

The War Against Whites:

The Hidden Agenda Behind Cultural Diversity

-by Forseti

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I was forced to take the Cultural Diversity class at Washington State Penitentiary (WSP). I was already familiar with 'political correctness' in education, but this went way beyond that. The racial make-up of the class gave me the first clue to what was going on: about half of us were racially conscious whites, awakened by our prison system's bizarre hostility toward any degree of white solidarity. The other half of the class seemed to be merely token minorities, who were there to teach us "tolerance." It soon became clear to us that as whites we were targeted for deracination **(fn.1)**.

The Cultural Diversity class teacher, Mrs. Archer, was a black Marxist from the Virgin Islands. Her Afro-French accent lent a surreal feeling to the class – it seemed like a Caribbean communist guerrilla training camp. The class curriculum reflected the Marxist-viewpoint in civil rights and education.

When the Marxist civil rights movement of the 1960's **(fn.2)** failed to give nonwhites equal results, due to their unequal ability, "affirmative action" was required to enforce equal outcomes. Affirmative action has taken jobs, university admissions, and financial opportunities away from whites, and given these to nonwhites, without regard for their ability. This has had the effect of lowering America's gross national product, lowering academic standards so nonwhites can compete, and driving up the cost of providing financial services. These all combine to lower a standard of living that has always been much higher in less "diverse" white societies.

The passage of the Elementary and Secondary Education Act (ESEA) in 1965 was a Marxist coup. A necessary corollary to the Marxist civil rights movement, this changed American education from academics into behavior modification. Behavior change was directed toward whites to prevent them from speaking and acting against the invasion and overthrow of their society.

The behavior modification aspect of WSP's Cultural Diversity class was demonstrated by catchy little phrases scrawled on the classroom chalkboard. At the beginning of the first class, Mrs. Archer asked us to read aloud, and all together, "All things good to know are difficult to learn." In the second class, "What you see in the world is what you see in yourself." Pondering the substance of these statements in the context of Marxist cultural diversity, I openly accused Mrs. Archer of using what's called "cognitive dissonance" to brainwash us. The look on her face told me she knew what she was doing. She brought her husband to the third class. Mr. Archer, a black "statistician" with a degree in sociology, glowered over us. He opened the third class by

blowing a whistle to startle and intimidate us. He forcefully demanded we read a third incongruous statement from the chalkboard.

Just as forcefully, I interrupted Mr. Archer, and developed my point, defining cognitive dissonance, so that everyone understood. Cognitive dissonance is the confusion resulting from holding incongruous (conflicting) thoughts. For instance, it is good to know, and easy to learn, that jumping off a bridge can kill you. By accepting the obvious untruth that 'all things good to know are difficult to learn,' your mind enters a state of mild confusion in which you will accept even more outrageous lies. For example, after successive stages of the application of cognitive dissonance, you may even believe that six million Jews died in a Nazi-perpetrated holocaust.

Cognitive dissonance is an opinion molding (brainwashing) tool. The Department of Corrections (DOC) has no ethical business using it to blunt white prisoners' healthy and accurate racial instincts. After my class lesson on the subject, there were no more group readings from the chalkboard.

As the class continued a pattern emerged where whites were blamed for all of society's injustice, while the nonwhite prisoners were agitated and radicalized against white, Western Civilization which was said to have somehow stolen their otherwise glorious destiny. Whites who stopped attending were given major misconduct charges and in three cases were placed in solitary confinement for it. Nonwhites who dropped out were never disciplined. Clearly, this was race war. Whites are losing this war because the propaganda they are bombarded with stigmatizes their embracing the reality that there is actually a war being waged for their extinction (**fn.3**). WSP's Cultural Diversity class was a front in this same war. America's prisons are front lines in the war against whites.

Several years in prison, unable to avoid human weirdness, stupidity and moral degeneracy, cures whites of any delusions that cultural diversity is a strength. You come to realize that no well-meaning person would push for cultural diversity within one society. Prisons are microcosms of our larger society, amplified by the close proximity prisoners are housed in, and further intensified by the vastly different behavior which the different races exhibit. Because of this, prisons are valuable resources for the study of social problems related to cultural diversity. A thoughtful prisoner pays close attention and thereby gains a wealth of wisdom. The wisdom of race realism gained in the modern prison experience – first hand – runs counter to what the public, legislators, prison administrators, and even guards, believe.

The further removed a person is from what a prisoner actually experiences, the less realistic they are about cultural diversity in a corrections setting. The most innocent officials are merely ignorant of how incompatible the races are, in an integrated living situation. They haven't lived with "Magoomba the serial pederast." They don't seem to realize that diversity means DIFFERENCE: differences in hygiene, neatness, comfort zones of personal space, acceptable limits in interpersonal relations, values. Differences in prison breed conflict. Some prison managers know this, and deliberately promote this conflict. They recognize the value of promoting "low intensity conflict" (**fn.4**) among the prison population, to keep us quarreling among ourselves, and unable to put up a united resistance to tyranny and privation as a result. Most cell block staff

blindly follow the wishes of their bosses, despite knowing that integrating prisoners causes mostly white victimization. Others still, Marxists and Jews, promote the forced integration and deracination of white prisoners, while supporting the racial pride and separatism of all nonwhite prisoners in race-based “cultural” programs.

Everywhere it has ever existed within a single society, cultural diversity has resulted in violence and victimization. So common sense requires racially segregating prisoners when they request it. Voluntary segregation of the races in prison would give us controlled environments for studying behavioral differences among the different races. Left to their own devices, people everywhere separate along racial lines and revert to racially characteristic behavior. Prison is perhaps the best place to observe this reality of cultural diversity.

This is the same reality that causes “urban decay” in our inner cities. Given equal resources, when a black-run prison block becomes a ghetto, and an Hispanic a barrio, even the most naïve whites will stop feeling guilty about silly claims of “keeping anyone down.” Maybe then we can all stop feeling offended by race realism. And if we snap out of the delusion that cultural diversity is some sort of benefit, despite our inability to show one good thing that it produces, we will begin to notice that Jews, remarkably, are behind the integration of people against their will (**fn.5**). Outrageous as it may sound to the skeptical now, behind every diversity program is a Jew, somewhere!

Karl Marx was a Jewish economic philosopher. His communist doctrine was equated with Judaism by Rabbi Stephen Wise (**fn.6**). At the root of Marxism lies a hypocritical materialism that views nonjews as expendable, interchangeable parts in a vast machine for transferring the world’s wealth to the cooperative body of Zionist Jewry. In communist governments a Jewish ruling class forces a “goyim” middle class into giving the fruits of their labor to the state, with unnatural notions of multicultural “brotherhood.” This cynical parasitism is THE characteristically Jewish behavior. Cultural diversity is the low intensity conflict Jews promote to distract nonjews from Jewish parasitic behavior.

Programs like cultural diversity classes are what is called Marxist “agitprop”: WSP’s Cultural Diversity class ‘agitated and propagandized’ its students, through the techniques of cognitive dissonance and dialectical materialism, with Jewish, anti-white values.

Dialectical materialism is the Marxist form of philosophical debate. The philosopher, Hegel, applied the term to the process of reasoning through what he called a thesis and antithesis, to guide the debate to a desired ‘synthesis.’ As applied to the manipulation of public opinion, it goes something like this: (1) create a crisis, (2) enact highly repressive restrictions on civil liberty to remedy the created crisis or prevent its recurrence, and (3) end up with a pre-planned status quo of enslavement of the people. You can observe dialectical patterns in the reporting of current events by the Zionist media. Jewish interests are always promoted, while even the most well-founded criticism is stigmatized as “hate.” But if you look closely, you will notice that the only hate is directed against the interests of whites, especially when the political and economic energy of nonwhites can be harnessed against white genetic interests.

Jews view the body of racially sound whites (a.k.a. 'the body of Christ') as their mortal enemy – and their only obstacle to world Zionist domination. Powerless over us themselves, we have to willingly, or negligently, submit to the vices and corruption they promote. Whites who resist their corruption with nationalist self-discipline are confronted with the Jew's mercenaries: agitated and radicalized nonwhites. One of the key goals of world Jewry is to pervert the culture and value system of white societies, and to pit nonwhites against them whenever possible. Economic class warfare is what the Jewish Bolsheviks were seeming to practice at first glance, stirring up Russia's proletariat against its Aryan bourgeoisie. Once in power, according to Nobel Prize-winning author Alexander Solzhenitsyn, the Soviet Jew communist leadership murdered thirty million whites as "class enemies".

Modern Marxists are more brazen and more honest. Like the leftist professors Ashley Montagu and Noel Ignatiev (both Jews), they openly advocate war against whites. The choice of WSP's Cultural Diversity class textbook, *A Different Mirror*, by Takaki, followed their race war's party line in its "non-Anglo perspective" (quote from the book's cover). Why else would you openly exclude the perspectives of half a student body from a class curriculum? Think about it.

When cornered with overwhelming proof, Jews justify their promotion of anti-white racism by pointing out that their race has suffered in the past, at the hands of whites, so they need to curb white nationalism. Their claims to suffering are false. Impartial sources like the International Red Cross, and even Jewish census figures, prove no "holocaust" of Jews was ever carried out by the Nazis (**fn.7**). So, why promote racism for nonwhites while savagely suppressing every hint of racial distinction among whites? It ONLY makes sense within a context of war AGAINST whites. Now you know why there is a double standard.

"Racist!" is merely an accusation meant to excite emotion and silence criticism. It is used to shame whites away from promoting their group interests. To a Jew, you are racist unless you are advancing Jewish interests in their war against whites. This is the same double-standard mentality behind their diversity code word, "inclusive" (**fn.8**): placing nonwhites in positions of influence over the destinies of whites; giving them a veto of moral superiority over the slightest expression of white ethnic self-determination.

During the last session in WSP's Cultural Diversity class, a representative from a "local Jewish community center" (read: Rabbi) came in to talk to us. On little slips of paper, our rabbi wrote numbers and placed them in a hat, asking us to draw one. I drew the number 6. He told us we would be changing our seating arrangement to the numerical order we'd drawn from the hat, to force our association with others we would naturally avoid. I wrote MILLION MORE, beneath the 6, in reference to the fictitious figure of 'Six million Jews' dying in a Nazi holohoax during World War Two. I showed the slip to nearby classmates, who understood its significance immediately. Word of mouth spread across the classroom. The shocking yet irrepressible humor of the situation freed the students at once from their jew-daze-ation (their blinding by a lifetime of propaganda).

As the last student was drawing his number from the hat, the rabbi was getting ready to rearrange our seating. Everyone's attention was fixed on my slip of paper,

which I held up, while raising my hand to get the Jew's attention. This stalled the move, temporarily. When he called on me, in response to my raised hand, I handed the slip of paper back to him. Stifled laughter among the students erupted into a pandemonium while he read the "6 MILLION MORE". We never did change our seats.

Before the rabbi could regain his composure, I asked if we could talk about the Khazar origins of Jewry (they're not the Israelites of the Bible). He claimed not to know what I was talking about, but the look of sheer terror on his face told me he was within a hair's breadth of running out of there, screaming. Cultural Diversity class had been overthrown.

(The Cultural Diversity class was cancelled after I wrote the original version of this story, and distributed it to Washington's Legislature, and DOC Headquarters.)

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Footnotes:

1. Deracination is the uprooting or displacement from a person's own natural environment or perspective; especially the lessening of healthy racial instincts.

2. The "civil rights" movement's aims were revealed in Volume 103, page 8559, of the *Congressional Record*: "We must realize that our party's most powerful weapon is racial tension. By propounding into the consciousness of the dark races that for centuries they have been oppressed by the whites, we can mould (sic) them to the program of the Communist Party."

3. "The goal for which we have striven so concertedly for three thousand years is at last within our reach.... I can state with assurance that the last generation of white children is now being born.... Thus the white race will disappear.... Our superior intelligence will easily enable us to retain mastery over a world of dark peoples." Rabbi Emanuel Rabinovich, speech to Council of European Rabbis, Budapest, Hungary, January 12, 1952.

4. Low intensity conflict is low to moderate levels of social unrest deliberately orchestrated, or permitted to exist, as a general distraction from larger, more important issues.

5. "Our Control Commissions will, in the interests of peace and wiping out racial tensions, forbid the whites to mate with whites. The white women must cohabit with members of the dark races, and the white men with black women." (From Rabinovich's speech, cited above. Also see: 'From ADL Report: *Breaking the Cycle of Hate: The Final Stage*' at www.vanguardnewsnetowrk.com)

6. The American Bulletin, May 15, 1935. See also, *National Geographic Magazine*, May 1907, p. 314.

7. Butz, Arthur. 1976. *The Hoax of the Twentieth Century*. Institute for Historical Review. Newport Beach, CA.

8. "Inclusive" always applies to the forced entry of nonwhites into white social institutions, never the other way around. To insist that whites be "included" on diversity committees, or that white celebrations be "included" among diversity functions, is somehow "racist," Ha!