

Magnus Hirschfeld

According to the fawningly homophobic Encyclopedia Of Homosexuality, he was the "Leader of the homosexual emancipation movement in Germany". (12) Hirschfeld was not homosexual himself, rather he was an academic, an early sexologist. He was born in Kolberg in 1868, the son of a doctor. After qualifying in medicine at Strasburg, he entered general practice, taking up sexology only in 1910, a subject to which he was to devote the rest of his life. Hirschfeld was the first academic to propound the belief that those with sexual aberrations were not criminals but people whose "sexual balance" had "gone wrong". Such views were not popular at that time, but subsequent developments have vindicated him. He has been justly described as the greatest pioneer of sexology next to Havelock Ellis.

He was also, apparently, a man of some means, founding the Institute of Sexual Science in the palace of Prince Hatzfeld, Berlin. In 1919 this was endowed as the Magnus Hirschfeld Foundation and handed over to the Prussian Government. (13)

As well as a pioneer of sexual science, Hirschfeld was a Jew, and the combination of his Jewishness and his open advocacy of social tolerance for what was then widely (and rightly) regarded as a perversion, did not exactly endear him to the Nazis. After the ascent of Hitler, his property was plundered and his publications burnt (14) - he was far from the only Jew or academic to suffer this fate, of course,

although he didn't suffer personally at the hands of the Hitler régime, having left Germany for good in November 1931. (15) But thirteen years before the Nazis attempted to purge his writings from German academe by legally enforced tyranny, an attempt was made to purge him from the face of the Earth by clearly unlawful means.

In October 1920, while a professor of physiology in Berlin, Hirschfeld was attacked after a lecture in Munich, apparently by anti-Semites. (16) The attack was so violent that on October 12 he was actually reported dead; (17) a correction was published the following day. (18)

One can never truly know what goes on in another man's mind, but it is certainly an intelligent speculation that this tragedy profoundly affected Hirschfeld's attitude towards race. In his posthumous treatise the extent of this effect is apparent, for he advocated the eradication of the word race. (19) Actually, he went much further than that, his book argues not only against the semantics of race but against the promulgation of distinct races of mankind per se. The entire book is in fact a thinly veiled plea for miscegenation.

Towards the end of the book, on page 265, the veil slips entirely, and he makes an overt appeal for the destruction of all races. Earlier in the book, a sub-heading says it all:

**MANKIND A UNITY TO BEGIN WITH,
AND DESTINED TO BECOME A UNITY**

ONCE MORE

Like today's committed "anti-racists", Hirschfeld argued that race as a distinct biological category didn't really exist, even to the extent of denying the evidence of his own senses. On page 83 for example he denies the existence of racial odours, although he had travelled widely and could not have been unaware of racial odours either from the anthropological literature or from his own experience.

[...]

Melville Herskovits

BOAS, Franz (1858-1942)

The protégés of Professor Boas include his co-racialist Melville Herskovits, who penned these embarrassingly candid words: "Let us suppose, in short, it could be shown that the Negro is a man with a past and a reputable past; that in time the concept could be spread that the civilizations of Africa, like those of Europe, have contributed to American culture as we know it today; and that this idea might eventually be taken over into the canons of general thought. Would this not, as a practical measure, tend to undermine the assumptions that bolster racial prejudice?" (30)

In other words, let us lie about history to combat prejudice. It is difficult to believe that at the time of writing this drivel,

Herskovits was Professor of Anthropology at Northwestern University.

The idea that prejudice and bigotry can be overcome by blatant dishonesty is a novel concept, not to mention a dangerous, one. Indeed, the principal cause of racial antagonism, in particular the overt antagonism so many of today's younger and more educated blacks exhibit towards whites, is this outrageous rewriting of history to show Imperialism and Colonialism in purely negative terms. The black man is all the while being conditioned to believe that he owes the white man nothing but contempt, and that all his failings in the modern world are due exclusively to racism, this mysterious and for the most part indefinable entity which causes blacks to suffer higher crime rates, illiteracy rates, illegitimacy rates, and a plethora of other problems, real and imagined.

[...]

Paula Rothenberg

In her book *Race, Class, and Gender in the United States*, Paula Rothenberg ... admits that defining racism is difficult but settles for a definition of racism (and sexism) as "any policy, practice, belief, or attitude that attributes characteristics or status to individuals based upon their race or their sex." (35) But she goes further in asserting that racism (and sexism!) require "prejudice plus power". (36) Thus "individual persons of color or women" can discriminate against whites or others or women can discriminate against men but "this does not qualify as racism or sexism...because neither the person of color nor

the woman can depend upon all the institutions of society to enforce or extend his or her personal dislike". (37)

To leave the reader in no doubt what is being implied here, we are told that "For this reason, even if a person of color gives a speech filled with vicious racial hatred or carries out violence against others because of their white skin, it is not, strictly speaking, racism. It may be despicable and it can be condemned and deplored, but it doesn't qualify as racism because the element of power is not present." (38)

Battering a white man over the head lacks an element of power?

A further insight into the author's mentality is given by her reference to the "male door-opening ritual", a seemingly innocent but oppressive practice, no less, from which she infers: "The point is that sexism and racism can [be] and are perpetuated by people who are just trying to be nice." (39) She misses the point, which is that racism (and the even more absurd chimera of sexism) are not supposed to be nice, hence the demonising of racists (and sexists!). It is difficult if not impossible to argue with this sort of mentality. --

Paula Rothenberg's classic is required reading in most of America's institutions of higher learning:

American Studies 377 John Ibson

Prejudice and American Culture Office: EC 674

Spring 2001 Office hours: TR 2:30-4:30,

Tuesday & Thursday 10:00-11:15 and by appointment

EC 11 Phone: [\(714\) 278-3345](tel:7142783345)

Code: 16534 e-mail: jibson@fullerton.edu

Required Reading

Paula S. Rothenberg, ed., Race, Class, and Gender in the United States: An Integrated Study, Fourth Edition

<http://hss.fullerton.edu/amst/>

Also:

Creating an Inclusive College Curriculum

... Edited by. Ellen G. Friedman, Wendy K. Kolmar, Charley B. Flint, and Paula Rothenberg. ... The Politics of Discourse and the End of Argument **Paula**

Rothenberg ...

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A new **Paula Rothenberg** is working as hard as her predecessor to create Globalism:

Paula Rothenberg

“South of the Border: The New Jersey Project Summer Institute Goes Global”

Erica G. Polakoff, Associate Professor of Sociology and Women’s Studies
Bloomfield College, Bloomfield, NJ

For ten days this past summer, I participated in The New Jersey Project's 2003 Summer Institute, "Crossing Borders: Multicultural Curriculum Transformation in Global Perspective." The New Jersey Project, directed by Paula Rothenberg of William Patterson University, and dedicated to "inclusive scholarship, curriculum and teaching," crossed national borders for the first time to collaborate with Augsburg College's Center for Global Education (CEMAL) in Cuernavaca, Mexico. Eighteen faculty and professional educators from across the United States, the majority of whom were sponsored by their home academic institutions in ongoing faculty development efforts, joined three members of the NJ Project staff (Paula Rothenberg, Mia Anderson and Andrea Mantsios) to learn about globalization and to share our thoughts about ways to integrate a global perspective into our teaching. Collectively, our goal was to meet the academic challenges posed by the global nature of the worlds we inhabit, and to explore strategies for educating students for our global world. According to Rothenberg, "Crossing borders changes your perspective, and changing your perspective allows you to see the world differently." The strength of the Summer Institute was in the dialectic it created between experience and scholarship. Crossing borders made our academic experiences and scholarly endeavors more meaningful; and, the knowledge we have gathered through research and study, contextualized our experience of crossing borders.

The notion and value of experiential learning derives from Paolo Freire's philosophy of education which shapes the

foundation of CEMAL's approach. Directed by Judy Shevelev and Ann Lutterman-Aguilar, CEMAL provided us with the opportunity to witness first-hand, the impact of globalization on the Mexican people. Through their guidance and expertise, we met with extraordinary academics and activists as well as with purveyors of the global assembly line to discuss issues related to survival and the preservation of human dignity.

"No one leaves home unless they absolutely have to."

--Margarita Salgado

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