

RACISM

What is racism? It is the doctrine that what a man is is determined, not by himself and his own mind and efforts, but by what country he comes from, or by his ancestry. It denies that men may be something other than what their parents were, or what other members of their ethnic group may be. Racism denies that a man may rise above, or fall below, his ethnic background. Racism denies the existence of *the individual*.

Racism declares that the content of a man's mind is determined not by his own experience and effort, but by his ancestors as a collective. It denies two attributes of man: his freedom of choice and his rational mind. It rejects these attributes of man for a mystical theory which declares that man is guided by his bio-chemistry and the bio-chemistry of his ancestors.

Justifications for racism have ranged from the feudal plantation owner of the American South claiming that blacks were not human beings, to the German Nazis claiming that there was a "race mind" for each ethnic group and that the German "race mind" was superior to that of other groups. Both "justifications" ignore reality.

The first ignores the fact that blacks are of the same species as whites. In fact, about seventy percent of the blacks in the U.S. today have some white ancestry.

The second justification relies on the concept of a "group mind" or a "group consciousness" which ties each individual to the group. This theory fails to account for the fact that there is no pure-bred ethnic group, that any ethnic group is a product of some "mongrelization" if taken far enough back into history. And even if it could be proven that members of one ethnic group were superior to members of another, that in no way is any indication of the relative superiority of any two individuals.

The two justifications for racism cited above are mirror images of each other. One holds that a particular race is inferior to the other, and the other claim holds that one ethnic group is superior to all the other groups. Thus in Nazi Germany great scientists and musicians, like Gustave Mahler and Albert Einstein, were denounced not because of their abilities and theories per se, but rather because they were Jewish.

There is really no difference between a theory which glorifies all the members of a race because some members of it were geniuses and a theory which

demeans all the members of a race because some of its members were brutes. In fact, there are brutes in all races, and geniuses in all races.

Many people have denounced racism. But a great number have done so for the wrong reasons. The only remedy for racism and for any other form of collective discrimination, is for people to realize that a man's characteristics are his and his alone; that attributes of body and mind do not come from one's race, nation, economic class or political affiliation, but rather are attributes of each individual.

Many opponents of racism are also advocates of communism, socialism or the welfare state, and even claim that these politico-economic systems are the solution for racism. In fact like racism, communism, socialism and the welfare state are *all* simply forms of collectivism.

Collectivism is the political-economic expression of the philosophy of altruism which maintains that the moral purpose of man's existence is *service to others*. Altruists tell men that they must sacrifice themselves, living not for themselves, but for "the state", "the proletariat", "the race", "society", "the glory of God" or for some other such abstraction. They never mention, however, that sacrifices always entail sacrificial victims and that when there is obligatory service, some will be the servants and others the masters.

Differences between collectivists are thus not principally differences of philosophy, but rather a battle over who gets to be the master and who is forced to be the servants. In World War II, for example, Soviet Russia and Nazi Germany were not fighting over freedom vs. slavery but rather over which nation would control their enslaved peoples. Similarly today, the Soviet Union does not denounce racism in South Africa because the Soviets oppose racism and collectivism, but rather they oppose racism as a propaganda device to further their own variety of collectivism in Africa.

It is not unusual for racist doctrines to appear in the guise of liberalism and anti-racism. For example, in America today some claim that because of past racism committed by whites against blacks, whites today have a debt to black Americans. In other words, we are told, present generations of men are responsible for the sins of their ancestors. In other words it is asserted that a man's responsibilities can be a consequence not only of his own actions but also a consequence of the actions of his ancestors. This is nothing but a form of racism. Rationally, debts

can only be from one individual to another. Actions of my ancestors or relatives, over which I have no control, cannot logically create obligations on my part. Thus "reparations" from one race to another race is no solution for past acts of racism when the perpetrators and victims are both long gone. It is merely a switch in victims. (Just for the record, my ancestors were Irish who, historically, have been victimized by the British. According to the principles of racism I could therefore demand reparations from any Briton I would happen to meet—obviously the grossest perversion of justice.)

There are those who claim that socialism is the solution for racism. But the fact is that socialist regimes are among the most racist in the world. Only a few years ago black activist Eldridge Cleaver left Cuba because of the widespread racism he encountered there.

No political system can ever force men to be rational; you cannot legislate what a man thinks or what he refuses to think. There is, however, a political and economic system which by its nature penalizes irrationality: capitalism.

Under capitalism, racists who refuse to hire or trade with competent minorities find themselves at a competitive disadvantage against those non-racist businessmen who do hire and trade with them. Historically the most racist countries have also been the most anti-capitalist.

The solution to racism—or any other social problem—is not the sacrifice of a majority to a minority, or the sacrifice of a minority to a majority. Anyone who claims to defend the rights of minorities should realize that the smallest of all minorities is the individual.

Nor is the solution to racism quotas. Quotas only replace one form of racism with another, and then institutionalize the new form. Both *giving* people jobs because of their race and *denying* them jobs because of their race are racist policies.

The only true solution for racism is for people to realize that a man should be judged not on the basis of his ancestry but on the basis of his own merits. Racism will only end when men reject collectivism in all of its forms.

The true conflict is not between one form of collectivism and another, but between individualism and collectivism. The issue is not "who should be sacrificed to whom?", but "should any man be sacrificed to any other man?"

Only when people learn to treat each others as individuals will racism end.

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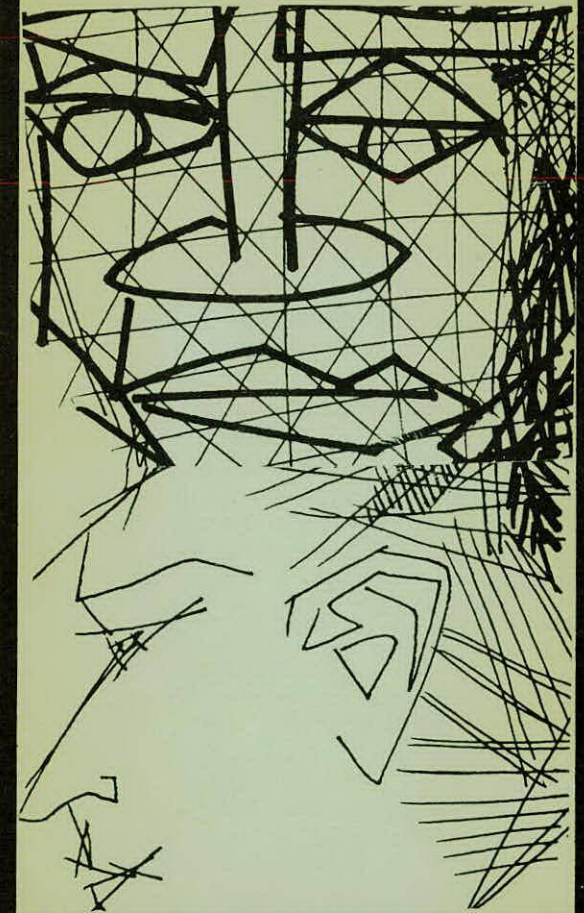
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