescents of North African and Muslim origin

which is immediate and violent, lacking all eroticism, and which schizophrenically mixes the prudish ancestral prohibitions with an uncontrolled and frustrated libido and a fear and hatred of women — an explosive combination.

We should consider the daily unhappiness of these young girls and adolescent boys (who are mostly though not exclusively native Europeans) who get up every morning to go to school and who have to confront the barbarians, sensing that they are not protected by the authorities of their own country (marshmallows who have abdicated all responsibility) and without the young men of their own nation — unmanly, fearful, unworthy of their ancestors — daring to defend them.

Minors Having Abortions

In 2009, 237,000 abortions were performed in France, humbly referred to as ‘voluntary terminations of pregnancy’,[23] including 15,000 performed on minors. The figures go up every year; there were only 10,772 in 2002. Not to mention, these figures only include legal abortions. This is in spite of all the contraceptive methods available, also anonymously; the ‘morning-after pill’ is freely available from school nurses. I should make clear that abortion is both free and anonymous for minors, so there is no risk of their parents finding out.

In the heat of action, often drunk or under the influence of marijuana, many minors have sexual relations without condoms, and the girls either neglect to take their ‘morning-after pill’ or do not know that it exists. They are afraid to take the classic birth control pill, for it costs money and would come under their parents’ health insurance. We should mention that an adolescent girl is much more fertile than an older woman, and risks pregnancy from the first encounter. Dr Nisand, head of the gynecological service at the University Health Centre in Strasbourg, advocates the anonymous and free distribution of birth

control pills to school girls.

As with other matters (immigration, crime, illiteracy, and so on) people prefer to attack the problem downstream rather than to target it at its source. One of the solutions would be to abolish co-education, that product of egalitarian dogmatism instituted in the 1960s. The idea of making contraceptive pills freely and anonymously available to minors, besides what it would cost a health insurance system already on the verge of bankruptcy, is completely utopian, and it is stunning that 'specialists' would recommend it. In fact, according to the General Inspectorate of Social Affairs, **40 percent of French women have an abortion at some point in their lives**, an enormous figure. These women do not take the precaution of using the pill any more than minors do. So the argument for free access for minors collapses.

To treat the causes of the problem means limiting the possibilities for sexual relations between adolescents — an enormous undertaking. But it is better for a pregnant girl to have an abortion than to become the child-mother of a foreigner's offspring.

Female Victims of Violence: Organised Dishonesty

'Violence Against Women' was declared a great national cause in 2010. A hypocritical pious wish. According to a study by France's National Observational Body on Crime and Punishment, subsection *Quality of Life and Security*, and according to another *National Study of Violence Against Women* (2008), 1.2 million women in France say that they have suffered at least one act of physical or sexual violence, 610,000 of them at home and 310,000 at the hands of their partner. These statistics are obviously underestimates, since the study, based on statistical extrapolations from polls, takes no account of those who declined to respond or who lied out of fear. The rate of reporting is negligible: 8 percent. Half the women interviewed thought: 'it isn't

serious; there's no use in lodging a complaint.' Violence among couples has soared since the 1990s and, of course, the real causes are being concealed.

Half of women who have suffered a rape or forced sexual relations have been victimised in their own homes: 75,000 in 2008 (among those who lodged a complaint). The costs of intimate violence — medical, legal, police, and social costs — is estimated at over a billion Euros per year. A 'National Supervisory Body on Violence Against Women' has just been created, another pipeline in the administrative gasworks which will be entirely ineffective;[24] another observational body. Instead of observing what we already know, we would do better to take action.

The two studies cited above assert in their conclusions that '[those of] all social backgrounds are involved', though this is subject to interpretation.

6.1 percent of women studied are victims of violence in their homes and 4.9 percent are victims of conjugal violence. Sociologist Marylène Lieber, in her testimony before the National Assembly, stated that 'conjugal violence occurs among those of all social backgrounds'. She added: 'the violent husband may be a soldier, a casual worker, a wine connoisseur, a CEO, a police lieutenant, a truck driver, a physical therapist....' She forgot, of course, to specify the ethnic and religious backgrounds of the persons concerned, deceitfully disfiguring reality.

For the assertion that those of 'all social backgrounds' are involved and affected is based upon a rigged interpretation of the statistics. It is a well-known sophistry which consists in voluntarily confounding the overall picture of the facts or their causes with their arithmetic proportion, and thus to disguise the latter. Two examples will help us to understand this. If I say 'serious dog bites come from all sorts of dogs, including lapdogs' I invite people to believe that all dogs can bite

equally. But I am neglecting to specify that 90 percent of dog bites come from pit bulls and only 0.5 percent from lapdogs. If I say ‘tornados occur everywhere in the world’, I lead people to believe that they occur everywhere in the world with equal frequency. But I am neglecting to make clear that, while tornados may occur in Flanders, Sussex, or Lombardy once in a blue moon, 90 percent of tornados occur on the North American Great Plains.

The causes of the soaring violence against women, rape, battery, and the rest, are twofold: the increasing presence of foreign populations and the barbarisation of our common culture — the descent into neo-primitivism. For if you superimpose a map of the areas where women are victims of violence and majority immigrant (especially Muslim immigrant) areas, you will find that they coincide perfectly. To insinuate that there are as many beaten women in the VIIth arrondissement of Paris or in a little village of the Vendée as there are in Seine-Saint-Denis[25] smacks of the disinformation usual with official sociology.

The Suffering of Women in Immigrant Neighbourhoods

In urban districts invaded by mostly Muslim immigrant populations, and which are being deserted by native French (those who have enough money to do so, anyway) it is girls and young women who suffer the most, especially those of European stock. ‘The functioning of this milieu is based on violence against women. There is a politically correct discourse which states that violence happens everywhere, but it is worse there’, explains Didier Lapeyronnie, professor of sociology at the Sorbonne.[26] A study which appeared in *Le Parisien Dimanche* (29 November 2009) stresses the following points: in the suburbs, the sexes do not rub shoulders; girls do not stop on the street, for public space does not belong to them. An unwritten rule prohibits them from

smoking on the streets or from patronising bars or cafés. ‘Elder brother’ law reigns: a girl must not respond to a boy in a public place. One girl testifies: ‘if they try to chat you up, you must keep walking; if not, you’re a whore; but if you send him on his way, well, you’re also a whore.’

So in conformity with the atavistic sexual schizophrenia of this young male population, a woman, hated and put down, is the object of desire, frustration, and contempt. Romance between young people is out of the question. It is impossible for a boy and girl to talk or flirt in public, or even to hold hands. Moreover, boys are jealous of each other and hate whoever has a ‘babe’ unless it is one of the hoodlum kingpins. The greatest achievement for these latter is to be able to show off a native French girlfriend, much more prestigious than a North African girl or, *a fortiori*, a Black girl.

Teenage girls and young women, according to the study cited, remain cloistered in their apartments. Everyone respects these ‘laws’ imposed by men (all Muslim, of course) out of fear; for a system of neighbourhood surveillance and denunciation of women has been instituted in these neighborhoods. Woe upon a woman who breaks the rules, who has a real or suspected boyfriend, who dresses coquettishly or enticingly, who asserts her autonomy: she will be insulted, harassed, and persecuted by those around her. Many of these young women keep their mouths shut and suffer in silence, hoping for help from an impotent and basically indifferent government.

Numerous anecdotes from all over Western Europe indicate that if a young Muslim woman (North African, Turkish, etc.) gets involved with a native, non-Muslim man, even just visiting or conversing with him, she risks serious punishment from those around her — sometimes going as far as keeping her sequestered, beating her, or even putting her to death. In this ethno-religious tradition which is unfurling its tentacles through Europe, women belong, soul and body, to the men of

their clan; they are their property. This will to forcibly retain possession of the clan's female livestock takes on a racial aspect, even among North Africans; the above-cited study mentions the case of a North African father who threatened to kill his daughter if she married a Senegalese.

Neither the oh-so-virtuous anti-racist leagues, nor the Equal Opportunity and Anti-Discrimination Commission, nor feminist groups (apart, perhaps, from Neither Whores Nor Submissive) ever mention this crying matter of the oppression of women in immigrant neighbourhoods. It would be *racist* to *stigmatise* this whole population, wouldn't it? Even if the situation contravenes the Rights of Man, and of woman.

To Be a Homophobe is Prohibited; To Be a Paedophile is Permissible

Vague and imprecise laws now forbid 'homophobia',[27] and people who dare to say that homosexuality is not normal are prosecuted and punished. There will soon be laws against those who criticise feminism. But those who defend paedophilia, which ought really to be called pederasty, are not prosecuted (fortunately, for I am in favour of free expression). This is a double standard. Those who express the view that sexual relations between men are abnormal are suppressed, but not those who defend sexual relations between an adult and a child. In other words, those who criticise an authorised form of behaviour are suppressed, but not those who defend a prohibited form of behaviour. It's an upside-down world, and the perfectly illustrates the inversion of values in which our society delights.

Public opinion — especially since the Dutroux scandal[28] (1996) and those involving paedophile priests, or Internet sites devoted to this perversion — has risen again very strongly against paedophilia, and

rightly so. The justice system is changing accordingly. In May 1968, several authors recounted their experiences of paedophilia without being criticised. Think of Gabriel Matzneff,[29] who liked to dwell upon his pederastic affairs with the exhibitionism and pretentious insignificance which characterise his fictionalised stories. Today, defence of paedophilia must be soft-pedaled — they don't dare advance too far into this minefield. And yet....

The *bien pensant* 'cultural elites', followed by the political class, were united in their indignation in the autumn of 2009 when Marine Le Pen read passages from Frédéric Mitterrand's book *The Bad Life* on television, where he confesses to sexual experiences that are considered crimes under French law.[30] Why did he confess such things to the public at large? Because, like a lot of sex maniacs, he is narcissistic and likes to talk about himself. Mitterrand has, we should add, denied that the story involved relations with minors, saying only that they involved grown men, contrary to what he implies in the text in question. But just imagine if it were discovered that a notable figure of the 'extreme-Right' had done something along similar lines. Would not the *bien pensant* elites, guardians of the nation's conscience, have raised a hue and cry against the jackass? This charge against the Minister of Culture by Marine Le Pen came shortly after said Minister's vehement protests against the arrest in Switzerland of director Roman Polanski, which followed an extradition request by the American justice system for an old affair involving the drugging and rape of a minor. The *bien pensant* elites petitioned for the release of Polanski. Would they have done so for a film director who was part of the 'extreme-Right'? All of this also followed an attack by François Bayrou (for purely political reasons) on Daniel Cohn-Bendit, who had earlier revealed in a book his innocent paedophile practices.

* * *

But here is a more interesting case: Frédéric Beigbeder, worldly

journalist, writer, and night-prowler very fashionable on the Left Bank came to the defence of paedophilia apologists in the magazine *Lire* shortly after the aforementioned scandals came to light.[31] He asserts: 'You should be able to write on all subjects, on shocking, ignoble, and awful matters. Writing should also explore what excites and attracts us about Evil. For example, one should have the courage to confront the idea that a child is sexy.' A child is, then sexually attractive for monsieur Beigbeder, and he seems to think, like all abnormal people, that this is the case for everyone. He admits that he is attracted by children, although (one hopes) he hasn't acted on this attraction. Then, in the same article, he goes on to defend two second-rate authors who, like him, are interested in paedophilia: Gabriel Matzneff, mentioned above, author of *Particular Friendships*, an affected little novel today forgotten, and Pierre Louÿs, a pornographer from the beginning of the twentieth century, today forgotten. Beigbeder admiringly cites a sentence from Louÿs' *Little Girls' Virility Manual, For the Use of Educational Establishments*, published in 1926. Here is the sentence which so sets him dreaming and which he refers to with such enjoyment: 'From the age of eight, it is unimaginable that a girl should still be a virgin, even if she has been sucking dick for several years.' No comment required.

If I were Minister of Police in a well-governed state, I would certainly not outlaw such statements or prosecute individuals for their written opinions, for liberty of expression is untouchable for me, but I would put their authors under heavy surveillance in order to corner them the day they proceed from word to act. I would have their telephone and Internet connection monitored and have them followed by my agents. For just as a person who sings the praises of burglary, mugging, terrorism and who-knows-what else needs to be closely watched, so too do the apologists for paedophilia. Unfortunately, only small prey are followed, namely the anonymous paedophiles who

download child pornography. But as soon as it is people known to everyone in Paris who are concerned, people with full address books, important people — well, that is another matter.

It is only a small step from literary fantasy to action, one which has often been made.

[1] In 2010, the pornographic industry generated somewhere between five and ten billion dollars in the West and Japan, counting only audiovisual representations.

[2] Some of the recurring subjects treated in magazines marketed at women include: My husband no longer desires me and is cheating. Is it normal for me to refuse to fellate him? I am envious of my daughter, who is prettier than I am. At the office, my boss is making advances towards me and it excites me; what should I do, doctor? My best friend is sleeping with my boyfriend. I have hit menopause and am no longer attractive to men; what should I do? My partner has had relations with transvestites; should I leave him? I no longer desire my husband and I have had relations with a female work colleague, etc. All this is presented in the form of readers' mail (whether genuine or not matters little) to which the in-house pseudo-shrink responds.

[3] Israel Nisand, a Strasbourg gynecologist, advocates anonymous and free contraception for minors, and only the distribution of hormonal contraceptives could be anonymous and free. He regrets that a 2001 law making sex education obligatory at school has not been applied, and laments that the sexual education of the young occurs through misogynistic and violent pornographic films. This is understandable, but his position is a bit naïve: the idea of sex education as part of a school curriculum is completely utopian. All the more so in that, when you throw in the current ideology of gender theory, you will arrive at a legitimation of homosexuality.

[4] L'Empire des senses, broadcast 16 January 2011.

[5] La Révolution Asexuelle! (Albin Michel, 2006).

[6] Anthropologische Forschung (Rowohlt Verlag, 1961) and Die Seele im Technischen Zeitalter (ibid., 1957).

[7] Jean-Claude Guillebaud, La tyrannie du plaisir (Seuil, 1998).

[8] J-D Nasio, L'Œdipe (Payot, 2006).

[9] Hélène Vecchiali, Ainsi soient-ils (Calmann-Lévy, 2005).

[10] One of the most erotic and elegant feminine fashions in France was that of the end of the seventeenth and beginning of the eighteenth century, culminating under the regency

(1715–23). The shoulders, arms, and edge of the breasts supported by the corset were entirely bare almost to the nipples, while the woman's waist was thrown into relief and emphasised by tightening the corset (the 'wasp-waist') over the hips. The legs were carefully concealed by a low-hanging skirt, with only the ankles visible. During the time of the Second Empire (1852–70) the fashion for crinoline — amplifying the width of the hips and narrowness of the waist, while emphasising the bust — obviously had an erotic intent, a subtle transgression within the heart of modesty.

As for men, we may mention that at the beginning of the nineteenth century white fitted trousers (tights) were common, especially among officers. Rising from the boots and ending at the knees, they emphasised for women the humps suggestive of manly attributes.

[11] Marivaudage, the romantic banter or 'sweet nothings' which the French still associate with the eighteenth century comedies of Pierre de Marivaux (1688–1763). –Tr.

[12] The reform of police custody (2011), the possibility of contesting the constitutionality of a conviction (2010), along with the omnipotence of sentencing judges are among the measures which, in the name of democracy and the Rights of Man, aim at the maximum of impunity for criminals of all sorts at precisely the moment when crime is exploding.

[13] They can be found in the Annuaire statistique de la justice [Judicial Statistical Yearbook –Tr.].

[14] The murderer of Nelly Crémel, Patrick Gateau, had previously been sentenced to life imprisonment for murder but was let out on parole in 2003 after having served 19 years. He was found guilty in 2008 for having fatally shot Crémel and given another life sentence with a minimum of 22 years to serve. –Ed.

[15] The affair of Dominique Strauss-Kahn and its various soap opera after-effects in America and France reveal a curious attitude of our elites. Strauss-Kahn suffers from a sexual pathology popularly known as 'impulsive priapism'. All of Paris has known this for a long time. In France, his media appearances and new of him was consumed indulgently. This indulgence reached the point of absurdity in a staged interview he did for the evening news on French television (19 September 2011, network TF1) with the pseudo-journalist Claire Chazal, a friend of his wife Anne Sinclair. Generally speaking, the psychopathic behaviour of this violent harasser has left his peers unmoved for many years now.

[16] Do not judge a man for his crimes. –Ed.

[17] Michela Marzano, Le contrat de défiance (The Contract of Defiance; Grasset, 2010).

[18] Statistics of the Ministry of Justice for 2011.

[19] La colonisation de l'Europe (Paris: L'Ænce, 2000). There is currently no English edition

available. –Ed.

[20] The very young age of these perpetrators of sexual violence counts as evidence of their ethnic origin. Blacks reach puberty earlier than other peoples (the phenomenon of neoteny), just as African women are pregnant for eight and three-quarters rather than nine months, a fact which is concealed. Young African girls are assigned a mate and are impregnable much earlier than girls of other populations. These observations throw doubt upon the dogma of monogenesis.

[21] Denial of reality is, along with a belief in miracles, one of the leading characteristics of all Leftist ideologies. These 'anti-racist' Left-wing teachers who refuse to look reality in the face are obeying the same conditioned reflex as intellectuals of the 1950s-70s who spoke of the Soviet paradise.

[22] Zones sensibles, the official French euphemism for high-immigrant/high-crime neighborhoods. –Tr.

[23] Statistics from the General Inspectorate of Social Affairs. It was in 1975, when the law permitting abortion was passed, that abortion was first termed 'voluntary termination of pregnancy'. This euphemism suggests a certain bad conscience. Why not call a spade a spade?

[24] France is the country of commissions, supervisory bodies, agencies, authorities, councils, institutes, committees, etc., piled one on top of the other. With these innumerable ineffective and costly structures filled with incompetent people (there are nearly 1000 at the national and regional level), the political class controls its clients and rewards its friends.

[25] The French département of Seine-Saint-Denis, immediately to the North and East of Paris, has the highest proportion of immigrants anywhere in France. –Tr.

[26] Didier Lapeyronnie, Urban Ghetto (Robert Laffont, 2008).

[27] The Homophobia Act of 15 December 2004 provides for 'the punishment of homophobic and sexist discourse'.

[28] Marc Dutroux is a Belgian child molester and serial killer who was released on parole in 1992 after having served three years for the abduction and rape of five young girls. Following his release, Dutroux went on to abduct, rape, and kill several more girls. –Ed.

[29] A French writer who sparked controversy after admitting a taste for teens of both sexes aged under sixteen in an essay titled 'Cons of sixteen' (1974). –Ed.

[30] Frédéric Mitterrand, nephew of former French President François Mitterrand, served as Minister of Culture and Communication in the government of Nicolas Sarkozy. In his

autobiographical story, The Bad Life (La mauvaise vie; Robert Laffont, 2005), he describes homosexual prostitution in Thailand. –Tr.

[31] Frédéric Beigbeder, Lire, November 2009, ‘Concerning Paedophilia in Literature’.

CHAPTER 7

Ineradicable Prostitution

No society, no ideology, no religion has ever succeeded in eradicating prostitution. Despite most of them having considered it a shameful activity, there hasn't even been the intention of doing so. Prostitution was always tolerated and occasionally organised by even the most puritanical societies, by those with the greatest (albeit somewhat hypocritical) concern for 'good morals'. From bordellos overseen by the State (authorised until 1946) to quasi-official military bordellos, prostitution has always prevailed as an ineradicable social fact and an extraordinary collective need. Intentions to 'suppress prostitution' is just as utopian and stupid as the attempts to prohibit alcohol in the United States im the 1920s.

On the other hand, prostitution is not a well-defined 'profession' but an activity with vague boundaries. It predominantly involves women, though men are also found. Prostitution is the sale of sexual favours for money, of course, but also for all kinds of advantages. It can be acknowledged, unacknowledged, explicit, implicit, direct, or devious.

The reason for the perennialism of prostitution is simple. Among both sexes, though primarily among men, the purely physiological need to have sexual relations is distinct from 'love'. A need for raw sex prevails, in particular among bachelors as well as partners who are no longer attracted to each other (a large proportion past a certain age). This type of sex differs from the affectionate sex typical among couples in love.

Prostitution also teaches us that sex is a market like any other, and that the human body is (also) a product. It can take all forms:

professional and institutional, illegal or dissimulated, sordid or worldly, brutal or delicate. The moral condemnation of prostitution poses a problem. In general, very few people (and this is fortunate) condemn prostitutes (either female or male). But everyone agrees in thinking that prostitution *per se* is an evil, a scourge. This is the thesis that I would contest. On the contrary, I maintain that **prostitution is a necessary social activity**, but that it should be regulated like any other profession.

Prostitution and Polytheistic Cults

In Egyptian or Greco-Roman antiquity, female prostitution was authorised and did not pose a problem, because sexuality was something quite separate from marriage. This is still the case in the Buddhist or Hindu pagan civilisations of Asia. With the arrival of Christianity *en masse* in Europe in the Middle Ages, things greatly changed. Eros, along with the figure of the prostitute, became something diabolical.

Many pagan civilisations have known ‘sacred prostitution’, insofar as sex for pleasure has in turn been considered shameful or sacred, like all that concerns Eros. Assyrian law (table A40) distinguishes profane from sacred prostitutes, the latter perhaps incarnating a kind of fertility cult and being at the same time priestesses of a temple and officiants of an erotic and orgiastic liturgy such as one might finds in Greece in connection with the Eleusinian mysteries. Sexual ceremonies (where one finds both eroticism and mysticism, and where the orgasm is purified by the power given to it to accede to the divine) are normal in European and Asian pagan religions.

It was only with monotheism that Eros was banned from the sacred sphere as a shameful and obscure force — which is paradoxical since the orgasm is, after all, a divine creation.[1] The Bible, moreover, alludes to the practices of religious and sacred prostitution among the

peoples who surrounded the Hebrews (characterising them as ‘abominations’). Sacred prostitutes exchanged their bodies for offerings to the divinity whose guardians they were, and whose protection they guaranteed to their ‘customer’. This practice was clearly a normal part of the social order.

In India, the *devadasi* (servants of the divinity) engaged in erotico-mystical dances and refined sexual relations (that is, different from conjugal relations) to serve the desires of the Brahmans and the faithful. Chastity, in this case, is not considered either a duty or a positive value. But no sexual disorder reigns; it is just as shameful to have sexual relations with women of one’s own caste, one’s wife’s friends, or one’s relatives (for these disturb the social order) as it is normal to have relations with sacred or profane prostitutes in broad daylight. Odon Vallet writes: ‘the ambiguity of our “massage parlours” was once found in our “prayer rooms”’.[2]

In Tantra, the paths of ecstasy pass through sexual consummation, designated by the term ‘seventh heaven’, that is, the capacity (through erotic apprenticeship and initiation) for experiencing very intense orgasms with a slow and gradual rise in intensity supposed to lead the adept to penetrate the spirit of the cosmos.

Explosion and Polymorphism of Prostitution

In Paris, between 20 and 30 percent of prostitutes who make their presence felt in public places (on the street and in various establishments) are male transvestites. Their customers are by no means established homosexuals. Certain homosexuals conclude from this that all men are virtually homosexual, though this is a little hasty. Sociologists have a possibly more pertinent explanation: these chemically feminised men with female breasts and a male penis awaken a sort of androgynous fantasy in their customers. Moreover, a

whole branch of the X-rated movie industry is devoted to escapades with androgyns and transsexuals, usually with a female bust and a male penis.

In the hope of getting a job, many women (especially in the audiovisual media, as well as in communication and advertising) are obliged to have sexual relations with their employers. This is, in essence, blackmail. In reality, prostitution features in all societies, whether overtly or covertly. The reason is that the sex drive is, alongside lucre, the principal motor for motivating ordinary people.

Masked prostitution is also very much a reality. A pretty young woman looking for a job will find herself in less favourable a position than an ugly woman looking for the same job, for she will be subject to a classic case of sexual blackmail. If she wants to get the job, she will often be forced to go to bed with the man who is hiring. This sort of practice is becoming increasingly common nowadays. A pretty girl looking for a job will thus frequently be forced to indirectly prostitute herself.

A number of similar forms of ‘sexual exchange’ are passing unnoticed but becoming more common in the shadows of the social fabric: a desirable woman will get free services or discounts if she grants sexual favours to providers or salesmen. Similarly, the prostitution of young men (classic gigolos) paid by older and usually unmarried women has become an expanding market. The new name for them is ‘escort boys’. Customers seek not only sexual excitement but the flattering pleasure of being seen with handsome young men. More power to them.[3]

* * *

It is difficult to find the boundary between prostitution and a woman ‘using her charm’. All sorts of nuanced distinctions exist: sex slavery (not applicable in 99 percent of cases) controlled by criminal networks,

professional streetwalkers, the occasional prostitute (who comes from all social backgrounds and is not necessarily needy but seeks to increase her income), the traditional call girl,[4] and finally a whole spectrum of unacknowledged prostitution which greatly steps over the bounds of professional prostitution. The OCRTEH (*Office central pour la répression de traite des* êtres *humain* [Central Office for the Abolition of Human Trafficking –Tr.]) estimates that regular adult prostitution in France involves 18,000 persons. But this figure may have to be multiplied by ten or more if one counts part-time prostitution.

The Internet (and the Minitel before it[5]) has, of course, led to an explosion in all forms of prostitution, especially private and occasional prostitution, which is very difficult to estimate. Many women who engage in such behaviour do not admit to themselves that they are prostitutes. They engage in paid encounters and have no feeling that they are prostituting themselves. So what characterises the present situation is the effacement of any clear notion of 'prostitution' according to the classic standard.

* * *

Student prostitution is expanding quickly.[6] In 2006, the French student union (SUD) put forward the enormous estimate that 40,000 students (of both sexes) were prostituting themselves in order to pay for their studies and add to their low income. This figure should be handled with care, and the OCRTEH contests it, though it does not contest the explosion in the number of students who prostitute themselves on part-time and private, individual basis. The phenomenon is caused by the increasingly unstable nature of student life (20,000 students were proclaimed to be 'in a condition of serious and lasting poverty' in 2006, according to the *Observatoire de la vie* étudiante[7]), but certainly also by a rapid breakdown of taboos surrounding sex. These numbers may also be somewhat skewed by immigrants who

arrive in France under the pretext of enrolling at French universities — and who are thereby listed as students — but who are in fact professional prostitutes.

However that may be, occasional prostitution on the part of students (as among young women who are not students but who are trying to balance their monthly budget) can be expected to have grown greatly since the innovation of email, and, according to Eva Clouet,[8] due to three principal motivating factors: 1) prostitution provides a way out of a precarious financial situation, helps in paying bills and adds to one's pocket money. The financial gain involved (€200 per hour on average) allows one to rise above the level of a welfare payment of €500 per month to an income of €1,500 if one averages six encounters per month — much more profitable than babysitting. Customers are also more reliable, with a handful of 'subscribers' being enough to ensure this level of income. This category includes most occasional student prostitutes. 2) Other students want to throw off fetters. According to a study by *Metro* (15 January 2008), 'they come from a traditional social milieu, generally privileged and often Catholic. Their sexuality has been bridled by a restrictive morality. They prostitute themselves not so much for the money as to experience forbidden pleasure.' 3) There are also persons who have been disappointed in love, disappointed by vapid romantic relationships. They are libertines looking not for love but for adventure and pleasure. These girls know what they are doing, but prefer to be paid than to offer their bodies for free.

This last case may appear surprising, but one must be aware that, psychologically, a young woman looking for passing lovers in order to experience sensations does not want to make love without something in return. Paradoxically, in order not to be considered an ordinary slut by men, they prefer to take payment (that is the 'return'), because in their eyes, this transforms the sex act from submission into an egalitarian exchange. It does not bother her to be treated as a 'whore'. Who would

dare reproach such a girl?

A good portion of the potential customers of these call girls consist of mature men in easy circumstances without much chance of finding a young mistress, nor do they have the abilities to invest in the type of seduction that they had at age twenty or thirty. Moreover, in most cases a mature man knows that in order to have an intimate relation with an attractive young woman, he must provide material benefits or advantages of some kind in exchange, in one form or another.

It is inevitable that with the large increase in the number of bachelors (five million women were living alone in France in 2007) — a consequence of the shipwrecking of the family unit — the model of the *kept woman* is becoming increasingly current. These kept young women may have, and most often do have, several 'protector-lovers' who do not know of one another's existence and who are renewed regularly.

Prostitution, whether occasional, part-time, or full-time professional also provides us with information about the sexual deviances of our contemporaries, which can seem rather disquieting and signify a collective sexual disturbance, especially among men. Consider the websites or publications (legal for the moment) devoted to advertising prostitutes.[9] What they reveal is that about 35 percent of offers (for an affluent male clientele) involve relations with transvestites or transsexuals, and encounters of the passive sadomasochistic variety. This is what informs us of the libidinal decrepitude of European men today.[10]

On the Internet, disguised prostitution has entered into the market via various services: meetings, temp jobs, casting, domestic work, and so on. Some may say, of course, that by prostituting themselves, many penniless young women and girls have improved their position. This is true, but, as the above-mentioned Laura D. reveals: 'when you have

prostituted yourself once, you get a financial boost. But this creates an addiction to money, especially when you are making €200 an hour. Having more money changes your life, but it also disrupts my feminine constitution.' The biggest drawback, she explains, is that many customers behave like pigs and demand a kind of 'remunerated rape', leading to feelings of being dominated and humiliated.

Such is the drama of those who work as part-time prostitutes out of necessity, who hate and despise what they have to do while others are entirely satisfied.

Barter Prostitution

We must not draw a veil across our eyes: there also exist disguised and not directly commercial forms of prostitution (both female and male, of course) that might be called barter prostitution. The body is an economic commodity like any other, subject to the rules of the market. Commerce involving the body, involving sex, are a part of what Michel Maffesoli (and many others before him) has called *the unspoken* in society and human relations, which no State can ever control.

Barter prostitution is characterised by the absence of direct monetary payment. In exchange for sexual favours, one benefits from varying types of services. The advantage of barter prostitution is that the woman (this applies to the man only rarely) who practices it does not have the feeling of prostituting herself, since there is no 'payment' explicitly agreed upon in advance.

Apart from the quasi-obligatory sexual relations which are often the price of even a modest career in the audiovisual media world or in show business, this sort of low-key blackmail exists even where one might least expect it. An attractive woman, for example, will be given hints that she may receive free or discounted professional services in exchange for sexual favours. From plumber to dentist, including the

doctor, auto mechanic, policeman, and department manager, discreet sexual relations make everything easier. Of course, women know all about these practices, and may either initiate such exchanges themselves or agree to them with extreme reluctance, but always fatalistically or cynically, never with pleasure.

An attractive woman who is not very rich and who is short of funds is especially likely to find herself the victim of this sort of blackmail. It is very difficult for her to resist. In the American style, attempts have been made in businesses and administration to implant rules against ‘sexual harassment’. However, such cases are generally impossible to prove, and punishment would result in lost labour. The politicians who propose such rules often practice sexual blackmail themselves on their own female coworkers. Barter prostitution belongs to the submerged part of the social iceberg.

* * *

‘One must undress for success’ is a well-known refrain which turns out to be largely true. Prostitution for the sake of worldly or professional success is rather widespread (among both sexes, but mainly among women) but, of course, it never speaks its name. It is a hidden but well-known phenomenon that forms part of the muddy middle-ground of what is ‘known but unsaid’. Clumsily designed laws against sexual harassment have never been able to get the slightest grip on it. Moreover, it would be incorrect to think this is something new in history or to believe in the omnipotence of the law,[11] although this form of prostitution is clearly growing.

Professional and worldly prostitution obeys subtle laws; it affects all social classes, and women are, of course, its main victims (or objects, if you prefer), especially women with beauty or natural charm. The general rule goes something like this: ‘if you accept sexual offers from a person who has decision-making power in relation to you, or

who is hierarchically superior, you have a good chance of reaching your objective; otherwise, you have no such chance.' Physically attractive women are, of course, the preferred prey in such blackmail. Paradoxically, unattractive women are lucky enough to escape it. Moreover, during economic crises the pressure upon attractive women becomes even heavier, which puts them at a disadvantage and drives them toward prostitution, though it entices the perpetrators of this sexual blackmail to come out of the woods.

Economic prostitution occurs not only in relation to employment, but also promotion, raises in salary, assignments, protection from dismissal, and so on.[12] A pretty or even moderately desirable woman who wants to find a job has much better chances if she 'puts out' than if she doesn't. Of course, the terms of blackmail are never clearly stated. The man who has the power (or who can persuade her that he has the power) to hire gives his victim to understand, without directly stating, what he expects from her. A dinner invitation, to have a drink at an intimate bar, to spend the weekend together, bouquets, and such things are so many signals to the women to give her to understand what she must do. If she does not understand and does not give way to such discreet advances, the protector becomes more distant. If she persists in refusing the implied offer, he drops her. This form of sexual harassment is obviously invisible and impossible to prove.

Certain men benefit, especially in times of high unemployment, from women's misunderstanding, leading them to believe they can find a position for them in exchange for sexual favours. Often they lie about their power and sleep with the woman without keeping their promises of employment or promotion.[13] An attractive young woman looking for an administrative position told me that in over half of her applications men had made her such offers, very discreet at first, but gradually more overt. When she made it clear to them that their efforts would lead them nowhere, the men immediately dropped her. This is

one reason why, in hiring departments, female candidates for jobs are dealt with by other women, for the problem of professional prostitution is well-known.

The professions most affected by prostitution are those of the audiovisual world, communications, and advertising, though it is prevalent among all professions, and the more financial difficulty a woman is in and the lower she is in the hierarchy, the more she will be solicited. In show business, including film and television, a large fraction of the women who have succeeded have done so because they prostituted themselves. I can say without fear of erring — because I am very familiar with this scene — that of the young women who succeed, 60 percent have had to prostitute themselves; another large proportion owe their careers to nepotism. In television and film, as well as in popular song, successes due only to talent and objective selection are very much in the minority.[14] This is above all the case in the professions of acting and tele-hosting, of course, which require neither specialised attainments nor certificates, and are within the capacity of most people. With the growing power of homosexuality, the same issue relates also to men, which may explain the high proportion of homosexuals in show business and television.

* * *

Worldly prostitution is of another nature. It is not a matter of obtaining employment or a professional advantage, but of opportunism, of trying to accede to a certain position in the world, of entering the jet set. To become the mistress of a VIP, even the occasional mistress, whether it is a famous actor, a CEO, or a politician, makes a fine passport of access to the high life. Such prostitution is as old as the world. An ordinary practice at the courts of the Roman Emperors all the way down to those of the Kings of France — indeed, quasi-institutionalised under Louis XIV and XV, without Bossuet’s sermons having any effect, and often with the complicity of the cuckolded husbands — it has never

ceased to exist. To rise in the world, to ‘make it’, attractive women of undistinguished birth, without connections, are presented with this *fait accompli*: they must sleep with a powerful man. Today’s politicians will not be the last to practice this sort of blackmail.

* * *

Political prostitution is akin to worldly prostitution; the mechanisms involved are related. A political boss, even of middling rank, has a certain aura and disposes of a certain amount of power. He usually understands that this power can be translated into sexual terms. So the temptation to practice blackmail, even implicitly, is very strong. Political prostitution is practiced in two ways: the leader uses his own party as a hunting grounds, picks out certain women and gives them to understand that in order to rise within the party or attain a desirable position, they must ‘put out’ (the laws on parity have perversely exacerbated this situation). The politician can also proceed with the old technique of *advantages and solicitations*, especially if he has significant ‘pull’ with the administration. Attractive women who solicit a favour only get it if they become mistresses, even if only for a night. From Louis XIV to the Presidents of the Republic, not forgetting Félix Faure[15] who died from it (in the arms of Mme Steinheil), this practice is a constant. In France it is not shocking, but it revolts puritanical and hypocritical America (note the Lewinsky affair).

Obviously, it is difficult to imagine De Gaulle falling into such practices. In his doctoral thesis,[16] the historian Fabrice d’Almeida reveals that Hitler’s personal staff — that is, the Chancellery office in charge of his private and social life — received a significant number of propositions from women of high society and even middle-grade society who offered their charms to the *Führer*. All the more in that he was officially a bachelor, since it was Germany he had married, according to De Gaulle’s formula in his *Memoirs*. Almeida says it is unknown whether Hitler followed up any of these offers, but it is very

improbable. Another dictator, on the other hand, Mao Zedong, was quite untroubled over his own practice of ‘fishing’ for sex.

However that may be, it is certain that one of the primary motives for men to enter into a political career is to benefit from that sort of prostitution — to find women at little cost. This remark does not mean that political leaders who indulge in such practices are incompetent. Louis XIV, who used and abused such practices, can hardly be called an insignificant Head of State.

However, it is true that authority is weakened if it seems to compromise too much with sex and pleasure. To impress people, to prevail (as Machiavelli says), authority must disincarnate itself, that is, remain inaccessible, mysterious, super-human. But, as Machiavelli also explains, everything is a question of *appearances* and not of fundamental realities.

Regulating Prostitution

So two kinds of prostitution exist: one which is overt and professional, and a parallel sort that dares not speak its name. The first should be legalised and strictly controlled; the second cannot be controlled and should be ignored.

A question: Should prostitution be condemned? Two kinds of moral condemnation are pronounced. The first is of a Christian, Jewish, or Muslim kind: venal sex is sinful by definition, as is sex for pure pleasure. The second sort of condemnation comes from humanist and feminist perspectives: prostitution is related to a kind of slavery. In reality, we must find a middle position, in the Aristotelian fashion, and say: venal sex has nothing degrading about it if it is not accompanied by slavery and exploitation.

For why should a woman (or a man, for that matter) not be able to rent out her body as long as it is not mistreated? How is this more

degrading than renting out one's labour power? It is perfectly understandable and normal that a young man without a girlfriend or experience, that an ugly man without much charm and no mistress, that a husband abandoned by his wife should have recourse to the services of prostitutes, or that a woman of a certain age should have recourse to gigolos to make up for what she is missing. For certain persons in a position of sexual dissatisfaction, prostitution can play a very positive role, because it allows them to respond to a physiological need which is as much a need as is the need for food. On the other hand, there exist women who are prostituted by force, others by preference, and still others for lack of anything better, because it pays better than being a supermarket cashier. Human sexuality, let us repeat, is polymorphic. The male, but also the female, has need of multiple sexual relations, even if they are of a more subtle and concealed nature. No morality will reshape nature, and morality cannot consider nature like a clay to be molded.

But anarchic, proteiform prostitution obviously causes enormous social problems, like every unregulated market. Contrary to the drug market, however, which represents a real health danger, the sexual market does not represent any serious danger if a modicum of precaution (against STDs and female slavery) is taken.

* * *

The principal argument of those who seek to criminalise prostitution is that it is an **enslavement of women**. This argument comes both from neo-puritan Swedes (who go so far as to forbid prostitution legally and even prosecute customers as 'accomplices') and from certain feminists. Now, this is obviously not true in every case. Like any other activity (work in a factory, in the fields, in a craftsman's studio, in domestic service, and so on), prostitution can occur with enslavement or without it. It is obvious that a clandestine immigrant woman forced at knife-point by an Albanian or African pimp is a slave. But a part-time call

girl is not; her lot is certainly more desirable than that of exploited workers or the destitute unemployed.

The second argument condemning prostitution is that which is prevalent in moral discourse. It is said to be unworthy and dehumanising that a woman should ‘sell her body’ — an argument which, curiously, is never made for gigolos. But first of all, if a woman desires to ‘sell her body’, this regards no one but herself. Once cannot substitute oneself for her free will. Furthermore, prostitutes do not usually have the same sort of sexual relations with their customers as with a chosen lover; all the more in that many prostitutes are choosy about their customers. This moral argument argues from the premise that prostitutes despise themselves and are ‘dirtying’ themselves, and also that they are forced to prostitute themselves and would choose otherwise if they could. This argument is not acceptable on the grounds that many prostitutes, both professional and part-time, choose this activity in complete lucidity, and some of them out of a taste for it. I am also quite certain that most underground miners have not chosen *their* profession out of a taste for it.

The Swedes, who have outlawed all prostitution by criminalising the customer, legislated on the basis of the argument that ‘in a prostituted sexual relation, the woman feels no love’ and that she is therefore instrumentalised as merchandise, dehumanised, and oppressed. This is a typical reaction of a puritanical culture which imagines that sex and love are the same; one which, incidentally, pioneered the pornographic film industry.

A third, much more pertinent argument condemns procuring[17] without forbidding the individual prostitute from carrying out her activity. This is the basis of current French law, where the prostitute is free to practice but any organiser, profiteer, or anyone who otherwise exploits these individuals is outside the protection of the law. This, however, forgets that individual prostitution — in some ways exercised

as a free profession — is not always possible, and impractical at the high-end (call-girls) and that, in the case of mid-level consumption, procuring is both socially and economically necessary, both for business reasons (attracting customers, vetting them, providing a place for the transaction to take place) and because of easily understandable security considerations. Even in connection with *de luxe* prostitution, procuring may turn out to be necessary, again for reasons of security and dealing with customers — networks of the 'Mme Claude' type.[18] The procurer or procuress is not in such cases an exploiter or slaveholder, but a service provider, whether landlord or one who organises a secure network.

* * *

'Swingers' Clubs'[19] are regularly closed by the police (labelled as 'hotel procuring') because it has been proven that prostitutes worked there to complement the sexual offerings provided by non-prostitutes. Such a measure is absurd because one does not see how these private and discreet establishments harm either public order or public health. The few prostitutes who may be there as auxiliaries are not mistreated and are well paid. One might also ask whether the legislators, judges, and politicians responsible for such decisions are *personally* convinced of their usefulness and whether they themselves have *never* had relations with prostitutes. Another case that receives little attention from sociologists involves prostitution in connection with armies in the field, discreetly arranged for by the military authorities, and which reveals the impossibility of doing without such prostitution. In the French Army, they are called Military Campaign Brothels. Various sources of information little used by the media indicate that troops on NATO and UN missions enjoy an organised system of prostitution, which is indispensable for avoiding rapes of civilians.

The legal prohibition of prostitution is not only unrealistic but has the perverse effect of instituting wildcat prostitution which

usually facilitates sex slavery by pimps. In reality, prostitution is only to be condemned with regard to this simple criterion: **the absence of the woman's consent, blackmail, or in cases of oppression practiced against her**. In this category must also be included the sex slave working on the streets as well as the woman who is a victim of sexual harassment or blackmail at a company. Similarly, the prohibition on procuring also amounts to allowing an uncontrolled form of wildcat procuring to thrive. For this reason, it is more intelligent to support a professionalising and regulation of prostitution, both female and male, in the knowledge that attempts to forbid or even pass judgment on occasional and hidden prostitution would be entirely in vain.

* * *

Professional prostitution must be controlled by the State, institutionalised, and strictly surveyed in establishments where the prostitutes are registered and protected, as is done in Spain, Germany, and Belgium, although not in a transparent manner.[20] Or as was the case in France before the Second World War, before the 1946 law was passed on the initiative of Marthe Richard — a former prostitute — which prohibited bordellos. Similarly, criminalising and prosecuting 'Mme Claudes' who manage networks of call-girls who carry out their work under conditions that are safe and in no way degrading, and who can turn down clients if they wish, seems particularly hypocritical and stupid. The politicians who have concocted such laws and the magistrates who pass judgment in accordance with them often themselves patronise prostitutes.

The reestablishment of houses of prostitution, with oversight and regulation (including sanitary regulation), graded according to price, would dry up the market for wildcat prostitution and sex trafficking. For the State has shown itself entirely incapable, despite grand declarations, of combating abusive and wildcat prostitution, just as it has shown itself powerless to stop the public sale of narcotics

despite well-publicised and ineffective sting operations. In Paris, the Bois de Boulogne and the *grands boulevards* have for decades been the territory of transvestite and illegal immigrant slave-prostitutes as soon as night falls. This has not been a great concern of the police department. Politicians and bureaucrats have never wanted to dismantle these networks. They prefer to concentrate on traffic violations.

* * *

The arguments of certain prostitutes who have been allowed to speak in the media is very interesting: they only dispute exploitation by pimps, rejecting the argument about the commercialisation of their bodies and the great misfortune that anonymous and 'loveless' sex supposedly is for them, according to the naïve analysis of feminists and puritans. They demand to be allowed to exercise their profession freely, choosing their customers in the same way one would do in any other free profession. They demand the protection of the State. They deny that their freely exercised profession cannot also be a pleasure for them. They explain that theirs is a trade and a social service like others, and that a certain number of women know it is the only source of a decent income for them and that there is nothing shameful or 'alienating' about the activity. They hotly denounce the competition from immigrant sex-slaves. In short, they ask for the regulation and clear normalisation of their occupation, with their desire for this being just the same as that of the merchant who fulfills his licensing conditions and wants to be protected against fly-by-nighters.

It is undeniable that these assertions by certain prostitutes clash head-on with the pornographic industry. They are competing with it. The prostitutes defend the legal commercialisation of real sex, whereas the proteiform pornographic industry sells virtual sex. Hence comes strong pressure not to (re)establish legal prostitution.

* * *

Prostitution, when it was legal and regulated, also protected traditional couples from adultery. Rather than involvements with competing ‘mistresses’, the man discreetly visited a bordello. Such prostitution was a good response to the Christian error of confusing sex with conjugality and believing that sexual monogamy is possible. A mistress competes with the wife, a prostitute does not.

The feminist, puritan, and ‘human-rights-ist’ idea that prostitution is always ‘alienating’ for women, who sees her sexuality violated and devalued, is not exactly blindingly obvious either. Are there no ‘happy hookers’ who enjoy their profession? Why should we want to cram all women into the same mold and deny freedom of choice to those who wish to prostitute themselves, asking only that it be done safely? Aren’t there women (and men, of course) more alienated than prostitutes?

Finally, as with pornographic actresses who ‘sell their bodies’ under the camera’s eye (the only legal form of virtual prostitution), cannot prostitutes experience, outside of their professional sexual activity, ‘true love’? Can they not live several lives at once, or successively when they get older? Can prostitutes not have peaceable, even friendly relations with their customers?[21]

* * *

Prostitution is part of public life. According to the Aristotelian doctrine of the golden mean, it can neither be condemned nor accepted without regulation. It must be organised according to rules and be made compatible with the social order. This is why it would be smart to reestablish the famous *private houses* outlawed in 1946 — hospitality establishments under communal direction, with various price categories, inspection of sanitary and work conditions — as discreet meeting places. Wildcat prostitution would never recover.

[1] The great difference between the three great forms of monotheism and the occidental and oriental forms of polytheism is that, in the case of the former, sexuality is mostly relegated

to the domain of the impure, and only enters that of purity in the case of marriage — and even there is subject to various conditions. In polytheistic cults, the distinction between pure and impure cuts across all forms of sex — among others, sex for pleasure (sacrificial libations) and the pleasure of spectacle and sport (games in honour of the divinities, the best known being the Olympic Games, tragic theatre, etc.) being closely tied to the sacred and to religion. You can imagine the shock for the pagan elites of the Empire when, after the conversion of Constantine, the incomprehensible fact was explained to them that everything which had to do with the body was excluded from religious rituals. Even the Pythagoreans, the Stoics, and the Neo-Platonists who preached a kind of spiritual asceticism and detachment had never thought of such a thing.

[2] In Le Monde des religions, January-February 2008.

[3] In Renaissance Italy, Sigisbees were young men attached to the service of noble women whose husbands were absent, often on military campaigns. They were in love with the woman and served her, but officially there were no sexual relations. Officially....

[4] A call girl is a de luxe prostitute. The term first appeared in the 1920s in the US when the telephone became available to the affluent classes. Call girls no longer depended on pimps but were independent prostitutes (or part of a network of prostitutes under the umbrella of an older 'Madame'), which overcame the need for street solicitation. Today in France, the network of professional or part-time call girls accessible by telephone is fairly extensive and depends less upon particular types of nightclubs and increasingly upon specialised reviews, but especially upon the Internet and word of mouth. The number can be estimated at between five and ten thousand women. The price never goes below €200 for an encounter and can rise to €10,000 per weekend for elite prostitutes accustomed to a wealthy international clientele. In France, certain companies provide call girls to 'big shot' visiting customers. It is the common practice around the world (except in the United States) for visiting heads of state or foreign ministers to receive such welcoming gifts. As for Berlusconian soirées with call girls, their only inconvenience is their lack of discretion, but similar events are organised in France, including by the respectable (and rich) labour unions.

[5] The Minitel was a service introduced in France in the 1980s that operated through phone lines; users could send and receive messages and make purchases. It ceased operation in 2012. –Tr.

[6] See the testimony of a student prostitute: Mes chères études: Etudiante, 19 ans, job alimentaire : prostituée, by Laura D. (Max Milo, 2008).

[7] A government-sponsored research organ established in 1989 which publishes statistical information on French student life. –Tr.

[8] Eva Clouet, La prostitution étudiante à l'heure des nouvelles technologie de communication (Max Milo, 2008).

[9] Let us mention the striking case of the monthly classified publication La vie parisienne, an institution since the 1950s. 40 percent of the ads involve couples interested in mate-swapping or ‘men seeking x’, but 60 percent come from prostitutes who publish photos of themselves wearing not very much, with a description of the services on offer and a means of contact. The publisher has never been prosecuted for pimping — so much the better, in any case. NB: about 15 percent of the offers concern transsexuals or transvestites.

Before the Internet or Minitel appeared, about 10 percent of personal ads published came from prostitutes, mostly in Le Nouvel Observateur and free local publications. The Minitel’s ‘pink’ message services, especially Aline, contained 50 percent advertisements for prostitutes (the code by which they could be recognised was ‘courteous man sought...’). The Internet has picked up where the Minitel left off, but with the inconvenience that it is not anonymous, and that its ‘chat’ feature operates much more slowly than that of the Minitel (contrary to a widespread notion, the latter, despite its primitiveness, allowed for faster live chatting and messaging and easier access to messages — but it is true that it was much more expensive than the Internet).

Nevertheless, the Internet today assures customers for thousands of independent prostitutes. They are usually received at home or in specially equipped studios. There is classic heterosexual prostitution — with one or several providers — but a notable proportion of these specialised ‘rooms’ offer men various perverted experiences, including sadomasochism, bondage, urination, etc. Amusing. The principle risk involved in such transactions is obviously fiscal, but this can be avoided if one has a wealthy clientele. This type of prostitution constitutes a serious form of competition for night clubs, massage parlours, and swinger’s clubs.

[10] Let us recall that a transvestite is a man with a normal penis but who, through hormonal and surgical treatment, has acquired breasts and greatly reduced his amount of body hair (a ‘woman with a penis’), while a transsexual is a transvestite who has also undergone a painful operation to remove his male sex organ and create an ersatz vulva and vagina. Men who make these decisions are motivated not only by a psychopathological tendency (wanting to become a woman) exacerbating their homosexuality, but also by the certainty of finding employment as prostitutes and/or in the X-rated industry.

[11] Our age practices legislative inflation, which is a form of impotence. Too many laws kill the Law, just as too many taxes kill Taxation.

[12] In late August of 2011, a preliminary inquiry was opened in Paris at the Autonomous Operator of Parisian Transports on a sex scandal involving a former trade union official. This official used his authority to abuse women who wanted to rise through the ranks in the transportation administration. Sex soirées were said to have been organised at the Paris trade union local.

[13] There are surprising cases such as the following: the female manager of a young advertising firm who had obtained a copy of the budget of a major CAC 40 firm received

hints from a lesbian manager at the firm in question that she would only be allowed to keep said budget by sleeping with her. [The CAC 40 is a benchmark French stock market index. –Tr.]

[14] This sexualisation of recruitment and promotion in the audiovisual and entertainment industries, allied with nepotism and patronage, and strongly marked in France, is one reason for the mediocrity of our actors and stars of the small screen, most of whom are not selected on the basis of competence. It was not so in earlier generations.

[15] President of France between 1895–1899.

[16] Fabrice d'Almeida, La vie mondaine sous le nazisme (Tempus Perrin, 2008).

[17] Proxénétisme, which includes everything covered by the English terms procuring, pimping, and sex trafficking. –Tr.

[18] Fernande Grudet, commonly known as 'Mme Claude', operated a prostitution network in France during the 1960s and 70s which catered to politicians, organised crime bosses and police officials. –Tr.

[19] Restaurants, bars, or discotheques that only admit adult couples and are equipped with backrooms intended for sexual encounters. The famous Deux plus deux in the Montparnasse neighbourhood was closed by the police for several months in 2010 for having brought in prostitutes to improve their offerings.

[20] The city of Bonn (Germany) decided to impose the use of time clocks by prostitutes in order to raise €6 per hour for the state budget. In Spain, hotels that legally house prostitutes are common close to the French border; the clientele consists of French truckers and border hoppers. In Germany, Belgium, and Luxembourg, legal establishments (Eros Centres) offer prostitutes. In Russia, quality hotels offer — either through their bars or rotating kiosks — calling cards with photographs and telephone numbers of high-end prostitutes charging an average of $100.

[21] Most pornographic actresses prostitute themselves occasionally on a case-by-case basis. The two professions are related. We should also note that a number of pornographic actresses and prostitutes have a 'companion'. They are not fooling themselves in exercising their profession. Their professional sexuality is mentally divorced from their private sexuality and does not follow the same pattern. Notably, 'French-kissing' does not occur in professional sex.

CHAPTER 8

Sex and Origin

According to both the dominant ideology and common opinion, all the peoples of the world have the same sexuality, the same libidinal, maternal, familial, and conjugal behaviour. The differences are only to be explained by different historical epochs, cultures, socio-economic variables, and individual peculiarities. But, as in all other areas of human behaviour, these variations can *also* be explained by anthropologic and genetic factors. It is easy to forget that cultures and religions are also the product of collective heredity.

It is imagined, from a certain Eurocentric point of view (that curiously considers itself ‘anti-racist’) that all peoples, ethnic groups, and races experience the same feelings and have the same mental dispositions in the matter of sex, love, conjugality, and eroticism as those of European civilisation.[1]

Nothing could be more illusory. Great efforts are made, for example, to attribute specifically European patterns of behaviour to Africans. The same goes for matters of sex (in a broad sense) along with all other mental dispositions or faculties. Genetic programming is not the same from one hereditary group to another. The ideas of *family*, *love*, and *sexual pleasure* are variables, not constants.

For example, the characterological distinction between *man* and *woman* is not identical from one population to another even if there exists, in humanity as a whole, an overall feminine psychology that diverges from masculine psychology.

Even if official ideology tries to obscure and forbid population-

genetic anthropology (especially in Europe), statistical sociological observation of collective behaviour allows us to confirm what is already obvious: in all domains, and particularly in those of sexual, marital, maternal, and paternal behaviour, collective heredity penetrates deep into the domain of ‘culture’. The United States and Brazil offer vivid examples: despite a common cultural mold that has already been in place for ten generations, the behaviour of Blacks diverges profoundly from that of Whites.

Since France has become a multi-ethnic country (to its benefit according to some, but more probably to its harm), it now offers a good laboratory for making such similar observations.

The Pressure for ‘Mixed’ Couples and Unions

The ideological onslaught for race-mixing by Whites (in fact, mainly by White women) and mixed marriages is impressive, and constitutes the central proof of surging ethnomasochism. Showing hostility or even suspicion toward the union of a European woman and a non-European man gets one censored, condemned, and placed in the index, alongside all the other cases, of the criminal sin of racism.[2]

‘Domino couples’, as they are called, prevail as models for advertising, films, television series, and ideological speeches. Large White families produced by monogamous couples are sometimes ridiculed and implicitly condemned, as if this were oppressing the woman who had been transformed into a broody hen, while people rave ecstatically over large Black families.

For a Black person to say that he doesn’t like Whites (as did Kémi Séba[3] of Tribe KA), for him to say he prefers men of the same origin as himself — this is not subject to criticism. But if a White woman dares to say she would never sleep with a Black man, she is committing an infraction that is severely punished. Mme Novovitch, UMP

candidate for Nanterre, naïvely remarked in August of 2007: ‘I don’t run any risk of being unfaithful to my husband. Nothing but Blacks and Arabs here. I don’t sleep with them.’ She was instantly thrown out of the party. Kémi Séba, although opposed in principle to mixed marriages in order to preserve his African identity, demanded a trial and revocation of citizenship for the lady in question![4]

It is often reported, in the same vein, that very often European girls who refuse to ‘go out’ with a Black African or North African are victims of **racism blackmail**. ‘If you don’t want me, it’s because you’re racist.’ They often give way under the threat of this baton, this accusation of capital sin — proof that they are brainless.[5]

As with adoptions of third world children, **it is show business that sets the tone for the matter of mixed couples**, especially in the case whereby the woman is White. Celebrity journalism, which has entirely acquiesced to the dominant ideology, never stops highlighting all the attractive female stars — especially blondes — who marry Blacks or mulattos, or who adopt non-European children. Media success is guaranteed even if the relationships in question quickly flounder, like that of the Slovak fashion model, Adriana, who married the Melanesian football player, Karembeu. The White woman with the Black or Arab boyfriend: such is the ‘it’ model promoted by the celebrity system and its media transmitters for the education of the common people, who are supposed to imitate their idols. Advertising imagery and celebrity journalism are powerful agents promoting miscegenation, much as are films and television.

Recall the United Colors of Benetton advertisements, which that Italian clothes brand developed into what is direct propaganda in favour of the multiracial society.[6] In Poland recently, an advertising placard for Ericsson mobile phones showed a mixed couple (White woman, Black man). Now, in Poland, an African customer base practically doesn’t exist (at least for the moment), so this is much less of an

innocent advertisement than it is an ideological and political stand. A television advertisement for washing powder in Italy presented the following scenario: a young woman throws her husband, a somewhat effeminate White man whose advances she rejects, into the washing machine; at the end of the washing cycle, a virile and athletic Black man hops out of the machine and she jumps into his arms.

The whole apparatus of show business, which is the loudspeaker of political correctness, has as its mission of spreading the official message of anti-racist morality and the imperative of race-mixing — or at the very least the *preference* for race-mixing — whether among couples or in the adoption of children. An 'artist' who rebelled against this ukaz would see his career compromised. I will deal later with the question of the sanctification of miscegenation.

* * *

The desire to integrate Africans, Arab Muslims, and so many other peoples of the third world who are converging upon Europe, into the matrimonial, family, and sexual schemas of Europeans smacks of utopianism and ignorance. It means imagining, in accordance with a universalistic reverie, that all humans essentially behave in the same sexual and reproductive manner.

Certain populations are deeply atavistic and always preserve their psychological structures and dispositions: the concept of women as inferior; dominant and non-erotic sex which knows only the briefness of the male orgasm; rejection of monogamy; ignorance of any idea of conjugal tenderness (other than as a temporary varnish); the impossibility of comprehending the very idea of the romantic and long-lasting couple. Exceptions exist, of course, by they do not invalidate the rule.

This is why mixed couples do not work. Native European women who try to start a family with certain types of foreigners encounter

failure and terrible disappointment. Very often they are mistreated, beaten, betrayed, and abandoned left with mixed-race children on their hands. Often, a male child is taken by the father to the country of his origin. The women, having heard of the fantastical reputation that their macho spouses have for sexual performance, are disappointed, finding that their partners are distinguished much less for sexual prowess than for suspicion and ferocious jealousy. All these characteristics resurface once the honeymoon period has passed, as soon as the Western varnish begins to crack, and one begins to catch glimpses of their hereditary behaviour. It is very difficult, for example, for a sub-Saharan African to adapt to the European model when it comes to romantic relationships, since his ancestral conception of the family is in fact the community or tribe. One does not suppress thousands of years of evolution with the stroke of a pen.

Trying to impose the European model of the romantic couple on Africans is an exercise in futility. In the United States, principally Black men abandon their children and families, even when their partners are Black women. This proves that anthropological heredity is stronger than cultural impregnation.

* * *

In sociological and everyday reality, one can note the following facts: 1) that interracial couples comprised of a White man and non-European woman are more durable and tranquil than couples in which the composition is reversed; 2) interracial couples comprised of a European woman and a Far-Eastern man function reasonable well; 3) interracial couples comprised of a European woman and a Black or Arab-Muslim man are very often short-lived, characterised by violence, repeated adultery, abandonment, and child abduction. Ideologues and censors have definitively broken with on-the-ground sociology (in favour of library, television, and magazine sociology) since ethnic statistics and behavioural studies are never unveiled and officially

forbidden.

* * *

Another point of interest is that in all the countries of sub-Saharan Africa, Black women do nothing but dream of marrying a White man — not only in order to go and live in Europe, but because the White man represents for them the superior man. He is reputed to be rich and attentive, contrary to their fellow Black men, whom they consider unfaithful, brutal, and not very hard-working. Moreover, to have mixed-blood children who have lighter skin works in their favour when it comes to social promotion.[7] In African families, to have a White son-in-law is a great status-marker — even Heads of State often marry European women. This situation reproduces that of colonial Africa; the mentality has not changed. On Internet dating sites, the number of African women hoping to meet a White man is substantial, and the number of Black men who seek a White girlfriend is even more impressive. In both Black and North Africa, the Internet swarms with offers to date European women, who are attractive in three ways: 1) they are status symbols, for the White race is, more or less consciously, reputed superior; 2) they are more sexually attractive to these men; and 3) taking a White wife is a sort of revenge against the White man — a challenge, a revolt against past domination and racial contempt. It is the most schizophrenic attitude imaginable.

There are striking contrasts and parallels between the behaviour of Black or Arab women in Africa and even in immigrant communities in Europe who look for White men, and those European women who, out of snobbery, or a desire to be provocative, or from a sexual fantasy, or as a reaction to the devirilisation of European men (an unfortunate reality), or from a desire to conform to the anti-racist pattern, take African or Arab lovers or husbands for better or — more often — for worse.[8]

* * *

The mixed-race couple (and their mixed-race children) function in our society as a **model of fusion** for the naïve dominant egalitarian, anti-racist ideology descended from secularised Christianity. It's still the same old vision of the unity of humanity, the utopian aim of universal pacifism. Mixed-race couples and babies warm the cockles of people's hearts. For them, they symbolise the 'end of hatred and racism'.

On the contrary, anthropologists remark that mixed-race people (the product of crossings between the great races of mankind, of course; not the product of mixture within the same larger race) tend to have unstable and violent personalities without any real ethnic identity of feelings of belonging.

* * *

Corresponding to the increase in mixed-race couples, we notice **the fashion for adopting children of colour** from the third world by Western couples in Europe and the United States, which for some time now has been strongly encouraged by the dominant ideology. It forms a kind of complement to the mixed-race couples producing mixed-race children. A White couple, instead of having children, or in addition to the children they already have, adopt one of another racial origin.[9] The couple acquires respect, becomes politically correct, and is admired as humanitarian. The example set by a number of celebrities has been a powerful incitement, for they fascinate the masses and even the 'cultivated' class. This was the case with, for example, Madonna, who provided newspaper-fodder with her adoption (which occurred under suspicious circumstances) of a Malawian child who was not even an orphan. An enormous burst of media attention followed, of course. We should also mention the case of Johnny Hallyday and his wife, who adopted (with the help of Bernadette Chirac) a little Asian girl. Cases of this sort have been numerous.[10]

However, these stars who adopt third world children consider them toys, instrumentalising them as magnets for publicity. The adoption of third world children, especially African children, often degenerates into a real child trafficking business for which anti-racist humanitarianism serves as a smokescreen.[11]

Third world children are adopted in preference to European orphans (notably to Russian and Eastern European orphans, who are legion) quite simply because adopting a child of colour is *chic* and anti-racist, even if it is a great deal more difficult. It is life membership to ideological conformity.

The Race-Mixing Imperative, Soft Genocide, and Preparing the Way for Ethnic Chaos

‘United Colors of Benetton’

Biologically, the disappearance of a people, an ethnicity, or a race is achieved principally through others intermixing with its women, that is, with their *wombs*. The union of a woman of race X with a male of race Y is much more dangerous for race X than for race Y. **For women are the biological and sexual reservoir of a race**, a people, a genetic patrimony — not men. Indeed, a woman can only bear a limited number of children in her life, while man can generate a multitude with any number of fertile women. Demographers only define fertility and population renewal in terms of the number of children per woman, by maternity and not by paternity.

This is why today we must as an even more serious problem to that of uncontrolled immigration of third world populations (which have a higher fertility rate) into the countries of Europe, namely the problem of the interbreeding of White women with men of colour, which, in France especially, is reaching noticeable proportions. Not only does the

White race thus face competition within its own territory, not only does it fail to renew itself across generations with its weak rate of fertility (that is, everywhere under two children per woman), but a fraction of its reproducing women are subtracted from the number which will reproduce their own kind and opt instead to give birth to mixed-race persons. So, besides the growth of a foreign population pouring across our borders and reproducing itself via its practice of endogamy, fertile White women are having fewer children and, on top of this, a portion of them are offering themselves to foreigners.

Whites, with a few exceptions, are the only people who are not concerned about their collective future, who do not possess a racial consciousness, so guilty and complex-ridden have they become. One of the causes, in addition to their universalist christianoform mentality, is perhaps to be sought in the consequences of Nazism, which have provoked a mental paralysis and collective bad conscience.

In the end, this very serious situation will result, if it continues, in a gradual silent genocide of Whites in Europe — their own cradle (soon to be composed mostly of foreigners, mixed-race persons, and an ever-diminishing proportion of Whites) — as the historian Pierre Chaunu and the journalist Georges Suffert suggested in their book, *The White Plague*, published at a time when the phenomenon had barely begun. This is the fate which lies in wait for France, and which the vision of the streets at the end of the school day confirms ever more disquietingly year after year.[12]

When a people transforms its genetic patrimony and biological composition to this extent, it clearly ceases to be itself. If nothing changes, the inhabitants of Europe at the end of the twenty-first century will no longer be persons of European origin, and thus European Civilisation will no longer exist. Europe itself will no longer exist as a demographic, but merely as a geographical expression. It will simply be an appendix of Africa, entirely devoid of an *ethnic consciousness*

(contrary to most of the other peoples of the world), though the Europeans of the West consider this cataclysm with the indifference of the living dead. The demographic indicators are certainly indicative of this future, and are truly terrifying.[13]

A very subtle ideological model has been created in order to destabilise the minds of young White women. Its basis is the supposedly greater virility of African and North African men, a theme which has been doing the rounds in our society for a long time. There are comparatively very few cases of relationships between White women and Far-Easterners. Another real and worrisome element is the devirilisation of European men, who appear unable to defend 'their' women. This ethological phenomenon is very disturbing. When the males of a group — in all higher vertebrates — are no longer capable of strength, virility, or domination, the females turn to the males from the other group.

Often, young White girls in working-class neighbourhoods quite paradoxically seek to be 'protected' by taking a foreign boyfriend. Protected by the coreligionists of their boyfriends, they are trying to avoid harassment. In the more bourgeois neighbourhoods, we witness another phenomenon: provocative snobbery. Young White girls want to provoke those around them and their families by going out with a Black or Arab boy, or some other foreigner. They thus show, by a soft and spongey conformism, that they are 'anti-racist' and keeping up with the times.

* * *

It is very strange that the man of colour is proud to be seen with a White woman and to give her children. There are various contradictory reasons for this.

First of all, it is a matter of signaling the appropriation of a White woman in order to humiliate the White man on his own turf. This

capture of the female is a very ancient ethological phenomenon for which history offers many examples, the roots of which are found in the animal kingdom. To be seen with a White woman is both a mark of pride and of revenge. At the same time, in Africa and the Middle East, men of the higher classes aspire to *whiten themselves* by taking a European wife; this is the case with a number of African and Arab monarchs. Similarly, African and Antillean women — from the days of French colonialism right up until today — dream of nothing but marrying a European, not only for the prestige but also to have less *coloured* children.

In these two contradictory cases, we observe a **schizophrenic inferiority-superiority complex**: humiliate the dominant White man by taking a White wife, but at the same time 'whiten' one's own descendants, implicitly acknowledging feelings of belonging to an inferior race. Destroy the White race while whitening oneself: an insurmountable contradiction. Consider, too, Senghor, the 'Négritude' movement's poet,[14] who married a White woman and had mixed-race children!

One exception to this trend is the Tribe Ka. This Black racist, extremist, and violently anti-Zionist group led by Kémi Séba (an ideologue of rather limited powers) takes inspiration from American radical Black movements and claims to reject mixture with Whites and to dissuade Blacks from looking for White wives. However, this is a rather *louche* position, for these people are perfectly able to reproduce with African women, to establish African families and brotherhoods in France, and in no way do they forbid the impregnation of White women.

* * *

We should also consider that other phenomenon involving inversion. The imperative of miscegenation (if possible with a White woman) is

of course founded on the egalitarian ideology of anti-racism. At the same time, the attraction to Arab and Black men, or to swarthy men more generally, is based upon very ambiguous imagery. Such men are supposedly super-virile and perform exceptionally well sexually. But the image which is offered in the media and most notably in the pornographic industry is that of animal strength: no longer Tarzan, but King Kong. Sporty, athletic, violent, with a penis and muscles inversely proportional to his cerebral capacities. In short, **the image of the lover of colour is that of animalism**. The Black and the Arab man is implicitly and subtly reduced to the status of human beasts. This entirely contradicts the anti-racist agenda which is the heart of the dominant ideology: an unconscious racism is at the heart of anti-racism....

Of course, this belief in the sexual and physical super-capacity of the Black or the Arab is a myth which corresponds to no reality.[15] It is a fantasy to which the destructured White woman succumbs, stupefied by the gigantic media propaganda machine.

* * *

Mass immigration and the racial mixing of native women in Europe will gradually lead to **ethnic chaos**,[16] the formidable drawbacks of which are twofold. It will result firstly in the creation of a society broken into hostile communities subject to the law that multiracialism equals multiracism, and secondly in the presence of a population of mixed-race people hovering between two identities which is especially unstable. Such a society is difficult to govern because of its heterogeneity and, as Aristotle saw, unsuited to democracy or social peace, always inclined to violence and constantly threatened by despotism.

This is why the French republican ideological belief (taken up by the other countries of Europe) in a ‘multicoloured France’ that can

succeed if ‘integration’ is possible (that is to say, if the incredible crystallisation of a heterogeneous and chaotic biological and ethnic base into a homogeneous society is possible) amounts to a belief in miracles and the stupidest utopia, for which the fetish-term *diversity* is repeated like a totem.

Moreover, let us take a look at the geographic areas where strongly racially mixed populations are concentrated: North Africa, the Middle East, Latin America, the Antilles. Even Black Africa, where the colonial borders placed irreconcilable ethnic groups side by side, has known the same endemic disorders. Instability and violence, the fruit of ethnic chaos, are in every case chronic. The central power is everywhere corrupt and hyper-authoritarian. Is this what awaits France?

* * *

It is appropriate to challenge here a dogmatic counter-truth propagated by the dominant ideology: that France has *always been racially mixed*[17] because over the course of centuries it has seen waves of immigration. Of course, current immigration and racial mixture will be beneficial because it *creates diversity*. This is a confusion between diversity and chaos, heterogeneity within proximity and mass random mixture between differing biological types and cultures.[18] Now, four things must be noted: 1) In Antiquity, both the Germanic invasion-immigration waves into Gaul and the implantation of Italic-Roman colonies concerned closely related populations; the Muslim incursion and installation in Provence-Languedoc [in the eighth century AD –Tr.] involved limited numbers, and many of the invaders were expelled; 2) the surges of immigration into France which began in the nineteenth century came from Europe (Italy, Belgium, the Iberian Peninsula, Central and Eastern Europe, the Balkans) — that is to say, populations belonging culturally, ethnically, and biologically to the same ‘Albo-European stock’, as Senghor puts it. Not to mention that they concerned numerically small populations that were thus possible to assimilate; 3)

current migration and the miscegenation which follows from it are of a scale never before witnessed in history, and involve extra-European populations, which changes absolutely everything; 4) the ‘ethnic melting pot’ is only beneficial if it involves close ethnic groups belonging to the same greater anthropological family. In other words, if any and all kinds of mixture occur, the population which results is no longer in any sense a people, but an ungovernable heterogeneous mass unsuited to any form of civilisational development which are susceptible to endemic violence and all sorts of psychological pathologies. It is this catastrophe that lies in wait for us, which Japan, India, and China have been perfectly well able to avoid.

We are given the counter-example of the United States which is supposedly a melting pot, but this is false, for the American melting pot only concerned European immigrants, whose synergy was the source of that country’s strength. The contributions of Blacks, Asiatics, and Latin Americans were not decisive. Moreover, the advancement of multiraciality in the US is proving to be more of a handicap for the world’s leading power than anything else, as the American political scientist Jared Taylor has shown.[19]

Miscegenation as Official State Doctrine

De Gaulle would be spinning in his grave if he could see the situation of France today. The General cannot be accused of racism or fascism. Alain Peyrefitte in *C’était de Gaulle*[20] reports that the Head of State was concerned about migration from the global South into France, and that he had granted independence to Algeria in order to avoid a mixing of populations which, in his view, would be catastrophic for the identity of France. He recalled that France is a ‘racially White, majority Catholic country of Greco-Roman culture’; he said that France, a generous country with a universal vocation, could receive a few small minorities of African origin, but no more; he even wished, *horresco*

referens [I shudder to tell –Tr.], that immigration to France be composed mostly of populations from 'Northern Europe' — Belgians, Dutch, Germans, Scandinavians, and the like. He added: 'I do not want Colombey-les-deux-Eglises to become Colombey-les-deux-Mosquées' (the statement is well-known, but today's Gaullists suppress and bury it). The little world of political journalism has taken care not to make any noise abroad or comment on this annoyingly improper observation of the late General: silence in the ranks!

The spirit of the times has certainly changed, and today's 'Gaullists' (imposters, really) would condemn and exclude from their ranks any political personality who expressed the General's ideas as reported by Peyrefitte. **In our time, it is no longer the preservation of French *national* identity** (in the etymological sense of the Latin *natio*) **that concerns the Head of State, but its destruction, its dilution**, by means of a falsifying rhetoric which transforms the idea of national identity into its contrary by way of the Orwellian technique of semantic inversion. Éric Besson, intriguing defector from the Socialist Party, when he was President Sarkozy's Minister of Immigration and National Identity recalled in an interview with the *Journal du Dimanche* (22 November 2009): '200,000 are granted long-term admission each year. Mixed marriages are a constant in our society, and they contribute to the racial blending of the French people. Racial mixture has enriched and continues to enrich France.' A flagrant untruth: Mr Besson, like all parrots of the dominant ideology, confuses (or pretends to confuse) inter-European unions, which do not amount to race-mixing, with extra-European sexual partnerships, which do. There has always been (and only to a moderate degree) blending with migrants coming from other parts of Europe, but who were of the same origin and the same civilisation. This has nothing to do with the mixing currently taking place with peoples from other continents. With a combination of cynicism and absurdity, Mr Besson continues to rehash pompous wooden jargon: 'We have an interest in blending and openness, yes. A

demographic need, no. France has no quantitative need to encourage immigration. But we are choosing to contribute to the blossoming of global elites and our own influence. I am in favour of legal immigration.'

One cannot make heads nor tails of these statements if one knows that the overwhelming majority of even legal immigration (not to speak of the illegal) concerns not 'global elites' but underqualified populations from the third world: fraudulent refugees, fraudulent students, family reunification — all at the expense of the native French. There are several ways to show that Mr Besson's position is pseudo-rational and ideological:

1) The Minister admits that France has no material or quantitative need of immigration (elsewhere he even emphasises that 'legal foreign residents suffer 26 percent unemployment'[21]), but he still supports this legal immigration without economic or demographic necessity, and also supports miscegenation! It is proof that this opinion has become a *dogma*, and is on its way to becoming a categorical imperative imposed on the French by their ethnocidal elites. Destroy the homogeneity and ethno-anthropological identity of Europeans via demographic replacement and race-mixing — such is one of the implicit objectives of European governments and EU institutions. Race-mixing is not simply praised to the skies and implicitly encouraged by the powers of civil society (advertising, the media, entertainment, the culture industry, and so on), but explicitly encouraged within State discourse.

2) *Blending* (a key ideological term, along with *diversity*) is supposedly a way to create 'global elites' and contribute to the 'influence' of France. Oh, really? As if France had ever in the past needed racially-mixed people in order to exercise influence and produce scientific elites. Influence in this case means extinction — the

same old Orwellian semantic inversion. Mixed marriages between French women and North African or Black African men is going to produce more ‘elites’ than those with European men? The reverse is rather the case. This sort of ideological propaganda, common among the journalistic and political classes (including those of the Right) is a vehicle for the same type of deceit and denial of reality as that of the old communist regimes.

3) Notice Mr Besson’s insistence that ‘I am in favour of *legal* immigration’, showing that he is fighting illegal immigration (which he has shown himself incapable of, in any case) like everyone else. This declaration reveals the anti-democratic impudence of the leaders who are imposing the flood of alien populations on the native French which will eventually, if no revolutionary change of direction occurs, overwhelm the European anthropological phylum in the twenty-first century and forever alter its particular genius.

European leaders have lost all true national consciousness such as that which De Gaulle, as well as the Left-wing political class of the Third Republic, possessed — neither of which would ever have defended mass extra-European immigration and the mixing of the races, and neither of which can be accused of ‘racism’ even in the false sense given to this term today.[22]

Let us also mention the following contradiction, since contradictions are the trademark of ideological dogmas: we are told that France has always been ‘racially mixed’ on account of the contributions of populations from other parts of Europe (first proposition). But we are also repeatedly told that France must become racially mixed in order to be enriched (second proposition). But we thought it was *already* mixed....

Behind all this, do not forget the ethnomasochism, the hatred of oneself. Behind these appeals to race-mixture, relayed from the highest

levels of the State, hides the deeply racist message (or, more exactly, the self-racist message) that it is not good for France to be an ‘entirely White’ country, that to regenerate itself, to open up and become diverse, it must blend itself into a genetic soup.

Ethnic conscience, which has completely left the elites and the leaders of Western countries, is however very much alive in the rest of the world, which has not been struck by this pathological syndrome of desiring the dissolution of its own identity. Just imagine a Japanese, Russian, Israeli, Chinese, or Indian leader declaring or wishing that ‘our people must mix with other races; we must increase the number of mixed marriages and allow masses of migrants to come to us each year from all over the world’. *Ethnosuicide* as official policy, camouflaged by meaningless jargon about openness, enrichment, opportunity, and diversity. As Hannah Arendt and George Orwell saw, it is typical of totalitarian ideologies to convert evil into good, poison into a remedy, and error into truth.

Different Sexualities

Eroticism and the romantic feeling that the man has for the woman, as they are expressed by European cultures, are usually missing among Africans and Arabs, as well as among many other ‘coloured’ peoples, whether of mixed-race or not. On the other hand, it is present in Northern India, as well as among the Iranians, the Japanese, and several Chinese ethnic groups. This remark is not meant to be contemptuous or even critical: it is a mere ethnographic observation which uninhibited English-speaking Ethnographers and Sexologists have long since made.[23]

Similarly, African or Arab men know little in the way of ‘matrimonial tenderness’ or ‘romantic devotion’ (that is to say, affection and respect for the wife) ideas that, along with eroticism, are mainly present in the Indo-European cultural realm.[24] The African and

Arab male experiences sexuality and conjugality as a relation of immediate domination. He is not very susceptible to the beauty or allure of women (except when it is a socio-racial criterion for raising his own status). The sexual act for him amounts to little more than brief copulation without preliminaries. Sexuality is reduced to a physiological need for 'release'. His 'sexual grammar' is very narrow, limited to fellation and hasty penetration without preliminaries or caresses, quite in accordance with the pattern of X-rated movies, of which such men are great fans.

The African man, like the Arab, usually doesn't worry himself about his partner's enjoyment or orgasm, which demonstrates the unilateral character of their sexuality. Moreover, African Islam took over the (already very old) tradition of clitoridectomy, and even of nymphectomy,[25] which aims at preventing female enjoyment and mutilating the woman's external sex organs in order to dispossess her of any sexuality of her own. The female body is reduced in such a case to a simple passive object of male masturbation and ejaculation. The female orgasm is considered an inconvenience for that of the male. This denotes a primitive sexuality which is purely generative and deprived of all eroticism and sensuality.

Under evolutionary pressure and the imperative of adaptation, phylogenesis has, for hundreds of thousands of years, programmed the African for an immediate and rapid sexuality in order to ensure a highbirth rate among all the women of the clan, something indispensable in order to compensate for extremely high infant mortality. Clan sexuality (in which all the fertile women are perpetually pregnant or recovering from childbirth) is better adapted to this natural (unconscious) strategy than the sexuality of the couple. The fact that a statistically high proportion of rapists are Black is probably also to be understood within the framework of this brutal, hasty, androcentric sexuality, which can only have genetic origins.[26]

* * *

More or less consciously, woman's sexuality is made taboo, diabolised, for it troubles a male who is essentially unsure of himself, and who wants to transform the female into a mere biological instrument. The sexual act correlates not with love but with violence. It is close to a sort of ritual rape. The libidinal impulse is immediate, lacking any cerebral or emotive dimension. The woman's sexual organs are a mere hole which must be occupied by force. It is not the woman's pleasure or desire that is exciting, but her pain and fear. The woman's dissatisfaction is of no importance, no more than her physical or mental qualities are, since one can constantly change the orifice, the partner. Moreover, the idea of the desirable or the repulsive woman hardly exists. Any of them will do, from pre-adolescent girls to old women. In Islam we meet again with this very primal conception of male sexuality. Moreover, if you look at personal ads (which our armchair sociologists never deign to study, although they are a goldmine of information), you will note a certain number of masochistic women who are looking for bestial and brutal relations, and who specify that the partner must be 'Black or Arab'. An intuition? The question is dealt with in a later chapter, but we must mention the abundant supply of pornographic videos of scenes depicting not only copulation between Black men and White women, but often brutal scenes of domination. You can imagine the effect that such scenes have on the frustrated brains of certain males.

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In European civilisation, on the other hand, the man's sexual enjoyment is increased by that of his partner, with the goal of a common, fusional orgasm. The sexualisation of the woman is not an obstacle to virility, but is its natural complement and condition. If the woman experiences pleasure, the man does not feel frustrated, but fulfilled. The man tries to give the woman pleasure, and the woman does so with the man. Sex

is cerebralised and shared.

Among Africans and Arabs, women are a sort of biological instrument. She satisfies the man, ensures reproduction and care of infants, but also works and manages the domestic sphere. The man's role is that of hunter, warrior, herdsman — but not farmer. This mindset is the product of long natural evolution and remains anchored in the mind of all Africans, despite any European veneer. There is no couple, but an extended family in which polygamy is natural, where there cannot exist any deep emotional bond between a man and a woman. The man's enjoyment is solitary, like a sort of masturbation with an inanimate or half-animate object. Bestiality, moreover, is perfectly licit. In these civilisations, the rape of a woman (even of one's own wife) is not condemned. A woman raped by a man other than her husband is guilty, not the rapist.

In all African cultures, and in all their extensions among the Africans who have immigrated to the West, especially if you look at the most diverse musical and artistic forms, expressions of love and eroticism are primal, devoid of refinement or subtlety, even if there is an attempt to imitate European culture.

* * *

Let us leave this unpleasant subject. Curiously, **African and Arab women seem much more gifted and evolved than the men of the same origin**. Especially among the people of Black Africa (and to a certain extent among Arab and especially North African populations) it would seem that the woman is more productive than the man. This is perhaps why she is undervalued. We do not find this difference among peoples of European or Asian origin. In immigrant populations in Europe, for example, it is well-known to the public that girls perform better in the school system than do boys and are, in general, more intelligent than boys.

These dispositions also translate into sexual and conjugal terms. The sexuality of Black African and North African women is not at all the same as that of men of the same origin. They are more sensual, indeed overflowing with sensuality. They are open to eroticism. They also understand conjugal tenderness and monogamy. This explains why many of them (the most cultivated and those who have been able to escape the oppression of their tradition) have chosen to marry European men. Of course, relationships and marriages between a European man/foreign woman are much less approved by the dominant ideology than the converse case. 'Domino' couples in which the woman is of colour are much less numerous than those in which the woman is White. This important observations does not arouse the curiosity of official sociologists.

Sexual Violence and Sexual Racism

In Muslim milieus it is felt as insulting for any of their women to have the least commerce with a European man, or worse, to marry one; and this is not only because of Islam but for racial reasons subtly dissimulated beneath a religious pretext. Innumerable incidents occur in Europe in which girls are persecuted, beaten, locked away, and even murdered by their family or entourage because they are 'going out' with a European man. Those of the *bien pensant* milieus and the media who would cry racism if the case were reversed (that is, if a White woman were harassed because she had a companion 'of colour') are careful not to castigate this common social behaviour which forbids North African girls from having European fiancés.[27] **Sexual racism is permitted only in one direction.** It must be said that Arabs and Muslims (and often Blacks) have a strongly developed racial conscience for protecting their women's wombs — but not when it is a matter of mixing their own blood with that of European women — while divirilised and ethnomasochistic European men have lost all

racial consciousness. They often go so far as to celebrate the unions of European women with foreigners.

* * *

As I have explained elsewhere, all you have to do is read the popular (although heavily censored and selective) press and classify geographically in order to see that the overwhelming majority of rapes, sex crimes and misdemeanors, marital abuse, battered women, kidnappings of male children are, in Western Europe, the work of men of African and especially North African or Turkish origin and Muslim culture. An effort is made to emphasise odious native Europeans of the Dutroux or Fourinet type,[28] who make the front page for sordid rapes, paedophilia, and such like.

The mainstream media strain to conceal or minimise sex crimes (and other crimes as well) committed by immigrants of African-Arab background. They prefer to focus on and give considerable emotional weight to crimes committed by Europeans. But any serious researcher who decodes the crime reports in local media, who consults Internet sites, who can get the police to speak openly with him, will arrive at the obvious conclusion that native Europeans are very much in the minority as regards the perpetration of such crimes — as well as all other kinds of crimes. The media only emphasise ‘sex monsters’ of Gallic origin. The goal is to provide aid and comfort to the propaganda which says that sex crimes (and other crimes) ‘come from all milieus’.

Of course, we must mention paedophilia which is frequently emphasised in the media, but is that because it mainly concerns native Europeans? Sordid as it is, paedophilia affects far fewer victims than the violence, aggression, and mistreatment suffered by grown women.

Next, we must ask why it is that persons of the above-mentioned ethnic origin are responsible for most of the acts of sexual barbarity and aggression against women. One might say that it is because of

Islam and the sexual frustration it induces. But such an explanation is rather shallow, for Islam itself is merely the product of a certain ethno-anthropologic mentality. Its puritanical repressive measures are merely compensation for an atavistic violent libidinal attitude of males. The answer is perhaps to be found elsewhere, namely in genetic factors; those factors that are widely used in curing illnesses (after having long been denied) but which are forbidden entry into the study of history and sociology — an indefensible contradiction.

Sexual Ethnomasochism and Divirlisation

In some of my earlier works I have defined ethnomasochism as a pathological tendency widespread among persons of European origin to devalue themselves via a kind of 'self-racism', a hatred and shame of themselves which gives them some sort of neurotic pleasure. Obviously, this suicidal psychosis is supported by the dominant ideology whose moral blame and inferiorisation of the White man constitutes an essential paradigm. Concurrent with this ethnomasochism we find xenophilia: the immoderate and systematic love of the foreigner or the 'Other.'[29] In general, asserting a White identity is a sin (racism), while asserting an African identity (especially if it is thought of as superior) is a virtue.

Divirilisation is a concomitant process, almost physiological, by which a large number of White men (though obviously not all), especially among the younger generation, lose the qualities proper to virility: physical courage, individual and collective pride, a sense for protecting women (it should go without saying that manliness has nothing to do with machismo). In order to reclaim their masculinity, a number of decultured young White men who come into touch with the foreign majority in certain neighbourhoods adopt the behaviour, the gestures, and the talk of foreigners. This is a symptom of barbarisation.

Both of these pathologies obviously have numerous implications

and strong sexual and reproductive sources, so we must examine these sources without speaking here of their other aspects in other domains. I shall mention several elements of which there are many examples and which are symptomatic both of ethnomasochism and of divirilisation.

First of all, **the sexual overestimation of Africans and, to a lesser degree, of Arabs**, transmitted by the media, popular rumour, advertising, and the pornographic industry, as previously mentioned. This cliché contributes to the self-satisfaction of the men involved, conscious of enjoying a sexual attractiveness greater than others. This feeling also compensates for their poorly repressed inferiority complex when it comes to intellectual matters.

We also find, but to a lesser degree, among white men (especially in progressive milieus) the idea of the sexual perfection of the Black woman, bound up with the idea (no longer of the length of the penis, obviously) of their prominent buttocks.

All this is associated in the Western imagination with the physical superiority of Blacks and Arabs, with this conviction coming from spectator sports.[30] Associated with this prejudice, we find that of the ‘physical perfection’ of the bodies of Blacks.

Two remarks must be made: first, we note the contradiction in egalitarian and anti-racist discourse between the affirmation of equivalence between the races — and in fact a denial of the existence of races in favour of purely individual genetic differences — and a proclaimed belief in the physical superiority of Africans. As always, anti-racist discourse destroys itself and brings with its attributions another, concealed form of racism, which is the inferiorisation of Whites, but also the suggestion of the animalism of Blacks.

Second of all, the large number of White girls and women who take lovers or husbands ‘of colour’, for reasons discussed above, contribute to and aggravate the devirilisation of Whites. Moreover, in advertising

and on television shows, the effeminate homosexual is always of European origin.

Among White women who take a boyfriend, lover, or husband ‘of colour’ we also find the consequences of the romantic individualist syndrome, which is opposed to the idea of ethnic lineage (‘I’ll love whomever I wish!’), the destruction of all racial consciousness (the consequence of long ideological formation involving the unconscious), the need to set oneself apart and make oneself interesting vis-à-vis an entourage who would never have expected *that*, and an unreflective romantic appetite — typically feminine, for adventure — the unknown. The 1960s American movie *Guess Who’s Coming to Dinner* with Sydney Poitier was one of the launch pads of this transgression.

Then we find women who prefer sterility and ephemeral *amours* to living as part of a couple, or who opt for homosexuality. They complain that men ‘are unreliable’. Are they really wrong? They are reacting in such cases against the divirilisation of men.

Now, here is something that looks very paradoxical: the feminist reflex to do without men, to demand the autonomy of the woman without children or husband, rests on disappointment and nostalgia: the suppressed desire for a man as head of the household, a tutelary and protective authority.

The spectacle offered by contemporary European man, above all to those of the younger generation (which is extremely serious), is of a man marked by softness, more or less effeminate, with a vacant look. You can find good examples among those chosen for ‘reality television’.

* * *

As another ethnomasochistic symptom, we should mention the **suspicion of White natality**, guilty of a sort of implicit and masked

‘racism’. The large native European family is struck with a sort of low-intensity opprobrium, the object of mockery, of poorly dissimulated hostile irony. The wife in such a family is supposedly exploited and subservient, like a mother cat encumbered with kittens, damned to the raising of children as well as household tasks. The White ‘housewife’ is an anti-model, eclipsed by that of the woman CEO or employee, sterile or at least with no more than two children. On the other hand, the prolific African (or North African or Turkish) family established in Europe is the object of every solicitude. The permanently pregnant African mammy living at the expense of the native taxpayer, whose progeny encumber the maternity wards and nursery schools, and who is crushed beneath the wait of her household tasks — the feminists have nothing to say about this. There is no question of ‘family planning’ for them.

So this is really a case of what is good for the goose not being good for the gander. Here we have reached the very heart of ethnomasochism. Court intellectuals have invented a term to legitimate their choice for a multiracial society (if possible, with ever fewer Whites): they reject the *monochrome society*, that is, as formerly in Europe, one entirely composed of Whites. But they find it perfectly normal that African society should be ‘monochrome’ and entirely composed of Blacks, because ethnomasochism is always accompanied by its counterpart: *xenophilia*.

Birthrates and Ethnic Origin

Questions regarding the birthrate or reproduction of a given people are much more important for said people than are all other questions. In particularly more important than those concerning economic prosperity. For economic prosperity belongs to the historical superstructure and is contingent, while ethno-anthropological identity and the reproduction of generations belong to the infrastructure of

history, that is, to the order of first causes. Moreover, economic prosperity and the level of technology — the sole preoccupation of European leaders — are already gravely threatened (though they are incapable of seeing this) by a negative birthrate and unceasing immigration, the costs of which continue to mount.

* * *

France has the highest birthrate in Europe, with a level of 2.01 children per woman in 2010, when 828,000 births were counted, a record since 1974 and higher than the figures for Germany or Russia — much larger countries which are hemorrhaging population, as are Italy, Spain, etc. France has passed 65 million inhabitants and gained more than 10 million in thirty years (Germany 81.8, United Kingdom 62, Italy 60.3). Let us make clear that this level of 2.01 children per woman is still beneath the replacement level of 2.1. We must also mention that the average age of maternity continues to rise since more women are having children in their thirties than at younger ages, with the average age at which to have one's first child being 30.

But *by what miracle* are the French having more children than the Spanish, the Italians, the British, the Belgians, the Portuguese, the Swiss, the Germans, etcetera, all of whom live in comparable societies in West Europe? Yet it is in France that socio-economic pessimism is the highest of all countries in the world (over 40 percent of people polled fear downward mobility) and that the consumption of antidepressants is highest. Some people explain the French birthrate by generous family subsidies and the high number of nursery schools available for working mothers who have children aged 3–4 years. Such explanations are not more than moderately convincing. But then, for heaven's sake, might it be due to immigration, principally, to the greater fertility of foreign women rather than that of native French women?

The National Institute of Demographic Studies, whose figures are often faked to minimise the impact of immigration, claims that ‘foreign women contribute only 0.02 to this birthrate of 2.01’. Fine, but let’s be careful: the reference is to ‘foreigners’. What about the legions of naturalised North Africans, Black Africans, and Middle Easterners who are ‘French on paper’? What is their birthrate in comparison with that of the native French? And among these 828,000 babies born in 2010 in the land of Clovis, Henri IV and Colbert, how many came from the wombs of these women and how many from those of the native French? It is forbidden to say, forbidden to keep statistics according to ethnic origin (an ethno-racial taboo), unlike in Anglo-Saxon countries.

Three factors, however, allow one to form some notion of the ethnic reality and get around this prohibition: 1) Consulting municipal bulletins which publish monthly lists of marriages, deaths, and births declared at the town hall. Looking at the names given to children, especially in the larger towns, we see a very high proportion of Afro-Arab and Muslim names (the desire to assimilate no longer exists). Indeed, in some communities, one finds 100 percent non-European first names. 2) France is at the same time the country with the highest birthrate and the highest proportion of foreigners (naturalised or not) in all of Europe. Just a coincidence? 3) Watch when schools let out — in working class neighbourhoods, not in the West and Center of Paris or in rural areas, of course. The number of children belonging to visible minorities, as they are modestly called (and which will soon be visible majorities) is impressive. To complete our deductions, we would have to enquire among obstetricians, asking them to estimate the number of non-European births at which they preside. Who will dare to undertake such a census (which in the United States is openly practiced every day)?

The conclusion is obvious: the high French birthrate in comparison to that of its neighbours is due to the fertility of Black African and

North African families (above 3 children per woman), most of them naturalised. It is colonisation by womb and cradle, the gentlest and most effective of all. If we restricted our calculations to French women of native European ancestry, our birthrate would be well beneath 2.01. There is something very disquieting about this: considering the high proportion and high fertility of foreign women, this figure of 2.01 is rather low. It leads one to think that the birthrate among native French is very low indeed, not much higher than 1, which is similar to the catastrophic rate of Italians and Germans.

Denying the obvious and what we see in the streets and on television, the *bien pensant* elites do not want to admit these facts; though some of them admit it with the remark that 'after all, it's a good thing, it's diversity, it's wonderful'. To reassure themselves, they call impoverishment 'enrichment', according to the Orwellian logic of semantic inversion. Our sick elites approve and encourage this transformation, this disfigurement of the native people, making believe and persuading themselves that it is a mark of honour.

A further point is that, at the current rate of migration permitted, and according to mathematical laws, our Italian and Spanish neighbours will also see their birthrates rise. The *bien pensant* elites will rejoice! But it won't be *European* babies driving the increase.

In Japan, which is experiencing the same birth crisis and the same drop in population as Europeans, certain voices are being raised in favour of opening the country up to immigration, which successive Japanese governments have always rejected up until now. The argument made by those who advocate keeping the country closed to immigration is the following (and this in a country deeply penetrated by material imperatives and standard-of-living mongers): better a possible temporary loss of population and ageing concomitant with some social and economic costs than a modification of the ethnic substrate of our people. Better to become poorer but remain masters in

our own home than to try to remain rich by welcoming the foreigner on our ancestral soil, losing our identity, our peace, and our freedom, as we currently see happening in Europe.

This position is all the more correct in that mass immigration as we know it today is not a source of enrichment but of exorbitant financial, social, and cultural (that is, relating to quality of life) costs ten times as large as the nudge it gives our birthrate. However that may be, Japan has perhaps not lost its soul.

* * *

For the first time in the whole history of civilisations, Europeans are at risk of disappearing not through the forcible invasion of people objectively stronger, but through their own fault, by moral renunciation and weakness, by a lack of inner readiness, by *anemia*. Not only are they not reproducing sufficiently, but they are accepting without a fight a massive and harmful demographic colonisation which they declare a positive good and which they could perfectly well forbid. And, rendered brainless by their own cosmopolitan ideology, they approve the insidious spread of race-mixing, that is to say, the irreversible modification of their *genetic capital* which is the root of their historic capital.

[1] In psychology, sociology, sexology, and even philosophy, we are accustomed to speak of Man without stopping to think that it only describes characteristics common to 'Man of European origin'.

[2] The sin of racism is defined as being consubstantial with being White. Moreover, White racism is considered as proven as soon as the White race is affirmed ('I am proud of my White identity'), even if there is no denunciation of other races. On the other hand, if another race affirms its superiority or pride in its identity ('Black is beautiful!'), the dominant ideology finds nothing to criticise. Contrary to the tireless propaganda, racism in multiracial France is principally directed against native French, notably the victims of 'positive discrimination' which favours foreigners. Ethnic criminality and violence is also widespread, as is the never-suppressed anti-White, 'anti-Gallic' cultural discourse. Jews are starting to find themselves in the same line of sight, which greatly troubles Jewish intellectuals. The countless acts of hatred directed against native French are never

considered and are suppressed as such. We may also note that if a person of non-European origin declares that he is entirely opposed to miscegenation and is proud of his racial or ethnic group membership, his speech is perfectly legitimate. If a native European professes the same beliefs, he suffers a modern-day witch hunt for racism.

[3] Stellio Gilles Robert Capo Chichi (b. 1981), also known as Kémi Séba, is a black militant born in Strasbourg to parents from Benin. In 2004, he founded Tribe KA, a political organisation dissolved by the Ministry of the Interior in 2006 for 'racist incitement' against Jews. Mr Capo Chichi himself was prosecuted and jailed for statements and actions deemed anti-Semitic. Upon his release from prison in 2008, he announced his conversion to Islam. In 2011, he left France and settled in Senegal. –Tr.

[4] A law proposed in March 2011 for criminals who had been naturalised for fewer than ten years to be stripped of their citizenship was hurriedly withdrawn amid a scandalised outcry from bien pensants and judges.

[5] This piece of blackmail is really a rape of conscience, with the man in question assuming the role of victim by guilt-tripping the woman.

[6] Faye is presumably referring to the infamous 'family portrait' billboard advert from 1991 which depicts two nude women, one White and one Black, enveloped in a green blanket holding an East Asian baby. Luciano Benetton has been recorded as having said: 'We did not create our advertisements in order to provoke, but to make people talk, to develop citizen consciousness.' –Ed.

[7] The idea of the 'superiority' of Whites is deeply anchored in Blacks, and produces a kind of schizophrenia, even more than among North Africans, like all 'denied but obvious' facts.

[8] A European friend of mine who lives in Senegal made the following observation: a number of White men of a certain age come to spend several months in the country, where the living is cheap. Most live with young Senegalese mistresses whom they support. Similarly, European women of a certain age also come for several months at a time, and keep a young Senegalese lover (supported by them) constantly at their side.

[9] It should be noted that not only do childless couples do this. Far from it. A certain number of couples, especially those of the humanitarian type, adopt third world children and try to integrate them with their own offspring out of a sort of moral duty. In many cases, the results do not live up to the expectations, of course.

[10] Jean-Philippe Smet (b. 1943) who goes by the stage name Johnny Hallyday has been a fixture of the French popular music scene since 1960. He and his fourth wife, Laeticia Boudou, adopted a Vietnamese orphan girl in 2004 and another in 2008. Bernadette Chirac (b. 1933) is a French politician and the wife of former French President Jacques Chirac. –Tr.

[11] Remember the scandal of Zoé's Ark, a 'humanitarian' association which, for a fee, imported African orphan children — victims of the endemic civil wars ravaging the continent — into France. In reality, the children were not orphans at all. The project was to import 10,000 of them in order to satisfy the demand of the 'adoption market' for children of colour.

[12] Pierre Chaunu and Georges Suffert, Le peste blanche (Gallimard, 1976). See also Les yeux grands fermés [Eyes Wide Shut –Tr.] : immigration en France (Denoël, 2010) by Michèle Tribalat, one of the rare demographers who can be taken seriously. Also: Jean Bothorel, Requiem pour les Français (Bourin Editeur, 2011).

[13] Although ethno-anthropological statistics are prohibited in France, it is still possible to get an idea of the number of French of native stock in proportion to the population as a whole from several indicators, namely one's view of the street, but also the discreet statistics kept by gynecologists and obstetricians, as well as local birth announcements, school registers, and so on, which give us a great deal of information. At the time of writing (2011), the situation has been seen to have deteriorated in the more than ten years since my book, The Colonisation of Europe, was published. Out of a population of about 65 million inhabitants, the number of non-native Europeans (i.e., foreigners, descendants of foreigners, mixed-race persons — whether of French citizenship, legal residents, or uncounted clandestine immigrants) can be estimated at about 20 million. In other words, a proportion of almost one third, which is approaching 40 percent among the younger age groups, and constantly rising. It is a major anthropological change such as France has never known in its history or even its prehistory.

[14] The term 'Négritude' literally means 'negro-ness', and refers to the literary and ideological movement founded in 1930s France by Black intellectuals, poets, and politicians. Its principal aim was to awaken an African consciousness among the African diaspora in France in order to combat French cultural hegemony and racism. One of its founding members, Léopold Sédar Senghor, went on to become the president of Senegal. –Ed.

[15] All urological studies show that the idea that the Black man has a larger penis and of their supposed superior sexual performance do not correspond to reality. On the other hand, African cultures are among those that most repress eroticism. The proof is female genital mutilation, which aims at preventing the woman's sexual pleasure. On this point, see Nicole-Claude Mathieu, L'anatomie politique: catégorisations and idéologies du sexe (Côté-femmes, 1991), a Leftist-feminist view of the question, but still interesting for the contradictions it conceals. See, above all, Serge Bilé, La légende du sexe surdimensioné des Noirs (le Serpent à Plumes, 2005). Finally, see noireaufeminin.com, where Black women contest the supposed sexual superiority of Black men and equate this legend with the animalisation of Blacks... which they themselves do. Anyway, many anti-White racist internet sites drip with bilious fantasies about the sexual inferiority of White men.

[16] On this subject, see my books La colonisation de l'Europe and Pourquoi nous

combattons [Why We Fight –Tr.](L'Aencre, recently republished).

[17] Those who claim France has always been racially mixed are also the ones who explain to us that races do not exist: an insoluble contradiction.

[18] The American melting pot initially only concerned the mixture and cohabitation of White European immigrants and didn't include Blacks or Asians or South Americans. This is often forgotten. On this question, see Serge Halimi, Atlas 2003 du Monde Diplomatique.

[19] Jared Taylor, White Identity: Racial Consciousness in the 21st Century (New Century Books, 2011). The increase in multiraciality in American society, which has long since abandoned the migratory quotas designed to preserve a majority of Americans of European ancestry, will result in Whites becoming a minority over the course of the twenty-first century. There may well be, for the first time, a mulatto in office (Barack Obama), but this situation will not result in an increase of social harmony, contrary to what the propaganda tells us, but in the opposite, as Taylor demonstrates. One may consider that American super-power in the twentieth century came from the US benefitting from neo-European synergy, a fermentation within a single nation of the energies of various European peoples who, in Europe, had been rivals and existed separately. But after American society becomes heterogeneous and un-European, a necessarily unstable ethnic kaleidoscope, will the US be able to compete effectively with China, which benefits from relative ethnic homogeneity? One may doubt it.

[20] Alain Peyrefitte, C'était de Gaulle (Gallimard, 2002).

[21] That is, a figure triple that for native French. In most of the world's countries, an unemployed foreigner — useless and an expense to the native population — is asked to return to his native country. Only in Europe is such an aberrant situation tolerated. On this question, see the Law on the Registration of Foreign Residents in Japan (9 March 2009), violently criticised by Amnesty International and various Western NGOs.

[22] The semantic field of the term 'racism' has been altered from its original sense and today smacks of poetic ambiguity. It is this which permits neo-totalitarian 'anti-racist' laws to get around positive law. The term, which appeared in the nineteenth century, referred to a doctrine which explained history by the hereditary dispositions of races, without opposing racial mixtures as long as they were beneficial according the judgement of the authors concerned. Then, after the defeat of the Third Reich, the term 'racism' was used to describe any doctrine that sought to oppress or destroy another race. Today we have entered a time of semantic confusion, and the words 'racist' and 'racism' have taken on a quasi-religious and fluctuating connotations in the dogma of the dominant ideology. This ideology denies that races exist but condemns racism, considers opposition to Islamic fundamentalism (Islamophobia) a form of racism, thereby suggesting that Muslims form a 'race', and above all insist that those who oppose migratory colonisation are racists. So the European racist is no longer he who attacks but he who defends himself. The victim of aggression who defends himself is made out to be the aggressor. At the same time, the

French State is entirely tolerant of the CRAN (Conseil représentatif des associations noires [Representative Council of Black Associations –Tr.] — the very name is perfectly racialist) and has even charged them with the mission of acting as an 'observatory body' against racism! We have turned everything upside-down. Racism is a magical term that can be used in only one direction. Anti-racist ideology, the pillar of the dogma, is in reality obsessed with the idea of race, just as puritanism is obsessed with sex.

[23] To rid one's mind of clichés, see especially the journal Sexuality in Africa, Magazine and Monographs from the Africa Regional Sexuality Resource Centre (which we can hardly charge with harbouring anti-African animosity): June 2011, vol. 7, no. 1; December 2010, vol. 6, no. 2 "Sexual Violence on African Women"; March 2010, vol. 6, no. 1 "Against Desire and Pleasure", etc. A goldmine of socio-ethnographic texts describing the absence of eroticism and sensuality in the sexuality of Africans. All the studies are of Anglo-Saxon origin, and would be unpublishable in the muzzled Francophone cultural sphere.

[24] The 'Arab' poets who, in the Thousand and One Nights and elsewhere, have sung of love have in reality nothing Arab about them even if they submitted to Islam. They were Iranians, i.e., Persians, i.e., Indo-Europeans. The same remark can be made of 'Arabian savants': philosophers, doctors, astronomers, mathematicians (greatly celebrated nowadays) who in reality were not Arabs but Persians, Visigoths, Jews, or Kabyles who had converted to Islam and were often at loggerheads with it.

[25] These severely debilitating sexual forms of mutilation are currently practiced in several African countries on small girls, without any hygienic procedures or anaesthetic, by old women who specialise in the practice. Numerous such cases have been revealed in France. Our journalists are, let us say, not exactly rushing to cover this sensitive subject in great detail. However, see the inquiries in Excision et Handicap: between 2004 and 2009, 53,000 adult women have had excisions performed on them in France — thousands each year. See Cécilia Gabizon, Les mutilations sexuelles n'ont pas disparu en France [Sexual Mutilations Have Not Disappeared in France –Tr.], in Le Figaro, 15 October 2007.

[26] Statistics on the ethnic origin of rapists are forbidden in France, but a careful reading of crime articles in the press allows one to get a general idea, as long as names are mentioned. Also, the American Army statistics on soldiers in the field convicted of raping civilians are rather enlightening. On this subject, see J. Robert Lilly, Taken by Force: Rape and American GIs in Europe during World War II (New York: Palgrave Macmillan, 2007). Numerous objective studies have been published in the US (but often censored by European Internet providers) on the ethnic origin of rapists, which leave no room for doubt.

[27] See the film Pierre and Jemila by Gérard Blain, 1987, scripted by Mohamed Bouchibi and Michel Marmin.

[28] Marc Dutroux, b. 1956, Belgian serial killer and child molestor, apprehended 1996;

Michel Fourinet, b. 1942, French serial killer and rapist, apprehended 2003. –Tr.

[29] We note here yet another contradiction of egalitarian ideology: both difference (divinisation of the 'Other') and racial mixture are adulated. Now, the logic of race-mixture is homogenisation, and so the gradual disappearance of difference.

[30] The preeminence of Africans in certain sports (football, boxing, basketball, etc.) does not correspond to any intrinsic physical dispositions, but to a social pattern of recruiting. In France, e.g., the number of young Whites who want to have a career in sports such as football, boxing, or basketball is very low. On the other hand, it is obvious that certain ethnic groups have different physical dispositions in purely athletic disciplines: running, swimming, weightlifting, etc. Anti-racist ideology offers no explanation of this mystery.

CHAPTER 9

Islam and Sex

The Contradiction of Sexual Permissiveness in the Face of Islam

They like Muslims and they like sexual permissiveness. But the Muslims do not like sexual permissiveness. How can they escape this clash?

So-called ‘progressive’ or Left-wing milieus show a generous tolerance of the Islam that is taking up residence in Europe on a mass scale, explicable by their leaning toward ‘anti-racism’ and the cosmopolitan ideology that is so favourable to immigration. This, however, forces them to confront a painful contradiction, since Islam (as the behaviour of Muslims settled in Europe attests) condemn feminism, equality of the sexes, social mixing of the sexes, homosexuality, and practice an often brutal form of machismo as well as defend the practice of ‘arranged’ (in reality forced) marriage against the purely individualistic ‘marriage for love’.

In other words, the Left-wing propagandists of sexual freedom, feminism, homophilia, and the like, are politically friends but sociologically and ideologically enemies of the Muslims. They will never be able to resolve this contradiction. Feminist movements are in the same impasse: on the Left, therefore anti-racist, therefore pro-Islam. They get out of it by inventing an oxymoron: *secular Islam*, which is supposed to take effect magically in the near future.

The (increasingly frequent) sight of veiled and humiliated women in

all countries dominated by Islam, and even in a Europe undergoing Islamisation, of all those young women constrained to submission, leaves Left-wing feminists cold. Martine Aubry, the socialist Mayor of Lille, has allowed (with a view to purely electoral considerations) the enforcement of segregation according to sex in municipal swimming pools so as to keep Islamic fundamentalists off her back.

Even more than the Bible, the Qur'an is loaded with contradictions, from one *surah* to the next. Contradictory commands can be found twenty pages apart.[1] This explains the abundance of theological debates concerning how it is to be interpreted. Yet the overall tone of Qur'anic instruction is especially hostile to women,[2] who are severely undervalued. This prevents us from believing that Islam could ever be dissolved into a sexually egalitarian society of the Western type.

The opinion I defend is the following: the confrontation in Europe between Islam and today's accepted vision of sexuality and femininity — as in other domains — is explosive and will lead to major crises.

Macho Nervous Schizophrenia

Islam maintains **neurotic relations** with women, which may be tied to pre-Islamic[3] ethnic configurations found in the culture of South Mediterranean and Middle Eastern populations. Christianity did not escape this rule; read the unbelievable fulminations of the Berber Saint Augustine against women. Contrary to ancient paganism (patriarchal but paradoxically 'feminist'), the populations among which both Islam and primitive Christianity developed displayed toward the fairer sex exactly the same macho sentiments as is present today.

A female sociologist who specialises in Islam and the Arab-speaking world has published a study arguing that **Islam in all its forms is dominated by schizophrenia**.[4] Sexuality is obviously no exception. This anti-woman neurosis is certainly not peculiar to Islam,

but it enjoys a kind of apogee there which goes much farther than the inferiorisation of women one notices in practically all civilisations, though somewhat less so in Celtic, Germanic, and Scandinavian-Nordic traditions.

Where does this neurotic machismo come from? In the above mentioned, possibly atavistic cultures and mentalities, woman is considered as an object of both jealousy and desire which the male wants to appropriate and dominate without ever really succeeding to do so psychologically. First of all, he is unsure of his mental superiority. Above all, however, he suffers a powerful sexual complex in regard to women. He desires them, he is tormented by sexual fantasies, but always fears not being good enough. He believes he is constantly threatened by impotence. He is confused by what he interprets as woman's sensual refinement in relation to his own sexuality which is basically frustrated and limits itself to simple, direct copulation, to release.

Woman's enjoyment disturbs him because it seems to exceed in intensity his own orgasm, hence the unhealthy practice of clitoridectomy in order to prevent female pleasure. Among Muslims, as formerly among the Church Fathers, sexual obsession struggles with a terrible effort of repression, the principal victims of which are women.

Among certain Muslim men one notices a strange mixture of prudishness and sexual obsession which is typical of schizophrenic neurosis. This pathology is even more marked among them than among the Christian Puritans. Statistics on the ethnic origin of rapists and sex criminals in the broad sense would speak for themselves — if they were published honestly.

Fear and shame of sexual impotence is the psychological root of this type of machismo, thus the fear of women, of their gaze, their spoken or unspoken judgment. The male in this type of cultural

configuration unconsciously senses a gap between his own, nearly bestial sexuality — immediate and fragile — and the more complex sexuality of women. He is deeply frustrated by it. At the same time, he is animated by a desire to possess women, both in the sight of other males out of pride and vainglory, and also out of a desire for revenge on women. So machismo uses physical force: women are veiled, closed off, beaten, considered cattle, polygamy is practiced, their legal status is lower, and so on. Machismo can be understood as compensation for a masculine inferiority complex.

All this perhaps comes from a primitive sexuality of the males of certain cultures, unable to reach the erotic level of physical and psychological fusion of man and woman. It also comes from an inability to understand women and their psychology. This goes even further than the various sexual deficiencies and disturbances among the men of whom I have been speaking: a difference of level between man and woman, the latter rising above in this regard and who must therefore be kept down by force.

By a sort of genetic mystery which has not yet been revealed, it is possible that the cultural and anthropological areas in which women are devalued, locked away, and oppressed, are those in which the woman proves herself superior to the man, and the latter desires vengeance. On the other hand, the cultural areas in which women are respected perhaps correspond to those where the converse situation prevails.

Misogyny and Gynophobia

It is simply extraordinary that no one in public life or among the ‘international community’ bats an eye when countries such as Algeria, Iran, and many others reserve an inferior position for women in their laws as concerns judicial testimony, right of succession, or civil rights in general, and practice countless sorts of discrimination against them

not only in fact but in law — not to speak of right of movement or the prohibition on women driving vehicles in Saudi Arabia. Are these countries signatories of the International Convention on the Rights of Man or not?

Such hypocrisy, such favouritism is hardly credible. **Everything happens as if Islam were untouchable**. **Its obscurantism enjoys the benefit of an incredible tolerance**, both on the international level and among immigrants in Europe. For example, the French State winks at polygamy being practiced on its own territory (which allows the men to collect multiple family allowances) as well as at the oppression suffered daily by young girls and women (both of Muslim origin and native French) in majority Muslim neighbourhoods. Imagine for a moment that traditionalist Catholics made the slightest anti-female suggestion: there would be a public outcry. But when Tariq Ramadan[5] implicitly or explicitly justifies the stoning of 'adulterous' women, the reaction is very mild.

* * *

The inferiorisation of women among the Church Fathers or in Judaism does not amount to much compared with the teaching and practice of Islam. The precepts of the Qur'an and the *hadîths*, taught in all the *madrasas* of the world, including those of Europe, are unambiguous: for Muslims,[6] women are inferior beings — ontologically, biologically, socially, and legally. This doctrine is impressed on all Muslims from their earliest years. It is inscribed in the law and social practice of all Muslim societies (and increasingly so with the rise in Muslim fundamentalism) and is now reaching Europe with the demographic colonisation we are enduring.

Contrary to Christianity, which has gradually abandoned this contempt for women under the influence of the ancestral European mentality, Islam has not changed its attitude. On the contrary, since the

1980s and the renewal of Islamic fundamentalism, it has hardened on this point as on many others.

Women, for example, are legally and socially more ill-treated today in North Africa and the Middle East than under European colonialism. The condition of women gets harder every year (including in Turkey), from Muslim Africa to Pakistan and Indonesia. The veiling of women is becoming universal where it did not exist (or no longer existed) at the end of the twentieth century: Tunisia, Lebanon, Syria, Iraq, Iran, etc. We might also mention that women's right to vote, permitted in some countries, is a masquerade which in no way affects the degradation of the female condition; in Iran, for example, where the decline in the social status and day-to-day tranquility of women has been remarkable since the installation of the Islamic dictatorship, including a fanatical police force which beats 'incorrectly' dressed women.

Under a veneer of hypocrisy, all the fragile regimes of Muslim countries (Morocco, Algeria, Tunisia, Syria, Egypt, Pakistan, Saudi Arabia, Turkey, Indonesia, and so on) seem to accord women favours or legal 'advances'. These regimes, however, are all built on an Islamic powder keg. Concretely, in civil society, the condition of women continues to degrade, and not only because of the increasingly mandatory and humiliating wearing of the veil. We are witnessing the return in force of barbaric behaviour: bullying and punishments inflicted on young women who dare to defy their fathers, brothers, or assigned fiancés; persecution, threats or murders of women who dare resist the Macho-Islamic order, and on and on.

We may note — and it is simply staggering — that the Leftist defenders of 'Human Rights and Secularism' in the West do not protest this situation for one second, no more than do our feminist leagues. The Qur'anic vision of the world is untouchable, entirely off-limits to criticism.

* * *

But the most serious consideration regards what is currently happening in Europe, with the massive installation of foreign Muslims who are now in the majority in a number of urban areas, a phenomenon historically unheard-of which would have horrified Jaurès, Clémenceau, or De Gaulle if they were to return today. Far from assimilating the mores of Europeans, from integrating, they are enforcing their own peculiarities and imposing discriminatory practices against women. It means nothing that Fadela Amara, founder (in 2003) of the association Neither Whores Nor Submissive, can demagogically be appointed State Minister of who-knows-what by Nicolas Sarkozy; year after year, Muslim immigration contributes to harming the condition of women, including of course the native French women who live in contact with these new populations. Moreover, the very name of Neither Whores Nor Submissive naïvely tells the truth, namely that in majority Arab-Muslim neighbourhoods in France, young women must either submit to macho obscurantism or be considered sexual objects.

In France and elsewhere in Europe, young women suffer abuse and arbitrary sequestration at the hands of their families or neighbours, perhaps, for example, because they reject an arranged marriage with a neighbourhood man, or because they are suspected of being adulteresses, or because they have taken a native European boyfriend. Many foreign women as well as many European women who rub shoulders with Muslims are victims of these attacks, the true origins of which the media are at pains to disguise (same old fear of ‘racism’). When the boyfriend of a young Muslim girl is murdered by her family, no one dares speak of racism. Imagine the outcry if the situation were reversed! It gets worse: recently, a German court recognised the right of a Turkish father to sequester, punish, and molest his daughter because he considered her ‘sassy’ and she refused to accept the misogynistic and discriminatory practices of Islam. The court cited

‘cultural respect for the traditions of Islam’. It would be harder to go further in the abdication of responsibility. We are living in a society which has lost all its moorings. On the one hand, it authorises all sorts of sexual deviance and the complete confusion of sex roles; on the other, it tolerates an ever wider field in which the subjection of women and the most obtuse sexism is presenting itself in force thanks to Islam.

* * *

There is much concern today in Western Europe about the frightening resurgence in the number of women beaten and murdered by their partners — a rate of almost one every day. People entertain themselves by pretending that it is caused by unemployment, the new poverty, insecurity, and who knows what else. It is supposedly a ‘social problem’ affecting all classes. This is all lies and hypocrisy. For the occasion of the anticipated release of her daughter’s killer, Bertrand Cantat, Nadine Trantignant created, with a swarm of celebrated and *bien pensant* mountebanks, a committee to defend mistreated and persecuted women. It was a sword thrust in the air, for no one dared to speak the truth, namely that before the waves of mass immigration, the number of women beaten and murdered within their own families was extremely small and in steady decline. Today we see **that the mistreatment of women** (murders, sequestration, beatings, rapes — within the home or outside) **correlates quite precisely with the neighbourhoods in which the third world immigrant population, especially Muslim, is strongest**.[7] The conclusion is clear and difficult to admit for the ‘politically correct’: in the overwhelming majority of cases, it is not native French who are treating their companions violently, who bully them and push them around (which they often fatalistically accept), they are not the ones who account for the countless crime reports about assaults and rapes of women. Police statistics and the mere reading of newspapers (even though they clumsily strain to hide the ethnic origin of perpetrators) show that they

are mostly of immigrant, and especially Muslim, origin. They import their customs to us, and the situation is aggravated by the impunity which they enjoy.

Islam's gynophobia and inferiorisation of women, as well as the violence its women suffer, do not, properly speaking, come from the Mohammedan religion itself, but from an atavistic mentality of the populations that created Islam and among which Islam has been implanted; Islam has only strengthened these well-established practices. Arabs, Sub-Saharan Africans, Anatolians, Indonesians, and so on, seem to carry within themselves this gynophobia and brutal and macho conception of sexuality and relations between the sexes, so it is normal for Islam to have expressed in its teachings this probably innate tendency. Every religion and every cultural expression is the product of a genetic atavism. It is the root which creates and supports the tree, and not the other way around.

The European populations converted to Islam (for example, the Bosniaks) do not display such violence toward women. The closer one gets to the Nordic, Germanic, and Celtic area of civilisation, the more well-considered women are. Conversely, the farther one goes toward the Mediterranean, Oriental, Asiatic, and African areas, the more they are devalued and mistreated. This general pattern (which, like all rules, can support some exceptions) is a strong tendency which it is difficult for *bien pensant* sociologists to refute.[8] We can surmise that the neurotic gynophobia of Islam is the expression of behaviour which predates Islam itself.

A contrario, Christianity (which from its Middle Eastern origin) was also long a vehicle for the inferiorisation of women (on this subject, see the ravings of St Paul and the Church Fathers, including St Augustine, who was not European), but the European mentality gradually got the upper hand and gradually gave equal legal status to

women.

Islam is misogynistic and gynophobic in the etymological sense: misogynist in that it tends toward the submission and mistreatment of women, gynophobic in that it displays a **fear of women**. A woman equal to man would threaten to humiliate him.[9]

* * *

With how much tolerance, how much benevolence is the fate of women and ‘arranged marriages’ in the third world, especially in the Muslim world, discussed, analyzed, and commented upon! Televised reports and articles in the press regard these customs with an obsequious respect. For the ancestral customs of other peoples are admired in the same proportion as our own are lampooned and ignored; ethnomasochism entails it.

Those who speak as our moral conscience, who mount their feminist horses to demand parity in Europe in all things, describe sympathetically or with a mild, amused condemnation, but no more, all these practices which reduce women to objects, consider them cattle, in many parts of Mali, Nigeria, Turkish Anatolia, Pakistan, Central Asia, the Sudan, Yemen, and so on.

Forced marriages, full-body veiling, domestic sequestration, tyrannical domination by the husband, prevalence of boys over girls, stonings, torture or murder in cases of suspected adultery or bad behaviour, lower legal status, varied forms of mistreatment at the hands of husbands and their families, forced labour, even sexual mutilation in Africa: these are some of the ‘cultural traits’ that our Left-wing feminists refuse to condemn and end by implicitly accepting (because they come from ‘persons of colour’), while they would shudder with horror if such things were practiced by a Western family.

Even international courts do not seem shocked by the official

inferiority in the status and fate of women in the majority of Muslim countries, although these countries have signed the UN Declaration of Human Rights. Paedophiles are hunted down amid media uproar, but who cares about the little girls being mutilated in the suburbs of France under the most repugnant conditions? Who cares about the girls who are cloistered and put under surveillance in our cities, increasingly constrained to dress in black full-body veils, or indeed, in Afghan Burqas?[10] Apart from the association Neither Whores Nor Submissive, whose effectiveness is precisely zero, and whose only accomplishment was getting its president Fadela Amara appointed to the rank of State Minister (an incompetent one) by Mr Sarkozy, who protests? Who protests at the sight of these pregnant black women who have come from Africa in the name of family reunification so that the chief of their clan can subsist on government hand-outs, along with several wives and a plethora of children? Who dares to say that the recent rise in the number of women murdered, the violence and rape that they suffer — something absolutely new in France — are found mainly in neighbourhoods where Muslims live? Who brings up the native French working-class girls in our cities, forced to convert to Islam, wear the veil, even marry a Muslim and submit, body and soul, in order to obtain a minimum of security? Or be forced to become the girlfriend of a North African ‘protector’ in order to avoid (although not always!) gang rapes and daily harassment and humiliation. All this in the land of their ancestors!

The Rachida Dati syndrome — named for the daughter of a North African labourer propelled into the office of Minister of Justice by a besotted Sarkozy eager to pass off as even more anti-racist than the Socialists — is the tiny tree that hides a growing forest: in France, Belgium, Germany, the Netherlands, Great Britain — the countries that have felt the full brunt of mass Muslim immigration — the everyday conditions under which women live are deteriorating: not among the middle class, not yet, but among ordinary people.

It is impossible today for a young woman to walk in certain neighbourhoods without being disturbed or harassed, and these ‘no-go’ areas are becoming increasingly numerous. Not to speak of going to public swimming pools or discotheques. Only rich girls can do so, in expensive and protected establishments. In secondary schools, once a certain proportion of ‘young persons of African immigrant background’ has been reached, girls’ lives deteriorate. Examples multiply, and it is not laws on ‘parity’ which improve the lot of women. Comic opera sociologists, usually from the National Center for Scientific Research, take absolutely no account of these phenomena because they despise news reports and on-site observation, and because their *bien pensant* dogmas forbid them from taking account of reality.

I shall make a prediction: if immigration of Muslims, particularly Black African and North African, continues in Western Europe at its current rate, an arithmetical demographic projection indicates that Islam will gradually become the majority in the course of the twenty-first century.[11]

The whole of *bien pensant*, Leftist, feminist, ‘republican’, ‘human-rights-ist’ public opinion, which defends this unrestricted immigration in the name of anti-racism, is going to find itself faced with a stupefying situation. *De facto* oppression and undervaluing of women is going to become irreversible. The present generation of young Black and North Africans, huge and constantly growing, is going to impose macho behaviour and the requirement that women submit to men. It will be exactly the same with the Jews, who will also have to submit (as I explained in my book *The New Jewish Question*[12]).

I am constantly told that I am frightfully pessimistic, that I have no faith in ‘integration’, that I see catastrophe as the most probably outcome of the way things are going, that everything looks black to me, that I am playing Cassandra, that I reject hope. This is entirely

accurate, and I think that my opinion is correct. I have never believed that chaff could be transformed into wheat, nor that a leaking pipe would not provoke a flood.

* * *

That a Tariq Ramadan, an Islamist agent close to the Muslim Brotherhood, master of hypocrisy, and Swiss citizen (on paper) should be permitted with impunity to state that he is in favour of a ‘moratorium on the stoning of adulterous women’ rather than rejecting this barbarous practice, condemning it in principle, tells you a lot about the cowardice of the French media, who were not really disturbed by this provocative declaration.

But in the face of all this evidence, feminist milieus (whether consisting of women or men) remain remarkably discreet. A traditionalist Catholic spanks his daughter or says that women belong in the home, and it is considered an abomination. On the other hand, we have radio silence concerning the landscape that is quickly being delineated before our astounded and incredulous eyes.

What is explosive is the clash between the sexualisation of society, persistent and getting worse, and a rise in neo-puritanism and misogyny of Islamic origin. The mixture of these two will contain some surprises.

We should not doubt for one instant that if Islam continues, over the course of the twenty-first century, to implant itself in Europe at its current pace, the equality between men and women will become a contested point again, at first gradually, then massively. The famous ‘sexual freedom’ will meet the same fate. The comfortable position homosexuals hope to enjoy will be nothing more than a memory, and all these progressives, Leftists and birdbrain adepts of the multicultural and multiracial utopia, of peaceful secularism, will be left with nothing but their eyes to cry with. They will awaken in a society very different from that of their dreams.

[1] The reason for these contradictions between surahs and verses is that the Qur'an, like the Bible, is a text combined from different sources. As a disciple of Aristotle and Voltaire, I obviously do not believe that Muhammad miraculously received it all at once by divine inspiration. In today's pseudo-secular France, however — which frightened of Islamisation — to express the idea that the Qur'an is a composite text with nothing divine about it leaves one open to prosecution. This being said, the Qur'an, a purely human work whose surahs come from different sources, is a unified and particularly effective work on the poetic and rhetorical level — perhaps superior to the Bible in this respect — because it presents itself as a code and a synthetic explanation of the world. The inconvenience is that the Qur'anic teaching, by its absolute dogmatism, is an extinguisher of the mind and spirit.

[2] In the fourth surah, on women (34–38), one can read in the relatively faithful translation of Muhammad Hamidullah: '34. Men have authority over women because of the favours Allah accords the former over the latter, and also because of the expenses they undergo. Virtuous women are obedient [to their husbands], and protect what is to be protected during their husband's absence, with the protection of Allah. And as for those from whom you fear disobedience, exhort them, keep away from them in their beds and strike them. If they succeed in obeying you, seek no more way of proceeding against them, for Allah is certain, High and Great!'

[3] Culture is the basis of religions and not the other way around, even if religion (or ideology) retroactively effects culture. Islam is the product of a pre-existing mentality.

[4] Anne-Marie Delcambre, La schizophrénie de l'islam (Desclée de Brouwer, 2006).

[5] Tariq Ramadan is a Professor of Contemporary Islamic Studies in the Faculty of Oriental Studies at Oxford University, who advocates the re-interpretation of Islamic texts and emphasises the heterogeneity of Western Muslims. –Ed.

[6] The Qur'anic verses which exhort to the mistreatment of disobedient and unsubmissive women, learnt by heart by adolescents in madrasas, necessarily impacts on their behaviour.

[7] Between 2004 and 2008, complaints of conjugal violence increased by 30 percent. In Seine-Saint-Denis (where there is already a Muslim majority), 30 percent of girls between the ages of 18 and 21 have suffered physical violence in the last twelve months, including 5 percent sexual violence. Such a situation is totally unknown in départements with low immigration. Bowing its head before Islam, a court in Lille declared (in violation of the laws of the Republic) a marriage void due to fraud because the wife was not a virgin. Never mind the increase in the number of women compelled to wear the veil. According to the movement The Insubmissive Ones [Islam means 'submission' in Arabic. –Tr.], the virginity of girls before marriage is tending to become the rule in the suburbs. The government's High Commission on integration tells us (demonstrating its own failure) that 35,000 girls are sexually mutilated each year in France, and that 70,000 young

women are forcibly married.

Another example of the combination of machismo and submission in Islam: in August of 2007, an Italian appeals court confirmed the acquittal of a Muslim who had beaten his daughter bloody because she 'lived according to Western ways'! This strange lenience of judges toward those who violently attack women is also found in Germany, where courts have disclaimed jurisdiction, in the name of respecting 'cultural diversity', in cases where Turkish men had violently assaulted their daughters! In France, the law of 4 April 2006 strengthened the repression of violence in intimate relations, providing for life sentences for the murder of one's partner and 20 years for violence which resulted in death. But in practice, sentences never exceed 8 years. With remission of sentence, this becomes four years.

[8] Sociology is willfully dishonest about demographic immigration and the presence of Islam, especially in its prohibition against collecting ethnic statistics and its downplaying of illegal immigration.

[9] The school performance and professional ascention of young women is much higher than that of young men in North African and Black African immigrant milieus.

[10] At the end of 2010, the Police Department estimated at slightly more than 2000 the number of women in the Paris region who veiled themselves completely, including their faces.

[11] Two Americans recently wrote books which have received a lot of attention and which foresee a conquering Islamisation of Europe over the course of the first half of the twenty-first century. The first, Faith and Power: Religion and Politics in the Middle East, by Bernard Lewis, an Islamologist and Professor at the University of Princeton; the second, Reflections on the Revolution in Europe, by the journalist Christopher Caldwell, appeared in France under the title Comment l'Islam va transformer la France et l'Europe [How Islam is Going to Transform France and Europe –Tr.], with a preface by the demographer Michèle Tribalat (published by du Toucan), arrive at the same conclusions advanced in my (condemned) book The Colonisation of Europe. [Following publication of this book in 2000, both Mr Faye and his publisher L'Æncre were found guilty of 'inciting racial hatred' by a Paris court and fined accordingly. –Tr.]

[12] Faye, Guillaume, La Nouvelle question juive (La diffusion du Lore, 2007).

CHAPTER 10

Christianity and Sex

In a similar but distinct way from Islam, Christianity maintains a relatively pathological, powerfully rigid relationship to sex and women. This attitude, originally imported from the East, runs contrary to the traditions of Europe and pre-Christian European culture. In St Augustine, as in many Church Fathers, the hatred of women reaches its summit, almost as high as in the Qur'an, as the historian André Lama has shown in his study *Propos Mécréants*.[1]

The sexual morality of Christianity, however, has never been able to impose itself on European mentalities, whether in its Catholic form or its various Protestant Puritan forms. The collision between an imposed morality and an inherited and atavistic vision of the world has created serious disturbances in collective psychology and led to a series of crises that have marked the history of the Christian churches. For example, the contradiction between courtly love and Catholic conjugal morality, or the impossibility of imposing respect for chastity or even for celibacy[2] on the clergy — a problem which has only grown within Catholicism through the centuries up to the present. Beginning with the Italian Renaissance, and then the French, the frontal opposition between a rigid biblical tradition and artists (painters, sculptors, poets) who displayed nudes and took up again the whole of pagan Greco-Roman mythology, pasting it onto Sacred History in a strange synthesis. This was one cause among others of the Protestant schism.[3] The higher clergy was divided into two camps on the subject: those who supported the artists and those who condemned them. Beginning in the seventeenth century, the Church had to confront the libertine

ideology even within its own ranks, not to speak of the constant clash in the royal courts of Europe between sexual and conjugal practices and the commandments of the Church.[4] Things only got worse from the eighteenth century onwards with the introduction of divorce; the eruption of increasingly explicit eroticism in the arts, literature, and ideology; the gradual loss of the Church's control over sexual morality — all of this ending up in the twentieth and twenty-first centuries, in which the Church is hand-in-glove with the sexuality practiced in society as well as within its own ranks: a subject which shall be taken up below.

The Canonical Sexual Morality of the Church

The official canonical and catechetical sexual morality of the Church (which was not abolished by Vatican II but merely deemphasised) contains both positive precepts in accord with natural right and the social order, and others which are in contradiction with human ethology.

The first fundamental dogma, from which many rules derive, is that **chastity is by nature preferable to sexuality**, as imitating the Holy Family: Jesus, Mary, and Joseph. It is a theological preference, but it still poses both practical problems (is not the reproduction of the species better than infertile sterility?)[5] and also theological problems: it is still God who created the reproductive organs and their biological mechanisms such as the libidinal drive and the orgasm; was this done, then, so we might not make use of them? To tempt us and put us to the test? Did God create evil in the form of sexual pleasure?

The Church's answer to this contradiction is subtle: it argues first of all that the state of chastity and celibacy of the worldly clergy and the regular orders is theologically superior to the marital state and the sexual life, but that it is licit and necessary that there should be

married, fertile couples if only to breed new Christians.

The Fathers' second argument is that if God created sexuality, as he created the five senses and taste, it is not so they might be abused (in luxury or gluttony) but so they might be used parsimoniously and with *just necessity* (borrowed from the Aristotelian, then Stoic, doctrine of *moderation*). Hence the imperative to limit sexuality to the strict framework of couples united in Christian marriage for the sole purpose of reproduction. How about within the framework of pleasure between spouses without any reproductive goal? We shall see later that this question has posed and continues to pose serious problems.

The Church quickly played down this dogma of the superiority of chastity to marriage, forgetting the Church Fathers' horror at the notion of sex (and of women, as the texts show).[6] This dogma was only approved for the clerisy (monks, whether preachers or not, and nuns), which makes Catholicism the only religion in which celibacy is imposed on everyone in religious orders.

Of course, there is also a practical reason for priestly celibacy. Like soldiers unencumbered with families, they can better consecrate themselves to their ministry. Protestants, Jews, Orthodox Christians, and Muslims have reasoned differently that a married cleric will be better balanced and more effective, since he is better integrated socially. But let us pass on.... Since the Church Fathers, Christianity has aggravated the anti-sexual and unnatural prescriptions present in the Old Testament.[7]

But the most vexatious point within the framework of the natural order created by God, of this chastity imposed on monks and nuns under pain of divine punishment from the time they enter the bosom of the Church until their death, is that they — contrary to licitly married couples — absolutely cannot make use of their genital organs.[8] So the point is clearly to suppress their usage permanently, to suppress a

whole physiological function — in other words, to carry out a mutilation. In Buddhism and Hinduism, for example, (or in numerous pagan initiatic brotherhoods of the Greco-Roman and Oriental world, from Pythagoreanism to the neoplatonism of the fourth and fifth centuries), the stage of renunciation can only be reached at the end of a life in which one has known sexuality, which seems much more prudent and realistic. Chastity is experienced not as the repression of a bad impulse, but as a voluntary choice designed to liberate the spirit from bodily contingency. It is not a matter of puritanism, of morbid hatred of sex on the part of frustrated celibates, but of *ascesis*. Above all, chastity was not imposed on others; the initiates kept it for themselves.

Implicitly or explicitly, the sexual morality of the Church considers — at least for those in religious orders — sex as a sin, and a sin that is punished. This has provoked, and still provokes, serious psychological dysfunctions among the clergy and many monks. The Church tried not only to channel, to standardise, to regulate and to order sex (as did, for example, all the pre-Christian religions of Europe — and this is entirely indispensable for the social order) but it fundamentally made it a matter of guilt. This would have serious consequences and provoked, by way of reaction, the sexual chaos with which we are familiar. Indirectly, the sexual morality of the Church bears a certain responsibility for this chaos.

* * *

This culpability is expressed in the second dogma of the Church's sexual morality, according to which **sex is a 'necessary sin'.** Under certain very strict conditions, the sin is immediately forgiven and gives occasion for neither confession nor penitence. Let us look at these cases of permissibility and impermissibility.

The general rule is that for a Christian (man or woman), the sexual act is only authorised within the framework of a religiously married

couple who want to reproduce and sincerely believe that this carnal relation can be fruitful.

All other forms of sex are, therefore, excluded. Let us enumerate them in order of the seriousness of the fault they represent: first of all, the Church forbids sexual relations between spouses who do not seek fertilisation but eroticism (pleasure-seeking); this excludes relations at times the woman is not fertile (and *a fortiori* during her periods, which is an aggravating circumstance). This poses the problem of whether a sterile husband may have relations with his wife, since he knows that they will not be fruitful, and whether a wife who has reached menopause can engage in sexual activity. On these last points, most theologians today disagree with any prohibition in the name of 'love', but the dogma remains implacable and unchanged.[9] These contemporary theologians think that non-reproductive conjugal eroticism is licit, which is what most Christian couples think; a point on which the Church remains very vague.

Next, erotic attitudes called 'excessive' are prohibited between spouses, including too much caressing, fellatio, cunnilingus, sodomy (a more serious case, because of its 'deranged' attitude). 'Modesty' and restraint must govern relations between spouses.

In the third place, all sexual relations outside marriage are sinful. Fiancés must remain virgins until their wedding,[10] a bachelor or unmarried woman must not have any sexual partner, with adultery being considered especially serious, along with homosexuality. As for Islam, which is only interested in male sexuality, it provided for polygamy in order to prevent adultery, a practice already present among the peoples concerned well before Muhammad. Next, masturbation, or solitary pleasure, is especially condemned, classed as a particularly filthy and perverse 'impurity' because it egoistically diverted the orgasm (and emission of sperm) from the function assigned to it by the Creator. This question of masturbation was of

capital importance in Church morality until the 1970s, and sometimes up until today, at least as much as adultery. In support of this thesis, up until the middle of the twentieth century, sex education manuals of Christian inspiration developed airy and wild theories about the harmfulness of solitary masculine pleasure — they had to ignore that women also practiced it.[11]

* * *

One will note in these impressively severe rules requiring iron self-discipline some striking points not very conformable to human ethology: a bachelor is held to the same standards of chastity as a priest, which he can only break by marrying; a couple must not manifest physical ‘concupiscence’; their love must be ethereal, that is, spiritualised and mediated by divine love, of which it is an avatar.

But is it really a matter of self-discipline? Perfectly conscious that its sexual morality (destined above all for the policing of bedrooms, social surveillance) was hard for its flock to apply, the Church generalised the practice of confession, one objective of which was not only to control the intimate life of its parishioners (and clergy), but to allow the limitation (without excluding it altogether, as with a safety valve) the presence of an illicit and erotic sexuality. The inconvenience of this was that unauthorised sex was broadly practiced but tarnished with a bad conscience. Divine Eros has fled; sex has become sad, and a transgression.

The method is clever: as soon as one has committed one of the sexual faults enumerated above, one must immediately go to confession. Why? Because *all* of the sexual faults enumerated above partake canonically of *mortal sin* (as distinct from *venial* sin). Now, if by accident you die after committing a mortal sin without having repented, confessed, and done penance, you are automatically condemned to the torments of hell by divine justice. It is thus

extremely dangerous not to confess after having committed one of these ‘mortal sins of impurity’. Such, at least, was the teaching listed in the catechism, the pulpit and religious institutions for generations, and which was still taught in religious secondary schools in the 1960s, the decade in which the ‘sexual revolution’ exploded by way of backlash.

In fact, in this sexual morality, it is the orgasm and libido *as such* that are targeted, as natural biological manifestations. Now, what is contradictory is that ‘sexual concupiscence’ like the orgasm is a natural reflex, an innate behavioural reflex which does not, properly speaking, have anything to do with the will, but whose seat is in the animal brain. By demanding the sublimation of the libido and orgasm, transforming them into something that they are not (even within legitimate couples), the Church is contravening the laws of nature and thus of divine Creation. To successfully procreate, the man must physiologically become erect and ejaculate with an orgasm; now, these two physiological symptoms, indispensable to reproduction, can only be provoked by the famous ‘concupiscence’ otherwise condemned. (In the face of these contradictions, theologians have argued for a general revision in the direction of common sense — Aristotelian *sophrosyne*.[12]) You can imagine the mental disturbance (and sexual frustration) engendered among Christian couples who wish, out of fear or feelings of guilt, to follow this punctilious and anti-natural teaching.

Quite logically, these teachings end in the prohibition of contraception, whether chemical,[13] by withdrawal (‘onanism’ or *coitus interruptus*), or with a condom; for contraception presupposes that the sexual act does not include the desire to procreate, but lewdness. No Pope has returned to this question of the condemnation of contraception.

What is extraordinary is that the Church (which vehemently claims to respect the laws of nature established by God, especially in attacking contraception, but also in opposing gene therapy, genetic manipulation,

and eugenics) attacks by its sexual morality the very laws of nature by rejecting the libidinal aspect of sex and giving it a single definition, strictly reproductive and within an ethically and theologically licit framework.

One must note a final point which shows that in spite of its severity and its numerous oppressive rules, the Church places reproductive sexuality at the centre of marital life. Divorced Christian couples are quasi-excommunicated (the Church's heaviest sanction), that is to say, they are no longer given access to the sacraments and, according to dogma still in effect, have little chance apart from a special act of grace of going to heaven after death. This explains why adultery, forgiven in the confessional, is much less serious than divorce, the breaking of the 'sacred bond of marriage'. But if the marriage is not consummated by the end of a certain time — for example, because of the husband's impotence — the ecclesiastical tribunals can declare the marriage annulled, although it is still sacramental. Secular laws, which authorise divorce, do not go so far.

Failure of the Sexual and Conjugal Morality of the Church

The present day Church has responded to the untenable difficulties and contradictions presented by its sexual morality by delays and increasingly vague teachings on sex, without daring to change its dogma. The liberation — or rather dissolution — of morals has combined with the often absurd and anti-natural character of Catholic teaching. Only a tiny minority of Catholics, even among those who practice, follow the sexual and marital commandments of the Church. The majority disapprove of, for instance, the prohibition against condoms, especially in order to prevent STDs and AIDS, and the choice of abstinence as sole remedy. A great number of priests live in concubinage, and their 'wives' have even been seen demonstrating. (It

was the same when the Inquisition prosecuted numerous cohabiting priests: '*copulaverunt in facie Ecclesiae*!' — they copulated in the sight of the Church!) Within the Church, some clerics are demanding the marriage of priests, and others female access to the priesthood, as in the Anglican Church. Others want sexual faults excluded from the list of 'mortal sins' (moreover, the idea of mortal sin itself is being contested). Certain prelates (let us recall Mgr Gaillot) touch upon, with contrition or delectation, the question of their own 'sex life' in public. In the nineteenth century they would immediately have been excommunicated and dismissed. Let us also mention the scandal of paedophile priests which has shaken Ireland, Canada, and Germany, and which can only be explained by a psychic disturbance originating in the brain of these men upon whom a traumatising sexual morality has been imposed, which has caused them to deviate into perversion, that is, into a pathological transgression of their duty of chastity. The prohibition against non-reproductive eroticism between the married couple is in disrepute among the overwhelming majority of Catholics, who no longer follow the other catechumenal prescriptions or commandments of the Church.

The Church, with its customary hypocrisy and realism, has responded with suppleness. It avoids talking about its sexual and marital morality, but does not abolish it. It has turned toward a syrupy new discourse centred on *Love*, an all-purpose concept that serves as a viaticum in all domains. In regard to sex, this gives rise to a 'we don't want to know what you do in your bedroom, but do it out of *Love* for the *Other* and not out of egoism' position. From this follows (in the sexual field as in many others) a sickly-sweet language in which terms such as *sharing*, *giving of oneself*, *acceptance*, *openness to the Other*, *listening*, and the like constantly recur.

Obviously, the Church continues to condemn homosexuality, albeit very prudently, limiting itself to discussion of 'gay marriage' and 'civil

unions’. It is careful not to recall the diabolical character (according to canon law) of sodomy, especially between men. Islam is not so prudent. It loudly affirms its aversion to homosexuality without anyone daring to say a thing, while an Italian Bishop who dared to recall the condemnation of homosexuality was lambasted with media fulminations. In short, in this matter as in others, the Church neither dares to abandon its doctrine frankly nor to assume it clearly. Whether you approve of the Church or not, you can only note that a constituted religion, that is, a religious institution, which no longer commands respect for its rites, dogmas, rules, and commandments, which is satisfied with vague general principles and leaves everyone a freedom to interpret them, has entered into a phase of decline. The decline of the Catholic Church by its abandonment of its arms, has entered a decisive phase.

The worst thing for a religion is vagueness. If it does not change when its dogma has become untenable, it suffers a loss of respect as well. This is the basic error committed by the Catholic Church: it has gone on too long, in the course of its long history, with untenable dogmatic positions (both in regard to sex but also to the sciences) rather than limiting itself to a purely theological or ethical dogma that does not spill over into other domains. Moreover, the Church never stops changing its rites, while the definition of a sacramental rite is its immutability. These contradictions, these incessant variations explain innumerable schisms, but also the gradual process of dechristianisation that began in the seventeenth century. But it is in its secularised form, its most dangerous form, that Christianity has endured in people’s minds, namely the teachings of turning the other cheek, loving one’s neighbour as oneself, and believing that all men are brothers and intrinsically good.

* * *

As in many other matters, the position of the prelates has considerably

softened. The rigorous sexual morality of the Church has not continued except when it comes to the matter of abortion, the rejection of homosexual marriage, and the marriage of priests, and the rejection of condoms even in order to protect against AIDS — a papal position contested within the Church itself. This softening, this senility, this low profile of the Church contrasts strongly with aggressiveness displayed by Islam. For example, the protests against the killings and persecution of Christians in the Middle East, Africa, and Asia arouse only prudent, diplomatically-worded condemnations that amount to little more than lip service. The Church in France, suffering an unprecedented crisis of vocations and the desertion of its houses of worship, has renounced, in the face of rising Islam, any policy of reconquest and conversion, as if it were paralysed with fear. It is tending to become an institution of humanitarian benevolence (‘Love’) deprived of any theological or spiritual dimension. What is more, it extends a hand (masochism?) to Islam, which bites it. The Church of France is getting used to the idea of becoming a minority by playing with the sophism of *leaven*, that is, the quality of the minority as opposed to the quantity of the faithful. It forces itself to assume a phony optimism in the midst of its own ruin. The very idea of being Christian seems to have disappeared. Today, the principal influence of the Church of France no longer resides in a religious and cultural effort but in metapolitical work rather close to that of the extreme-Left, in favour of an extreme version of the ideology of the Rights of Man and immigrationism. It is a school of collective masochism.

Christian Sex-Phobia Has Provoked Sex-Mania by way of Reaction

The most harmful consequence of this rigidity and puritanism has been to provoke, by way of reaction, a converse movement (as it were, a sort of schizophrenia) just as excessive and pathological: the ideology of

‘sexual liberation’ and the pornographic sexualisation of the West. It was in the most puritanical of Protestant countries (Anglo-Saxon and Scandinavian) that the pornographic industry was born. The first paradox is that Catholic countries (which, apart from France, were the last to embrace the ‘sexual revolution’) have much freer sexual mores than Protestant countries, because they were not sexophobic. The Protestant puritan mentality was the first to go into the pornography industry, quite simply by way of a neurotic inversion of its puritanism: sex-phobia and sex-mania are two sides of the same coin.

The second paradox is that the Catholic populations (which, in their behaviour, are much better sexually balanced than Protestants or — above all — Muslims) have been subject to a canonical sexual and marital morality that surpasses in theoretical prohibitions and practical restrictions all that Islam, Protestantism, Orthodoxy, Judaism, or the other great religions have been able to invent. But the ethnopsychology of the Latin and Celtic people is perhaps more flexible. And then, the Church’s prescriptions were, in the matter of chastity, both for clergy and for the laity, so impractical that they were not really taken seriously.

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The repressive sexual obsession of Christianity (whether Catholic or Protestant) has gradually exhausted itself since the end of the 1960s. The pressure-cooker has burst. The sexual liberation which began in the 1970s has ended in the sad sex of the pornographic industry, the submission of couples to psychiatrists and to ‘successful’ and mechanically normalised sex (and thus the increasing fragility of the couple), the animalisation of the mow primitive erotic code and the code of seduction, the cult of sexual therapy (for which Freudian scholasticism prepared the ground), the destabilising of the sexual awakening of adolescents through premature access to simplified pornographic spectacles, brutal and virtual.

Sex, under the repressive authority of Christianity, was an area of severe frustration. More serious still, however, are the frustrations and neuroses provoked by the *pansexual society* that is inflating like an uncontrollable bubble before our eyes, where the libido has no more intensity, and desire no more direction. Eros has run away mad from the asylum in which Christianity had locked him up.

We must nevertheless insist on the fact that Christian puritanism is partly responsible for this inversion, for the birth — by way of reaction, by a brutal explosion as of a repressed person — of universal pornography, the deviation of Eros, the breakdown of family codes and rules, and of the ideology of panmixia. The mental mechanism is easy to explain: the aberrant forbidding of *normal* sexuality which combines marital reproduction, eroticism, and regulated infidelity has given way, as soon as the prohibitions collapsed, to a sort of blowing off of steam as opposed to a return to normality. Sex having been presented as diabolical by Christian morality; Eros became the figure of the dark tempter, a disfigured god. Unconsciously, contemporary sex-mania still thinks of itself as sin. The attraction of sin explains the deviations of sexuality. The delinquent sex maniacs are travelling the same road as St Augustine, though in the other direction. From a debauchee, he became a sexophobe; they, having been sexophobic puritans, have become debauchees. It is still the same path, however, whether you are travelling it in one direction or the other.

In both cases (Christian puritanism and sexual deviance), we note a profound sexual immaturity, an inability to understand the need for sexual equilibrium such as the old, pre-Christian European societies of Antiquity practiced, with a balance between discipline and release, prohibitions and tolerance, self-mastery and pleasure, sociobiological norms and libidinal art.

Sex has been placed at the centre of everything, either to suppress (and diabolise) it or to deregulate and pervert it, but in both cases to

denature and mutilate it. For absurd prohibitions are perversions which run contrary to nature. The sexual morality of the Church has had very negative effects when is has been taught and when vain attempts have been made to apply it. The moral and practical sexual chaos which followed when it collapsed is, however, provoking even more unhealthy frustration than that of Christian sexual morality. The result is that we are today facing a ravaged sexual landscape which plays a role in our social disorders which only continue to grow.

From Sexual Sin to the Sin of Racism

We must touch upon another point, since the Church today no longer insists at all on its sexual and marital morality for reasons explained above (apart from a few exhortations by John Paul II to the youth, or a few not-very-feisty remarks against homosexual marriage or the teaching of ‘gender theory’). No, that is no longer at all the target upon which the official Church concentrates its fire.

As regards the **principal sin**, which leads directly from the humanist ideology of ‘Love’ and ‘Peace’ and which serves as a new theology for the prelates, **it is no longer sexual sin that is the first to be denounced, but the sin of ‘racism’.** This development, which took thirty years, is not surprising. The Roman Church (which is ‘Catholic’ — that is, universal) has throughout the twentieth century castigated so-called racist doctrines and ideology, and even condemned the followers of Maurras for nationalism. It has never formally opposed miscegenation, and it has always encouraged the evangelisation of the coloured peoples (though it no longer dares to, out of fear of Islam). It has opted to ordain foreign priests, and merrily continues to do so, in order to make up for the lack of recruitment from the European pool. Nevertheless, sexual sin remained infinitely more serious.

By all account, sex has deserted Catholic morality. It has been

buried without ceremony. Policing bedrooms is no longer its preoccupation, which is a notable development. But, just like the State and the dominant ideology, its principal preoccupation is the regulation of consciences. Examine your own conscience: Are you racist? Have you voted for a xenophobic party? Have you had *bad thoughts* regarding your brothers of a different origin? If so, it is a much more serious matter in God's eyes than if you had practiced adultery or countless forms of vulgarity. One 'progressive' curate went so far as to refuse communion to those of his flock who had voted for the National Front — for this revealed the cardinal sin of racism.

In their preaching and teaching, our clerics have changed their weapons as also in their admonitions, and in the various communications of the episcopate, deviant morals, universally accessible pornography, and so on, are now only rarely castigated, and this merely a matter of lip-service. What does get castigated is the expulsion of a few 'undocumented persons', laws against illegal immigration (woefully lax as these are), and the xenophobic attitude of Christians who vote *badly* or engage in *Islamophobia* — another new sin.

Expressing this masochism of a Church in deline, the Catholic press and the services of the Episcopate concentrate their propagandistic work no longer on the regulation of morals or piety, as formerly, or even on obedience to the commandments of the Church, but to **hunting down bad political thoughts**. Encompassed under this term are the crimes of nationalism, pride in and defence of one's people, the will to perpetuate one's lineage without racial mixture, the desire to live among one's own kind in a homogeneous city and not a Babel, the rejection of cosmopolitanism, the condemnation of mixed marriages, the opinion that the Islamisation of Europe is a real danger, and so on. Such are the sentiments proscribed (but only for native Europeans) by the new Church — capital sins entirely unrelated to sex, which

contravene the imperative of *Love of the Most Distant* (and no longer one's neighbour), the new paradigm of Christian charity.

In this sense, the Church is making an interesting decision: it is uniting perfectly with State ideology. There is no longer any doctrinal separation between Church and State.

[1] On this point see André Lama, Propos Mécréants [Unbelieving Opinions –Tr.] (Société des Ecrivains, 2001).

[2] In his study Montaillou, village occitan de 1294 à 1324 (Gallimard, collection Folio de l'histoire, 2008), E Leroy Ladurie describes at length the difficulty the Chuch has in getting its morality of sexual rigour accepted, including by the parish priest.

[3] In general, Luther and Calvin were reacting against a kind of 'paganisation' of the Church, accusing it of no longer following the spirit of the Gospel at all. Among their many reproaches was that of the Church's laxity, not only toward its clergy's sexual excesses but also toward the representation of the nude body by artists. The Protestants would try to recover an austerity in all domains, especially their rites, which had been abandoned by Catholicism.

[4] On this subject, consider the endless quarrels between French royalty and the authorities in Rome concerning the luxurious life of the courts, the official favourites and mistresses of the Kings (who in practice adopted polygamy). The audacity of Bossuet's sermons against the dissolute life of the Court of Versailles are well known. We should also mention the presence of prelates at the very centre of political power, of whom Talleyrand was the most famous, who were agnostics, practicing none of the Church's commandments and openly living with concubines.

[5] As a former student of the Jesuit fathers, I am qualified to understand the teachings of the Church. This teaching was openly affirmed to the end of the 1960s. Afterwards, it was neither made milder nor altered, but hypocritically suppressed and disguised under the pressure of evolving social mores. In the fourth century, Julian, called the Apostate, who briefly reestablished a solar paganism in the Empire, who, educated in neoplatonism and mystical Plotinism, led an austere and chaste life, was nevertheless shocked by the rigour which the Galileans wished to impose on everyone. cf. Lucien Jerphagnon, Julian dit l'Apostate (Tallandier, 2010).

[6] The Cathar schism, e.g., with its 'Perfected Ones' at the top of the hierarchy, preached celibacy and sterility for all its adepts, even the laity. The adoration of God and hope of a life in paradise were worth more than the impure contingencies of marriage and reproduction. The stupidity of the Cathar doctrine is obvious: its very adepts would not have been born if their parents had not conceived them in impurity. Not to mention, the

disappearance of humanity — created by God by means of sexual reproduction — would be preferable to its perpetuation. God Almighty, then, made a mistake. He should have been content with creating asexual angels to adore him.

[7] One of the fundamental texts on Christian sexuality is St Paul's First Epistle to the Corinthians, which poses the ideal of virginity above that of marriage. With St Augustine, also a founder of sexual doctrine, we enter into pure and simple raving. Voltaire said of him, concerning the idea of original sin he developed and which is not expressed in the Bible: 'Let us admit that it was St Augustine who first gave credit to this strange idea, worthy of the hot and romantic head of a repentant African debauchee, Manichaean and Christian, indulgent and persecuting, who spends his life contradicting himself.' (Philosophical Dictionary, article 'Original Sin')

[8] Catholics are practically the only ones to impose celibacy on priests, for reasons both of sexual morality and effectiveness in the ministry. Today, however, many claim that the dearth of vocations comes from this prohibition. It is impossible to decide the matter, for it is impossible to know 'how it would be if....' It is possible that a new Pope could permit the marriage of priests. The Church is trying to resolve this problem by giving increasing importance to the laity (those who have taken no vow), even in religious rites (apart from performing the sacraments) such as masses and burials, because of the declining number of officiants.

[9] Chastity, demanded of the priest and the bachelor, forbid even masturbation or 'bad thoughts', which is taking things rather far. Certain authors claim that this disposition of moral terrorism was aimed at inciting bachelors (or widowers) to marry and reproduce. A polemic arose within the heart of the Church on this very point of sexual morality: certain handicapped persons, for example, who could hardly hope to marry — must they renounce all sexual life in order not to fall into sin? This would be inhumane, say the modernists. No, respond the traditionalists, for the 'sexual life' is of little importance apart from when it is for reproduction. They should turn to spiritual exercises. For traditionalists, the sexual life is basically of little importance for the human psyche, which exactly reflects the teachings of the Church. This demonstrates a profound misunderstanding, a contempt for human nature. It also demonstrates enormous hypocrisy, for most of these traditionalist censors do have a sexual life or else aspire to have one (even if it is frustrating and resented). For apart from exceptional cases (and only among aged persons who have had plenty of experience), the absence of sex is a psychic mutilation. On this point, the late pagan philosophers of the fourth century, such as Iamblichus, reproached the 'followers of Chrestos' with giving moral lessons to everybody and, above all, not respecting them.

[10] With this we enter into the theologico-sexual arcana of which the monotheistic religions called 'of the Book' (Judaism, Christianity, Islam) are very fond. For many so-called modern theologians, especially Jesuits and Dominicans, unfruitful sexual relations within the married couple are not sinful if they are not the fruit of a purely concupiscent and lewd desire, but if it incorporates 'love'; i.e., if the partner's pleasure and not merely

one's own egotistical pleasure is the primary goal of the sexual act. In this case, eroticism between the couple is permitted. But violence and sadomasochistic acts (even consensual) are proscribed from the list of permitted acts. On the other hand, a bachelor's eroticism remains implicitly lustful, along with extra-conjugal eroticism, which is against nature.

The prescription of 'double virginity' — of the man and of the woman — before marriage is dangerous and unrealistic. Most civilisations and religions prescribe virginity for the bride but not the groom. Only Christianity demands that the man reach marriage a virgin. Of course, this prescription was discreetly circumvented. In bourgeois Catholic families, young affianced men were discreetly 'initiated' shortly before their marriages, either with a high-class prostitute or with benevolent older women who were friends of the family and capable of discretion. This was to avoid having two virgins in the same bed on their wedding night.

[11] The Church, especially in religious schools for boys, from the middle of the nineteenth century to the 1970s, accorded an obsessive importance to the prohibition and culpabilisation of adolescent masturbation — a mortal sin more serious than copulation with a girlfriend or a grown woman. A whole dubious medical literature, mainly produced between 1860 and 1940, relayed Church teaching on this point, claiming that adolescent masturbation provoked a loss of substance, a weakening of physiological energy, mortal illnesses, etc. In proof of this obsessive (and very louche) focus on adolescent masturbation on the part of teaching priests, I can attest to the surreal courses I attended as a pupil of the Jesuits in secondary school. Father B — , our 'spiritual Father', explained that masturbation was the scourge of youth (drug use was marginal at that time); he drew complicated schemas on the blackboard to distinguish between nocturnal emissions and erotic dreams, which were venial sins, and voluntary masturbation attended with bad thoughts (a mortal sin, punishable with hell). In (obligatory) sessions of confession, if a student did not accuse himself of 'impurity' (masturbation) he was suspected of lying. For every adolescent was supposed to commit this mortal sin and had to accuse himself of it. In reality, all this was the product of an unhealthy obsession of these priests — a perversion, a voyeurism, but also a kind of repressed paedophilia. To get young boys to talk about sex: such was their principal preoccupation.

[12] Greek: 'healthy-mindedness'. Interpreted by Juvenal as 'a healthy mind in a healthy body'. –Ed.

[13] The 'morning after' pill, which is taken after sexual relations in order to neutralise ovulary fertilisation, has aroused surreal polemics, since a living thing is thereby killed, as in the case of abortion. Is the human soul present at that moment? Or after the first instance of mitosis, just after the fusing of sperm and egg? As soon as the fetus has reached a certain size? What size? These theologico-moral questions are insoluble.

CHAPTER 11

Sex, Biotechnology, and Biopolitics

Improbable Human Nature

Nature exists as a whole [*un ensemble*], but human nature probably does not. The claim that human nature is fixed, a dogma of all monotheistic ideologies and all subsequent ideologies, comes under the heading of illusion and ignorance. What is fixed and immutable is the *natural law*, that is, the cosmic law, which surpasses man who is mere dust in the universe. The natural law is very well expressed by the basic principles of chemistry, genetics, and physics. It encompasses and surpasses human nature. The human species undergoes *becoming*. It only has *being* in its intimate chemical, molecular, and atomic structure, like the entire living and mineral kingdom.

Not only is *Homo sapiens* subjected, like all species, to natural evolution, but it is in the process of acquiring the ability to make itself evolve by the intervention of biotechnology and genetic manipulation. But whether it is the 'voluntary' human brain (which is an integral part of nature) or the flux of unconscious natural evolution which causes the human form to be transformed, one thing is certain: *human nature* as such is random and passing. Only the general law of life is fixed (and even here we cannot be sure, at least on Earth). In philosophical terminology, one could say that human nature falls within the realm of existence (becoming), while life falls within the realm of essence (being). Yet even this proposition is false, for the laws of life were probably not fixed on Earth until after the birth of life. In reality, the cosmos is subject to becoming, to impermanence. Being is subject to

becoming, or rather the latter includes the former.[1]

If I follow the chain of my ancestors backward in time, father after father, I will not find ‘man’, but an animal and, beyond that, a protozoon. If I anticipate my progeny in the thousands of years that will follow the present, it will probably not be a being similar to me, but certainly a being that I would consider a monster if I were put in its presence.

* * *

In reality, it was Darwin who killed off the idea of human nature with his discovery of the evolution of species. Darwin is probably at the origin of the decline of Christianity in the West.

Darwin and his theory of the evolution of species was the first to undermine humanism. The impact of Darwinian evolution can never be sufficiently measured. Never in all their scientific and philosophical depth did the Greeks (who — with Democritus — had a presentiment of the atomic nature of matter, who knew that the Earth was round, who were on the threshold of the Galilean and Copernican revolutions) imagine that man was recent and descended from animal lineages. They had never posed the scientific question of man’s origin, however, instead being content to attribute it to a mythical birth by intervention of the gods.[2] It is not yet widely known, but I maintain that the discovery of the evolution of species (with its very difficult integration by the Church; consider the efforts of Teilhard de Chardin) shook Christianity even to the bosom of its thinking elites. The Darwinian revolution is one of the deep causes of the weakening influence of the Christian magisterium on Western societies, for the following question arises: Starting from what moment can a hominid, descended from primate stock, be declared a man endowed with an immortal soul?

* * *

Technology, that is, the use of synthetics, is very shocking when it comes to sex and reproduction, especially in systems of thought of Christian and monotheistic origin, for one gets the impression that man, through his manipulations, is substituting himself for the Creator and violating nature. This is especially the case, of course, when it comes to 'touching upon' sexuality and reproduction. Philosophically, however, human technology (which is part of the domain of culture) is only the prolongation of human nature. So human technological artifact is not a violation of nature but in fact an integral part of it. Nature and culture are two sides of the same coin.[3]

Biotechnologies affecting human reproduction (I shall not even mention here those that concern the animal or vegetable kingdoms), that is, assisted procreation (which concerns 20,000 births per year in France out of slightly more than 800,000), positive eugenics, cloning, genetic therapy, and tomorrow certainly births carried out without pregnancy, obviously constitute a revolution. However, as Stefano Vaj points out in his book *Biopolitica: Il nuovo paradigm*,[4] the biological revolution which has begun today will not be the first; think of the Neolithic revolution, those of stockbreeding, agriculture, and metallurgy. For Stefano Vaj, the global change caused by biotechnology has been a long time coming, and has ancient roots in the European mentality despite the prohibitions set up by Christianity. He thinks that the disruption provoked by biotechnology 'will be much more radical and rapid that generally believed', that 'bioethical movements are purely reactionary forces', and that biotechnologies are 'part of a radical break with today's dominant values', that is to say, with the humanist catechism, that bastardised and secularised form of Christianity. On this subject, think of how the reactionary Left raised its shields against genetically modified organisms. Do they suspect that animal and human 'genetically modified organisms' will follow those that belong to the realm of horticulture and agriculture?

* * *

It is incorrect to affirm that modern techno-science (especially with its genetic manipulations or nuclear industry) is structurally different from ancient technology. It is not qualitatively but quantitatively different, namely by its enormous effects. The artificial creation of fire (a giant step), the domestication and raising of animals, plant cuttings, ancient medicine and surgery along with methods of contraception and abortion, hallucinogens (including alcohol), selective animal breeding and human eugenics, and the invention of the steam engine rely upon the same procedures as current biotechnology: modifying the course of nature in the service of human desires, but making use of the laws of nature even while seeming to substitute oneself for them. This has been done since the beginning of the Neolithic period (*Imperat naturam nisi parendo* — 'nature can only be commanded by obeying it').[5] Today, since the twentieth century, we have entered a period in which techno-science (especially through the alliance of biotechnology and computer science) might allow a phenomenal acceleration and amplification of ancient tendencies, to the point of our being able to create perhaps traumatising but necessary ruptures. Of course, we are advancing in the fog, and sometimes in pitch darkness, but has man ever been able to predict his own future and foresee the consequences of his own actions for humanity? The destiny of European civilisation bases itself on, as it has always done, on risk-taking, on the wager. To say that there are no risks is false, because techno-science is still advancing more or less amid dangerous obscurity (but so is nature and evolution). However, to deny risk and perpetual innovation is not the part of wisdom either, for immobility and an excess of prudence can also be fatal. Our age has become technophobic, dominated by the senile 'precautionary principle' with its plethora of absurdities.[6]

* * *

The most striking contradiction of the partisans of 'bioethics', who are

inspired by a Judeo-Christian vision of life and man, is that they constantly appeal to *natural morality*. Man with his techno-science does not have the right to touch Life, and especially Human Life, which is considered the summit, the end point of phylogenesis, of divine creation. (Man being created in the image of God means that to modify him would amount to blasphemously tinkering with divine work.) So it is in the name of 'respect' for sacralised and deified Nature that the defenders of bioethics condemn biotechnologies and the genetic manipulation of man, whether they are secular or religious.

Now, **this humanism which appeals to Nature is ignorant of the very essence of that Nature**. Because, for Nature, human life — individual or even collective — has very little *value*, no more than any other species. Amid the natural flux, man is called upon to be born, to evolve, and then to disappear. The idea that all human beings have the same (absolute) value is altogether contrary to the work if not to the designs of nature. Indeed, the latter squanders human life by submitting it to all forms of sickness to the point where human science, so much decried, has had to meet the need to survive the trials of nature, and which has succeeded in reducing mortality. Nature not only engineers enormous inequalities between men, but it is generous in the production of the malformed, defectives, monsters, biological impasses, and mass extinctions. One must be truly ignorant or closed-minded to defend the notion of the infinite value of human life by appealing to the natural law. This **deification of man** is explained by his having been created in the image of God. Well, if such a God exists, it is not at all obvious that he created man in his own image, exclusively upon that bit of dust which is the planet Earth.[7]

* * *

In this sense, biotechnologies (even those which aim at producing 'supermen', 'androids', 'mutants', and other such forms of life) are always integrally part of nature; they even constitute a return to nature

insofar as they consider life in the material sense. Will the artifacts produced by future biotechnology be a ‘violation of nature’, a demented twisting of the natural order, an unbearable attack on human dignity? These questions have no answer, and belong to the philosophy of the void rather than the philosophy of life.[8]

It will be understood that this point of view belongs less to an openly non-humanist perspective than a naturalist or superhumanist perspective. In other words, man is considered as an animal like any other, even if he is endowed with self-consciousness. To say ‘man is an animal, but not merely an animal’ (more a slogan than a substantiated position) is an unfalsifiable proposition in Karl Popper’s sense,[9] for what is ‘more than animal’ can never be demonstrated or defined, nor that there does not exist elsewhere in the universe beings far superior to man and which would consider us as animals.

Those opposed to biotechnology (eugenics, genetic engineering, and the like) in the name of religious or secular morality derived from monotheism rely on a kind of natural order which is morally impermissible to violate. The first contradiction is that the natural order obeys no ethic. It is utterly amoral. The second contradiction is that these defenders of the natural order reject that order as soon as it is applied to society and politics. They claim that ‘all men are brothers’ and that multiethnic societies are viable and desirable (stemming from the belief in miracles); some of them even believe that homosexuality is equivalent to heterosexuality. They have a conception of anthropology which runs contrary to that which is observed of the natural order, with their set-in-stone dogma of equality and the equivalence of the sexes, races, and civilisations. This pseudo-natural order, defended by both Christianity and the ideologies of the Left, is obviously based on anthropocentrism, that is to say, the belief that (deified) Man stands apart from the laws of life which rule all animal and vegetable species.

* * *

We must dialectically reverse this position: if man differs from other living species on the planet, it is not because he has escaped the laws of inequality and evolution, but because he is even more subject to them and may himself intensify and accelerate them, especially through biotechnology, thanks to his overdeveloped neocortex. From this point of view, man — or rather certain men, not 'humanity' of course, which is a vague concept — can, by a labour of self-creation and by means of synthetics, not work against nature, but use it to modify himself, to orient his own evolution. This has nothing diabolic or anti-natural about it, no more than does medicine (which cures illnesses), botany (which creates hybrids), or the navigator who uses the wind to travel in the opposite direction. Techno-science does not clash with nature; it utilises nature's building blocks, trying to substitute its own planning and human will for what it thinks to be natural chance. In any case, even human synthetics are *natural*, since it comes from nature itself. Life and death, monstrousness and beauty, pain and pleasure, success and failure are all natural.

What is not natural, on the other hand, and is thus pathological, is what certain ideologies preach, namely the equivalence of the sexes, the normality of homosexuality, types of social organisation that are contrary to human behaviour, and so forth.

Biotechnology and Evolution

Let us note two things: the first, which will shock the old creationist, anthropocentric mentality, is that man is, like all fauna, subject to *evolution* and not a fixed species. Our distant descendants will not resemble us (biologically), even without techno-science, just as we do not resemble our ancestors the hominids. Evolution did not stop, as if by magic, with the appearance of *Homo sapiens*. Some biologists think

we are risking maladaptive evolution, or *involution* — at least in certain parts of humanity — because of the slowing of natural selection due to modern medicine, but also because of racial mixture, which often produces badly-adapted hybrids. The long existence of Neanderthal man (we do not know whether or not he was inferior to *sapiens*) ought to make us reflect on the pertinence of the present dogma of the unitary character of humanity and of there being a common origin of the great races.[10]

Secondly we must note that biotechnologies, from the mildest to the most invasive, depend on ideologies, that is, political decisions, laws, the state of social mores, or even of the market. They can be stimulated, financed, or forbidden; made universal or reserved for an elite. A strong State, eugenicist and authoritarian, will not use biotechnologies in the same way as would a humanist State or a neutral 'libertarian' State entirely dominated by the laws of the market. Laboratories do not of themselves determine the applications or even the orientation of their research. It is the ideological, political, and economic environment that determines them.

All of this goes to show that we are not able to foresee anything, so changing and influenced by chance are the parameters. One thing at least is certain, however: some biotechnologies have already been perfected or are in the course of development. They will not all see the light of day, and their use will be determined according to the States or ideologies which win out in the future. But the tools exist and, as in military matters, when the weapons are there, they tend to be used.

According to the anthropologist Louis-Vincent Thomas,[11] the evolution of the human species (phylogenesis) is most certainly not finished — which is obvious, for how would humanity escape the law of life of other species? Even better: it is possible that, if genetic manipulations or artificial birth procedures and eugenics through biotechnology are applied to a fortunate elite in the course of the

twenty-first century, **we will witness the birth of a new human species** — or perhaps 'race', if one prefers. For the first time, a new species will be the product of synthetics created by a species (according to a process of *auto-creation* or *auto-evolution*), something that fills with horror monotheistic mentalities impregnated with theocentrism and the idea of the fixed uniqueness of man in the universe. In reality, however, since the human mind and human artifact are integral parts of nature, this new species of artificial man will still be a product of nature.

It is possible that a new species thus created, which will obviously remain in the minority, could form **a sort of elite that could no longer reproduce with the rest of humanity because of incompatible genomes**. Will the myth of the *Superman* be within reach? It is imaginable; nothing excludes it.

Of course, the risk is great, but life is the domain of risk *par excellence*, that is, of chance and unforeseeability. In the emergence of new species, nature has always been placed under the sign of chance, of randomness. The majority of species have not survived, being poorly adapted. Similarly, if techno-science creates a sort of human-derived species by an attempt at genetic improvement, it will not escape the risks of randomness and unforeseeability. But this is no reason not to play that card with audacious prudence.

It is rather the forms of monotheism and theocentric and anthropocentric conceptions of the world that must be described as *artificialist* and anti-natural. For they think that not only is God the creator separate from the world he created, but that man made in his image is a kind of immutable creature separate from nature. Man is a divine artifact, especially in Judeo-Christianity and Islam — an immobile species free of evolution or auto-evolution — hence the difficulty monotheistic faiths have in accepting natural laws and phylogenesis.

In reality, true contemporary philosophical thought (if it is inspired by its classical roots) must admit that humanity is only a transitory species. Prophetic as always, Nietzsche spoke of man as a 'rope stretched between animal and the Superman'.[12] This figure of speech reminds us of the current infancy of biotechnology. On the other hand, thinking of the present condition of the human species as definitive (which the monotheistic dogmas do) is not compatible with current scientific knowledge and research. Whether the human species and all of its races evolve according to the unconscious mechanisms of evolution and/or the conscious manipulation of techno-science, the same implacable logic *secundo natura rerum* [according to the nature of things] will still be at work. *Nil novi sub soli*, nothing new under the sun.

What will your descendants look like in several centuries, or hundreds of centuries? They will no longer be humans, but *post-humans*, regardless of whether they are the product of natural evolution or, perhaps, of the manipulative interventions of techno-science. We have a harder time admitting that we are going to give birth to different species (no longer human) than to recognise that we descend from non-human beings or animals. **Evolution is admitted in the past but not in the future**. We are still victims of the belief in the immortality of humanity, in its fixity — which poses the problem of the validity of humanism. No, man does not exist forever, but for a very short period of time.

However, there now exists for the first time an interference between the political history of humanity and its biological evolution. If techno-science succeeds in modifying the evolution of our species — and this in the short term — human history and biological history are going to telescope. This is the notion of the *Anthropocene Age*.[13] The short term and long term are going to interfere with one another. Human historicity has a chance to intervene (as a risk factor and an

accelerating factor) in the very course of the history of life and of the planet. There is nothing extraordinary about this. It does not abolish the eternal cycle of life, death, and rebirth in new forms. It should not make us forget that life on Earth is a tiny grain of sand in universal space-time, something the dissident Christian, Pascal (the greatest French philosopher), understood, thereby defying the anthropocentrism of Christian dogma.

When one considers the scale of the universe, the attempts of human techno-science to manipulate the mechanisms of biological reproduction are like a single dull-coloured pixel on a giant screen. Nevertheless, they are part of the order of things, and nothing can stop them. Nothing can stop the erratic (probably cyclic; the Big Bang, if it ever happened, was perhaps one episode among billions of others) march of nature in the immensity of space-time in which, most likely, thousands if not millions (and more) of other forms of life have lived, are living, and will live.

Rearguard Actions Against Biotechnology

Biotechnologies are an extension of sex, though a different sort of sexuality, since it is still a matter of the reproduction of the species. From the moment technologies for genetic manipulation are invented, it is obvious that they may be used for several types of application, going well beyond purely therapeutic ends and the injunctions of ‘bioethics’. In fact, science is neutral; it offers new possibilities, and only political and commercial will shall dispose of them.

In December 2007, **the first human-animal hybrid embryo** was created in Great Britain. Professor Lyle Armstrong’s team at Newcastle succeeded in producing human cells from cow cells. This plunged the defenders of bioethics, secular or religious, into an abyss of incredulous perplexity and furor. An embryo has been produced (or created?) from a bovine ovocyte [egg cell] and human cells. This technology is the

improved consequence of the production of the first hybrid embryo in Shanghai in 2003 from the cells of humans and rabbits.

The goal of the exercise was not to give birth to *chaemeras* (human-animal hybrids) but to furnish a way of producing stem cells without using human ovocytes; this was in order to find new treatments for degenerative illnesses such as Parkinson's or Alzheimer's. In Great Britain, a debate is raging over whether to allow or to forbid the creation of hybrid cells. Cardinal Keith O'Brian declared that such a project was 'a monstrous attack on human rights, human dignity, and human life' — and yet it is in order to cure people! Abstract dogma is opposing reality, just as certain sects condemn blood transfusion and organ transplants. British Catholic MPs and Ministers are opposed to legalising the production of stem cells and hybrid cells. The real reason for this opposition is not so much the defence of concrete persons as that of the dogma of 'Man separated from Nature'. According to this monotheistic, anthropocentric, and implicitly creationist, anti-evolutionary dogma, there is no unity of life; man has nothing to do with animal-kind.

Taking an intermediate position, the British Human Fertilisation and Embryology Authority only authorised the experiment under the strict condition that the hybrid man-cow cells not be implanted in a maternal uterus, that is, that of a woman or heifer, and that the cells be destroyed 14 days after fertilisation. In reality, the human-bovid embryo only lived three days *in vitro* (in a test tube) after having divided into 32 cells, but who knows what it would have become had it been implanted *in vivo* in a woman's or heifer's uterus? Forbidden to try, forbidden to know.

Let us be clear that the technique consisted in removing bovine DNA from a cow's egg and injecting into it the genetic material from a human stem cell. According to Professor John Burn, director of the Institute of Human Genetics at the University of Newcastle, 'the result

is 99.9 percent human and 0.1 percent animal'. This statement deeply shocked certain people — yet how is implanting animal properties in a human genome shocking or abnormal? It is the same old anthropocentrist dogma which at bottom rejects Darwinian evolution and thinks of man as a being apart from the animal kingdom. Yet we all have in our chromosomes a majority of genetic building blocks exactly similar to those of animals and even of plants. If one includes in a human genome an animal gene which allows immunity against this or that disease, or allows for an increase in physical capacity, why do without it in the name of obsolete morals that bear the mark of magical thinking?

What the Future May Have in Store...

We must mention — in the fields of applied sexuality and human reproduction, of the biological selection and modification of the human being himself — two apparently opposed theses.

The first consists in affirming that biotechnologies can and will radically alter all the bases of human sexuality and reproduction, as well as human beings themselves in their capacities and appearance. Humanity is on the eve of being able to proceed in a Faustian (and perhaps dangerous) way to alter itself and to evolve itself. It may proceed even as far as to create semi-human hybrids; to make parthenogenesis, extra-uterine births, biological robots (even conscious, thinking ones), and so on, possible. This thesis may be pertinent, and in that case we have still not taken the measure of the shock that awaits us.

The second thesis consists in saying that, out of billions of human beings, these biotechnologies (whether therapeutic or eugenic), whatever their psychological impact, will concern extremely few people — tiny minorities — not only on account of their difficulty and cost, but also due extremely powerful ideological and religious

barriers. This argument also deserves to be considered. Only future generations will be able to decide the matter.

* * *

It is worthwhile to enumerate several of these biotechnological revolutions that are possible in the course of the twenty-first century. All of the discoveries mentioned below are either already available, in development, or a subject of current research. I am not speaking here of the application of these techniques to animals, but to man, in the knowledge that there is no biological separation of the two.

Another important point is that these various biotechnologies can be combined with one another. Different kinds of political ideology will react very differently to these innovations. To simplify, voluntaristic and eugenic ideologies and 'libertarian' market ideologies will ally to make use of these innovations, while human rights ideologies and those inspired by Christianity will be allied in fighting them — especially those that are not deemed directly therapeutic.

1. The production of male reproductive cells, or spermatites, from brain tissue.

This revolutionary biotechnology is currently being developed by Swiss and Canadian teams. It is a matter of making spermatozoids from cells taken from the brain, then modified, in order to fertilise ova by intra-uterine insemination. This will have two consequences: first, an entirely sterile man can become fertile, with his spermatozoa being used for the artificial insemination of a woman; but above all, as we have seen earlier, *two women will be able to reproduce together without any man involved*. In such a case, the fetus can only be female.

2. To ensure birth from surrogate mothers who have not been fertilised.

A fertilised egg is placed in the uterus of a surrogate mother, who sees

the pregnancy to its end without being the biological mother. This technique is sometimes practiced, but is very expensive. It concerns couples in which the woman rejects the fertilised egg. It is practiced either by extracting the fertilised egg from the mother's uterus and implanting it into that of the surrogate mother, or (much more difficult and not yet perfected) by *in vitro* fertilisation of an egg with the father's sperm, which is then implanted in the surrogate mother. The expense of this operation may decrease.

3. The production of human stem cells or of human/animal hybrids.

These latter, after being cultivated *in vitro*, are destined to produce blocks of cells or specialised organs. They will have numerous application: to repair or graft organs, to reconstitute skin (after burns) or bone (after traumatic fractures), the cure of certain genetic diseases, and so on.

4. The incubator technique, or artificial uterus.

Several laboratories are currently perfecting this revolutionary procedure, which will probably see the light of day over the course of the twenty-first century. We will then witness a revolution in human reproduction, in the nature of femininity, in sex, and in the nature of social relations — if, at least, this innovation, which avoids pregnancy and childbirth, affects the population at large.

We already know how to produce children without sexual relations (artificial insemination) and even bring them into the world without their biological mother carrying them (surrogate motherhood). But now the artificial uterus is being developed, that is, an 'incubator' which will ensure the gestation of the fetus, from embryo to birth, without any woman carrying it. We have already mastered how to keep an embryo alive in the first weeks and last months of a pregnancy. All that is missing is the intervening seven months.

Concretely, the fertilised egg (whether fertilised by artificial insemination or through sexual relations) is extracted from the natural female uterus and placed in an artificial one (the ‘incubator’) after just a few days of gestation. The incubator nourishes the fetus with cellular elements removed from the mother’s body and cultivated. Birth follows at the end of several months, probably less than nine. There are three possible applications of this development: 1) to allow a woman who has suffered multiple miscarriages to have a child, 2) to avoid pregnancy and childbirth for those who want to devote themselves to their profession, and 3) to make possible for an authoritarian State that wants to raise the birthrate to install real baby factories which mass-produce children from selected male and female genetic material.

5. The synthesis of computer science and biology, and the production of thinking computers and androids.

The power of computers doubles every four or five years, which presents us with a geometrical curve, typical of the progress of young technologies, that is, exponential improvement, which will be followed inevitably by a gradual deceleration and then plateau.[14] This performance is due to the miniaturisation of circuits and the architecture of new computers. But today research is being carried out on replacing silicon-based electronic circuits with circuits based on exchanges between chemical molecules or even living cells.

Besides the creation of an artificial intelligence (see Appendix G), this innovation will allow for the production of human robots or androids capable of carrying out complex tasks, even painful or dangerous tasks — with the capacity for initiative and reflection — with a level of performance superior to that of humans. Japanese researchers are fascinated by this goal. Military or police applications are imaginable, as are directly sexual applications (that is to say, the production of anthropomorphic androids of both sexes that are able to

‘make love’ is conceivable). The commercial future of such an application requires no comment.

6. Cloning, or producing a fetus genetically identical to the model, from chromosomes of the same individual.

This technique, which has been shown to work for animals, has now been abandoned because its limited commercial applications make it unprofitable.

7. Practical eugenics via genetic manipulation.

In order to improve the biological quality of certain humans, it is thought to modify their genetic patrimony ‘upstream’ by intervening in the parents’ sex cells before fertilisation and mitosis. This technique is clearly more interesting and faster than positive eugenics by deliberate selection of the parents, because of the slowness of female gestation.

8. Sterilising serum.

At the disposition of an authoritarian State that wished to prevent the reproduction of certain populations or individuals, for whatever reason, current technology is very clumsy, and includes sterilisation by local radiation or surgical intervention. Research is presently being conducted, especially in Russia, China, and the United States, to develop a more simple and easily used procedure for permanently sterilising men or women, namely a serum injected intravenously or (even better) absorbed in liquid form (with or without the consent of the parties involved) that permanently blocks the ability of sex cells to duplicate themselves.

9. The production of manipulats.

The neologism is my own. It concerns living beings produced by genetic manipulation, in three possible forms: GMHOs (genetically modified human organisms), GMAOs (genetically modified animal

organisms), and GMMOs (genetically modified mixed organisms). The potential applications are numerous, and various competing ideologies will have to decide how to respond to this techno-scientific offer.

Let us summarise. GMHOs may involve humans disburdened of inherited genetic deficiencies (according to a therapeutic logic), as well as humans endowed with ‘augmented’ capacities in this or that domain: physical, mental, or both (according to a biopolitical logic). All possibilities are imaginable. GMAOs, animal equivalents of agricultural GMOs, will allow for the production of livestock optimised in various ways, especially as regards food value and milk and meat production. GMMOs are hybrid living beings, genetically and sometimes physiologically in between man and this or that animal species. There will be multiple applications: men with various animal dispositions in their genetic patrimony, or animals with human capacities. All three of these categories of living being can be infertile, depending on the choices made.

On the whole, manipulats — the uses, appearances, and capacities of which are very broad (therapeutic, military, industrial, whatever) — can have an enormous range of application.

* * *

Of course, we can imagine that these various technologies could complete one another or be mixed together. Considered from the perspective of ideologies deriving from the monotheistic religion, these technological possibilities for acting on life and man appear truly diabolic, according to a strictly moral rather than a practical conception of things. On the other hand, according to non-anthropocentric views of the world such as Chinese Confucianism or Aristotelianism, there is nothing shocking about these technological innovations. Science will offer them. Horrified philosophers and theologians will ask themselves: Is this licit? Is it *human*? But from a Promethean and Faustian point of

view, or from a practical angle (which does not exclude wisdom), this sort of question is *meaningless*.

Biotechnologies applied to human reproduction (along with agricultural techniques) will not escape the destiny of all scientific innovation. According to the authority which commands and directs them, according to whether they are regulated or unregulated, according to the directions and plans chosen, one can expect all kinds of divergent consequences. But it is impossible to foresee them rationally or exactly. It is also impossible to stop them in the name of the 'precautionary principle' or 'bioethics', merely to control the use made of them.

The opponents of human biotechnologies as well as GMOs reason like obscurantists, like the Galilean censors. They do not understand that techno-science is like a river created by man himself, and that he can no longer stop it with his will, but only more or less dam it up or channel it.

* * *

Insofar as one can 'foresee' something of the future effects of biotechnologies applied to man, and especially human reproduction, here are a few sketchy remarks: first, none of this will be of any value if scientific progress comes to a halt or breaks down. Linear history, like progressive ideology, is a trap. A huge, universal techno-scientific regression is entirely possible in the course of this century, after a fracture-crisis, as I have explained in several of my books;[15] our descendants in 2050 may very well find themselves living at the level of 1650, 1350, 950 or even earlier; but, of course, not in exactly the *same* historical situation.

The second remark is that, assuming biotechnologies continue along their present trajectory up to around 2050, no 'world bioethical committee', no absolute moral or economic surveillance, no UN-style

universal government will be able to exercise 100 percent control.

* * *

We may be at the dawn of an upheaval in which human techno-science will intervene in the sexual reproduction of humanity or, more exactly, of a small part of humanity. This intervention will occur for the first time at the level of the genome or that of the eradication of pregnancy (thanks to incubators), or even with the possibility of inter-female reproduction (thanks to spermatites formed from female subcortical cells). It is certain that a considerable shock will result from all this; that it is impossible to foresee the consequences; and that the only barrier to these attempts already being made will be ethical, theological, or philosophic.

We must not delude ourselves, however. Ethics has only been able to delay, not stop, the forward-march of techno-science. Even the weight of the great forms of monotheism and their sermons will not be able to do much. For, as Heidegger says, there is something autonomous about the progress of techno-science which escapes control and prudence. It is less tied up with planning than with a general state of culture, market pressures, and military ambitions.

Doesn’t the march of humanity occur blindly, in an indeterminate manner akin to sleepwalking? Doesn’t the march of evolution (also that of the cosmos) occur under the same conditions, in a random manner, without an overall plan, without a ‘roadmap’, and in general, without any rational God supervising things, without any superior, teleonomic cosmic intelligence or logic?

One might perfectly well answer ‘yes’ to the first question and ‘no’ to the second if one follows the current intuitions of astrophysics and quantum physics for which a general principle called *unifying force* applies to the whole of our expanding universe. The destiny of man, who appeared a short time ago in terms of natural evolution, will have

but little influence on the destiny of our planet. The *Anthropocene Age* will not have any great impact. Humanity may destroy itself; the planet will have another five billion years to get over it and give birth to new species. Human intelligence is perhaps not even necessarily a good thing, but possibly an impasse for biological evolution on Earth. And then, what is life on Earth, the Earth itself, indeed, the whole solar system or Milky Way Galaxy in relation the scale of the cosmos (or cosmoi)? In algebraic terms, the proportion is 10 to the power of 30.

But these considerations must not prevent us from reproducing.

[1] Contemporary astrophysics and quantum physics seem more Heraclitean than Platonic. For the question of 'being', of spatial nature (why is there something rather than nothing?), is substituted that of 'becoming', of a temporal nature (has the cycle begun, and will it end?).

[2] Most religions, whether monotheistic or polytheistic, explain the first appearance of man by divine and supernatural intervention. Judaism and its main schism, Christianity, were the only religions to push very far and in great detail the creation of man by God (an imperfect being in his image, thus a demigod) above the animal kingdom. European and Asiatic forms of paganism were content with vague allusions (it should be noted that neither Platonism nor Aristotelianism are pagan, since the gods do not enter their field of reflection). This explains why evolution shocked the Judeo-Christian tradition, especially obtuse Protestant American Christianity, more than minds that had become agnostic.

[3] The false idea of the radical and essential distinction between nature and culture, which has given intellectuals plenty to write about, is of Judeo-Christian origin and of no pertinence to scientific reality. For example, a chemical product, a product of synthesis, is not unnatural; it is perfectly natural. A manipulation of nature by natural beings yields 'second generation' natural products.

[4] Available in English in e-book format as Biopolitics: A Transhumanist Paradigm (La Carmelina Edizioni, 2014). –Tr.

[5] A famous Parisian veterinarian has assured me of the following: If perfectly simple techniques of selective reproduction which have been used for dogs, horses, and many domestic species for more than a thousand years had been applied to humans, stunning results would have been achieved; giant or miniscule humans might have been born, variable in all dispositions. But the moral barrier of humanism prevented it, along with the late fertility of human females which slows down the process of specialisation. There is no significant difference between the genetic functioning of the various species of vertebrate.

[6] Senile timidity towards the nuclear industry, genetically modified organisms, the exploitation of schist gas, etc. [The 'precautionary principle' has been the subject of much discussion since the 1980s, although there is no universally recognised formulation of it. The general idea seems to be that the burden of proof lies with research scientists to show that what they are doing cannot harm people or the environment. It has been suggested that the principle should be paraphrased as 'Never do anything for the first time.' –Tr.]

[7] In the Aristotelian vision, God is an unmoved mover, without any plan or morality. This is a central theological problem of Christianity, to which various responses have been made, namely that nature does not correspond to the merciful divine plan, since it is pitiless. Pope Benedict XVI's frequent reminders of 'natural law' can thus be considered 'anti-natural', except on the level of the condemnation of pathologies, especially sexual pathologies. The ideologies which the latter preach (equivalence of homosexuality and heterosexuality, gender theory, etc.) are anti-natural but not unnatural, because all anomalies (the abnormal) belong to sick nature, which must be eradicated according to the principal of life.

[8] They amount to a dispute over words, to follow the expression of the Emperor Julian. On this subject, see Lucien Jerphagnon, Julien dit l'Apostat (Tallandier, 2010).

[9] A proposition or hypothesis is 'unfalsifiable' when it cannot be put to the test, and therefore cannot be falsified. This is distinct, however, from logical propositions which do not require empirical testing as they are necessarily true by definition, i.e., the truth is logically contained in the proposition itself (e.g. 'All bachelors are unmarried'). See Karl Popper, Conjectures and Refutations: The Growth of Scientific Knowledge (London: Routledge, 1963). –Ed.

[10] See Marylène Patou-Mathis, Neanderthal, une autre humanité (Perrin, 2006).

[11] Louis-Vincent Thomas, Anthropologie de la mort (Payot, 1988).

[12] Friedrich Nietzsche, Thus Spoke Zarathustra: A Book for All and None (London: Penguin Books, 1978).

[13] Anthropocene: the period which began at the start of the industrial revolution (beginning of the nineteenth century) in the course of which, for the first time, human activity is modifying the terrestrial ecosystem, in the same way as volcanism, solar phases, etc. However, it is by no means the first time that a living species has modified the ecosystem (or formed it).

[14] A technology can disappear or stagnate. In general, a technique's progression curve passes through a phase of rapid acceleration, then of slowing down and levelling, and even of decline followed by abandonment. Examples: the conquest of space, aeronautic velocity, and life expectancy thanks to medicine and hygiene. In all domains put together, if one is looking at the West, the strongest phase of acceleration went from the middle of

the nineteenth to the middle of the twentieth centuries. Deceleration since then has been notable. Between 1960 and 2010 (50 years), the technomorphic lifestyle of the Western and Japanese middle classes and the technological landscape of these societies changed much less than in the fifty years between 1910 and 1960; and the acceleration between these dates was clearly less than between 1860 and 1910. The majority of great technical inventions which deeply transformed social and individual life appeared between 1890 and 1950. Innovations that have appeared in all domains since 1960 have merely improved what existed, without upsetting anything. A single highly indicative example from the field of transportation: in 1850, it took a month to connect Paris and Marseille (by stagecoach); in 1875, ten hours (by steam train); in 1960, six hours (by electrical train); in 1982, an hour and a half (by aeroplane) or four and a half hours (by high-speed train); in 2010, still an hour and a half (by aeroplane) or three hours (by high-speed train). So we see that the great revolution occurred between 1850 and 1875. Since then, the rate of travel has been improved, but by a constantly diminishing fraction.

[15] See especially: Guillaume Faye, Convergence of Catastrophes (London: Arktos, 2012). – Ed.

Conclusion

In conclusion, and in a highly summarised form, here are the principal theses and observations of this work, along with a few sketchy reflections. Sexuality is one of the essential keys of civilisations and peoples, for it conditions their reproduction, their collective biological conformation, and the structure of the family unit, that is, the whole social edifice down through the generations. Now, in Europe we notice two parallel revolutions: a destabilising of sexual behavioural norms, and a collapse in fertility and renewal of the generations, aggravated by demographic immigration.

* * *

The peoples of European origin, especially in the central laboratory which is France, are familiar with several parallel symptoms: a collapsing birthrate and the ageing of the population; the disintegration of the family unit; uncontrolled migratory colonisation (along with accelerating Islamisation); racial mixture on a grand scale (lauded by the official ideology as morally exemplary); loss of manliness; ethnomasochism and xenophilia among the natives; the triumph of homosexuality both ideologically and in the media; senile feminism, prompt to impose artificial, ineffective, and hypocritical sexual ‘parity’, without doing a thing in retaliation to the oppression of women provoked by Islamic immigration; and universal addiction of the masses to pornographic, often deviant and pathological, spectacles.

All these symptoms are bound together with the same crimson thread; they are not independent, but depend on one another. They are signs of collective pathology.

* * *

In this work, I am defending theses somewhat at cross purposes with contemporary ideological blocks. Against romantic or arranged marriage and for rational marriage; against feminism and machismo, for the economic equality of women and men which is not presently assured; against homosexual unions, homosexual parenthood and ‘gender theory’, for a guarantee that all homosexuals be left in peace; against pornography and sexual perversion, for eroticism and the establishment of regulated public prostitution; against the neo-totalitarian ideology of race-mixing, for a counter-ideology of native European natalism; for a rehabilitation of the stable traditional couple and the encouragement of strictly European natality, but also for biotechnologies, genetic manipulation, artificial intelligence, and incubator births.

* * *

This book is opposed to the central principles of Christianity, whether according to their religious or secularised *Rights-of-Man* version. However, I have tried not to injure the religious and sacramental feelings of Christians, whose greatness and depth I respect, and with whom I have several points of agreement. On the other hand, I have no reason to hide my profound antipathy for Islam, particularly with its obscurantism and imperialism — a point on which I shall never waiver. My opinions belong to the Greco-Latin, and more specifically Aristotelian, philosophical tradition. I am perfectly used to seeing my positions described as extremist when in fact they are merely radical, and thus sober. What I express has no truth-value and comes simply from my own opinion and intuition. I welcome contradictors.

APPENDIX A

Critique of the Church's Position on Anthropology and Sexuality from a Neo-Aristotelian Point of View

Pope Benedict XVI, who is also a theologian, has defined the natural law position of the Church in the face of human sexuality and genetic manipulation. This position, expressed in the course of the 2009 Christmas greetings at the Roman Curia and over the course of a series of interviews published at the end of 2010, conforms with the Christian doctrine of natural law, that is to say, it conforms with *anthropocentrism limited by theocentrism*. This formula means that man is a holy creature, the supreme work of God (in whose image he is made), unique in the universe, radically different from the rest of living beings, but who must respect his own untouchable nature as created by God and who must not try to depart from it or modify it. This anthropocentrism denies man any demiurgic ambitions, for instance, self-transformation. Man cannot be the creator or recreator of himself. Such a dogma amounts to putting medicine and biology under surveillance.

Benedict recalled the Church's responsibility to defend Creation, understood as an immutable and unsurpassable act, God's monopoly. Man is forbidden from modifying the course of nature, God's work. Benedict XVI uses a strikingly contemporary term in speaking of an 'ecology of man', which it is imperative to respect. In other words, human sexuality must not deviate from the natural laws established by God, and man must not take himself for a field of experiment and turn himself into a GMO [genetically modified organism]. The problem is that the Church understands these divine ('theogenerated') natural laws

in a very restricted way, especially in what concerns the nature of human sexuality.

I. According to the Pope, ‘the nature of the human being as man and woman must be respected’, because this is ‘the language of creation’. Benedict XVI thus denounces the American ‘gender’ theory which inspires feminists and homophiles, according to which we must distinguish the biological sex of the individual from the role assigned to them by society according to that belonging; this theory, which justifies free and chosen homosexuality, separates the objective sex of individuals from their choice of sexuality, denying all sexual determinism and cutting biological sex off totally from the social roles of individuals. Benedict XVI recalls that theologians speak of ‘the marriage of a man and a woman as a sacrament of creation’, which is a condemnation without appeal of the normalisation of homosexuality, of unions and adoptions carried out by homosexual couples. Implicitly, the Pope is also distancing himself from the confusion of gender roles in contemporary society, and distinguishing what devolves upon men from what devolves upon women by nature. Hence, obviously, the persistent refusal to ordain women in the Church.

On these points, the rejection of the normality of homosexuality and its institutionalisation, as well as the affirmation of a necessary separation of sexual roles in society, the Aristotelian point of view is similar to that of the Church, but for different reasons. According to this point of view, one should indeed oppose the legalisation of homosexuality and its being made equivalent to heterosexuality, as well as the confusion of male and female social roles, but for practical and political reasons, not theological, ontological, and metaphysical reasons.

In fact, homosexuality, as the tendency of a minority, is part of human nature, which confronts Christian theology with a serious contradiction: since it is indeed that ‘nature created by God’ which

endowed human beings with homosexual impulses, has this nature shown itself to be imperfect, and God along with it? If God is perfect, why is the nature he created not also perfect? Parenthetically, the same philosophical questions arise with natural imperfections such as handicaps and birth defects, especially hermaphroditism. In declaring homosexuality ‘contrary to nature’, Christian natural law shows itself superficial and unreflective. For nature, especially human nature, is not monolithic — its anomalies are natural.

On the contrary, pagan philosophy (a pleonasm) and especially Aristotelian philosophy (although Aristotle was not a pagan in the religious, superstitious sense) recognised that homosexuality is part of human, and not animal, nature, but that it cannot acquire any legal, marital, or familial status, for that would lead to social disturbances in the City [*polis*]. So it can be said that Christian theology, following in this the teaching of Judaism, condemns homosexuality on grounds of being unnatural, while Aristotelian philosophy does not condemn it morally, but judges it as sick nature, or deviant, abnormal, nature — but which is still part of nature (anti-natural but not unnatural). Christian theology excludes homosexual practices in all cases; pagan Aristotelian philosophy conceives it as limited to the private sphere, but rejects it absolutely for the public sphere, especially that of marriage.

In Christian dogma, homosexuality and the equivalence of the sexes, along with sexual perversions of all kinds, are condemned in the name of God and his supreme morality, without explanation. Christian reasons (along with those of all the monotheistic religions) are based on a theological way of thought: dogmatic, abstract, and metaphysical. Pagan and especially Aristotelian reasons are based on a much more concrete way of thought. The question is not ‘What is moral? What is not moral? What is pleasing to God and what displeasing to him?’ but ‘What is right [*le Juste*]?’ In other words, ‘What forms of behaviour

and what laws are the most useful and effective for society, the health, and equilibrium of the City?'

Nevertheless, there is an objective, and not causal, convergence between pagan Aristotelian philosophy and Christian theological ethics on the opposition to the institutionalisation of homosexual couples and to sexual egalitarianism. The vision of nature that Christian theology has differs radically to that of pagan philosophy in their principles (the former founded on metaphysics, the second on physics) but an understanding between them is possible in certain domains. Still, in relation to the question of sodomy, pagan antiquity, for example, was much more tolerant. The private realms was perfectly indifferent to authority. On the other hand, beginning with the conversion of Constantine in the fourth century, sodomites — homosexual or heterosexual — were persecuted. Practices such as masturbation and oral-sexual caresses became forbidden abominations. In general, Christianity banned eroticism definitively. There is nothing naturalistic about this.

In many domains, the revealed monotheistic religions — especially Christianity, and including that secular and atheistic 'Rights of Man' Christianity which is the currently dominant ideology — refer to a principle of metaphysical obedience, always asking: 'Is this or that thing conformable to dogma?' According to Aristotelian logic, things are seen differently: one considers separately from any general idea whether this or that good or bad, concretely, for the individual or the City? There is a gulf between the two mentalities.

II. Benedict XVI, in his theological address to the Curia, continued in these terms, putting the legalisation of homosexuality, the sexual confusion of social roles, and genetic engineering on the same level:

> By this self-emancipation, man can make himself [...] but he is living contrary to the truth of the creative Spirit. And he is risking his own destruction. [...] Yes, the tropical forests deserve our protection, but man as a creature deserves it no less. In man is

> written a message that does not mean the contradiction of our freedom but its condition [...]. The Church must render witness in favour of the creative Spirit, present in the whole of nature and in a particular way in the nature of man, created in the image of God.

This is a very dense text, and perfectly summarises the Church's position. A pagan Aristotelian critic would object that, first, it is contradictory to condemn this self-liberation of man in respect of God while affirming man's liberty. Man is free, of course, but if he emancipates himself from the divine natural order, he will be punished and lost. A 'conditional' freedom is, as St Peter suggests, not a freedom. This is a sophistry, habitual to the Christian theological tradition, which confuses faculty and freedom, two entirely distinct categories defined by Aristotelian logic.[1]

Secondly, we find in the address of the Holy Father the idea of a two-speed nature, with man in the image of God at the summit, and the rest respectable but inferior. This is anthropo-theocentrism, the same which, at the end of the Roman Empire, imposed itself dogmatically upon Greek philosophy and produced a retreat of European thought and science for several centuries. Several unlikely contradictions of Christian theology are plain as day, never resolved, namely: If man is the most perfect being created by God in his image, why is he self-destructive, occasioning Evil much more than do animals, the plants, or the mineral world? The response by way of original sin (Adam's sin) is another sophistry that would have made Celsus[2] laugh, one of the last defenders of philosophy against the return of magic thinking (Jewish theology has never ventured on these kinds of paths, out of both a prudent pragmatism and an impermeability between the esoteric and exoteric).

Another insoluble question that can be posed to theologians who affirm the intrinsic superiority of man, divine creature who alone is endowed with a soul, is the following: From what moment in the course

of sexual reproduction, in the chain of evolution, did the immortal ‘soul’ make its appearance? The only correct response for Christian theologians would be to follow the theses of creationism: man appeared spontaneously, created by God — like Athena from Jupiter’s thigh. The Church has still not finished digesting Darwinism and evolutionism, which they cannot seriously oppose, even though it destroys the basis of its anthropo-theocentrism. The Neanderthals, Java Man, and all our hominid ancestors — did they possess a soul? Were they creatures made in the image of God?

III. Christian theology and morality condemn genetic manipulations, which are, moreover, only just getting started. They reject them as anti-natural, while man is in fact integrally a part of nature. The monotheistic religions reject the notion of man as self-creator, as the Holy Father reminds us, and they thereby reject the true demiurgic nature of man, created by God. An insurmountable contradiction: God, though omniscient, made a mistake in creating man as he is. Monotheistic theologies lack internal logic. They say at once: Man is the summit of divine nature, separate from the other forms created by God, but at the same time he is liberating himself too much and contravening that nature. The biased response of Christianity is always the dogma of original sin, a not very convincing sophistry (which Jewish theology has carefully refrained from commenting upon, although the Jewish Old Testament is where it originated).

The very idea of original sin committed by Adam stands in logical contradiction with the idea of individual freedom and the responsibility of man, also affirmed by Christianity. All neo-Aristotelians have remarked upon this. Christ comes to save us from a sin we did not commit, but which an ancestor, Adam, supposedly committed. From birth, men are said to be stained with a fault inherent in their species, which was, however, created by God. This logical contradiction of original sin has poisoned the whole history of Christianity, and

theologians such as Hans Küng, at odds with the Vatican, do not fail to implicitly refer to it. But they make use of intellectual contortions which would have made the disciples of Aristotle smile: ‘A thing cannot be both itself and its contrary.’

IV. The Christian definition of nature belongs to a super-nature or even an anti-nature, but it trips over the very definition of nature, and in this regard it shows itself very inferior, backwards, in comparison to the Aristotelian definition of nature (*physis*) as a *polyvalent assemblage*.

For Christian dogmatists, man is not basically free, not in regard to his own judgement, but as a function of a dogmatic law come from Heaven, falsely called *lex naturae* [law of nature –Tr.]. Why is blood transfusion licit for the Church (though not for certain American Protestant sects) while the therapeutic cultivation of human stem cells or of human/animal hybrid cells is illicit? Theological thought proceeds irrationally; it partakes of magical thought, even against the therapeutic interests of humanity. To touch man, who is an immutable essence, as a static and eternal living form, a creature in the image of the Creator, is impure and taboo. The self-transformation of man is considered as the supreme sin, the sin of pride, competition with the Creator. These principles are perfectly contrary to those of Greek philosophical thought.

It is probable that if Greek philosophy — which no longer believed in the gods as real entities but was imbued with the sacredness of mythology as an allegorical whole — had been able to know the theory of evolution and the possibility of genetic manipulation, it would have approved of it. All of ancient mythology, in fact, is crammed with metamorphoses of the human form provoked by the gods themselves, and Prometheus, fought by some gods, is supported by others. For in Greco-Roman paganism there is no Supreme Master but, as in life itself, combat between the gods. Only random destiny (*Moira* or

Fatum) decides who is right, rather than a single Judge who dictates the law.

Similarly, the condemnation of therapeutic abortion or contraception, often pushed to the point of absurdity by the Church, partakes of that magical thought which interprets ‘nature’ very badly and forbids man from interfering with the sexual mechanisms provided by the Creator: hence the unrealistic injunction of the Church to stick to abstinence, rejecting contraception and abortion, in order to avoid illness or unwanted births.

V. This is because it is here, from an Aristotelian point of view, that the most serious contradiction of Christian theology appears, that which touches upon the nature of man and is divided in two parts: first, the **denial of normality**, and second, the **paradox of animalism**.

1. The denial of normality.

Life makes many mistakes and anomalies are numerous, whether for animals or for men. Aberrant and abnormal forms are frequent. This contradicts the idea of the ‘perfection’ of creation, but let us pass that over. Yet Christian morals, which have been secularised, condemn a woman’s having an abortion because she is carrying an abnormal child. This is simply because Christian morals consider that all human forms are sacred, even abnormal ones. This metaphysical position, as admirable and charitable as can be, partakes of *hyper-humanism*, idolatry of man, child of God. Christian women have even been seen to congratulate themselves on not having abortions, out of a sort of sacrificial happiness, and to have given birth to abnormal children — that ‘trial’ sent to them by God. This sort of morality would have been condemned as madness by Greek philosophy, which did not think of man as a divine being not subject to nature’s mistakes but as a being included in nature, that is, a cosmic being. Christian transcendent morality approves as natural normality (*mos de natural rerum* [custom

of the nature of things -Tr.]) the birth of malformed beings, errors of biological processes, sicknesses.

Christianity thus abhors both the abortion of a fetus with a detected abnormality and abortion following rape. It considers abnormal human life as equal to normal human life. This position carries a certain moral grandeur, but is completely unrealistic. For at the same time, they reject homosexuality.... ‘No’ to homosexual marriages (limited anomaly) but ‘yes’ to the birth of persons with serious genetic infirmities (a major anomaly) with the forbidding of any abortion because of the sacred character of human life. For Aristotelian reason, such a position is unacceptable.

Also close to a denial of normality, and thus an erroneous vision of Nature, is the rejection of evolution — today abandoned under the weight of evidence, although it is still not really taken into account. If one reminds a theologian of one of the monotheistic religions that man is still evolving and that our descendants after hundreds of centuries will probably not resemble us at all, the problem is brushed aside. Man is thought of as immutable, thus in fact beyond normality.

2. The paradox of animalism.

In forbidding contraception and abortion, in severely denouncing genetic manipulation as well as certain erotic practices, the Church believes that it is aligning human sexuality and biology with the absolute naturalness of the animal, as if man were devoid of culture. Man is asked to renounce his humanity, that is, the possibilities offered by his brain to create technical and cultural synthetics, especially sexual and now genetic — risky artifacts but ones which nevertheless constitute the nature of man, ‘the most risky being of all’, as Heidegger says. Man is asked to remain on the level of ‘brute nature’. Let the Aristotelian point of view be understood: it is perfectly reasonable to condemn abortion in certain forms or under certain circumstances as it

is to condemn contraception or deviant sexual practices; but to refuse them *as such*, as a whole, amounts to a denial of humanity and to reduce the ontological status of man to that of other animals. In Christianity and in the ideologies derived from it, these practices are not condemned for practical reasons of health but for metaphysical reasons. Prayer and the sense of the sacred are the domain of human beings, aren't they? But eroticism is as well, along with birth control and genetic engineering.

So with the right hand Christian theology divinises man as a species made in God's image, cut off from animalism, but with the left hand it enjoins him to renounce his capacity for self-creation and stick to animal sexuality and biology. But why did God endow man with a brain with such transgressive capacities? There is no theological response to this question, and for good reason: all theologies are founded on a non-experimental vision of the world that runs in circles, organised around pure words.

VI. Benedict XVI does not fail to emphasise that genetic manipulations are 'dangerous'. Yes, but what is human is dangerous, that is what is proper to man. What is dangerous cannot be forbidden, only subjected to norms (the perspective of Greek philosophy) and have supervised its practical use on a case by case basis (Aristotle's position, taken up again by English philosophy), or else it would be necessary to forbid man himself. 'Man risks self-destruction' says the Holy Father, by his self-emancipation. For Christian theology, man left to his own devices is dangerous and untrustworthy. This is not false, and moreover it is proper to man to place his own species in danger, and other species as well. The Pope is obviously suggesting that by obeying God, that is, the divine laws as transcribed by the Church, man will be saved from his own demiurgic essence. We fall back once again into the question of *original sin*. It is one of the central contradictions in Christianity (sophistically called a 'mystery') to affirm that man has been created

by a perfect God, in his image but imperfect, and struck with a fault he did not commit (this notion seemed incomprehensible to the last pagan philosophers of the fourth and fifth centuries).

The fact that man puts himself in danger is the very essence of humanity. But then, nature puts itself in danger as well: asteroid impacts and volcanic episodes have several times wiped out the majority of living species, and life started over again with other surviving phyla. For Greek, and particularly Aristotelian philosophy, man's shield against self-destruction and all possible cultural deviance is Reason, which determines what is just and not foolhardy according to circumstances and not from the point of view of rigid general rules.

VII. If Christian morality rightly condemns homosexuality, it does not condemn race mixture, the confounding of peoples, and it proclaims their relatedness and consubstantial resemblance — points of view which Judaism is careful not to approve. No Christian theological text has ever treated the question of the blending of peoples, while this is central in Aristotelian thought, which firmly condemns it along with migrations. For Christian morality, any man can be united to any woman. This is absolutely rejected by Aristotelian philosophy, which starts from the principle of the incompatibility of peoples, the rejection of mixture and cohabitation, and defends not the idea of the unity of human kind nor even of several human kinds, but of a *diverse unity*. Fundamentally individualistic, Christian morality condemns anti-nature at the individual level (opposition to homosexuality and various perversions) but not at the collective level. Conversely, the Aristotelian conception tolerates homosexuality and deviant sexual behaviour (limited to the private realm) but rejects sexual unions or cohabitation between different peoples. This difference in point of view is fundamental. Christianity recognises man *in* the unity of the human race. Aristotelian philosophy recognises man *without* the unity of the human race.

Christianity in this sense is an **anthropological irrealism**. Races exist among animal species, but in the human species they have no significance. Here again, man miraculously escapes the rules of living nature, of the terrestrial biosphere — hence the annoyed silence and the absence of a clear answer to the question of evolution and objective differences of performance (IQ tests, for example) between genetic population groups. Current anti-racist dogma, peculiar to the West, is directly derived (though secularised) from hasty and erroneous Christian anthropology.

So it is logical that the Church of France is in the front lines defending immigrationism, and cares nothing for the ethno-historical identity of the peoples of the European continent. The seeming argumentational cause of this position of the clergy is *charity*, but the real cause is obedience to the dogma of the unique parentage of man.

[1] See Aristotle's The Categories. –Ed.

[2] A Greek philosopher from the second century, known for his opposition to Early Christianity. –Ed.

APPENDIX B

The Current State of the Couple, Marriage, Civil Unions and Celibacy — a Time Bomb

The profound modification in the nature of marriage since the 1970s has resulted in: 1) its quantitative diminution in favour of cohabitation or celibacy; 2) ever later age at marriage (31.7 years for men; 29.8 years for women); 3) its ephemeral character, since one marriage out of two ends in divorce within ten years, divorce having become extremely easy; 4) its loss of founding solemnity, since it often occurs after the birth of children and a common life — it is then nothing but a consecration, a pretext for a party.

Since the year 2000, the creation of civil unions has been the consequence of this social fact, and not merely the will to create homosexual marriage. The figures are rather striking, and accord with this paradox. Presently, there are three civil unions for every four marriages (249,000 marriages and 195,000 civil unions in 2010) and the figures for civil unions have exploded; but the number of marriages has hardly diminished at all since 2000 (-1 percent). In other words, **civil unions have not 'taken a bite out of marriage'**; they have merely attracted couples who would have remained cohabiting without getting married. In effect, civil unions are cut-rate marriages which do not necessitate an expensive ceremony, which can be dissolved even more easily than marriage, and which provide almost as many advantages as the latter. A new expression has entered the language: 'to get civil-unioned' [*se pacser*]. Civil unions are altogether in conformity with this society of the ephemeral, the present, the rejection of lineage and of the future. It is a sub-marriage with a minimum of responsibility and commitment. But criticising it on the grounds that it will destroy marriage is not pertinent, for in reality it is nothing but putting

‘cohabitation’ in a legal form.

In a certain minority of cases, the civil union is a prelude to marriage and replaces engagement, which is dying out. All these phenomena contribute to a sort of ‘watering-down’ of marriage (for the benefit of virtual Facebook ‘friendships’ with people one never meets?), which is not a good omen.

* * *

Another little-known statistic provided by the National Institute of Demographic Studies (NIDS) is much more interesting than those relating to civil unions, and shows that **the proportion of male and female single people, neither cohabiting, nor married, nor in a civil union, continues to grow**. Thirty-five percent of those born in the 1970s are single, both sexes included. This is an enormous figure, and it is the central disturbing phenomenon, much more important than homosexual marriage. The number of adults living as couples is continually decreasing, especially in the case of those aged between 25 sand 65 years old, ‘because of the rising number of separations’, according to the NIDS. This is a major social upheaval such as no society has ever known (only pariahs and the unfortunate used to be single and isolated), and which expresses an exacerbation of individualism, of peaceful social solipsism. Thus, a market for single people has appeared. In supermarkets, prepared ‘one person’ meals are taking over the shelves. The sex industry via the Internet is aimed principally at the increasing masses of bachelors; its task would be much more difficult with married men.

It is the least credentialed who live as bachelors after 30, for ‘men with diplomas favour living as part of a couple’ according to NIDS. Among underqualified women between 30 and 45, the rate of singlehood has reached 35 percent, whereas for previous generations it was negligible. Even more serious is the increasing number of

abandoned women raising their children alone.

The principal point of concern here is much less the decline of traditional marriage or the rise of civil unions and gay marriage than **the decline of the couple in favour of single life**, which is an entirely anti-natural social tendency, and very dangerous in the long run. A society in which the mass of isolated single persons of both sexes (bound only by the virtual farce of Internet social networks of 'false friends') passes a certain critical level risks a universal breakdown of solidarity. For solidarity does not merely rest on the anonymous contributions of the Nanny State or social networks, but on communal and familial bonds whose basis is the united couple.

Of course, many single persons, especially in the well-to-do classes, live by themselves without difficulties. They have their networks of friends as well as their (ephemeral) lovers and mistresses of a weekend. Yes, but when they get old, what will become of them? Happy singles in youth with the strength of their age, they will be unhappy in the retirement home without family, without children, without friends (they will be either just as old or dead), surrounded by nurse-practitioners.

Our present-centred and individualistic society (yet no more egoistic than any other) does not think about the future, but about the here and now. The calculation is simple to make, and we must reason pragmatically and not romantically: the best social security when one gets old is the family and not the State. But material and medical social security are not all; do not forget the emotional security, as important as anything pertaining to the body. Think of the old rich man languishing, wasting away, just waiting for death without visits from his family, isolated among the indifferent 'care personnel' of the retirement home.

All this to say that generations with ever-rising proportions of

single people will have very unhappy lives once they pass a certain age due to isolation. They will be the **familyless**, solitary, and woebegone. This situation will have been caused by the withdrawal of the stable and fertile couple. For the stable and fertile couple (which manages adulterous sex with necessary hypocrisy) is the foundation of the family, which is itself the basis of psychological stability and mutual aid. Without family and without a stable succession of generations, without any children attached to him, the egoistic young bachelor of today will be tomorrow’s solitary, sick, and despairing old man.

APPENDIX C

Homosexuality and the Perception of Sex in Greco-Roman Antiquity

Militant homosexual milieus often rely, in order to affirm the naturalness of their behaviour, upon a supposed normality of homosexuality recognised by Antiquity.

The Ancient Greeks and Romans integrated homosexuality into their cultural norms, approving of it or not, depending on which author you follow. It was considered an erotic — even social — game. But at no time did they associate it with marriage or the family. The current idea of homosexual marriage would have seemed as mad to them as zoophilic unions. A man who engaged in sexual practices with another, usually an adolescent or effeminate pre-pubescent boy (whence the term pederasty) absolutely had to be married with children in order not to excite opprobrium. In Ancient Greece, the *erast* or active sodomite, considered virile, was distinguished from the *eratomen* or passive sodomite, considered effeminate and therefore despised.

The Aristophanes of the *Symposium* explained that at the beginning there were three sexual kinds: male, female, and androgynous. The last named gave birth to rather special men and women with the desire to seek each other out in order to reunite. The women born of females became *tribades*, or purely homosexual women (dykes). The men born of males became male homosexuals. Thus, homosexuality was thought of as hereditary and proper to a minority, but by no means as natural and possibly affecting everyone.

At this point we should make clear that the term homosexual, derived from Greek, does not signify, as many believe, ‘sexually oriented toward men’, but ‘oriented toward one’s like, of the same sex’,

since the root *homo* derives from Greek *homos*, ‘the same’ — and has nothing to do with the Latin root *homo* (man [*homme*]) which does not exist in Greek, where the corresponding word is *anthropos*.

Aristotle, in *The Nicomachean Ethics* (VII:5 and X:13) judges that sodomy enters men as ‘a depraved and infamous practice’. The Spartiates as well as the Theban and Athenian warriors who took an adolescent under their wings in order to initiate him into the craft of arms might have sexual relations with him, but never sodomise him. They could only ‘masturbate between their shut thighs’, as Xenophon tells us. As for Socrates, at least the Socrates dramatised by Plato who reported the dialogues of his master, he does not seem shocked by homosexual loves as long as they did not involve a rupture with spouses.

Sapphism posed no problem for Athenians, but the very idea of lesbian marriage was unthinkable. Homer’s Odyssey features lesbians, in fact bisexuals. Roman literature, poetry, and comedy, presents female love affairs as innocent because they did not make men jealous, and in fact excited them.

The use of slaves of both sexes for sexual games was considered licit. Moreover, the slave markets of the fourth century under Constantine contained a special area where female captives were exhibited — as well as *epheboi* [young men considered sexually –Tr.], although there were fewer of these. When the Emperor Constantine (306–337 AD) converted to Christianity at the end of his reign, that religion declared an end to these practices, forbidding all forms of homosexuality, basing itself on the Judaic texts of the Old Testament. These, in fact, teach the immutable divine law of the *bisexuation* (Adam and Eve) of the human race and all others, condemning all forms of homosexuality as disobeying the divine order of creation.

As the British historian, Edward Gibbon, explains, Greco-Roman

paganism was profoundly inegalitarian in its deep structures of thought, and rests upon the inegalitarian hierarchisation of human beings, but also of periods of time. Deviant sexual practices, including homosexuality, were reserved for brief, highly regulated periods (banquets, orgies, the Saturnalia, and so on) but were forbidden in daily life where normality reigned, as did the heterosexual couple. It was permissible to let yourself go in a brief temporal parenthesis, which fundamentally did not count. Similarly, a man could, at the limit, fornicate with female slaves without being unfaithful to his wife.

We must remark here on something interesting: Christian egalitarianism eradicated deviant sexual practices by abolishing the hierarchy of time. But twenty centuries later, the same Christian egalitarianism, secularised and atheistic, progressing ever further in its viral logic, has come to consider all sexual practices equivalent, and thus to relegitimise homosexuality and the other forms of deviance it had previously condemned.

* * *

But the reestablishment of the licit character of homosexuality and deviant sexual practices by egalitarian ideology has absolutely nothing to do with what went on in ancient pre-Christian societies. These practices were not considered normal in daily life; you could not do whatever you wanted with anyone at any time. Moreover, the great historian of ancient Rome, Lucien Jerphagnon, puts us on our guard against the clichés about the decadence of morals under the Late Empire where all sexual practices were supposedly tolerated.

APPENDIX D

Critique of Freudian Psychoanalysis as Anti-Sexuality

Psychoanalysis, especially Freudianism, has been very harmful. Not only because it is an ineffective therapeutic method which has never disburdened anything but the wallets of its victims, but because Freudian scholasticism is a fraud, a pseudo-science. Further still, it has been harmful because of the consequences psychoanalysis and Freudianism have had on sexuality, the perception of which has been thrown off-balance.

Freudian psychoanalysis and its impressive discursive arsenal, popularised since the mid-twentieth century, have contributed to rob sex of its naturalness, its implicit and self-evident quality. By inventing unproven and delirious concepts like the ‘Oedipus Complex’, Freudianism has made sex perverse and deviant. It has paradoxically marked it with a seal of guilt, even in its most normal forms, causing even more damage than Christian puritanism. Freudianism is a sort of perverse puritanism hiding behind a mask of liberation.

Although many pathological behaviours can be explained by repressed sexuality, in wanting to account for *all* pathologies with sex, Freudian and post-Freudian psychoanalysis veered off into monomaniacal obsession. By abandoning itself to sexological rubbish, Freudianism rendered sex deviant, breaking down the dam between the normal and the abnormal, implying that everybody was more or less sexually sick. The perverse idea to which Freudianism led was that the *repression of impulses* was the cause of psychological problems, whence the legitimising of all forms of deviance. Freudian psychoanalysis opened the way to all forms of sexual release and all

perversions, considering the individual libido superior to social norms. The notions of the *ego* and *superego* which resulted from Freud's intellectual ramblings, contributed to this drift. The most striking thing is that none of this came from Freud himself, who was a man of order and a rigorist, but it was his concepts and his disciples who provoked this drift. From this point of view, Freudianism is (paradoxically) both an attempt at a pseudo-scientific and pseudo-therapeutic normalisation of sex and an incitement to pathological and deviant sex. This is why Freudianism is an anti-therapy. Freud's successors, including the imposter Lacan and the whole rat's nest of the psychoanalytic profession have only served to reinforce the tendencies toward a sickly vision of sex. A whole battery of self-proclaimed psychoanalysts have disturbed generations of American and European elites.

* * *

After Freudianism, which precipitated the arrival of 'sexology', that dangerous discipline, sex has ceased to be mature. It has escaped the processes of both nature and cultural transmission to become a 'problem to be resolved'. Psychoanalysis, which pretended to cure a mental illness, has provoked mental illnesses. It never cures anyone, but aggravates psychopathologies. The bewildered masters of psychoanalysis have insinuated the unhealthy and erroneous idea (both puritanical and sexually obsessive) that we are all disturbed by sexual repression, and that we must recognise this to regain psychological equilibrium, and so we have the idea that a deviant libido is, fundamentally, normal, and that a normal libido is, somehow, deviant. The consequences have been very serious. Sexuality has lost all its freshness, its spontaneity, but also a certain erotic innocence.

For psychoanalysis, a normal father is a deviant, repressing terrible secrets he does not admit; but a sexual pervert must be excused because of his family past or his experiences as a child. Always there is the same confusion between the normal and the pathological. All mental

affection or illness supposedly has sexual roots which, moreover, are produced exclusively by experience and the environment. This is absolutely contradicted by contemporary scientific knowledge, for which mental illnesses are of genetic, biological, or physico-traumatic origin.

Psychoanalytic ideology has created a lot of sick people by inventing imaginary illnesses. It has created repression in the belief that it was curing it. It has polluted the perception of sex by introducing *morbid afterthoughts*. It is indeed morbidity that Freudian psychoanalysis has introduced into sex, especially by distilling the wild idea that in every man there is a **desire to kill his father in order to sleep with his mother**, which constitutes one of the central axes of Freudian dogma. Freudianism has made sex sick with its sexual reductionism. The responsibility of Freudian psychoanalytic ideology for present-day sexual unease and the affective and sexual immaturity of our contemporaries cannot be discarded.

What is striking (but in the end, not that much so) is the intellectual aura from which psychoanalysis still benefits, the prestige that surrounds it, while its credibility is about the same as that of astrology.

APPENDIX E

Analysis of Pornography

The offerings of the pornographic industry are accessed through the Internet or traditional distribution circuits (mail order), though ever less through magazines. It principally centres around videos and sex toys. Sex shops, which appeared in the 1970s, are in decline. Those that survive try to attract clientele with the promise of ‘encounters’ in private booths for looking at X-rated films. They are in sharp competition with massage parlours featuring clandestine Asian prostitutes. Movie theatres which screen X-rated films have entirely disappeared since the 1970s for a simple reason: the point of watching an X-rated film is either solitary masturbation or the stimulation of a couple. A public auditorium is not suitable for this.

The supply of X-rated films is divided into two categories: 1) mainstream porn [*porno bourgeois*] as it is called in professional jargon, namely, heterosexual, lesbian, or bisexual porn — including orgies, but without male homosexual relations; and 2) ‘dirty porn’ which, interestingly, accounts for 80 percent of what is on offer, and which is broadcast around the world on the Internet. American (especially Californian) pornography accounts for 60 percent of the world market.

Mainstream porn tries in general to respect the basic principles of eroticism, that is to say, a gradual build-up toward the sexual act, limited to relations between a man and a woman, two women, or two women and a man. It involves no violence and always simulates love and the natural orgasm. In general, the actresses genuinely experience pleasure, although they may exaggerate the expression of it for the camera. About 70 percent of the actresses are call-girls, rarely streetwalkers. Dirty porn, the majority of the international supply,

includes a significant number of categories which are, let us make clear, legally distributed. They all correspond to particular, commercially well-defined obsessions. It will be amusing to list a few, without comment.

* * *

There is no need to mention the innumerable classically masculine homosexual videos and their annoying sodomitic banality. Here are a few of the categories on offer:

— Rape and quasi-rape scenes, often involving a White woman and a Black man (you can imagine the influence on certain spectators).

— Scenes presented as incestuous, including mothers, sons, daughters, even grandparents.

— Bestiality scenes with dogs and donkeys, urination scenes, bondage, sado-masochism, and the like.

— Scenes involving the obese, the handicapped, the aged, and so on.

We need go no further: the producers' imagination is limitless.

* * *

Films are often categorised according to ethnicity, offering scenes with Arab, Indian, Mediterranean, Black, and Asiatic actors and actresses. Scenes of White women with Black men are particularly common; those of White men with Black women are rather rare. In contrast with the dominant anti-racist ideology, X-rated films are strongly racialised. The customer can't go wrong: North Africans, Blacks, multiracial persons, Arabs, Asians, Indians, etcetera.

The laws do not forbid deviant and pathological pornographic spectacles; they only attack, and without much success, paedophilic sites. But the producers get around these laws cleverly by showing minors who are not really minors, but only look it. The American X-

rated industry offers these products under the category *teens*.

The Internet has also allowed for the development of porn-scene swapping between individuals, half the supply coming from the United States. Many sites are devoted to live masturbation or live webcam scenes. All such sites include advertising. World pornographic advertising revenue, apart from direct sales of professional production ($5–10 billion) reached a level of $50 billion in 2008, making it a mid-level economic sector, but one that is still growing.

It is very difficult to count how many visits to pornographic web sites there are, because of a simple referencing problem. Nevertheless, visits to sites said to be sex-related (including those offering ‘encounters’) amount in France to 50 percent of the whole — a higher percentage than that pertaining to visits to news sites.

* * *

The supply of pathological sexual spectacles meets with a significant market and affects a significant audience; if it didn’t, it would dry up. Many filmed scenes are privately uploaded via the Internet. Pornographic Internet sites fall into two categories: pay sites (usually crooked) and free sites financed with advertising and the recording of visitors’ IP addresses. 80 percent of free sites are American. There are about a hundred American stars of mainstream pornography and 10,000 small-timers. In France, in honest production houses, a male porn star is paid 100–200 EUR per day; female stars are paid double this. A pornographic actor with ‘seniority’ makes about 10 percent more than a beginner because of the demographic development of the market. The production of the 30 minute pornographic movie (the most cost-effective length) distributed on the Internet costs about 20,000 EUR, distribution included. Shooting time varies between one day to fifteen days for the most elaborate films (Marc Dorcel Productions). Many male actors offer their services for free and anonymously, which lowers

production costs.

In terms of profitability, (ratio of investment to return), the production of X-rated films enjoys a good average profit of 50 percent per year. Their market is the whole world. It is an industry with no fear of recession and with reliable elasticity — nearly equal to that of the pharmaceutical industry. Its only real weakness is the possible regulation of Internet access. The annual growth rate of the pornographic sector is about 7 percent.

APPENDIX F

Humanism, Superhumanism

Even if laws, regulations, and moral prescriptions succeed in delaying or forbidding the application of biotechnologies — which one may doubt — their very *possibility* will forbid any return to the comfort of classic humanism.

In fact, it is toward the *superhumanism* described by Giorgio Locchi that we are moving, *nolens volens* [whether we want to or not]. Humanism posits man as an absolute given, a natural fixed point, unalterable and universal. This humanism, which was already an error as regards space (the human species is diverse and unequal in its genetic groups as in individuals) and time (the human species, which is very recent, is subject to phylogenesis like any other) collapses of itself and on itself as soon as man can modify himself and create forms of artificial intelligence which need not even take on a body of human flesh.

Superhumanism is thus the possibility of thinking of post-human man and of post-human human intelligence. In this sense it is more realistic and closer to *human nature* than humanism, whose very name is a fraud.

The *manipulats* we will succeed in producing (and within the framework of an advanced positive eugenics one can legitimately speak of *supermen*), thinking machines or molecular supercomputers — possibly even conscious — will certainly no longer belong to the 'natural' human race, although the latter will still exist. This possibility, diabolical in the eyes of humanists, makes them say that such a plan is an act of aggression against nature. Moreover, it is in this sort of scandalised invective that humanism shows its true face: not

that of natural wisdom, but that of magic thought.

For **it is humanism that is anti-natural**, since it posits the human species as an immutable idol not subject to the laws that govern other species, which places him above them. On the other hand, **superhumanism is a kind of naturalism**. Man is not an immutable and untouchable essence, but is thrown back into the cauldron of nature. For me, for example, homophile ideology and homosexual marriages are anti-natural and contravene natural law; on the other hand, the creation of *manipulats*, birth through incubators, positive eugenics, and so on perfectly conform with natural law.

The paradox of superhumanism is that it marks the toppling of the marble statue Man, but that at the same time it opens the gate to the power of human will (at least the will of certain humans, issued from certain stocks) and shatters moral taboos. In allowing man to take himself as material and to create, starting from his own brain, new forms of intelligence or post-human biological formations, superhumanism leaves man behind while demonstrating his will to power.

* * *

Some people will object that superhumanism is a blind, titanic movement, a defeat of reason, a senseless risk — *hubris*. This argument is based precisely on the *illusion of reason*. Human reason, *logos*, and wisdom have never been anything but short-term or middle-term instrumental qualities. The techno-science born in the nineteenth century and, before that, all technologies invented since the Neolithic period have had dangerous consequences, unforeseeable over the long term, which have had to be managed in an improvised and pragmatic way.

Long term foresight that navigates over long distances is not part of human nature. The very idea of a ‘precautionary principle’ is inept,

since it is inapplicable. Of course, superhumanism allows for experiments that plunge us into the unknown. But to plunge into the unknown is precisely human nature — or in any case, that of the superior part of human nature. But what if, at the end, there is death, catastrophe? Isn't each individual man mortal in any case? Is not humanity destined to disappear, as the sun is destined to die out?

We are only at the very beginning of man's self-transformation, of taking human evolution into our own hands through techno-science and the self-instrumentalisation of human material as well as of artificial intelligence. To make a comparison with the history of arms, we are still at the crossbow stage, going toward the arquebus, then the rifle, then the cannon, but the logical prolongation of this process is the multi-head nuclear missile. The twenty-first century will witness (as long as civilisation does not collapse) an intrusion of technology into sexual evolution.

* * *

To conceive of nature as a *harmony* (an opinion common to most philosophies and religions) is perhaps a serious mistake. This ancient cosmogony of harmony has been called into question by twentieth century epistemology, especially by Heisenberg's uncertainty principle, Einstein's relativity equations (themselves relative and subject to higher principles, like those of Newton, valid only to a certain level of reality), and by the surprising observations of astrophysicists.

Nature seems to obey a *certain* order, more exactly, an auto-logical and plural system with risky internal cycles, but certainly not a harmony (for example, at the miniscule level of the solar system, we know now that the circumsolar trajectory of the planets, their axial inclination from the plane of the ecliptic, that their rotations are all irregular over the long term and in no way resemble a 'celestial clock', but rather a broken wristwatch). Nature instead resembles a cosmic

system governed by great fundamental forces creative of perpetual disharmony, dominated by becoming and the struggle against entropy and negentropy.[1] Space-time is not ruled by teleonomy.[2] We do not know (yet) whether space-time includes a single universe, several, or an infinite number. The Big Bang theory is not a certainty, and it is currently being contested by the proponents of the parallel plurality and infinite succession of universes.

* * *

The very idea that life, founded upon the chemistry of carbon, only appeared once within space-time, on the Earth, is no longer acceptable for exobiologists[3] or mathematical statistics. The idea that intelligence or other forms of life based on other chemical processes are, were, or will be present in the universe is a hypothesis not to be discarded, given the law of probability. For the community of astrophysicists, the existence in our galaxy of several million (conservatively estimated) exoplanets similar to the Earth that could give birth to life has become a near-certainty. And there exist several billion galaxies in the universe....

God, for those who believe in him, can only be one of three things: either a conscious and creative supreme being, or the conscious principle of an increate and eternal cosmos, which is thus merged with this cosmos (Pantheism, Buddhism), or an unconscious unifying principle, which is the ‘God of the physicists’, or of Aristotle.

But there is also a fourth hypothesis: that there is no unifying principle; that all laws are provisional and only locally valid, and even then imperfectly so; that the only *unifying anti-principle* is perpetual and uncertain Becoming, erratic, risky — impermanence, incertitude.

The intuition of the Greek mythology of the titans at war with the gods is very interesting. It implies that the divine order is not immutable, as it says. The titans represent unchained forces pulling in

all directions, both creative and destructive. Their only goal is to create movement and Becoming, against Being. Humanism is on the side of the gods, superhumanism on that of the titans.

[1] Negentropy, or negative entropy, is the entropy a living system exports in order to keep its own entropy low. –Tr.

[2] The apparent purposefulness of the structures of living organisms which derives from their evolutionary history. –Tr.

[3] Those who study the possibility and likely nature of life outside the Earth. –Tr.

APPENDIX G

Artificial Intelligence

Present-day computers, based on binary electrical exchanges and silicon — inert matter — are an extension of the human brain, but only of certain aspects of its faculties, namely its purely logical-primary faculties. Thus one cannot compare human memory to that of a computer hard disk as the latter only repeats and reinforces a small part of human memory. Similarly, the functioning of present-day silicon-based computers merely extends and improves human calculating and organising ability, which only involves a small part of the brain, just as a tool or a machine only reproduces, amplifies, or improves human physical capacities: carrying, transporting, digging, building, moving, and so on. Even the most powerful silicon-generation computers are only a substitute for a limited part of brain capacity. They only constitute a ‘reform’ and not a ‘revolution’.

It will be different with the second generation of computers, which will bring about a real rupture of historic and phylogenetic dimensions. This second generation is in preparation, and concerns *molecular* computers and *biological* computers. In these, electrical exchanges are no longer guaranteed by inert chips of silicon or other materials, but by living molecules. This revolution involves a gigantic increase in the complexity of these machines. Not only will they be able to extend other functions of the human brain, but they may possibly even add new functions to it. Science fiction authors — who often, since Jules Verne, have not been mistaken — foresaw this evolution, which obviously poses enormous problems and plunges us into the unknown.

* * *

The questions are as follows: Will these molecular, and then biological,

computers be human para-brains or human super-brains? Will they be endowed with emotional capacities? Will they possess amplified versions of human brain capacities without suffering their inconveniences: memory loss, unhinged behaviour, rapid ageing, susceptibility to illness, excessive emotion connected with the lower cortex, and so on? Will they be capable of a sort of self-consciousness, autonomy, creativity? Will they be able to escape total control by the humans who have made them? Is there a chance they will become indispensable, and thus plunge their human creators into a dependence a thousand times more burdensome than our dependence on current computing systems? Can they be endowed with all sorts of material envelopes, with objects of all sizes, whether fixed or mobile, in the manner of androids, including animal and vegetable artifacts?

The answer to all these questions is *perhaps*, but certainly not *no*! Should we, for all that, conclude that man risks being dispossessed by himself, by his own synthetics? No one can answer this question, just as no one could answer the question of what would be the consequences of inventing agriculture and stock breeding, or of the extraction of minerals, or thermal machines. By its very nature, technology has a *blind autonomy*. It is only *a posteriori* that one can manage its effects; that one can *try* to manage its effects.

In any case, if we succeed in building *conscious* biological computers (it will be necessary to design complex tests to determine whether they are truly conscious or whether their inventors merely programmed them to simulate consciousness) then we can say that man has truly built a living being in his own image: the first *living beings* not to be sexed. Some scientists think they will never be self-conscious and that they will not be living beings but artifacts that imitate and amplify the capabilities of the human neo-cortex. Very reassuring...

* * *

Artificial intelligence, brought about by the crossing of computer science with biology, is currently in development, and it is an illusion to think we will be able to control it completely. Until now, we have tried clumsily to manage the consequences of technology in an *extrinsic* manner, which is already a difficult undertaking. Now, with artificial intelligence and all the other genetic technologies, they will also have to be managed in an *intrinsic* manner, which will be much more difficult. The Jewish allegory of the Golem, the animated doll that escaped from its creator, and which takes up some of the themes of the Prometheus legend, deserves to be meditated upon.

* * *

There is another point that must be mentioned, and which might appear gratuitous science fiction if laboratories were not presently working on it. Hold on to your seats: it is the **downloading of the contents of a human brain onto a computer**. The contents of a brain consists essentially of electronic exchanges between groups of neurons (psycho-electrical exchanges). A next-generation chemico-biological computer would thus be able to collect the (partial) content of a human brain, especially the memory. From this point to believing that a man at the point of death could be resuscitated in a biological computer is a large step. But no hypothesis should be dismissed out of hand.

In any case, research into the downloading of the data of human brains onto computers (by connecting encephalograms to computer circuits) is currently aimed at accelerating the programming of future generations' artificial intelligence computers. Will we be able to download the *conscience*, the personality? What will be the consequences of such an innovation? These sorts of questions are beyond the logic of the teams of researchers working on the projects. Techno-science has a procedure both intello-affective (innovate at any price) and pragmatic (propose and sell new products). Philosophers and epistemologists comment on them *from outside*, without influencing

them. Researchers on artificial intelligence do not ask themselves any questions of a philosophical order about their own work; they are only animated (like their predecessors who invented the steam engine, the aeroplane, calculators and computers, portable telephones) by practical considerations.

* * *

The creation of artificial intelligence (para-human, post-human, superhuman or whatever you please) along with all forms of eugenics or genetic modification, are *technological facts* which will probably end — as is usual in history — by breaking through the dams, prohibitions, and censures of *ethics*. The order and force of the material sphere always ends by imposing itself on the order and force of the spiritual sphere, constrained to adaptation and compromise. The material always overcomes the spiritual because matter contains spirit, and spirit is at first matter.

Moreover, the morality (secular or religious) which is opposed in the West to advanced artificial intelligence and genetic engineering is Christomorphic, of Christian origin. It is based on theocentrism and anthropocentrism — of which the Rights of Man and humanism are an expression. But the great regions of techno-scientific experimentation will henceforth be Asian; they will partake of a pantheistic conception of the world in which there are no spiritual or moral taboos concerning the inalterability of ‘human nature’.

Similarly, among the Westerners of European origin who produced the mental revolution of Darwinism and were, since antiquity, the principal (but not exclusive) promoters of sciences and technologies, the prohibitions pronounced by political authorities against the ‘deviations’ of artificial intelligence and genetic engineering — in the name of the inalterability of man, of the principle that ‘the Commander shall decide’, of the ‘Rights of Man’ — resemble paper shields, if only

because, even in the Judeo-Christian West, considerations such as the curiosity of the researcher, his prestige, the taste for innovation, and the call of the market/financial gain always end by winning out over successive waves of religious or moral prohibitions. The question does not arise for Islam, because of a trivial fact: the global Muslim community does not have many high-level scientific research teams, nor does it seem capable of formulating the slightest epistemological ethic, since Muslim reflection limits itself to commentaries on ritual prohibitions.

* * *

The force of techno-scientific research and its possible applications surpasses in intensity, then, the political or moral counter-forces that are attempting to oppose it. In the same way, the United States, over the course of the twenty-first century will approve, assist, or even order research programs into artificial intelligence and genetic engineering. They will be led to do so by the global competition for power. Market pressure (private demand for therapeutic biotechnologies, genetic engineering, and artificial intelligence) will also be a significant factor in the defeat of the censors.

It is also possible that in the twenty-first century, the applications of artificial intelligence with artifacts declared living and conscious, as well as the applications of biotechnologies involving *manipulats*, will give rise to new philosophies, indeed, to *para-religions*. But that is another subject.

Artificial intelligence and biotechnologies constitute, therefore, a major break in the relation which man maintains with himself, one which is comparable to the Neolithic revolution. They will enter the taboo domains of the brain and sex, which is much more serious and significant than addressing the stomach, the circulation of the blood, the intestines, or the vegetative organs. We are leaving the domain of

medicine, of pharmacopeia (biological prevention), and of first generation technologies. We are entering the heart of the matter in a sense analogous to our immersion in the nuclear industry, so decried by windmill enthusiasts because they are afraid of these forbidden and taboo intrusions into the profane material core of the atom, as they are now afraid of our doing the same with neurons and with the genome.

What did Prometheus bring to man? *Fire*. Prometheus was condemned by the gods, chained on his rock, and had his liver devoured by a bird of prey. But the gods were unable to keep man from possessing fire. The inferno continues.

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