



A WEEKLY COMMENTARY

# ON TARGET



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*The price of Freedom is eternal vigilance –*

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**THOUGHT FOR THE WEEK:** Feminist Theology: the twisting of a universal Faith into a sexual-political context, uses its most deadly weapons in the inversion of language – a field on which the South African Institute of Contextual Theology (I.C.T.) places great importance in the waging of the ideological struggle...

In feminist revolutionary practice a 'grievance' is manufactured by constant misuse of the word 'man' in all its *inclusive* meaning as if it were 'exclusive' of women... Though this 'theft of man' from the English language and religion is probably the deepest wound inflicted by the new feminists, the extent to which their word-distortions are damaging both social and marital life through their massive use by 'the media' is already achieving more in the destabilization of our civilisation than any other revolutionary assault.

Since male sexual vice as directed against women has much to answer for (though it is not all one-way), these earlier feminists who campaigned against the evils of drunken violence, of infidelity, of prostitution, pornography, 'white slavery' and commercial sex-advertising, deserved our gratitude; but they are now derided by the new feminists as 'old-fashioned' and 'self defeating', since they attacked the crimes and sometimes the sins of the male, not maleness itself – the bad husband and father, not marriage and fatherhood themselves – as do their successors...

The appalling thing is that love between men and women is excluded by this new language, and is replaced by a bitter, sardonic acidulated hate..."

– Geoffrey Dobbs in "From Race to Sex War", *Home Quarterly*, August 1995

**SAVING WESTERN CIVILISATION : THE FRAUD OF FEMINISM** by Chris Knight: Feminism has been a major social influence in Western societies over the past 40 years. It is one of a number of racially/gender destructive "isms" (multiracialism, multiculturalism, etc.) born in the "Great Cultural revolution" of the 1960s, although its historical seeds go back much further. Feminism from the beginning, although marketed as merely a movement for achieving female equality and righting alleged historical wrongs, has been much more a fringe movement of radical minorities.

Its *raison d'être* has been to subvert the established order in the relationship between men and women that had existed from time immemorial and to replace these relationships with a bold new social experiment to turn the old world upon its head.

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It did – feminism has succeeded beyond the wildest dreams of its New World Order creators. Feminism has been a "virus of the mind", slowly invading the DNA of the established order, thwarting the natural defences of the body-social and eventually taking over the molecular machinery of society. Whereas the communists primarily attempted a revolution from within, extending the social battlefield into the marital bed – and beyond.

In opposing feminism it is important to "deconstruct" it, from a conservative perspective. Feminism is not primarily a liberation movement, concerned with the common good, but rather is a movement that furthers the "will to power" of an elite group. Feminism as a mind-virus replicated its value system in the mind of "modern woman", the female wing of the new class elites. Nicholas Davidson in "The Failure of Feminism" is right to say that feminists hate a sex – males – associating them with "all that is bad and threatening". (p.48)

The life and work of feminist Germaine Greer well illustrates the folly of feminism. A contempt for "male logic" is her badge of honour. Christine Wallace in her book "Greer: Untamed Shrew" (1997) points out that in Greer's early work she supported sexual promiscuity and lived that life style. Later in life, by the time of her book "Sex and Destiny" she changed her feminism from libertarianism to multiculturalism, without granting that her previous position was incorrect.

Wallace says: "She wanted the luxury of believing herself right, both then and now, and expected everyone else to believe it too." (p.276) Greer's early philosophy of libertarianism, a philosophy of promiscuous pluralism, with its opposition to authority, was absorbed from the movement known as the "Sydney Push". This circle of "thinkers" was influenced by the Scottish born and educated philosopher, John Anderson (1893-1962). With hindsight we can see the folly of university expansion in the arts and humanities from the 1960s.

Common to all feminist works is the thesis that men hate women (e.g. men rape women, etc). Feminist academics cherry pick misogynist remarks from "thinkers" such as Freud which they fallaciously apply to all men. But misogyny, like feminism, ultimately fails the test of reality, for these doctrines cannot exhaust the richness of human experience. Contrary to feminism, most men do not hate women and contrary to Freud, women are not lacking in physical beauty.

Feminism promotes by means of these absurd generalisations a culture of victimization, as Charles Sykes demonstrates in his book "A Nation of Victims" (1992).

If every problem is a product of the social system then individuals lose responsibility for their actions. To take an example, consider obesity. Fatness is a far greater problem for men than women, and it is usually thought to be a product of an urbanised sedentary lifestyle with other social and biological factors having an influence. (Some good books on obesity: J. Dixon and D. Broom, "The Seven Deadly Sins of Obesity: How the Modern World is Making Us Fat" (UNSW Press); J. Fagone, "Horsemen of the Oesophagus: Competitive Eating and the Big Fat American Dream" (Three Rivers Press).

But for feminist Susie Orbach in her "Fat is a Feminist Issue" (1979) fatness in women is a response to sexual inequality. As well, thinness is also a feminist issue, as Naomi Wolf contends in "The Beauty Myth" (1991). Talk about having two bob each way!

Feminism is based upon a simplistic male conspiracy theory of history. But the facts are that most men have been powerless and oppressed for much of human history, so women's oppression, if it exists, could not have been caused by men as a group. Feminism is a form of "moral panic" like crackpot theories such as UFO alien abductions. Feminism exceeds the UFO cult in its craziness because even the most insane UFOist doesn't get abducted all the time. But feminism has it that all men consciously plot all the time against all women. What we have here is a cult of institutionalised madness. In summary the amount of female oppression found in a feminist text is directionally

proportional to the fatness of the royalty cheque and inversely proportional to the truth content of the discourse!

### **What then can be done, to finish on a positive note?**

I believe that feminism, multiculturalism, multiracialism and all the other horrible "isms" are symptoms of the great spiritual sickness of our age. We have, as it is said in Hosea 8:7: "sown the wind" and reaped "the whirlwind". And "it hath no stalk: the bud shall yield no meal; if so be it yield, the strangers swallow it up."

The German philosopher Arthur Schopenhauer (1788-1860) in his book "The World as Will and Representation" describes how a white squirrel is frozen by the gaze of a serpent, mesmerized until the serpent pounces and destroys the hapless animal. To use an Australian metaphor, most of us have become corpulent yet tepid, pallid bunnies mesmerized by the spotlight of evil.

It is of course THE problem of the social actionists about how to get people out of this state of apathy and/or mesmerism. Perhaps it is only possible to reach a remnant, a solid core of people who have not lost the ability to detect evil when it is presented to them; people whose moral and spiritual senses are still sharp. It is with such a remnant, that through the grace of God, we must work. What is important for the Christian is not any sort of secular triumph over evil in this world by our own strength, but righteous resistance.

We come against modernism, atheism, immigrationism, anti-white racism, multiculturalism, feminism and the like because these doctrines are evil and must be opposed. We have to do what we have to do. All that you hold dear is now at stake, good people of the West. Stand up – and fight!

**ARE WE DOING UNTO OTHERS – OR ARE WE 'DOING' OTHERS?** by Betty Luks: Many years ago I read of the persecutions of the early Christians in Rome. I would try to imagine the sufferings and deaths those Christians went through. It was too horrendous. The citizens of Rome would gather in the great Coliseum for an afternoon's entertainment of watching wild animals tear the Christians apart or view them being burnt to death. Great entertainment indeed.

Of course the modern citizen considers himself much more civilised than that. Not for him such brutality, such barbarianism. Are we sure? After reading the following report from Vittorio Arrigoni, (palestinethinktank.com) maybe it is time to ask ourselves – are we really any better than those brutalised spectators of two thousand years ago? These days, we don't have to go to the Coliseum for our 'entertainment', it is now beamed into our lounge rooms via modern technology onto our television screens. And that is one of the tragedies of this age. Wars are 'sanitised' for us and we are 'partitioned off' from the suffering around us.

The plight of the people in war-torn regions and the Palestinian people in Gaza in particular, appear as simply 'images' that flash on to our television screens. And all too often, the horror that is inflicted upon the people is done in our 'name', by our 'leaders'.

Would that the word 'images' below move you to protest to leaders such as PM Kevin Rudd, or that 'Judaean-Christian' leader George Bush and his counterpart in the UK, , son of a Scottish preacher, PM Gordon Brown.

**IT'S MORE THAN MERE 'MONETARY REFORM'** by Betty Luks: E-mails encouraging people to watch a 'youtube' video of an American Congressman's statement on Monetary Reform have been widely circulated. It was claimed: [This,] "one of the clearest statements on how to do this ever delivered on the House Floor was made Friday by Congressman Dennis Kucinich."

**Canadian social creditor Wally Klinck commented:** "I listened to Kucinich and from what I could discern his primary pitch was for the creation of "Jobs, jobs, jobs!" Not Social Credit.

**Social Credit Secretariat member Victor Bridger** also commented: "Whilst there is a growing awareness for the need to rectify the banking system there still remains the demand for wrong objectives, like providing employment..." and then later: "... on the one hand we have people being made aware of the problem of the banking system's control on the creation of credit (money) and on the other, people being misled as to the correct policy required to bring about changes and the philosophical reasons behind them."

**Democracy is not "majority rule" (Might is Right) but it is the self-determination of the individual within the framework of the Moral of the social body."**

And that is where the nub is. Social Credit will not be understood without a good grasp of the philosophical foundation. Social Credit *itself* is not a philosophy – it is a policy. In his early Social Dynamics Training Course, Eric D. Butler cautioned eager students not to race ahead, but get a firm grasp of the foundational principles upon which the proposals being presented were based. To reinforce the point he quoted C.H. Douglas: "As I conceive it, Social Credit covers and comprehends a great deal more than the money problem... Social Credit involves a conception, I feel a true conception... of the relationships between individuals and their association in countries and nations, between individuals and their association in groups..."

**Faith, the Proof of the Unseen: Now *faith* is the substance of things hoped for, the evidence of things not seen – Hebrews 11:1.**

What did Douglas and Butler conceive that many find so hard to grasp? First, Social Credit proposals stem from the Christian philosophy. Is that important? Yes. Why? Christianity teaches it is at the individual, personal level, that God deals with each and every one of us. We are each, individually, morally responsible and accountable for our own actions, our own behaviour towards our families and neighbours (and neighbouring nations).

"Upon that turns the life of every man," observed the 19th century clergyman and author George MacDonald. In "Faith: the Proof of the Unseen" he wrote:

"We have been talking about faith ever since the Lord came. It is not exhausted yet; and God forbid that I should know what faith is, although I know a little what it is. I think the meaning of the phrase is this: Faith is the foundation, the root, *the underlying substance of hope*. If you have any hope, it comes from some faith in you. Hope, you may say, is a bud upon the plant of faith, a bud from the root of faith; *the flower is joy and peace*. Now the evidence of things not seen ... *it is the trial or the proving of things not seen*... upon that turns the life of every man, especially, perhaps, in the present day.

This thing of faith means the whole recognized fellowship of man to God and his fellows; it is the right position of the human soul which is made to understand the truth – the right position of that soul towards the truth; that is faith, partly... taking it in its simplest, original development, it is the highest effort of the whole human intellect, imagination, will, in the highest direction."

Let's ask ourselves: what do people want from the 'society' in which we all live? Don't people want the same things you and I want for ourselves, for our children, for our families?

The means to live as we choose? Peace, with security from want and war? What about the love and warmth of husband and wife, mother and father? What about nourishment within and for our families? What about the need for the freedom (to think, to speak, to associate, to choose or refuse one thing at a time) to encounter reality – and the extension of each and every individual in the process in all the directions it allows?

Surely that is what 'society' is for? What is an economic system for? Surely production and goods and services are to give people a choice as to the ends they individually choose. This is the vision towards which the Social Credit policies aim. That is *faith*: it is the doing and being of life.

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