

**Racism and Ostracism in Jean Raspail *The Camp of the Saints***

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**Abstract:** Issues of race and racism have been integrated part of Western countries for centuries ago. It is difficult to deal with different cultures and races in these countries because they were originally established on the idea that other races and cultures are inferior to them and they need to liberate them of their dark savagery. This old belief still finds its echo in today's European nations and it manifests in the different images of racism toward immigrants and Non-European individuals. The current study aims to discuss notions of racism and ostracism in the novel *The Camp of the Saints* by the French novelist Jean Raspail. It will adapt the theory of great replacement as an approach to analyze and explore the effects of European racism and ostracism towards non-western immigrants. This theory relies upon the belief that the white European race is under attack from the growing population of immigrants in Europe who might soon replace the white race to turn Europe into a container of non-western ethnicities. This theory has been adopted in political speech as well as in social and demographic planning, and the novel *The Camp of the Saint*, represents the core beliefs of this theory.

**Keywords:** racism, ostracism, Camp of the saints, great replacement.

### العنصرية والنبذ في جان راسبيل "معسكر القديسين"

#### الخلاصة:

تم دمج قضايا العرق والعنصرية في الدول الغربية منذ قرون. من الصعب التعامل مع الثقافات والأعراق المختلفة في هذه البلدان لأنها نشأت في الأصل على فكرة أن الأجناس والثقافات الأخرى أدنى منهم وأنهم بحاجة إلى تحريرهم من وحشيتهم المظلمة. لا يزال هذا الاعتقاد القديم يجد بينته في الدول الأوروبية اليوم ويتجلى في الصور المختلفة للعنصرية تجاه المهاجرين والأفراد غير الأوروبيين. تهدف الدراسة الحالية إلى مناقشة مفاهيم العنصرية والنبذ في رواية "معسكر القديسين" للروائي الفرنسي جان راسبيل. تستخدم الدراسة نظرية الاستبدال العظيم كنهج لتحليل واستكشاف آثار العنصرية والنبذ الأوروبيين تجاه المهاجرين غير الغربيين. تعتمد هذه النظرية على الاعتقاد بأن العرق الأوروبي الأبيض يتعرض للهجوم من قبل عدد متزايد من المهاجرين في أوروبا الذين قد يحلوا قريباً محل العرق الأبيض لتحويل أوروبا إلى حاوية للأعراق غير الغربية. تم تبني هذه النظرية في الخطاب السياسي وكذلك في التخطيط الاجتماعي والديموغرافي، وتمثل رواية معسكر القديس المعتقدات الأساسية لهذه النظرية.

**كلمات مفتاحية:** العنصرية، النبذ، معسكر القديسين، البديل الكبير.

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## 1. Introduction

Racism, according to Ramon Grosfoguel (2016), is a worldwide hierarchy of racial differentiation along biological lines that has been produced and sustained for millennia politically, socially, and commercially. The capitalist, European, Christian, imperialist system is responsible for today's bigotry. Because of their classification, those who belong to a higher category, such as western white males, are socially considered as human beings. As a result, they enjoy access to a wide range of human rights, as well as material resources and social recognition for their cultures and religious beliefs. People who do not belong to the superior group, on the other hand, are considered racially inferior or "nonhuman." Their humanity is thus rejected, and they are denied the same rights as others (Grosfoguel 10).

Ostracism is simply defined as the "exclusion by general consent from common privileges or social acceptance" (Webster). It is the act of banishment and exclusion of some groups from a community or society. It is one result of racism and it frequently happens without reason or overt unfavorable treatment. Individuals experience the anguish of ostracism, which undermines their desire for connection and esteem, according to the contextual frame of ostracism. People will then react to mental assessments of the issue in order to correct it, as well as be driven to pay more attention to social cues in order to succeed in future encounters. Ostracism has been associated to a variety of negative consequences, including decreased occupational dedication, psychological suffering, and even physical pain (Hou et al., 857).

The picture is unclear concerning sources of ostracism. Only a handful of studies have tested whether ostracizers suffer too, and these studies have yielded contradictory results. Further limiting conclusions, many of these studies examined ostracizer effects in cases of complying with an experimental directive to ostracize. Immigrants and refugees must not only adjust to a different culture and dialect, but also to the cultures and languages of their employees and colleagues. Furthermore, ostracism jeopardizes one of the most basic human necessities: the need to belong. People prefer contact because they want to engage with others, according to evolutionary adaptation. Early contacts with caregivers help to develop this interaction habit. As a result, ostracism victims focus on closeness seeking as a central tenet (Hou et al., 857-858). The sense of displacement and scattering identity are among the most critical consequences of ostracism. These consequences create many struggles and inner conflicts among the immigrant community as the sense of non-belongingness is almost destructive and harmful to the integration of individuals who are rejected by their society.

Rising number of immigrants and population shifts have sparked political backlash as well as physical assaults towards immigrants. Many contemporary White supremacist terrorist incidents have evoked talk about a premeditated plot to annihilate Whites and substitute them with non-European immigration. Despite the fact that extreme scholars agree that this idea of organized extermination or replacement has a high possibility for leading to violent extremism, the implications have yet to be investigated (Obaidi et al 1).

“We can’t restore our civilization with somebody else’s babies,” (Fox News), this reflects the essential thoughts and initial concepts of some

western people who think that the native white Europeans are replaced in their countries by non-white immigrants from Africa and the Middle East, and this replacement causes the extinction of the white race. The focus has been on Muslim immigration to Europe in particular as the Muslim immigrants had a much higher birth rate than whites. Being relegated to white supremacist rhetoric, The Great Replacement theory has made its way into mainstream consciousness in the past several years. It, commonly referred to as the replacement idea, is an extreme white conspiracy theory popularized by French novelist Renaud Camus. It claims that, the involvement or collaboration of "replacist" ruling classes will result in the diminishing of French ethnicity—as well as European communities in general. The theory claims that the white European races are being racially and culturally removed by non-European populations (especially, Middle Eastern and African immigrants). This massive immigration, population change, and a European decline in the number of births will eventually lead to the erasure and replacement of European race according to the theory (Ramakrishna 2).

The Great Replacement theory has acquired popularity within right-wing radicals in past few years. It has also gained traction amid Western right-wing nationalist political groups. Many conservative academics and extremist movements that have also used terminology that incites concern for the 'White civilization' and 'White culture' disappearing. Three variables are expected to result in violence in the "Great Replacement" conspiracy: need, i.e., a yearning for meaning, narrative, i.e., an intellectual structure that gives moral basis, and network, i.e., the existence of individuals that support the same ideas. When White people's desire for importance is gone, they are more inclined to adopt the narrative that

aggression is an appropriate means to reclaim it, and to wish to enter a network of resembling people (e.g., political radicals) (Obaidi et al 3).

Far right radical views frequently allude to demographic control aims that also encompass reproductive policy concerns. The radical right has developed social narratives on demography in recent decades based on the supposed 'Great Replacement' or 'White Genocide,' a diminishing fertility rate of the indigenous population, and the 'growing older of civilization.' This notion illustrates that:

no outside political movement dealt with demographic issues and strategies of encouraging a higher population so quickly and intensely enabled them to take the lead. The demographic transition storyline – that largely exists today – provided opportunity for the radical right to revolutionize racist speeches and entrench their issues in western media, and hence in society's "core" (Goetz 61).

The radical right is prepared to capitalize on these conversations to present and propagate their mainly racist viewpoints to gain political support in election and to fund their different campaigns. However, these political aims have created hatred towards immigrants over the years that are well-reflected in the novel *The Camp of the Saints*.

## 2. Racism and Ostracism in *The Camp of the Saints*

Jean Raspail was resting at his house on the Mediterranean shore one morning in 1972 while he saw a dream of a million migrants screaming to

reach Europe. He stated, "Armed only with their weakness and their numbers, overwhelmed by misery, encumbered with starving brown and black children, ready to disembark on our soil," he wrote. "To let them in would destroy us. To reject them would destroy them" (1995). Raspail was a well-known writer at the period, well known for his adventure novels. However, the racist book that arose from that incident, *The Camp of the Saints*, would go on to be his finest renowned, provocative, and, shockingly, popular work. *Camp of the Saints* has been one of the top two novels in white supremacist circles for 30 years, as stated by Heidi Beirich, an expert in Southern Border Legislation Council of extremism (Peltier and Kolish).

Jean Raspail's *Camp of the Saints* was published by Tanton House of Publishing in 1995. This piece of writing was first released in French in 1973, before being translated and released in English by Scribner's in 1975. The story is about an arrival of dark-skinned hordes from India that destroys European and American civilization. As a warning story of unlimited immigration, it has turned into a popular book among racist and white nationalist organizations. When confronted with the publication of *The Camp of the Saints*. Tanton justified his actions by claiming that he was only trying to make the book more publicly available. Canada has outlawed the book as inciting hatred, and it is generally acknowledged as racist (Arnold 445).

*The Camp of the Saints* is a dystopian book that depicts the demise of European Countries and, eventually, the white race in general, at the hands of a vast influx of incomers from the Developing Nations (Lowndis and Howsang). The West is weak, claims *The Camp of the Saints*, because of its indulgences and reliance on earthly matters; it has lost its essence:

In the fine old bindings, the rustic benches, the Virgin carved wood, the big cane chairs, the hexagonal tiles; the beams in the ceiling, the ivory crucifix with its sprig of dried boxwood, and a hundred other things as well . . . It's a man's things that really define him, far more than the play of ideas; which is why the Western World had come to lose its selfrespect, and why it was clogging the highways as at that very moment, fleeing north in droves. (Raspail 16–17)

The struggle is shown in the Camp of the Saints as "Indian cholera-infected and horribly mutated wretches take over France. Because liberal guilt and feck are lessened, the novel's barbarians are characterized as causing Third World takeover of the whole Europe. Buckley pondered, "What should I do? Are you going to starve them? Are you going to shoot them? We don't do things like that, but what can you do if you run out of flights to take them back in? ". It was labeled as "prescient" by Tanton's Social Press, and it was. The book became an elementalist bible, a forewarning against "white genocide" hailed by Steve Bannon and white supremacists (Denvir 161).

The Infection with plague and the revolutions in the novel highlight a number of issues. First, was Camus correct in endorsing universal brotherhood, assuming such was actually his viewpoint? Second, can a universal fundamental, such as "humanity," or a concept like "universal family" justify fusing and collapsing of cultures? Third, assume a complete



culture enables itself to be damaged in the name of morality and universal unity: would that be fair and just? In essence, *The Camp of the Saints* says no to those concerns. Plague works effectively as an analogy for dual dangers because, unlike a predator like a shark, sickness is a human condition produced by germs from the surroundings. Plague therefore blurs the line between internal and external threats. However, there are other ways to understand the disease metaphor. It may be used effectively by either the Left or the Right, globalists or nationalists (Doan and Brodman 215) Europe has misplaced the resolve to oppose the immigration swarm as a result of its focus on empty possessions:

Two opposing camps. One still believes. One doesn't. The one that still has faith will move mountains. That's the side that will win. Deadly doubt has destroyed all incentive in the other. That's the side that will lose. (Raspail 121)

The alt-right racism has adopted the Camp of the Saints as a sort of racist framework. The entire situation in Europe revolves around immigration. Today, it's a worldwide problem. He stated it was around the same time:

It isn't a relocation. It's a full-fledged invasion. It's known as the Camp of the Saints." In a March 2017 radio interview, Congressman Steve King discussed the prospect of racial warfare in the United States today, emphasizing the need of reading *The Camp of Saints* in this context" (Foster 79).

There is a spread of intolerance, shutting down of debate, and pressure to follow a radical agenda in Europe or one can face being charged of the two most regularly cited wrong thinking: misogyny and racism. This is something that the novel highly condemns.

*Camp of the Saints* conveys the embodiment of an opposite attitude to what the Europeans and westerners are taught to think. The writer clearly condemns the anti-racist attitudes. He shows that Europeans' overblown feeling of guilt leaves them vulnerable to nontraditional types of combat. They are taught to feel ashamed for "racism," a crime that will never be forgiven unless culture is destroyed (Foster 78).

*The Camp of the Saints* is among the most racist pieces of its sort ever written. The marketers are selling *The Camp of the Saints* as a huge thing, and it possibly is, in roughly the same way that racism was a huge thing, Kirkus Reviews stated this in 1975, when the work was published in English. In the novel, one must choose a race to fight with. The rusty Last Hope Armada, led by 800,000 "miserable beings," seeks to seize over France as a launch point into white Europe (Foster 78).

In the Philippines, in all the stifling Third World ports – Jakarta, Karachi, Conakry, and again in Calcutta – other huge armadas were ready to weigh anchor, bound for Australia, New Zealand, Europe. Carpet-like, the great migration was beginning to unroll. Not the first time, either, if we pore over history] ... [ But man seldom profits from the lessons of the past ... (Raspail 286)

Many French civilians empathize with the migrants in the story; troops abandon their positions; and the banlieues rise up. For the external aggression, white women are slaves in prostitutes. However, a few "Saints" make a final stand, knowing they are doomed but determined to make a point:

we've got to put some order in that filthy mess somehow. Even if it won't make a damn bit of difference. We're a symbol. Those freaks are a symbol. So we'll spray them with a round of symbolic bullets.. (Raspail 261).

The machine gun shoots a few times, and then becomes silent. Nothing is more horrifying than watching deformed gnomes or mental outcasts scream in agony, as the tale depicts. Caricatures are depicting people in pain. Blood is gushing out of grotesque, deformed flesh (Raspail, 2017, p. 261). When France falls apart, the whole of the white globe falls apart as well. Discussions are taking place in High Street. London has been taken up by the Non-European Confederation Group. Other massive airships were poised to reach different countries and then take hold of them. Europe is crumbling (Hawley 5).

In The Camp of the Saints, the migrants are depicted as sick individuals who consume human excrement — the gang's commander is dubbed "turd eater" — and their entrance is portrayed as a "endless cascade of human flesh" scrambling onshore like a colony torn open. Raspail's work influenced the concept of "The Great Replacement," which proposes that white people in European nations would be displaced by newcomers in the near future. The writer devised the thesis, which has gained popularity in white nationalist organizations in recent years. (Kolish and Peltier)

The Pandemic indicates a sick ethical state indirectly, whereas *The Camp of the Saints* clearly promotes it. The Camp concerns a population epidemic that confronts Europe, and a one-million-strong armada representing the Third World having sailed away. The Camp's internal illness is the losing of an individuals' identity and faith in themselves. A "complex" of cultural diversity, equality, and pathological altruism is affiliated with this illness. It's been dubbed "cultural Marxism" by others. This point of view is continuously identifying new victims and blaming Westerners as the lone abusers. The Camp's "priests" have their own strict doctrine, which they employ as a club against anybody who disagrees with pro government rhetoric. When someone doubts "diversity," proponents of the status quo call them "racists and fascists," thereby shutting down debate and silencing opposition. White Leftists and their nonwhite customers in The Camp have a twin goals of promoting racial diversity while suppressing opinion diversity. Leftists accuse others of racism and defend policies that harm their own people with religious zeal. But, as "allies" of non-state actors, would they be able to get away with it? (Doan and Brodman 215)

The title is taken from the *Book of Revelation* (Revelation 209): "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from the God of heaven, and devoured them." *The Camp of the Saints* is filled with slaughter, rape, devastation, horrors, and the most violent manifestations of racism, turning individuals to body pieces and strewing with chopped (racially indicated) parts of the body. The catastrophic, problematic, popular novel's goal, in Evola's words, is to create the emotional and subintellectual foundation for unfathomable brutality (Foster 78).

Raspail blames his people for their liberal Christian naiveté in the introduction to the 1985 French version of his work. He adds, “Under the flag of an illusory internal solidarity and security,” they aren't any more in connection with, or even aware of, things that can define people's core connections. They Westerners establish a country of petty bourgeois in the realm of the pragmatic and economic, which is the only thing that may still excite their attention. the West praises itself with thousands of domestic serving immigrants in the title of the wealth it inherited. Despite the fact that European nations are becoming increasingly undeserving of this wealth, they persist to reward themselves with more serving immigrants in the midst of a global economic crisis (Hawley 5). The cost of such wrongdoing and ignorance is vanishing:

When man finally conquers his false self-image  
– be it only a dim and time-worn reflection of an  
all-but vanished shadow, left lingering faintly in  
the back of his mind – there’s nothing much to  
do but play him his taps.” (Raspail 213)

As a result, the European catastrophe is anticipated by European deterioration — a civilization ripe for conquest and demographic replacement. And this is precisely what the writer expects will occur at some point in the future. It occurs rapidly and abruptly when it does. Against all odds, a one-million-strong armada finds its way to France's Mediterranean coast — and lands (Jarvis 4).

Our world was built by an astonishing diversity of civilizations and ethnicities, which could only reach their full potential via essential division. The clashes that result (and have always happened) are neither racist nor racial. They are merely a part of the world's history being shaped by a

constant flow of conflicting forces. The feeble perish and vanish, while the strong grow and prevail. For example, since the Wars of religion and the fantastic land and water explorations, and up until the colonization era and its endless clashes, European hegemony has been motivated by a variety of factors— ethical, diplomatic, and financial. but, racism took no part in this, except in some of the minds of extremist folks. That was it. The proportional strength of troops was in their favor. The fact that they were most commonly used at the cost of other races—despite the fact that some were rescued from death—was simply a result of the thirst for invasion, not motivated by or a mask for ideology. Now when the dynamics are inverted, and the historic west—now regrettably is the minority on this planet—retreats behind its destroyed walls while already losing wars on many levels. The west starts to hear the sluggish roar of the massive wave that threatens to overwhelm it (Raspail 99)

On old solar calendars once said, "It is later than you believe..." which is a saying that is cited in the book. This reference was not written by the author. It was composed by Thierry Maulier, coincidentally in relation with Camp of the Saints. Raspail, after all, was not talking only about race; rather, he was also writing about culture. His actual nature was shown in this novel, specifically in the harsh humor, insultingly low humor, the hilarious beneath the devastating, and a notable degree of comedy as a remedy to the apocalypse. And the writer himself attempted to show that when he said: "After all, Camp of the Saints is a symbolic book, a sort of prophecy" (Raspail 99). It is ruthlessly portrayed with shipboards, set on the pulse of creativity and imagination. Because, if there is a book that mixed dreaming with inspiration as well as social reality then it is this book. However, all that symbolism was used to cover up and to diminish the degree of racism in the novel even though its racist voice was louder than all of its other merits

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### 3. Conclusion

*The Camp of the saints* is one of the most notable French works in the 20th century. The success and popularity of the book tells of the fact that it is based on actual feelings and concerns inside European nations. The immigration issue has begun to appear as late as the 17th century and started to expand with colonization time. The fact that the West developed by under-developing other countries adds up to the racism Europeans feel against third world countries. *The Camp of the Saints* translate these issues into imaginative expected situation where the odds are reversed and third world countries invade Europe and do the same European crimes of the past. However, the book does not offer this image alone, the writer demonizes those non-European races and show them as pure evil that is motivated with nothing but hatred and grudge. Not to mention that he gives them animal attributes to dehumanize them, which does not add up to the claim that he intends his book to be only ‘symbolic’.

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