

THE 'SEXUAL REVOLUTION' AS A WEAPON OF CONTROL

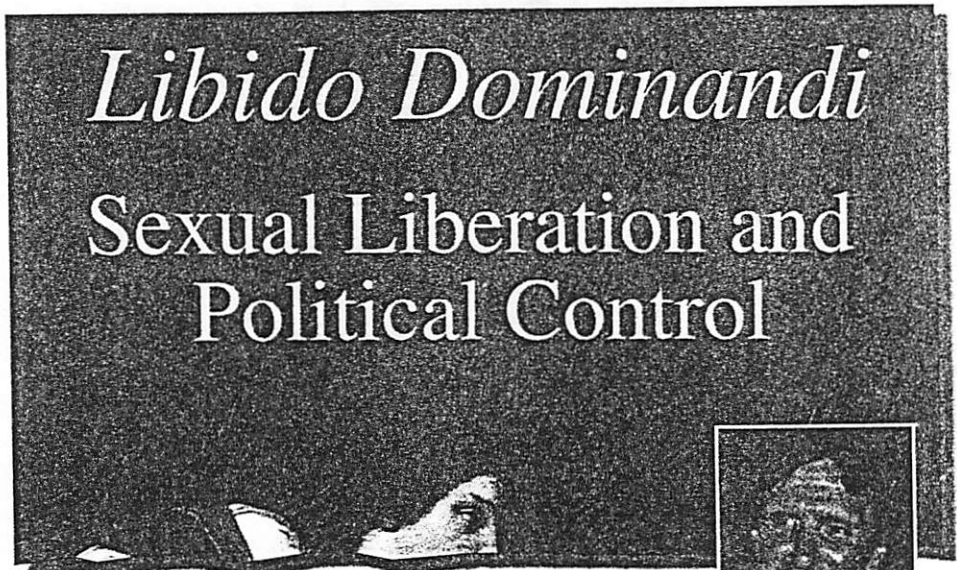
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The concept of the "slavery of sin" is nothing new, going back at least to the time of St. Augustine. The Enlightenment began as a movement to liberate man and almost overnight became a project to control him. The best way to control man is to do so without his awareness that he is being controlled, and the best way to do that is through the systematic manipulation of his passions. Do not forget the saying that, "A man has as many masters as he has vices." As long as we believe we are free, we will not struggle against our chains.

There are many modes by which a human being can live in society. The first is by reason. That is, in this case, a man lives by rationally thinking through his actions in accordance with certain socially important goals, values and taboos. Virtue, in this classical account of action, is finding the proper means to carry out one's social mission through reason. According to natural law, reason, for a man living in a society, is social, in that the goals that it formulates within the confines of a human life should take into consideration the common good, or the goals of a society as a whole.

The second mode is by impulsive passion. Passion does have a proper role, as merely an assistant to the life of rationality and nature, providing it with its spur to action. Indeed, a life without passion, were such a thing even possible, would not be worth living. But when the reason of a particular human comes to concern itself excessively with the satisfaction of his ruling appetite(s), society suffers. The result of this is a society whose members care about nothing except the fulfillment of their vices and irrational impulses.

The rule of passion, then—it is no exaggeration to say—is the formal definition, from a moralist's point of view, of sociopathy. Reason, in this case, merely is a slave to the individual's drives, lusts and impuls-



Libido Dominandi—Sexual Liberation and Political Control, E. Michael Jones, St. Augustine's Press, South Bend, Indiana, 2000. Inset: E. Michael Jones. To order your copy, call Liberty Library at 1-800-522-6292 and charge to Visa or MasterCard (hardback, 662 pages, \$45, Item #400).



es. The mind finds itself operating to justify the potentially anti-social behavior of such an individual as well as ascertaining the means by which the satisfaction of the passions can be brought about. Since the time of Plato, this has been the main dividing line within moral theory and moral behavior: the rule of reason or the rule of appetite.

The social results of this divide are fundamental. In the modern world, advertising, political symbols and slogans, consumerism and a slavish devotion to the norms and values of the reigning system derive from the latter sort of life, the rule of passion. Conformity to social goals, in this system, is not a matter of individual minds

converging on socially acceptable and useful behaviors, but is rather the product of the skillful manipulation of the passions brought about by the rulers of the system for their own profitable interests. One of the most neglected, as well as complex, views of our current social and moral enslavement concerns, not the formal institutions of government (which are not active, but passive recipients of cultural norms), but the very means whereby masses of people have their passions manipulated for the sake of conformity, consumption and a slavish social obedience. The modern, "Enlightenment" notion here is that, once reason is rejected as a mode of living, the wealthy and powerful, whose desires are always heard above all others, begin to control passion for their own purposes. Social control, therefore, in the establishment system, becomes a matter of the scientific manipulation of human impulse.

The most recent tome by the eminent Revisionist historian E. Michael Jones, Ph.D.—all 662 pages of it—concerns the historical and literary development of the technology and ideology of control that serves solely to maintain its elite overseers as society's wealthy and powerful class. *Libido Dominandi: Sexual Liberation and Political Control* is presently the only serious book that reflects an understanding that, in order for a ruling system, in this modern era, to enforce conformity and obe-

dience, it must have developed a technology of control and manipulation that seeks to dominate human passion at the expense of human reason. Not surprisingly, the most powerful human drive for most humans, and the one most targeted by the cultural mandarins, is the sexual instinct. In many ways, the cultural history of the West for the past 300 years has been a history of the attempt to harness the energy of sexuality for the sake of creating a new social organism, the "Aquarian Man."

This massive *tour de force* on recent Western intellectual history, from the French Revolution to the Clinton scandals, helps the reader to understand the development of the technology of social control, which finds its pivot point in the ability for a ruling class to harness and then control the sexual passions of the masses. The technology of control is the use of sexual energy in the service of consumerist ideology specifically, and an elimination of a rational community more generally. The scope of this work is meant to have the reader understand that the entire modern system of control is ultimately sexual in nature. This book is far from mere theory, but is a journalistic approach to the subject, utilizing the words, writings and excuses of the elite themselves to reach his unavoidable conclusion.

The thesis of Jones's work—and not solely of this specific book—is that political ideology, or the general principles that peo-

ple come to believe about the nature of our political association, are not simply abstract propositions about the world, divorced from the social reality in which the author lives. The sexual passions of the leftists themselves help drive them to the views they hold. In *Libido Dominandi*, all the major theorists and activists on the left for the last 200 years are analyzed to uncover the hidden impulses and drives that permitted them to seek the control of human sexual passion, as well as justify their own enslavement to lust. Nearly all the leftist luminaries over the last two centuries were sexual deviants of one sort or another. From homosexuals (such as Magnus Hirschfeld, the popularizer of homosexuality in Weimar Germany, and James Baldwin) to sadists and masochists (such as the Marquis de Sade), to adulterers (such as Max Eastman, Margaret Mead and Margaret Sanger), to compulsive masturbators and self-torturers (such as Alfred C. Kinsey, who, according to Judith A. Reisman in her *Kinsey: Crimes & Consequences*,¹ also molested children during his research at the University of Indiana), to those who simply abandoned their families so as to gratify their lusts (such as Jack Kerouac, Jones, using almost solely primary sources, traces how these sexual behaviors rationalized themselves in the minds of their practitioners within the leftist ideologies they had come to espouse.

Within the sordid biographies of liberal

The Hidden Album of Mankind

CANDID VIEWS OF VANISHING PEOPLES: THE 'PAGANS' OF PAKISTAN

Afghanistan's polytheists, known to Muslims as "Kafirs" ("unbelievers"), were forcibly converted to Islam in 1895-1898, but their next-door neighbors, the polytheists of Pakistan, still follow their ancient religion. These are the Kalash-Kafirs of the North West Frontier Province of Pakistan. Some consider them to be the descendants of the armies of Alexander the Great, and it has been suggested that their sports and games (wrestling, shot-put etc.) were practiced in the ancient Olympics. Some experts note a Greek influence on their music. Are they, as some have claimed, descendants of Dionysos (Bacchus) who came from Greece long ago? At present, about 2,000 people speak Kalasha.

The women dress in a long sack-like black woolen gown that reaches to their ankles and tie a woolen sash at the waist. A long necklace of white and red plastic beads (they used to be coral) is coiled many times around their necks. On their heads they wear an ornamental headdress and a hair band decorated with cowry shells, as seen in the photograph. On the headdress, in addition to 500-600 cowry shells, small bells, buttons and brooches are attached.



and radical theorists and activists, the reader is shown to what extent their sexual practices became rationalized by subsuming them under the "moral" guise of some cause or other. In so doing, Jones strongly suggests that many of our present trendy political causes and issues are little more than the rationalized lust of their more prominent defenders. The defense of homosexuality by the regime, for example, and, in turn, the homosexual zeal for abortion, are far more than a concern over "civil rights." The culture of death—symbolized most powerfully by abortion—has forced these groups together around their sexual passions. Feminists support homosexuality due to their own connection with abortion, as the non-reproducing homosexuals find common cause with the institutionalization of barrenness found in the abortion culture. What holds them all together is the demand to rationalize their unnatural desires and, more generally, social revolution as a whole.

A massive amount of ground is covered here. Within the writings of the Marquis de Sade, the idea of the French Revolution is clearly and obviously tied up—so to speak—with this prototypical pornographer's sexual lusts (25). The early feminist writer Mary Wollstonecraft is clearly shown to have cast her contempt on the traditional family precisely around the time she refused to care for her own, created illicitly by a union with anarchist William Godwin (89-90). Soviet Minister of Health Alexandra Kollontai (153-58) attempted to ground early Soviet policy around the idea of sexual revolution precisely in accordance with her own numerous affairs and trysts. Her guilty conscience, as found in her own writings, was soothed by the knowledge that her sexual sociopathy was for "the cause" of women's liberation and the "building of socialism." Socialist Margaret Sanger thought her endless list of extramarital affairs could be papered over by appeals to the workers' revolution and the "liberation" of American women from childbearing. In other words, the political ideologies of many of these luminaries of Marxist and liberal thought are unintelligible unless placed in the framework of their own sex lives and desires.

One of the most intriguing sections of *Libido Dominandi*, and, unfortunately, a review of this length could never do it justice, is the connection, made in less detail in Jones's earlier works, between the American sexual revolution and race. Beyond a shadow of a doubt, white liberals sought to

bury their guilty sexual conscience in championing the cause of the black man, who, these degenerates believed, embodied the sexual freedom and lack of Christian morals white liberals so desired to make mandatory for all America. Africa (however inaccurately portrayed by these self-interested authors) became a powerful symbol for, first, pure sexual freedom on the one hand, and, on the other, its precondition, the non-existence of sexual morality. From Fredrich Nietzsche to Karl Jung, Jack Kourac, Carl van Vechten, Paul Tillich and Bill Clinton, white liberals believed the black man to embody all the sexual freedom they sought for themselves. The "civil rights" movement in the 1950s and '60s in America was dripping with sexuality (of which the life of Martin Luther King is sufficient evidence), in that this specific movement was the ethical rationalization for the sexual excesses of white liberals, and the sexual aspect of white elite support of "civil rights" is an ignored part of the study and critique of this elite-led movement. Such connections are meticulously documented from the writings of these eminent leftists themselves.

Liberalism, radicalism and all forms of leftist ideology are exposed, not as needed reforms for a corrupt society, but as having been developed and put into motion by elite, wealthy and powerful white liberals who needed, desperately, to justify their sexual urges and complete lack of self-control. Simultaneously, elite groups such as the Rockefeller family and American advertising (though the writings of Eddie Bernays and the behaviorist school of the social sciences) realized that this most powerful passion, if harnessed, would give the American elite power over the population such as never before dreamed of. Once a life of reason was abandoned, the consumer culture could then dominate the entire landscape of American life. Without the rule of the libido, consumption could never become a way of life. Thus a full circle is created that ties the sexual revolution to guilt, on the one hand, and economic necessity, on the other. This is all tied together by behaviorist ideology, funded by elite institutions such as the Rockefeller Brothers Fund, that sought a means of controlling a citizenry through the skillful harnessing of impulse and passion. This, people like Bernays claimed, was a far more effective means of control than external coercion. Such is the revolution of the 20th century and the elimination of virtue, reason, nature, and, with them, rational government.

Libido Dominandi is Revisionist history



Alfred C. Kinsey, funded by the Rockefellers, was a supposed expert on gall wasps who went on to become a bogus "sex researcher." Among other things, he created a film of homosexual sadism for his archives. This pseudo-scientist watched calmly as the manacled victim writhed and shrieked for the torture to stop.

at its best. This work exposes many aspects of social control, conformity and manipulation that have lain hidden under the normal stress on formal institutions of government and secret societies that makes up the bulk of the patriotic and traditionalist literature on the American right today. The total system of control is far more complex than rigging elections or placing the wrong people on the Supreme Court, although it does include those things. Control does not primarily derive from the state, for even the state itself is controlled, as the Clinton scandals underscored, by the powerful drive of the human libido, and that, in turn, by those who manipulate it. ❖

FOOTNOTE

¹The Institute for Media Education, Arlington, Virginia, 1998.