

The JQ dispassionately seen

By C.F.

Ask any Greek Orthodox Christian older than 40 what his grandparents thought about the Jews, and chances are he'll answer something like: "they're no good – they killed Jesus".

Whilst such a view, as simplistic as it is, might contain at least a modicum of wisdom, it cannot suffice at all for a dispassionate view of the JQ.

If all human affairs are ultimately social relations in respect of some form of power and (relative) hierarchy or equality, and if all societies contain groups as well as individuals, then it follows that forms of power can crystallise to varying degrees in different groups and individuals.

Moreover, if it is the case that all culture, which is a feature of all societies, is ultimately a matter of taste in relation to disparate cooperating and or competing individuals bearing similar or dissimilar tastes, world views, values and ideologies, then what one chooses to like or dislike is ultimately a question of subjective preference (even if it is simply following what has been inherited and or what "everyone else" is doing).

Whilst the emergence of capitalism took place over many centuries and involves a whole series of events and (inter)action, including the transition, *grosso modo*, from feudalism to liberalism (mainly of the 19th century) to mass democracy (particularly after World War 2 in the West), and therefore cannot

in any way be attributed mono-causally to the “Protestant Ethic” or “Jewish usury”, etc., it is trite to observe that in many European countries and in the U.S.A., Jews at different periods have had, and do have, a disproportionate influence over various sectors of society from Banking and Finance, to Mass Media and Mass Entertainment, to Government Policy and the world of the Internet.

The scientific understanding of human behaviour finds that certain features of humans are social-ontological and anthropological, i.e. they belong to all humans everywhere and anywhere, such as the social relation (its spectrum (including friend-foe polarity) and mechanism), the political (social coherence and social disciplining), and the existence of individuals and groups always in some way in relation to *both* society *and* nature.

Jews, in this sense, are no different to all other humans on the planet and in history, from Central African Pygmies to Australian Aboriginals to Socrates to Michelangelo to Napoleon or Louis Armstrong. However, specific instances of power crystallisation (which is identified and explained to whatever extent possible through the science of history, sociology and other related disciplines), whether by virtue of superior IQ or hard work or superior networking or two or all of the above, means that Jews stand out as elites, including as billionaires, like a sore thumb in various sectors of many Western countries – at least to those who can and want to see.

Even if one thinks that Jews, who obviously are not simply “one voice and one fist”, just like no (relatively large) group is over the long run, should be admired for their intelligence or hard work or the networking that some or many Jews display, it is not at all certain that an aesthetic and value(ideology)-relative liking of some or all Jews and their positions e.g. regarding entertainment,

education or U.S. foreign policy, etc. will follow. In fact, the subjectivity of taste, education policy and party politics, etc.,... *is* subjective, which means that someone or many people can be repelled or even disgusted, if they are so inclined, especially given that our Western societies constantly promote “equality” and “anti-racism” etc., to see that Jews are over-represented in a whole host of elite positions and in phenomena such as holocaust portrayal (i.e. their holocaust (genocide) is represented on a mass scale infinitely more so than other holocausts (genocides) such as those of Armenian, Assyrian and (Pontic) Greek Christians c. 1913-1922) – whilst not forgetting advocacy in favour of, or silence regarding, Fortress Israel, whilst Greece, Italy, etc. are to have “open borders” (the fact that Greece and Italy don’t protect their borders is no-one else’s fault other than that of the Greeks, Italians). And if e.g. young(ish) men feel that they are somehow disenfranchised and that elite positions in society are being occupied by people of a particular group, at times grossly disproportionate to its overall percentage of the population, then look out! Hubris, as the ancient Greeks used to believe, can lead to all sorts of Strife (Nemesis).

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