

Conclusion: Whither Judaism and the West?

derived peoples of the United States. It is a social form that guarantees the continued existence of Judaism as a social category and as a cohesive ethnic group while at the same time, given the characteristics of Jews, guarantees Jews economic and cultural pre-eminence. Public policy based on this conceptualization is having the predictable long-term effect of marginalizing both culturally and demographically the European-derived peoples of the United States. Because the European-derived groups are less organized and less cohesive than Jews and because a therapeutic state has been erected to counter expressions of European-American ethnocentrism, it raises the distinct possibility that in the long run European Americans will be fragmented, politically powerless, and without an effective group identity at all.

The conflict of interest between Jews and gentiles in the construction of culture goes well beyond advocacy of the multicultural ideal. Because they are much more genetically inclined to a high-investment reproductive strategy than are gentiles, Jews are able to maintain their high-investment reproductive strategy even in the absence of traditional Western cultural supports for high-investment parenting (Ch. 4). Compared to gentiles, Jews are therefore much better able to expand their economic and cultural success without these traditional Western cultural supports. As Higham (1984, 173) notes, the cultural idealization of an essentially Jewish personal ethic of hedonism, anxiety, and intellectuality came at the expense of the older rural ethic of asceticism and sexual restraint.

Moreover, traditional Western supports for high-investment parenting were embedded in religious ideology and, I suppose, are difficult to achieve in a postreligious environment. Nevertheless, as Podhoretz (1995, 30) notes, it is in fact the case that Jewish intellectuals, Jewish organizations like the AJCongress, and Jewish-dominated organizations such as the ACLU have ridiculed Christian religious beliefs, attempted to undermine the public strength of Christianity, or have led the fight for lifting restrictions on pornography. Further, we have seen that psychoanalysis as a Jewish-dominated intellectual movement has been a central component of this war on gentile cultural supports for high-investment parenting. Whereas Jews, because of their powerful genetically influenced propensities for intelligence and high-investment parenting, have been able to thrive within this cultural milieu, other sectors of the society have not; the result has been a widening gulf between the cultural success of Jews and gentiles and a disaster for society as a whole.

The countercultural revolution of the 1960s may well be incompatible with traditional American freedoms. Traditional American freedoms such as the First Amendment freedom of speech (deriving from the Enlightenment liberal strand of American identity) have clearly facilitated specifically Jewish interests in the construction of culture, interests that conflict with the possibility of constructing

a cohesive society built around high-investment parenting. Given that the popular media and the current intellectual environment of universities thrive on the freedom of elites to produce socially destructive messages, the political movements attempting to restore the traditional Western cultural supports for high-investment parenting will undoubtedly be forced to restrict some traditional American freedoms (see, e.g., Bork 1996). Cultural supports for high-investment parenting act as external forces of social control that maximize high-investment parenting among all segments of the population, even those who for genetic or environmental reasons are relatively disinclined to engage in such practices (MacDonald 1997, 1998b). Without such cultural controls, it is absolutely predictable that social disorganization will increase and the society as a whole will continue to decline.

Nevertheless, the continuity of peculiarly Western forms of social organization will remain a salient concern even if one ignores issues of ethnic competition entirely. I have emphasized that there is an inherent conflict between multiculturalism and Western universalism and individualism. Even were Western universalism to regain its moral imperative, whether all of humanity is willing or able to participate in this type of culture remains an open question. Universalism is a European creation, and it is unknown whether such a culture can be continued over a long period of time in a society that is not predominantly ethnically European. When not explicitly advocating multiculturalism, the rhetoric in favor of immigration has typically assumed a radical environmentalism in which all humans are portrayed as having the same potentials and as being equally moldable into functioning members of Western universalist and individualist societies. This premise is highly questionable. Indeed, one might say that the present volume in conjunction with *PTSDA* and *SAID* is testimony to the extremely ingrained anti-Western tendencies that occur among human groups. Given that a great many human cultures bear a strong resemblance to the collectivist, anti-assimilatory tendencies present in Jewish culture, it is highly likely that many of our present immigrants are similarly unable or unwilling to accept the fundamental premises of a universalistic, culturally homogeneous, individualistic society.

Indeed, there is considerable reason to suppose that Western tendencies toward individualism are unique and based on evolved psychological adaptations (see *PTSDA*, Ch. 8). This genetic perspective proposes that individualism, like many other phenotypes of interest to evolutionists (MacDonald 1991), shows genetic variation. In *PTSDA* (Ch. 8) I speculated that the progenitors of Western populations evolved in isolated groups with low population density. Such groups would have been common in northern areas characterized by harsh ecological conditions, such as those that occurred during the ice age (see Lenz 1931, 657). Under ecologically adverse circumstances, adaptations are directed more at

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coping with the physical environment than at competition with other groups (Southwood 1977, 1981). Such an environment implies less selection pressure for collectivist, ethnocentric groups as embodied by historical Judaism. Evolutionary conceptualizations of ethnocentrism emphasize the utility of ethnocentrism in group competition. Ethnocentrism would be of no importance in combating the physical environment, and such an environment would not support large groups.

We have seen that Western individualism is intimately entwined with scientific thinking and social structures based on hierarchic harmony, sexual egalitarianism, and democratic and republican forms of government. These uniquely Western tendencies suggest that reciprocity is a deeply ingrained Western tendency. Western political forms from the democratic and republican traditions of ancient Greece and Rome to the hierarchic harmony of the Western Middle Ages and to modern democratic and republican governments assume the legitimacy of a pluralism of individual interests. Within these social forms is a tendency to assume the legitimacy of others' interests and perspectives in a manner that is foreign to collectivist, despotic social structures characteristic of much of the rest of the world.

Another critical component of the evolutionary basis of individualism is the elaboration of the human affectional system as an individualistic pair-bonding system, the system that seemed so strange that it was theorized to be a thin veneer overlaying a deep psychopathology to a generation of Jewish intellectuals emerging from the ghetto (Cuddihy 1974, 71). This system is individualistic in the sense that it is based not on external, group-based social controls or familial dictate but, rather, on the intrinsically motivated role of romantic love in cementing reproductive relationships (see pp. 136-139). The issue is important because Western cultures are typically characterized as relatively individualistic compared to other societies (Triandis 1995), and there is reason to suppose that the affectional system is conceptually linked to individualism; that is, it is a system that tends toward nuclear rather than extended family organization. Triandis (1990) finds that individualistic societies emphasize romantic love to a greater extent than do collectivist societies, and Western cultures have indeed emphasized romantic love more than other cultures (see *PTSDA*, Ch. 8; MacDonald 1995b,c; Money 1980). This system is highly elaborated in Western cultures in both men and women, and it is psychometrically linked with empathy, altruism, and nurturance. Individuals who are very high on this system—predominantly females—are pathologically prone to altruistic, nurturant and dependent behavior (see MacDonald 1995a). On an evolutionary account, the relatively greater elaboration of this system in females is to be expected, given the greater female role in nurturance and as a discriminating mechanism in relationships of pair bonding. Such a perspective also accounts for the much-commented-on gender gap in political behavior in which females are more prone

to voting for political candidates favoring liberal positions on social issues. Women more than men also endorse political stances that equalize rather than accentuate differences between individuals and groups (Pratto, Stallworth & Sidanius 1997).

In ancestral environments this system was highly adaptive, resulting in a tendency toward pair bonding and high-investment parenting, as well as intrinsically motivated relationships of close friendship and trust. This system continues to be adaptive in the modern world in its role in underlying high-investment parenting, but it is easy to see that the relative hypertrophy of this system may result in maladaptive behavior if a system designed for empathy, altruism, and nurturance of family members and others in a closely related group becomes directed to the world outside the family.¹⁸¹

The implication is that Western societies are subject to invasion by non-Western cultures able to manipulate Western tendencies toward reciprocity, egalitarianism, and close affectional relationships in a manner that results in maladaptive behavior for the European-derived peoples who remain at the core of all Western societies. Because others' interests and perspectives are viewed as legitimate, Western societies have uniquely developed a highly principled moral and religious discourse, as in the arguments against slavery characteristic of the nineteenth-century abolitionists and in the contemporary discourse on animal rights. Such discourse is directed toward universal moral principles—that is, principles that would be viewed as fair for any rational, disinterested observer. Thus in his highly influential volume, *Theory of Justice*, John Rawls (1971) argues that justice as objective morality can only occur behind a “veil of ignorance” in which the ethnic status of the contending parties is irrelevant to considerations of justice or morality.

It is this intellectual tradition that has been effectively manipulated by Jewish intellectual activists, such as Israel Zangwill and Oscar Handlin, who have emphasized that in developing immigration policy Western principles of morality and fair play make it impossible to discriminate against any ethnic group or any individual. Viewed from the perspective of, say, an African native of Kenya, any policy that discriminates in favor of Northwestern Europe cannot withstand the principle that the policy be acceptable to a rational, disinterested observer. Because Zangwill and Handlin are not constrained by Western universalism in their attitudes toward their own group, however, they are able to ignore the implications of universalistic thinking for Zionism and other expressions of Jewish particularism. Because of its official policy regarding the genetic and cultural background of prospective immigrants, Israel would not be similarly subject to invasion by a foreign group strategy.

Indeed, one might note that despite the fact that a prominent theme of anti-Semitism has been to stress negative personality traits of Jews and their

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willingness to exploit gentiles (*SAID*, Ch. 2), a consistent theme of Jewish intellectual activity since the Enlightenment has been to cast Jewish ethnic interests and Judaism itself as embodying a unique and irreplaceable moral vision (*SAID*, Chs. 6-8)—terms that emphasize the unique appeal of the rhetoric of the morality of the disinterested observer among Western audiences.

The result is that whether Western individualistic societies are able to defend the legitimate interests of the European-derived peoples remains questionable. A prominent theme appearing in several places in this volume and in *PTSDA* (Ch. 8) and *SAID* (Chs. 3-5) is that individualistic societies are uniquely vulnerable to invasion by cohesive groups such as has been historically represented by Judaism. Significantly, the problem of immigration of non-European peoples is not at all confined to the United States but represents a severe and increasingly contentious problem in the entire Western world and nowhere else: Only European-derived peoples have opened their doors to the other peoples of the world and now stand in danger of losing control of territory occupied for hundreds of years. Western societies have traditions of individualistic humanism, which make immigration restriction difficult. In the nineteenth century, for example, the Supreme Court twice turned down Chinese exclusion acts on the basis that they legislated against a group, not an individual (Petersen 1955, 78). The effort to develop an intellectual basis for immigration restriction was tortuous; by 1920 it was based on the legitimacy of the ethnic interests of Northwestern Europeans and had undertones of racist thinking. Both these ideas were difficult to reconcile with the stated political and humanitarian ideology of a republican and democratic society in which, as Jewish pro-immigration activists such as Israel Zangwill emphasized, racial or ethnic group membership had no official intellectual sanction. The replacement of these assertions of ethnic self-interest with an ideology of “assimilability” in the debate over the McCarran-Walter act was perceived by its opponents as little more than a smokescreen for “racism.” At the end, this intellectual tradition collapsed largely as a result of the onslaught of the intellectual movements reviewed in this volume, and so collapsed a central pillar of the defense of the ethnic interests of European-derived peoples.

The present tendencies lead one to predict that unless the ideology of individualism is abandoned not only by the multicultural minorities (who have been encouraged to pursue their group interests by a generation of American intellectuals) but also by the European-derived peoples of Europe, North America, New Zealand, and Australia, the end result will be a substantial diminution of the genetic, political, and cultural influence of these peoples. It would be an unprecedented unilateral abdication of such power and certainly an evolutionist would expect no such abdication without at least a phase of resistance by a significant segment of the population. As indicated above,

European-derived peoples are expected to ultimately exhibit some of the great flexibility that Jews have shown throughout the ages in advocating particular political forms that best suit their current interests. The prediction is that segments of the European-derived peoples of the world will eventually realize that they have been ill-served and are being ill-served both by the ideology of multiculturalism and by the ideology of de-ethnicized individualism.

If the analysis of anti-Semitism presented in *SAID* is correct, the expected reaction will emulate aspects of Judaism by adopting group-serving, collectivist ideologies and social organizations. The theoretically underdetermined nature of human group processes (*PTSDA*, Ch. 1; MacDonald 1995b) disallows detailed prediction of whether the reactive strategy will be sufficient to stabilize or reverse the present decline of European peoples in the New World and, indeed, in their ancestral homelands; whether the process will degenerate into a self-destructive reactionary movement as occurred with the Spanish Inquisition; or whether it will initiate a moderate and permanent turning away from radical individualism toward a sustainable group strategy. What is certain is that the ancient dialectic between Judaism and the West will continue into the foreseeable future. It will be ironic that, whatever anti-Semitic rhetoric may be adopted by the leaders of these defensive movements, they will be constrained to emulate key elements of Judaism as a group evolutionary strategy. Such strategic mimicry will, once again, lead to a “Judaization” of Western societies not only in the sense that their social organization will become more group-oriented but also in the sense that they will be more aware of themselves as a positively evaluated ingroup and more aware of other human groups as competing, negatively evaluated outgroups. In this sense, whether the decline of the European peoples continues unabated or is arrested, it will constitute a profound impact of Judaism as a group evolutionary strategy on the development of Western societies.

This book is the final volume in the series on Judaism as a group evolutionary strategy. A future comparative book, tentatively titled *Diaspora Peoples*, extends the focus to groups other than Jews and European peoples—the Romany, Assyrians, overseas Chinese, Parsis, and Sikhs, among others. It will test the extent to which the concepts and analyses employed in this series expand our understanding of group interaction, cooperation, and competition, and therefore human evolution in general.

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