

BUNNIES AND SWASTIKAS? THE POLITICAL THREAT OF PORNOGRAPHY

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For most people the swastika immediately evokes negative images: Nazi storm troopers, Adolf Hitler, and concentration camps. The swastika is the universally acknowledged symbol of the Nazi revolution and its murderous consequences. Communist revolution also has a well-known symbol, the hammer and sickle, an emblem of brutal repression.

One revolution that has been sweeping Western countries for a number of years now is the sexual revolution. A leading institutional proponent of this revolution has been *Playboy* magazine, the first large circulation pornographic magazine. *Playboy* has a widely recognized trademark symbol: a rabbit head with a bow-tie representing the "Playboy bunny." It seems appropriate, then, that this image should be the symbol of the sexual revolution. Think of it this way: the *Playboy* bunny logo is the swastika of the sexual revolution. When you see the bunny logo, it would be appropriate to be as repulsed as when you see the swastika.

Not far off

At first that idea may seem somewhat bizarre. Equating the *Playboy* logo with the swastika seems to trivialize the horrors of Nazi brutality. What kind of brutality can be associated with the bunny head? Well, if the bunny head can legitimately be considered the emblem of the sexual revolution, then there is no problem pointing to at least one significant example: abortion. Abortion has been a major "solution" to the so-called "unwanted pregnancies" that have occurred so frequently since the sexual revolution overthrew traditional morality. The Nazi revolution, symbolized by the swastika, had its Jewish holocaust, and the sexual revolution, symbolized by the bunny head, has its abortion holocaust. So perhaps the connection between the two symbols isn't as far-fetched as it first seems.

Pornography is, in fact, more than just dirty pictures in a magazine or on a movie screen. Rather, pornography is a major component of the propaganda arm of the sexual revolution. Every revolution needs to spread its message among the people. And pornography is an effective tool for luring people away from traditional moral views on sexuality. Can someone who uses pornography be an out-spoken supporter of traditional morality? Not likely. Thus pornography is a significant part of the ideological campaign for the sexual revolution.

Kinsey and Hefner

This ideological linkage is discussed by Dr. Judith Reisman in her book *Soft Porn Plays Hardball: Its Tragic Effects on Women, Children and the Family* (Lafayette, LA: Huntington House Publishers, 1991). Reisman refers to "the notorious scissor-eared bunny" as the "freedom flag" of the sexual revolution (p. 27). More importantly, she demonstrates the connection between the work of infamous sex researcher Alfred Kinsey, and the explosion of pornography in the United States. Kinsey was a respected academic researcher who compiled fraudulent data and analysis during the 1940s and 1950s. He supposedly demonstrated that most people did not adhere to traditional morality in their sexual behavior, and that therefore laws should be changed to reflect this situation. His work was used as the allegedly "scientific" basis for significant changes in law and social attitudes in the United States and other Western countries. Kinsey was a leading academic proponent of the sexual revolution.

One man who was strongly influenced by Kinsey's work was Hugh Hefner. Hefner subsequently launched *Playboy* magazine in 1953. *Playboy* magazine is the pioneer of modern pornography, breaking down social barriers and clearing a path for other pornographers to follow. In a real sense, Kinsey's work spawned *Playboy* and its later imitators. Hugh Hefner led the way, and many others would follow.

Kinsey and Hefner were like a two-pronged attack on traditional morality. As Reisman puts it, "While Kinsey's supposedly scientific sex statistics swayed a small academic cadre that included Hefner, it was Hefner who swayed America" (p. 25). Or to put it another way, "The work of Alfred Kinsey advanced abnormal and subsequently harmful beliefs about human sexuality. Hugh Hefner, utilizing the vehicle of *Playboy*, invaded the American psyche with those beliefs" (p. 31). Reisman refers to Kinsey as Hefner's "mentor" (p. 31), and notes that "Throughout his life, Hefner cited the 'scientific' Kinsey reports about male and female sexuality extensively" (p. 37). Hefner saw more than just an opportunity to make money. He "correctly believed his magazine would popularize Kinseyism" (p. 39).

Propaganda that addicts

Pornography is, in some respects, more effective than conventional propaganda. This is because the viewing of pornography, at least by men, stimulates biological activity within the viewer. When a male views pornography, "His brain is processing images and words of diverse sex signals and emotions, a composite of stimuli, which affects a neuro-chemical response throughout his entire body" (p. 19). Related to this, "Exposure to pornography generally increases one's heart rate, respiration, blood pressure, and the like" (p. 22). This biological response makes pornography harder to resist than other forms of propaganda. Worse still, repeated exposure to pornography can damage a male's capacity for proper, monogamous sexuality. "Pornographic fantasies impair the delicate ability of men to love, marry, and to be permanently, exclusively committed to one woman -- one family" (p. 51).

The use of pornography, then, causes changes within the male. This change makes self-control of sexuality more difficult. It reduces a man's ability to discipline himself, or at least his thoughts, at times. And here we return to the relationship between the bunny logo and the swastika. The moral anarchy promoted by pornography is an important component to the success of totalitarianism.

Step one -- destroy self-control . . .

This linkage is best expressed by R.J. Rushdoony in his book *Law and Liberty* (Vallecito, CA: Ross House Books, 1984). This book is composed of essays Rushdoony wrote in the 1960s when he was a minister in the Orthodox Presbyterian Church. Rushdoony makes the point that people who cannot control themselves -- their own impulses -- will need to be controlled from without, and hence a tyrannical government may arise. The moral anarchy that results (in part) from the use of pornography, then, can be a prelude to totalitarianism.

Moral anarchism is used to destroy every form of social stability and order in order to pave the way for totalitarian order. Christianity gives to man the faith and character for self-government, and morality is the essence of self-discipline and self-government. Dissolve man's self-government, and you make a totalitarian authority over him a social necessity. It becomes apparent, therefore, that the link between pornography and revolutionary totalitarianism is a necessary one. The rise of totalitarianism has always been preceded by moral anarchism, and those seeking tyrannical powers over man have always worked to reduce man to a dependent position by undercutting his moral self-government and responsibility. The rise and triumph of pornography is a prelude to totalitarianism. Moral anarchy is the seed-bed of tyranny (p. 18).

Pornographers hide themselves behind the slogan of "freedom of expression." A free society, they argue, must allow them to peddle their filth. But as noted above, pornography undermines true freedom. Rushdoony points out that "Under the cloak and name of liberty, the pornographers are out to destroy liberty. The real champions of liberty are in every age hostile to pornography" (p. 15). The bunny logo and the swastika are both emblems of anti-freedom.

From a political perspective, pornography should be seen as revolutionary propaganda. Pornography is promoting an ideological agenda of sexual revolution. The continued success of this revolution may contribute to the advent of some form of totalitarianism (not to mention the continual large-scale murder of unborn children). Alfred Kinsey, Hugh Hefner, and their ilk, have been tremendously successful in breaking down the traditional morality that served as the basis for law and society in Western countries. This was the deliberate agenda of Kinsey and Hefner. Pornography is the enemy of Christianity and of all who love freedom. Truly, then, the *Playboy* bunny logo can be viewed as the swastika of the sexual revolution.

