

# INDIVIDUALISM: THE POISONED CHALICE OF WHITE SOCIETIES

FREEDOM of the individual is an idea deeply ingrained in present-day Conservative thinking, just as it was in the thinking of 19th century Liberals. Today no mainstream political party or creed fails to incorporate this idea into its statement of beliefs – and not as something tucked away obscurely among the small print but as a major article of faith to be trumpeted at every opportunity.

With the ideal of individual freedom there is nothing wrong; but how high we place it in our order of priorities tells the world much about the way we think. Is it to be the foremost among political aims? Or is it to be viewed in balanced perspective along with others, such as national unity, social solidarity and tribal cohesion? There is obviously a point at which the pursuit of personal freedom can become prejudicial to group interests, even to group survival. Where do we draw the line in such things so that there is a harmony between the individual and the collective will?

In most Western societies this line tends to be drawn at a location which yields enormous space to individual sovereignty and only the tiniest space to the idea of a group ethic and duty. It is assumed that the individual should be as free as possible – just as long as his exercise of freedom does not interfere with the freedom and rights of his neighbour. Our laws are framed accordingly.

But in many other societies priorities are different. It is assumed that the collective and social good is absolutely paramount, so that laws are dedicated to this aim. Individual freedoms may then be allowed, not so much as rights but more as concessions, always with limits, and dependent on duties, social and national, being fulfilled.

## How others prosper

We owe it to a Muslim writer, Bik Patel, that these contrasts have recently been highlighted. Mr. Patel's particular focus is on the place of Jews within the host societies and cultures in which they dwell. In a recent internet article from <BIKPATEL@aol.com> he states as his principal themes that: "Jews have tended to prosper in individualistic European societies and have suffered in

## ***The needs of survival against external competition, says JEFFREY TURNER, require that we submerge selfishness in a communal effort***

non-Western societies, most notably in Muslim cultures where there are strong ingroup-outgroup sensibilities," and: "Non-Western collectivist societies are much more efficient than Western (individualistic) societies at keeping Jews in a powerless position where they do not pose a competitive threat." Patel then proceeds to the theme of 'ethnocentrism' and quotes a Jewish writer Stephen Levinson on the subject thus:-

"Ethnocentrism is based on a pervasive and rigid ingroup-outgroup distinction; it involves stereotyped negative imagery and hostile attitudes regarding out-groups, stereotyped positive imagery and submissive attitudes regarding ingroups, and a hierarchical, authoritarian view of group interaction in which ingroups are rightly dominant, outgroups subordinate."

This, of course, is a truly remarkable piece of verbiage which, stripped to essentials, means that the members of the indigenous host society put their own people first, that they place their own kindred on a higher plane of importance than outsiders, and that they relegate the latter to a subordinate position. This is in fact the way that tribal groups, including even Western ones, have thought and behaved across the ages. It is the natural order of things, about which no one should complain. The weakening of this instinct among people of the West in modern times is consequential only upon that perversion of the instincts which we know as 'liberalism' gaining a special foothold in Western thinking which has not been paralleled elsewhere.

And to what do we owe this growth? That is a complex question which does not permit simple answers, but Patel gives a hint of one factor, no doubt among numerous others, which deserves to be considered. He says:-

"Levinson clearly believes that ethnocentrism is a sign of psychiatric disorder, and that identifi-

cation with humanity is the epitome of mental health, but he never draws the obvious inference that Jews themselves are unlikely to identify with humanity, given the importance of ingroup-outgroup distinctions so central to Judaism."

In other words, do as we say, not as we do! And Mr. Patel stresses the matter again:-

"Leftism among Jews has functioned as a means of de-emphasising the importance of the Jewish-Gentile distinction among Gentiles while nevertheless allowing for its continuation among Jews."

And:-

"It is of some historical interest to note that an important feature of the rhetoric of German anti-Semites, for example Paul Lagarde, throughout the nineteenth century into the Weimar period was that Jews advocated political reforms such as liberalism, which opposed structuring society as a highly cohesive group, at the same time as they themselves retained an extraordinary group cohesiveness that enabled them to dominate Germans."

"During the Weimar period the Nazi propagandist Alfred Rosenberg complained that Jews advocated a completely atomised society while at the same time exempting themselves from this process. Whereas the rest of society was to be prevented from participating in highly cohesive groups, the Jews 'would retain their international cohesiveness, blood ties and spiritual unity' (Ascheim 1985, p. 239)."

## Fragmenting role

This would seem to suggest that organised Jewry has played a particularly active role in promoting the concept of society as a mere aggregate of self-absorbed individuals, with no ties binding them together except, perhaps, the circumstance of their

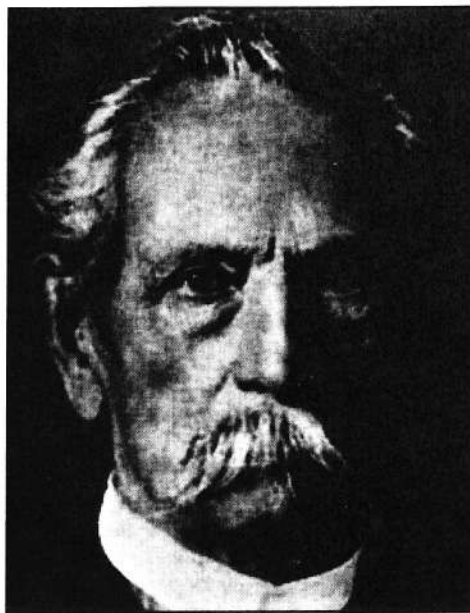
dwelling within a defined area and bound to a degree of co-operation for mutual convenience and to make living generally easier. This would certainly fit the ingroup-outgroup ethic that is central to Jews and a vital part of their self-perceived survival mechanism. It is one of the oldest strategies of warfare: maintain order in one's own camp while encouraging chaos in the rival camp. As long as the leaders of Jewry – though not necessarily all their flock – conceive themselves as being in a perpetual state of war with the rest of mankind, no other strategy is to be expected. Much the same dual code can be seen in the promotion of multi-racialism and cosmopolitanism among Gentiles, especially Europeans, while Jews are encouraged to maintain their racial exclusiveness. Here Patel quotes Wilmot Robertson in *The Dispossessed Majority*:-

“Any organised minority with a given amount of intelligence can obtain supremacy over a disorganised majority of equal intelligence. A race-conscious population is far more effective and successful in most forms of endeavour than a race-unconscious population group. Racial spirit, like team spirit, stimulates victory in all types of competition, athletic or political, intellectual or social. If the majority were as race-conscious as the Jewish minority and had half as many organisations working for it, Jewish predominance in America would disappear overnight. Where Jews diverge most sharply from the majority, aside from important personality differences, is in having a higher degree of ethnocentrism, not a higher degree of intelligence. To put it in a different perspective, Jewish power may derive as much or more from Majority weakness and disorganisation as from Jewish strength.”

All true, but perhaps more is needed to explain the deeply individualistic strand in the outlook of what Robertson has termed the ‘Majority’ than the artificial stimulus of Jewish propaganda against Gentiles. Are we naturally ‘wired up’ that way, and is there therefore nothing that can be done about it?

## The European genius

It is certainly a fact that European (including of course Euro-American) world supremacy has been founded very largely on the quite unique reservoirs of human genius to be found among ethnically European peoples. If all the major fields of human activity are to be examined – science and technology, invention, industrialism, agriculture, medicine, politics, war, discovery



**BENZ**

**He pioneered the motor car. The Japs have become masters at mass-producing it.**

and the arts – are examined, European pre-eminence in achievement is so overwhelming as to leave the remainder of humanity many miles behind; and this is not ignoring the recent progress in industrialisation and economic performance shown by East Asians, using techniques almost wholly reliant on European innovators.

So much of this human activity – if not indeed most of it – has originated in the personal initiative shown by a few exceptional individuals, in whose imaginations great ideas germinated before others had thought of them. Teams, collective entities, committees did not think of the internal combustion engine, penicillin, the modern solar system or DNA testing – though given the emergence of the basic germ of the invention a degree of teamwork has sometimes assisted in its further development. Likewise, Beethoven's Third Symphony and Shakespeare's *Hamlet* have been the product of rare individual minds. Nothing approaching these works has come from other civilisations, at least in the modern context.

Karl Benz built the first motor car in Germany in 1885. Now Japanese teams of factory workers, using collective intelligence and organisation, can build better cars, for the mass market at least, than anyone else in the world. This perfectly illustrates the difference between Western and Oriental mental traits. IQ tests put *average* Japanese and Chinese levels slightly above *average* European ones, though possibly not those of Northern Europeans. A good average intelligence – not genius – is the key to quality production of hi-tech

products on the modern assembly line. It is the incidence of genius among Europeans that sets them above the rest of humanity; and genius is essentially an individual, not a collective, quality.

It may thus be admitted that the greatness and power of the modern White World are largely the product of outstanding individuals, at first working on their own; and that only when their ideas have come to fruition have they enjoyed the endorsement and participation of those around them.

This might, on first consideration, argue in favour of individualism as the guiding ethic for European societies. Leave individuals to do as they please, to follow their own egocentric inclinations, and this will result in a better life for all. Out of the activity of so many such individuals, each doing what he or she wants to do and without regard to any higher social or national obligation, will come the greatest good. That is the ‘liberal’ prescription for Utopia.

## Whites on retreat

But in all there is a huge snag. Today Europeans, with all their unmatched attributes, are on the retreat everywhere. The most outstanding feature of the past half-century has been the loss of White dominance, not only at a world level but at the level of the respective national societies formed and built by Whites. We are simply being dispossessed in, and of, our own countries. We talk of the United States super-power, but within America the Jewish lobby calls all the shots in politics and the media, and effectively tells Americans what to think and what to do. To get a measure of the omnipotence of this lobby we only have to look at the scale of American life being sacrificed in Iraq – for no discernible American interest. In Britain the picture is much the same.

In the meantime, racial minorities have been taking over the towns and cities of America, Britain and Europe – not only physically and residentially but also in terms of power in the town and city halls. And what have the indigenous White inhabitants – remember, the founders and builders of these countries – been doing while all this has been happening? They have been occupied with their own individual interests, making money for themselves and their families, following careers, pursuing ambition and achievement that is essentially personal, almost never tribal, national or racial.

If Britons and other Whites are to have a future, they must somehow find a way of subordinating their individual desires to the good of the tribal whole. The alternative is extinction at the hands of less gifted peoples.