

## **Foreword: Envy Wears the Mask of Love**

### **The Wisdom of Tennyson**

One of the essays in Dr Kerry Bolton's stimulating collection, *Europhobia and the Human Rights Road to Ethnocide*, begins with a quote from Alfred, Lord Tennyson; a quote that crisply encapsulates most of the movements which the collection explores: "Envy wears the mask of Love and, laughing, sober facts to scorn." Taken from Tennyson's poem "Locksley Hall, Sixty Years Later," there could hardly exist a better a summary of the kind of psychology examples of which Dr Bolton tackles in such gripping detail.

Whether it is Cromwellian Puritans, French Libertines and Jacobins, Marxists, or Multiculturalists, the psychology of the Left – and especially of the virtue-signaller – is the same across history; across the inter-related history of political thought through which Dr Bolton so skilfully guides us. Being liberal correlates with being low in altruism, low in impulse control, and high in Neuroticism; that is mental instability: feeling negative feelings strongly (Verhulst et al., 2016; Kirekegaard, 2020). These negative feelings include anger and jealousy and it has also been found that the main motivation for wanting to bring about greater "equality" is "malicious envy" (Lin & Bates, 2021).

### **Power Hunger Disguised as Virtue**

Related to this, being on the far left is associated with Machiavellianism and Narcissism; that is, with desiring power and with believing that you deserve power and praise (Moss & O'Connor, 2020). Virtue-signalling and victimhood-signalling are also associated with the same "Dark Triad" traits (Ok et al., 2020). Liberals are concerned with individualizing moral

foundations – which ultimately promote the benefit of the individual over the group – such as “equality” and “harm avoidance,” but care little for group-oriented foundations, such as obedience to authority, in-group-loyalty and sanctity (v disgust). Conservatives care about all of these foundations (Graham et al., 2009). Indeed, despite what they may signal about kindness, leftists – though there may be exceptions; people who are so altruistic that they are drawn towards leftist causes - are not only low-altruism individualists, but when they feel hard done by they will turn on their in-group – possibly even collaborating with an out-group to do so – whereas conservatives will turn on an out-group in the same circumstances (Waytz et al., 2019).

These disparate relationships all make a great deal of the sense. The liberal is, to great extent, adapted to an unpredictable world; a world in which you “live fast, die young,” a so-called “fast life history strategy” (see Rushton, 1995). In such a world, kindness may never be repaid, because the other person could be wiped out at any minute. So, those who survive in such an ecology will be selected to be selfish and impulsive and to see the world as a dangerous place. In such a perilous environment, they need to get to the top; as only those at the top survive. So they must be Machiavellian. You’re more likely to be power-hungry if you’re angry, envious, paranoid of others (such that you feel a strong need to control them with an eternal revolution) and unhappy with the state of the world; depressed and anxious, providing you with an incentive to attain power in order to make yourself feel better.

### **Why Do They Virtue-Signal?**

But, paranoid and even low in self-esteem as you are, you fear directly playing for status. So you do so covertly. Rather than overtly assert power, you signal your concern with “harm” and “equality” (Benenson, 2013). In doing so, as Tennyson noted, you dress-up your essential

enviousness – as well as low altruism, mental instability, Dark Triad traits and individualism – as “Love”: as a desire to make the world better for the “marginalized,” with whom you may also identify. Conservatives will cede ground to you, because they are also concerned with individualizing foundations. They, however, are more balanced. As pack animals - who must also ascend the hierarchy to attain resources and so, in prehistory, pass on our genes – we must be concerned with both sets of foundations. It has been shown that pack-orientation becomes more salient the harsher and more stable are the conditions, as this leads to group-selection and the group which is more positively and negatively ethnocentric will tend to dominate (Dutton, 2020a; Hammond & Axelrod, 2006). In such predictable circumstances, reciprocity will be repaid, altruistic will build-up alliances, and individuals will be better able to survive as part of groups, groups that can better solve the problems of the harsh yet predictable environment. Leftists are simply adapted to a more primitive situation in which you need be less concerned about the group.

Accordingly, the thinkers who developed the ideas explored by Dr Bolton – in essence, equalitarian dogmas – may appear contradictory, as may their less risk-taking followers. It may seem contradictory to propose “freedom” and also propose that they define what “freedom” is and that those who disagree with their desire for freedom, or even disagree that they should be in charge of the new free world, should be compelled to be “free” or simply be executed. But “logic” has little to do with these movements. They are simply attempts, via covert means, to attain power. Power is far more important to these people than logic. In pursuit of it, high status Finns will criticise the kind of Romantic peasant nationalism, in some respects inspired by Rousseau, of Finland every day of the year, except on Finnish Independence Day. On this day, they will be proud to be Finns and they will clearly signal this. This is because they have aspects of Dark Triad traits, meaning logic does

not matter. However, they also have low self-esteem, in certain respects, meaning that they are cowardly, and they will tend towards covert plays for status.

## **Lynn and I**

Dr Bolton looks, in this regard, at what happened in Richard Lynn is the wake of Britain's minor moral panic of 2018 when it came to light that the "London Conference on Intelligence" had been openly taking place at University College London, under the very noses of its leftist administrators, for three years, and had been discussing such forbidden issues as race differences in intelligence. In impotent rage, the leftist mob had this man, at that time nearly 90 years-old, him stripped of his Emeritus Professorship at the University of Ulster. Lynn had helped organise the conference and had widely published on "crime think" areas. His defenestration had to occur because all that matters is power and, for leftists, you listen to a person purely because of their credentials; these are means via which society delegates power. Leftists, though low in the moral foundation of disgust, are high in "moral disgust" (Graham et al., 2009). If one is low in generalized disgust one will have no problem attacking the "sacred" areas that uphold the system that you do not dominate. However, if one is morally self-righteous one is more likely to virtue-signal, covertly attack opponents by whom one is disgusted due to their relative lack of individualistic moral foundations, and thus attain power. Lynn had to be publically shamed because his presence besmirched the moral sanctity of (leftist) academia.

Interestingly, something similar had occurred in 2016, as explored in my book *The Silent Rape Epidemic: How the Finns Were Groomed to Love Their Abusers* (Dutton, 2019). In 2013, Lynn and I had produced a paper in the journal *Intelligence* in 2013 showing that IQ in Finland was decline (Dutton & Lynn, 2013). Thus it showed that the Lynn-Flynn Effect,

co-discovered by Richard Lynn (Kanazawa, 2012) and referring to a rise in IQ across the twentieth century, had gone into reverse in Finland. It had drawn upon a table in a Finnish Master's thesis, forwarded to us by the Finnish army. We understood this table to simply be reporting the army's data, conveniently forwarded to us by an army representative. I felt it best to cite the thesis anyway, even though we understood it to merely be quoting the army, but Lynn, a very elderly man with some of the issues expected in that regard, disagreed, so the citation was removed; he being the more senior of us. The thesis was, however, cited for other information, that could be clearly understood though in Finnish, and cited in my own book (Dutton, 2014) as the source for the negative Flynn Effect data via the army.

The result was that in 2016 there was a minor panic in Finland. The largest newspaper, *Helsingin Sanomat*, reported that two academics - who researched intelligence differences and other highly controversial issues - may have been leaked military data. The military concluded that this was not so and there was then a plagiarism investigation by Oulu University in northern Finland, to whom I was affiliated as a "docent," a kind of "Adjunct Senior Lecturer;" a qualification in Nordic countries above doctorate and below full professor which renders you affiliated to the university that bestows it. I was granted this, by the Department of Cultural Anthropology, two years prior to becoming seriously interested in intelligence research.

I pleaded with the committee: Which is more likely, that there had been some kind of genuine confusion or that the co-discoverer of the Flynn Effect, and his colleague, had deliberately plagiarised an obscure Master's thesis on this subject and, concomitantly, drawn attention to the fact that they knew of the existence of the Master's thesis, as if desiring to be caught out? Apparently, it was the latter. The university, toothless to do much, simply requested that I issue a correction, sent out a press release, and also sent their findings to the University of Ulster. It seemed obvious to me why such an extraordinary conclusion had been

reached by an academia that we know is now dominated by leftists, as society has reached a tipping point of leftism, tipped leftist, and has now adopted runaway leftism, with intelligent people competing to signal how leftist they are. This is because intelligence predicts understanding the nature of the dominant worldview, understanding the benefits of adopting it, and having the effortful control to force oneself to adopt it (see Dutton & Rayner-Hilles, 2022).

My honorary affiliation with Oulu University came under attack again in 2019. My book *The Silent Rape Epidemic: How the Finns Were Groomed to Love Their Abusers* was published on 7<sup>th</sup> March 2019 (Dutton, 2019). The book explored the epidemic of rapes of Finnish underage girls committed by Muslim refugees and drew upon evolutionary psychology to make sense of this and of why Finland had flipped from Romantic Nationalism to Multiculturalism so rapidly. As I wrote in the epilogue to the Finnish translation of *The Silent Rape Epidemic*: “By the end of March 2019, a Tajik man Museo Aseov (b. 1975) had been found guilty of sexually abusing a 10-year-old girl in Oulu’s mosque between July and October 2018. He received 3 years and 8 months in prison and had to pay the victim 10,500 euros. The mosque’s imam, Abdul Mannan (whom we met earlier), claimed to have been oblivious to what was taking place (*Kaleva*, 20<sup>th</sup> March 2019). Around the same time, Abdullhadi Barhum received 2 years and 6 months in prison, and had to pay a 3600 euro fine, for raping a 14-year-old girl. He also forced her to fellate him (Ranta, 26<sup>th</sup> March 2019). The public fury surrounding this indirectly led to the fall of the government and resurgence for the anti-immigrant True Finns party, who nearly came first in the subsequent election.”

In September 2019, the English-language version of *The Silent Rape Epidemic* was reviewed in True Finns’ online newspaper *Suomen Uutiset* (*Suomen Uutiset*, 16<sup>th</sup> September 2019). Possibly partly due to the Finns being so fascinated by what foreigners think of them, it spread like wildfire on Finnish-speaking Twitter. It caused a predictable uproar among the

Finns who had helped to bring about the silent rape epidemic that it described. A website called *AntroBlogi* (24<sup>th</sup> September 2019) vociferously condemned it, with a piece entitled: “Pseudo-scientific notions of national nature”: They explained that:

“Perceptions of Finnishness have political consequences, but Finnishness is also an ideological fiction. . . The role of anthropologists, according to the scientific consensus, is not to take prevalent stereotypes seriously or to reinforce them, but to critically examine these perceptions and their connections to power structures. The reasoning represented by Dutton is not based on current anthropological research, and presenting it as such is frustrating not only the entire discipline but also perceptions of humanity. Talking about multiculturalism as a threat demonizes some people. It is a means of reproduction that normalizes racist and discriminatory structures and is based on historical hierarchies of power.”

They then got in touch with Oulu University on Twitter. Oulu University were left with no choice, on 24<sup>th</sup> September, but to admit their own impotence: “Edward Dutton does not work at Oulu University. Under current legislation it is not possible to cancel a docentship.” I had last done paid teaching for them in early 2016.

Indeed, in June 2019, they had tweeted the same, only in English, in response to leftist criticism of a video I had made critiquing a leftist book on “race” in which I was mentioned. This book was *Superior: The Return of Race Science* by British ethnically Indian journalist Angela Saini (Saini, 2019). In other words, there was nothing the poor Woke dears could do. So, in January 2020, they, rather childishly and without contacting me, removed my name from the list of Docents on the website of Oulu University’s Cultural Anthropology Department. This is utterly misleading, of course, because there is no question about the title having been withdrawn, as they have publically admitted (see Dutton, 2020b, Jälkikirjoitus). This was a covert act; done secretly, to avoid overt conflict: a covert “cancellation,” even.

## **Locksley Hall**

Dr Bolton's book is excellent guided tour through the minds of people who think in this way, and what their thinking has accomplished. In Tennyson's early poem, "Locksley Hall," the eye of the poem has his heart broken by a girl. As a result, in a stream of consciousness, he rejects European civilization, embraces Rousseau's Romantic ideas about primitive peoples, and, in effect, virtue-signals about primitive peoples and becomes despairing and self-centred: "Mated with a squalid savage—what to me were sun or clime? I the heir of all the ages, in the foremost files of time." Only the call of war from his comrades - to defend a civilized homeland about to be destroyed - shakes him out of this leftist stupor, and makes him realise anew the importance of self-discipline for the good of the group (Adams, 2018, p.117). He realises that his leftism is an expression of selfishness, envy and melancholy. "Not in vain the distance beacons. Forward, forward let us range,/ Let the great world spin for ever down the ringing grooves of change./ Thro' the shadow of the globe we sweep into the younger day;/ Better fifty years of Europe than a cycle of Cathay."

Dr Bolton's book is a timely reminder of just crucial it is, for those of us who value understanding the true nature of the world, to never stop fighting the intellectual descendants of Rousseau, be they Black Lives Matter thugs, or those who espouse "Human Rights" without truly exploring, as Dr Bolton does, what these truly mean, and the many sinister dimensions to the ideology behind them.

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