

A Sociological Study of Certain Aspects
of Ethnocentrism, with special reference
to the National Socialist Doctrines.

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Ethnocentrism, with special reference to the
National Socialist Doctrines.

by

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To my parents

P R E F A C E :

To attempt a study of this nature it is essential that an external impetus to oneself be constantly available. This encouragement has been supplied to no small degree by my leader Prof. J.P. van der Walt, the head of the Department of Sociology and Social Work in the Potchefstroom University for Christian Higher Education. I acknowledge him as the driving force behind my study, without whose wise counsel this thesis would not have been possible.

Any study of ethnocentrism must be contrasted with one's own thoughts, beliefs and upbringing; and as a minister of the Methodist Church I believe that every sphere of study ought to be subject to Christian principles and methods - since the pursuit of science involves both principle and method - consequently I have approached the concept of ethnocentrism in a scientific normative manner with the fundamental tenets of the Holy Scriptures as the basic philosophy of life on which the value-judgements of this thesis are based.

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speaking University, have been more than cordial and at all times stimulating.

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DEO GLORIA

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F O R E W O R D

Since the subject matter of this thesis is the theory of ethnocentrism in National Socialist Germany, with an emphasis upon the theory and not upon its application, it is natural that the primary sources employed will be first of all the theories of Adolf Hitler as expressed in his own writings - Mein Kampf, his Speeches and Conversations - and not upon secondary German sources. Secondly, the accounts of the Nuremberg Trial Documents have been extensively consulted, rather than contemporary or even Neo-Nazi authors. All other authorities consulted have already been translated into English and therefore, for the sake of consistency, all quotations from both the writings of Adolf Hitler and the Nuremberg Trial Documents have also been translated into English.

In the second place the existence of the Sociology of Religion as a branch of the Science of Sociology is unquestioned, and it is in this sphere that the subject of this thesis falls. Therefore a detailed examination as to the content, field and justification of the Sociology of Religion is considered as irrelevant to this study. Insofar as Religion deals with mans relationship with man as well as his relationship with God, and insofar as the subject matter of Sociology is the study of society, the two sciences are complementary. The key word for the understanding not only of this thesis but also of the Sociology of Religion, is weltanschauung: which is an outlook on the world as an organic unity in which all society, human values, culture, religion, politics, economics are to be viewed as an entity.

Therefore, the life and world view that is emphasised by a particular religion could be likened to a weltanschauung; Socialism could be called a weltanschauung, and National Socialism is definitely a weltanschauung. The great Gereformeerde theologian, R. Kooistra¹⁾ and the British educationalist, W.G. Peck²⁾, are in complete agreement as to the complementary roles of Sociology and Religion as exemplified in the Sociology of Religion. Thus the content of this thesis with its emphasis upon the idea of election (to use a Theological term) or ethnocentrism (to use a Sociological term) from beginning to end lies within the scope of the Sociology of Religion, and must be approached by the categories of that particular science and none other.

Finally, the extreme and radical theory of ethnocentrism that is the subject matter of this thesis will be examined objectively and factually only from the standpoint of the Science of Sociology. However, if it appears that a value-judgement is being made upon the morality of the theory, that is not the purpose of this thesis, and the value-judgement is inherent in the theories themselves. Just as no structure of society may be studied apart from its function within society, so no theory of society may be studied without the value-judgement upon the worth of the theory to society being made plain.

1) Kooistra, R. - De Gereformeerde Theoloog en de Sociologie, T. Never, Franeker, 1955.

2) Peck, W.G. - An Outline of Christian Sociology, J. Clarke, London, 1948.

1 - INTRODUCTION

When considering the many problems of this study which arise from a certain life and world view due to a principled basis of systematic thought, many questions can be advanced: what miscarriage of the principle of causation enabled a great people - one that had produced such names as Johann Sebastian Bach, Johann Wolfgang von Goethe and Albert Einstein for world acclaim - to take a journey into barbarism, and acclaim such as Heinrich Himmler, Adolf Eichmann and Ilse Koch as the ideals of the new order of society? By what strange alchemy in society's laboratory were the noble activities of Württemberg, Augsburg and Heidelberg transformed into the bestiality of Auschwitz, Buchenwald and Belsen? What caused a great modern nation to take a pilgrimage into such savagery, unleashing upon the human scene the most horrible night-mare that mankind has yet been called upon to endure?

Historically, wars between cultures have existed in Central Europe from Neanderthal times, but in the decade between 1934 and 1945, according to the most conservative calculations, about 25 million soldiers were killed in the war of the Nazis.¹⁾ Soldiers have always been called upon to die, and in earlier wars non-combatants have always suffered, but in the 1935-45 decade, the forces of Germany slaughtered 7 million Russian civilians, 3 million prisoners-of-war, 5 million Polish civilians and 6

1) Leiser, E. Nazi Germany - Pelican, Milan. 1962, p. 194

million Jews. In all, 24 million of Europe's civilian population were killed.

24 million civilians¹⁾. In order to relate the inconceivable, that is the equivalent population of the African continent south of the Limpopo. In terms of individual suffering, the cost cannot be measured.

This same decade has enriched mankind's vocabulary in man's inhumanity to man by such terms as "liquidated", "the final solution" and "genocide". The architect of the descent into the abyss plainly stated:

"My pedagogy is hard. All weakness must be hammered away. We will bring up a youth from whom the old world will shrink in fear. I want a forcible, domineering, unflinching, cruel youth. I want to see the free splendid predatory animal spring from their eyes. Thus will I extinguish thousands of years of human domestication."¹⁾

Never before in the fall of any empire has so complete a record of the decline been available as were the files of the German High Command, the Gestapo, the Schutzstaffeln²⁾ and the Foreign Office. It will take many years of research before all the documents of the World War II Division of the United States Archives have been finally examined. Already more findings have

1) Vogt, H. - The Burden of Guilt, O.U.P., London 1965 p.163

2) Schutzstaffeln - herein afterwards referred to as S.S.

been published arising out of this night-mare decade of mankind's history than of any other period. An intensive post mortem of that decade has revealed many of the causes of the sickness that infected the German people - psychiatrists, legalists, moralists, theologians, historians - all have probed with the scalpel of their own scientific standpoint; and each sphere of enquiry has uncovered some different cause of infection: The lack of the civilizing influence of Roman domination, the Holy Roman Empire, the Napoleonic era, the militarist mind of the Prussians, Franco-Prussian relations, the influence of Bismarck, the Rhineland dispute, the iniquities of Versailles ... but few have come to the problem with the analytical tools of the science of Sociology.

W.L. Shirer, R. Neumann, G. Reitlinger, A. Bullock¹⁾ have all presented studied and admirable historical accounts of various aspects of this era, but none has devoted more than a passing mention to the basic virus out of which all the inhumanities of that decade arose. Indeed, this virus is even lauded as essential in any group of people - that of -----

- 1) Shirer, W.L. - The Rise and Fall of the Third Reich
Secker & Warburg, London. 1961
- Neumann, R. - The History of the Third Reich.
Bantam, Munich. 1961.
- Reitlinger, G. - The SS Alibi of a Nation 1922 - 1945
Heinemann, Great Britain. 1957.
- Bullock, A. - Hitler-a Study in Tyranny.
Penguin. Great Britain. 1962

ethnocentrism, which is the forgotten factor. Lord Russell¹⁾ has emphasised the effects of this motivating factor by citing only a large number of atrocity stories.

2 - THE AIM AND PURPOSE OF THIS THESIS:

This thesis has a two-fold aim: in the first place, it is an attempt to define and to demonstrate the sociological process of ethnocentrism as a vital factor in shaping the cultural structure of society; and in the second place, it attempts to make the normative value-judgement that may best be summarised by the following statement: Any thesis of the theory of society that has as its fundamental tenet, or even as one of its tenets, the concept of ethnocentrism, particularly in its emphasis of race superiority (stating that any individual is superior to another individual on the grounds that he is part of a particular group, whether "racial" or national or linguistic) must necessarily result in the ultimate dislocation of established cultural, humanitarian and civilized values. That this is an undeniable fact is perfectly demonstrated by the process of ethnocentrism enshrined in the term "Herrenvolk" as applied by the National Socialist regime in Germany between the years 1933 to 1945. The enigma of the German descent into barbarism in the twentieth century can only be explained acceptably by tracing the

1) Russell, Lord - The Scourge of the Swastika

Corgi. Great Britain. 1964.

development of ethnocentric thought in that country. Due to the fact that the principle of ethnocentrism is one of the primary factors in the formation of the structure and the form of all societies, it is not possible for any one thesis to cover the field in-toto; consequently, the aspects of ethnocentrism that will be emphasised in this thesis are those in the theories of ethnocentrism rather than the actual application of these theories in any given society. Even in the confined case of Nazi Germany, the application of the theories of ethnocentrism constitutes a field for investigation per se.

Therefore, the aim and purpose of this thesis is to focus attention upon a positive study of:

1 - An analysis of the impact of certain aspects of the sociological concept of ethnocentrism in order to indicate that:

a- the meaning of ethnocentrism is in its essence a group process and a social process which will necessitate an examination of different types of groups, and which is linked with an emotional attitude which stipulates that one's own group, race, or society is superior to other racial or cultural entities, and this attitude is combined with contempt for the outsider and his ways - in a word: race-centredness.

b- Race-centredness must lead on to analysing the contrasting and to some degree, the synthesis, of the terms ethnos and ethos and the principles thereof applied in Theology and Sociology respectively. i.e. in the Sociology of Religion.

2 - The historic roots of ethnocentrism in early history out of which arose the development of the idea of racism.

3 - The culmination of the concept of ethnocentrism in the German philosophers.

4 - The ethnocentric theories of the Nazi regime and the Sociological factors which led to the acceptance of ethnocentrism through a variety of processes. i.e. environmental, cultural, socio-economic, socio-political and socio-religious.

5 - The consequences of these social processes in ethnocentrism which have arisen from certain basic concepts, and which are almost synonymous with their practical applications. e.g. Herrenvolk, Führerprinzip, Blut und Eisen.

6 - Conclusions in which the factors that have been reviewed shall be noted as danger signals to warn society against the logical consequences of following a policy of ethnocentrism.

Finally, it cannot be over emphasised that the purpose of this study is not an attempt to find an alibi for the German nation; neither is its purpose to smear the memory of a great people even further; its intention is not to keep alive the hatred and suspicions that arose out of that decade; neither is its intention to become a propaganda agency for democracy against totalitarianism; nor to follow the lead of the United Nations Organisation as a reaction against the excesses and horrors of that decade of death. The purpose is a positive one. It is rather a pilgrimage of regress in which we shall pause at the sign posts of errors, thus equipping ourselves against such another journey into the abyss.

There have been many attempts to erect sign posts pointing man to a greater future - the Utopias of history's philosophers: Plato's "Republic", More's "Utopia", Francis Bacon's "New Atlantis", George Bellamy's "The Year 2000", Aldous Huxley's "Brave New World", George Orwell's "1984". These have been word pictures of what might have been and what might yet be. Sociologists and theologians have combined to present, via the media of sign posts a new society:

e.g. William Temple, Karl Mannheim, I.H. Van Reissen, W. Banning and W. Röpke.¹⁾

The United Nations Organisation itself, particularly through UNESCO, has erected many sign posts and more especially "road closed" signs, but since the United National Organisation has closed its eyes on ethnocentrism, every sign post that it has placed on the road of human history must eventually lead to a cul-de-sac.

The sociological concept of ethnocentrism is not peculiar to the science of sociology, but has its parallels in other sciences, for example: in political science it is called the theory of the elite; in theology it is known as the idea of election, and in the sphere of propaganda it is disguised by the terms "patriotism" or "Nationalism". The United Nations Organisation has made "internationalism" the modern equivalent of ethnocentrism. As this thesis is presented under the Sociology of Religion, the parallel (although often divergent) categories of Sociology and Theology will be applied,

1) Temple, W. - Christianity and the Social Order

S.C.M., London, 1950.

Mannheim, K. - All publications from The International Library of Sociology and Social Reconstruction. K. Paul London.

Van Reissen, I.H. - De Maatschappij der Toekomst. T. Wever Holland.

Banning, W. - Moderne Maatschappij - Problemen. Bohn Haarlem. 1960

Röpke, W. - Civitas Humana. Hodge. London. 1948

contrasted and, to a certain extent, synthesised. The concept of ethnocentrism and the idea of election, the former sociological and the latter theological, both attempt to describe the identical group process, and in the first chapter the vast distinction between the two identical concepts will be introduced. This distinction will be traced throughout the thesis, since the misunderstanding of the theological concept is basically responsible not only for the excesses perpetrated by Nazi Germany, but also for the misuse of the term in international spheres at the present time. It is the contrast between the words "Herrenvolk" and "Chosen People" - in the former the emphasis is upon the word "volk", whereas in the latter the emphasis is upon the word "chosen". This contrast is of vital significance in the erection of sign posts of world order and organisation.

Certainly no more appropriate words for the introduction of this thesis can be found than those of the Nobel Prize laureate, Albert Camus:

"Probably every generation sees itself as charged with remaking the world. Mine, however, knows that it will not remake the world. But its task is perhaps even greater, for it consists in keeping the world from destroying itself. As the heir of a corrupt history that blends blighted

revolutions, misguided techniques, dead gods, and worn-out ideologies in which second-rate powers can destroy everything today, but are unable to win anyone over, in which intelligence has stooped to becoming the servant of hatred and oppression, that generation, starting from nothing but its own negations, has had to re-establish both within and without itself a little of what constitutes the dignity of life and death. Faced with a world threatened with disintegration, in which our grand inquisitors may set up once and for all the kingdoms of death, that generation knows that, in a sort of mad race against time, it ought to re-establish among nations a peace not based on slavery, to reconcile labour and culture again, and to re-construct with all men an Ark of the Covenant."¹⁾

These are the words of an existentialist, but with an urgency of appeal that cannot be ignored. Here is an unavoidable challenge that cannot but command individual commitment. The words quoted above, "... to re-construct with all men an Ark of the Covenant", were written by a contemporary of Soren Kierkegaard; and this is the quintessence of the hope that underlines this thesis: that out of the half-truths within

1) Wallace, I. - The Prize, Cassel. London 1964 p. 544
Being a translation of Albert Camus' address to the Nobel Assembly.

ethnocentrism there may, through this study, arise the certainty of the full truth contained within the concept of the Covenant Community.

Arising out of the concept of ethnocentrism, society, following the era of National Socialism, finds itself in a sickness unto death, a sickness that has arisen from the germ of ethnocentrism, but a sickness of which society is ignorant:

"But unawareness is so far from removing despair, that ... it may be the most dangerous form of despair. By unconsciousness the despairing man is in a way secured (but to his own destruction) against becoming aware - that is, he is securely in the power of despair."^{I)}

The steps taken by this thesis in the various chapters will follow a logical road:

First, the concept of ethnocentrism itself;

Second, the roots of this concept in history;

Third, ethnocentrism in the German Philosophers;

Fourth, the ethnocentric concept in the minds of the Nazi leaders;

Fifth, the sociological factors that gave rise to the concept of Nazi Germany;

Sixth, the consequences of this process, and finally, the conclusions drawn from this study.

I) Bretall, R. - A Kierkegaard Anthology - A quotation from Soren Kierkegaard - A sickness unto Death.

P.U.P. Princeton. 1947. p. 347

CHAPTER I

CERTAIN BASIC ASPECTS OF THE CONCEPT OF ETHNOCENTRISM

1 - INTRODUCTION:

Since ethnocentrism is in its essence a group process linked with an individual attitude toward group entities, it is essential that, as a preliminary study, an examination be undertaken into the meaning of social groups and the large variety of types of social groups. It is necessary to follow this preliminary investigation with an account of the factors that are fundamental in determining the various types of social groupings. Only when this has been concluded will it be possible to examine the actual concept of ethnocentrism with its twin ramifications of race and racism.

First of all, it is necessary to attempt a definition of what a social process exactly is. The sociological term "process" must be viewed in three developing connotations: process, group process and social process:

i - T.D. Eliot has defined "Process" as:¹⁾

"Any change in which an observer could see a consistent quality or direction, to which a name is

1) Fairchild, H.P. - Dictionary of Sociology and Related Sciences. Littlefield Adams, New Jersey, 1962 definition by : Eliot, T.D. p. 234

given (e.g. gravitation, refraction, osmosis, capillarity, mitosis, metamorphosis, tropism, commensalism, succession, evolution, Institutionalization)."

ii - G.L. Coyle has defined a group process as:¹⁾

"Continuous actions or series of actions constituting and developing from the psychic interactions of persons associated in a group. The group process includes not only the physical and psychological interactions of the persons in the group with each other but also the resulting patterns of interaction between individuals and the group as a whole as aspects of the group process, such as the process of group control or the process of group thinking."

iii - Although sociologists are not in complete agreement as to the definition of a social process, there is an underlining consensus. For example, P. Sorokin uses the terms "imitation, opposition, and adaptation"²⁾; M.F. Nimkoff states the following

1) Fairchild, H.P. - Dictionary of Sociology, definition by Coyle, G.L. p. 137

2) Sorokin, P. - Contemporary Sociological Theories, Harper, New York, 1928. p. 728

"co-operation, competition and conflict"¹⁾;

R.M. MacIver's usage expresses social processes in these words:

"growth, evolution, progress, adaptation."²⁾ while

E. Bogardus includes "competition, conflict, co-operation."³⁾

iv - T.D. Eliot has developed his first definition and has embraced that of group processes in his definition of social process:⁴⁾

"Any social change or interaction in which an observer sees a consistent quality or direction to which a class name is given; a class of social changes or interactions in which by abstraction a common pattern can be observed and named (e.g. imitation, acculturations, conflict, social control, stratification). No social process is good or evil in se, but in relation to the situation in which it occurs, as appraised in relation to some set of subjective values or norms. It should be noted that social processes like all other processes, are changes in structure and that social structure like other structure is only relatively permanent. It should also

1) Ogburn, W.F. and Nimkoff, M.F. - A Handbook of Sociology, Kegan Paul, Lond, 1947. p. 232

2) MacIver, R.M. - Society: A Text Book of Sociology Rinehard, New York, 1947. p. 392

3) Bogardus, E. - Sociology, Macmillan, New York 1945 p.97

4) Fairchild, H.P.- Dictionary of Sociology, definition by: Eliot, T.D. p. 289 and 290

be noted that most social process words are also used to describe the situations in which the process has been and is operating, as abstracted from the total space-time manifold and at a given time: like a snapshot or a single still in a motion-film. Every social process has four or five possible forms:

- 1 - Intra-personal, when the interaction is between selves or complexes of a personality;
- 2 - Person-to-person;
- 3a- Person-to-group;
- 3b- Group-to-person;
- 4 - Group-to-Group."

Since all groups function in terms of processes - of becoming, of maintaining the status quo, and of undergoing change, it is Emory Bogardus who has given the most workable definition:

"Social processes begin with interaction, which is often called the basic social process or the most inclusive one. Then we may think of social process in terms of competition and co-operation. Competition leads to conflict, and co-operation to mutual aid and organisation, institutionalization, and social control. Another processual sequence is accommodation, acculturation, assimilation and socialization. Then there is social control ... It is a characteristic mode or manner in which a sequence of events occurs. It may signify merely a continuation of what is not functioning or it may denote change. Sociology may be defined as the

study of social processes."¹⁾

The distinction between a social process and a group process lies in the fact that the social process is the more embracing and basic interaction between societies, whereas a group process is often a differing process within the same society, and can even be a contradictory process within the same group in any given society.

2 - SOCIAL GROUPS.

From the shadowy dawn of history, man has formed social groups, - groups of varying size and duration. From the smallest temporary family liaisons to the enlarged patriarchal family group, from the most primitive tribe to the highly organised nation, the story of mankind is the history of the process of group formation and group change.

R.M. MacIver has defined "group" as "any collection of social beings who enter into distinctive social relationships with another"²⁾ The various types of social groups are almost without number - the family group, the community group, the occupational group, the leisure group, the educational group, the status or class group, the religious group and so on. Perhaps the best word picture of the social

1) Bogardus, E. - Sociology, p. 97

2) MacIver, R.M - Society, p. 13

group is not so much that of a stone thrown into a pool with each ripple demonstrating a larger and less intensive group, but rather a hail storm over a pool with the ripples constantly changing, over-lapping and of varying intensities.

3 - INVOLUNTARY, VOLUNTARY AND DELEGATED GROUPS.

Dwight Sanderson has attempted an analysis of groups in terms of their structure and has divided them into involuntary, voluntary and delegate groups. The first, or involuntary, includes family groups, crowds, labour groups, cultural groups. The voluntary group includes any group that may be joined by an act of choice on the part of the individual; and the delegate group which is elected by a larger body of people. The latter two groups depend upon the fact of choice or election by the individual or group of individuals.^{I)}

4- PRIMARY AND SECONDARY GROUPS.

Certainly the most satisfactory distinction between groups is that of the primary and the secondary group. Emory Bogardus points out that the "primary" groups are those which exert the most direct and often lasting influence upon the origin and growth of a person's attitudes and ideals of life" . These groups have three

I) Sanderson, D. - Rural Community, Ginn, Boston, 1932, p. 260

2) Bogardus, E. - Sociology, p. II

distinct characteristics: ^{I)} Charles Cooley, the first to develop the importance of primary groups, called them "face-to-face" groups, which is the first characteristic; the second is precedence over the demands of all other groups; and the third is a highly developed "we-feeling". Certainly the most important characteristic of the primary group is the generation of this "we-feeling" which is both a functional and an emotional activity and places individuals into the in-group and separates them from the "out-group."

5- GROUPINGS: TERRITORIAL; INTEREST-CONSCIOUS,
WITH AND WITHOUT ORGANISATION.

²⁾
MacIver's schematic view of the social structure pictures three distinct types of groupings:

Firstly, the inclusive territorial unities or communities with specific types such as the tribe, nation, neighbourhood, village and city. The conditions of interpersonal relations within these groups take the form or structure of folkways and mores. e.g. custom, ceremony, ritual, creed, fashion.

The second group, is that of interest-conscious unities without definite organisation, or the social class and crowd with the specific types of the caste, the elite, the competitive and corporative class. The systems of

I) Ogburn and Nimkoff: A Handbook of Sociology, quoting Cooley, C. p. 177.

2) MacIver: - Society, p. 144

these groups take the form of institutions (political, economic, religious, education.) The Third type of group is the interest-conscious unity with definite organisation such as the association of the primary group and the large scale association. The first group, the primary group has certain varieties; family group, play group, club; while the second group, the larger associations, have these varieties: State, Church, Economic Corporations. Their functional systems are the institutional and interest complexes which include culture and civilization. The key to this excellent view of groups lies certainly in the term "interest-conscious".

6 - GROUPS AND CULTURE: Their Characteristics and Connotation with Ethnocentrism.

a - Attitudes and Interests

For any understanding of the terms:

"ethnocentrism", "in-group:", "we-group:", and "elite", the fundamentals of attitudes and interests must be examined. "Put in one list such terms as: fear, love, surprise, pride, sympathy and veneration, and in another list, such terms as: enemy, friend, discovery, family, victim of accident, and God. Terms of the first group connote attitudes; those of the second, interest."^{I)}

The subjective words "fear" and "pride" are descriptive of an attitude, whereas the words "enemy" and "family" point to the interest of such an attitude.

I) Maciver: Society, p. 20

L. von Wiese¹⁾ states "In the sociological lens the colourful confusion of interhuman life falls into patterns of avoidance and approach." Attitudes may be divided into those attitudes which make for avoidance and those attitudes which make for approach. MacIver²⁾ makes a three-fold classification of group attitudes:

I) Attitudes implying some present sense of inferiority in the subject with respect to the object of the attitude: e.g. Dissociative: fear. Restrictive: subservience. Associative: Hero-worship.

II) Attitudes implying some present sense of superiority in the subject e.g. Intolerance, pride, protectiveness.

III) Attitudes not necessarily implying a difference of plane or status. e.g. Hate, rivalry and love.

These attitudes are natural in the behaviour of the human being, since from infancy the human being views life as a matter of adjusting his attitudes from the standpoint of egocentricity to the group who either help or hinder. From a complete egocentricity in infancy which recognises no other centre, the infant first distinguishes between his group who help him and the other group which does not help, but often hinders. From the earliest moments he learns to distinguish between his own group which he invests with superiority

1) Von Wiese, L. - Systematic Sociology.

J. Wiley, New York, 1932 p. 39

2) MacIver: Society, p. 24

and the other group. From these attitudes arise those group attitudes of ethnocentricity, the elite and the in-group.

Just as attitudes are divided into avoidance and approach, so interests may be divided into the similar groups of inclusive and exclusive interests. The former interests tend to unite and the latter tend to set apart. MacIver¹⁾ points out that there are two forms of common or inclusive interests: the loyalty of the individual to his group which arises out of their sense of belonging, and the second is his enthusiasm for an impersonal goal which will help the first inclusive interest.

From this introduction it is possible to build the foundation for an understanding of the concept of ethnocentrism. An involuntary group into which one is born will naturally be regarded favourably since it became the group of the first conscious identification. Ethnocentrism attempts to force the involuntary group into becoming a voluntary group in that the natural sense of belonging is interpreted in terms of selected choice of belonging.

The primary group emphasises the sense of belonging and generates the "we-feeling", which is basically the role of ethnocentrism. The interest conscious unity without any definite organisation through ethnocentrism

1) MacIver: Sociology. p. 28

is transformed into the interest-conscious group with definite organisation, invariably on the basis of the inclusive territorial unity. In other words, ethnocentrism attempts to unite all three types of groupings into one. The attitudes of inferiority and superiority are utilised by ethnocentrism for the furtherance of the "we-group" or "in-group" concepts, and simultaneously bring into being the "they-group" or "out-group" concepts. The inclusive interests of loyalty to the group in the sense of belonging and the furtherance of the aims of the group are channelised through ethnocentrism.

b - Culture and Biology

Before a definition of ethnocentrism may be attempted, it is necessary to mention the two terms; folkways and mores. The attitudes and interests of groups are moulded by the systems of folkways and mores. These are the twin pillars upon which human culture stands and is shaped. The folkways, or customs of a group, determine the way the group behaves in the less vital aspects of group living, whereas the mores denote the way a group behaves in the more important spheres. William G. Sumner¹⁾ states: "I mean by mores, the popular usages and traditions when they include a judgement that they are conducive to social welfare, and when they exert a coercion on the individual to conform to them, although they are not co-ordinated by any authority."

1) Ogburn and Nimkoff: A Handbook of Sociology, quoting Sumner, W.G. p. 32

W.F. Ogburn and M.F. Nimkoff¹⁾ shed further light on the subject when they state: "The transmission of the social heritage could not take place without the continuity of life, and the capacity for learning, provided by heredity, but culture itself is only in a very general way an expression of the inherited nature of man. Heredity sets limits and indicates broad trends, but does not dictate the details of culture. If culture were a direct expression of man's biological nature, then culture would be in complete harmony with biological nature. But evidence has been given to show that there are many harmful customs in different cultures. Moreover, a great variety of customs, often contradictory from one culture to another, exists for a given physiological function, like anger or eating. These established customs, or folkways, regulate the biological activities of man and dictate how he will behave. Particularly binding are the mores, customs that are regarded as essential to group welfare. For a practice to be established on the mores is for it to be regarded as right and proper, even though the practice is harmful to health or to life itself. What is deemed right at one time may be deemed wrong at another in the same society. The superorganic is, then, an order of phenomena different from the organic and goes its way with a certain amount of independence from the organic."

1) Ogburn and Nimkoff: A Handbook of Sociology, p. 37

Ethnocentrism then, emphasises the organic or biological approach as the determining factor in social relationships, and seeks to incorporate both the folkways and the mores as the twin pillars of the social edifice based upon biological determinism.

c - Race: ethnos and ethos.

Ethnocentrism has been defined by W.E. Gettys¹⁾ as "An emotional attitude which holds one's own group, race, or society to be superior to other racial or cultural entities, combined with contempt for the outsider and his ways; race-centredness, but correctly used with broader connotations." It is a combination of the two Greek words "ethnos" and "centros" - which could be translated as "race-centred", but the concept "ethnos" involves far more than is understood by the term "race." It is rather a group of people bound together not only by the ties of race and environment, but more particularly by a set of common ideals and an all pervading ethos. The ethos is essential to the understanding of the term ethnos: it is race plus world-outlook. Even the word "racism" is an inadequate synonym for ethnocentrism, since "racism" is defined by Webster as "the assumption of inherited racial superiority of certain races, and consequent discrimination against other races; also, any doctrine or program of racial domination and discrimination based on such an assumption.", and ethnocentrism is far more than an assumption leading to a programme - it is far more a Weltanschauung that is bound with an interplay

1) Fairchild, H.P. - Dictionary of Sociology, definition by : Gettys, W.E. p. 109

between the concepts of race and racism. Ruth Benedict brings out the distinction accurately: "Race, then, is not the modern superstition. But racism is. Racism is the dogma that one ethnic group is condemned by Nature to hereditary inferiority and another group is destined to hereditary superiority."¹⁾

The concept of race itself is one that is filled with emotional nuances, as has been noted by Julian Huxley and A.C. Haddon in "We Europeans".²⁾: "The term race is currently used in several quite different senses. In the first place, it is used to denote one of the major divisions of mankind - black, white, yellow and brown. Secondly, it is used to denote the actual human material of a particular country, group or nation and its biologically transmissible characteristics: for instance, even the most ardent upholders of the Nordic theory cannot mean by the "British Race" anything more than the actual inhabitants of Great Britain and their descendants overseas. Thirdly, it is used to denote a hypothetical "pure race" which is taken to have existed in the past and later to have become contaminated by admixture with foreign elements: this, for instance, lies behind the idea of the "Germanic race". Fourthly, it is sometimes used as equivalent to a recognizable or supposedly recognizable

1) Benedict, R. - Race: Science and Politics, Viking, New York (1943) p. 98

2) Huxley, J. and Haddon, A.C. - We Europeans, Harper, New York, 1936. p. 215-216

physical type, as Arab, Irish etc. Fifthly, it is occasionally applied to a local population which by reason of isolation, or supposed isolation, has become, or is supposed to have become fairly uniform and stable in physical type - for example the "Cornish Race". Sixthly, it is also sometimes used in a wholly inadmissible sense to denote the peoples who speak a certain type of language, for example in such a phrase as "the Aryan race" and "the Latin races".

Of these six usages of the term 'race', only the first may be used by the science of sociology. The term 'race' as far as Sociology is concerned can refer only to the inherited physical differences between three basic groups of peoples - yellow, black and white; these three may be further subdivided into variations of colour, shape of head, lips and eyes. It is the white race that is the concern of this paper, and this group may be subdivided into three types: The Mediterranean, the Aryan and the Celtic. It must be remembered at all times that colour cannot be the only grounds of distinction between races since the Ainu of Northern Japan are white in colour, but may not be classed as Caucasian, whereas the dark Hindu of India are certainly of the same racial group. The fact that the Caucasians have been divided further into Mediterranean, Aryan and Celtic must not lead to the false conclusion that these are different and distinct types, since in reality there is no pure racial type at all, and as the centuries unfold, so the racial groups tend to become less differentiated.

The findings of Franz Boas¹⁾ on race published in the Encyclopedia of Social Sciences must be noted: "The only safe conclusion to be drawn is that careful tests reveal a marked dependence of mental reactions upon conditions of life and that all racial differences which have been established thus far are so much subject to other circumstances that no proof can be given of innate racial differences... It has never been proved that form of the head, colour of the hair and form of the nose have any intimate association with mental activities. On the other hand the study of cultural forms shows that such differences are altogether irrelevant as compared with the powerful influence of the cultural environment in which the group lives."

The American Anthropological Association (December 1938) declared: "Anthropology provided no scientific basis for discrimination against any people on the grounds of racial inferiority, religious affiliation, or linguistic heritage."

The American Psychological Association reported in 1938: "In the experiments which psychologists have made upon different peoples, no characteristic inherent psychological difference which fundamentally distinguish so-called "races" have been discovered ... Certainly no individual should be treated as an inferior merely because of his membership in one human group rather than the other."

The Seventh International Genetics Congress (August 1939) stated: "In the first place there can be no valid basis for estimating and comparing the intrinsic worth of different individuals without economic and

1) Soper, E. Racism: A World Issue, Abingdon-Cokesbury, New York, 1947 quoting Boas, F. p. 39

social conditions which provide approximately equal opportunities for all members of society instead of stratifying them from birth into classes with widely different privileges."¹⁾

Therefore the term ethnocentrism has nothing to do with the scientific approach to the biological concept of race, but rather deals with the third denotation of Huxley and Haddon - that of the "pure race", which in itself is a contradiction in terms.

Clyde Kluckhohn makes this comment on "pure races": "Virtually all human beings are mongrels. For countless millennia human beings, as lone individuals or in small bands or in large hordes, have been wandering over the surface of the globe, mating with whom-ever opportunity afforded or fancy dictated ... throughout the bulk of Europe, the Americas, Africa, and Asia, constant formation of new and largely unstable blends has been the key-note of the past thousand years. This means that the diversity of genetic strains in even a superficially similar population is very great"²⁾

Ethnocentrism is not concerned with the term race in the scientific or biological usage, but approaches the term with the ethos of the people as

1) These findings are quoted by E.D. Soper in "Racism - A World Issue" p. 39 and 40

2) Kluckhohn, C. - Religion and our Racial Tensions, Harvard U.P., Cambridge, Mass. 1945. p. 16

an integral part of the ethnic grouping. It is therefore not within the scope of this thesis to examine the development of the inhabitants of Germany as a race in the scientific usage, since the population of Germany is composed of two basic racial sub-sections: The North Germans are most representative of what is called "the Nordic type" whereas the South Germans are more "Alpine" in appearance. In a sentence, ethnocentrism confuses race with culture, the biological with the geographical, the factual with the ideal.

Emory Bogardus¹⁾ has made this pertinent statement: "With the development of Nazism there has occurred a rebirth of racialism in the world. Again the Jewish people are the chief sufferers. Whatever the chief advantages of Nazism may be, they are limited by race. However, the racial standard has been tried more than once in the past and in the long run has been found wanting. It may serve local and limited purposes well, but it imposes ideological restrictions that are not in keeping with biological and psychological or even sociological laws. After it has served its defence mechanism purposes, it begins to break down because of its limitations."

In the face of these conclusions, the following quotations best underline the concept of ethnocentrism: The first are the words of Adolf Hitler:-

"I know perfectly well, just as well as all

1) Bogardus: Sociology, p. 407

these tremendously clever intellectuals, that in the scientific sense there is no such thing as race. But you, as a farmer and a cattle-breeder, cannot get your breeding successfully achieved without the conception of race. And I as a politician need a conception which enables the order which has hitherto existed on historical lines to be abolished and an entirely new and anti-historic order enforced and given an intellectual basis. Understand what I mean?

I have to liberate the world from dependence on its historic past. Nations are the outward and visible forms of our history. So I have to fuse these nations into a higher order if I want to get rid of the chaos of an historic past that has become an absurdity....

And for this purpose the concept of race serves me well ...

I shall bring into operation throughout all Europe and the whole world this process of selection which we have carried out through National Socialism in Germany.

The active section in the Nations, the militant, Nordic section, will rise again and become the ruling element."¹⁾

It was left to Dr. E. Krieck in the National-politische Erziehung of 1933 to define ethnocentrism with the flow of the poet:

"From the earliest dawn of the race, this blood, this shadowy stream of life, has had a symbolic significance and leads us into the realms of metaphysics. Blood is the builder of the body, and also the source of the

1) Gangulee, N. - The Mind and Face of Nazi Germany,

J. Murray, London, 1942. p. 71 and 72 quoting Hermann Raschning: Hitler Speaks.

spirit of the race. In blood lurks our ancestral inheritance; in blood is embodied the race; from blood arise the character and destiny of many. Blood is to man the hidden undercurrent, the symbol of the current of life from which man can arise and ascend to the regions of light, of spirit and of knowledge."¹⁾
This is ethnocentrism!

7. - Terminology.

Within this concept there are certain terms that must be understood before any examination of the historical experiment of ethnocentrism in Germany may be undertaken, and these terms are all contained within the embracing concept of ethnocentrism.

i - The Elite.

Certainly the most acceptable definition of this term is to be found in the words of Eliot:²⁾
"An aristocracy selected by birth in olden times, by ability to succeed at others' expense, regardless of means, under the competitive conditions of capitalism or the conflict conditions of war and fascism; conceivably chosen by planned tests for relevant intelligence, and aptitude and trained for responsible service. An established elite may prevent dangerous opposition by alert selection of rising talent and recruiting from its personnel those who are

1) Gangulee, N. - The Mind and Face of Nazi Germany,
quoting E. Krieck.

2) Fairchild, H.P. - Dictionary of Sociology, definition
by Eliot, p. 104

to share their power and succeed them. Class doctrines and racial ethnocentrism often assume that traits characteristic of the self-made elite are inherent in their offspring; even if true, such traits would not necessarily become overt in the absence of adequate conditioning."

ii - The In-group or the We-group.

Mankind tends to be sympathetic toward other members of his own group. The in-group or we-group feeling, which is the preferential feeling which people have for their own particular group, leads to the concept of ethnocentrism. G.F. Deutsch, in his Conformity in Human Behaviour with a Test for its Measurement, has evolved a test for measuring the individual's in-group feeling.^{I)} Pictures of attractive women of various races are shown and the one tested is required to state his preference. Various proverbs taken from different languages expressing a single idea are presented, and the subject is to state which best described the thought. Which method of writing is the most practical - the Hebrew from right to left; the Japanese from top to bottom, or the European from left to right? In each case of student examined, each answer was made from the in-group feeling leading the student to state his preference. W.G. Sumner, in the case of the Talainji tribe, points out that the in-group feeling

I) Ogburn and Nimkoff: A Handbook of Sociology,
quoting G.F. Deutsch. p. 174.

was exceptionally pronounced in primitive societies, and this same feeling is demonstrated in modern society particularly in the sphere of organised religion where there is a great reluctance of the churches to unite - even within a specific denomination. In a sentence, the in-group feeling is a sympathetic prejudice in favour of the people who are like oneself. It is basically an emotion - one of longing when separated which has given rise to ballads usually commencing with the phrase "O bring me back ... " Coupled with sympathy is a sense of exclusiveness and pride which stimulates the in-group feeling by accentuating the out-group feeling.¹⁾

iii - The Out-Group or they-group feeling.

This attitude toward the group other than the in-group is one of separation and definite distinction. There can be no out-group feelings unless there is an in-group feeling, since the one is the natural antithesis of the other. For the success of any form of ethnocentrism a scape-goat is essential, and always takes the form of an attitude toward an out-group. It is rare that one has a perfect illustration available of such a nebulous emotion as the in-group feeling / out-group feeling, but the words of Professor Herman Gauch in his New Bases of Racial Research is such an amazing document and so completely illustrating this emotion,

1) Ogburn and Nimkoff: A Handbook of Sociology, quoting Radcliffe-Brown, A.R. p. 175.

that this product of the ancient universities of Germany is quoted in its entirety:¹⁾

"In non-Nordics, the teeth, corresponding to the snout-like narrowness of the upper-jaw, stand at a more oblique angle than in animals. The grinding motion of chewing in Nordics allows mastication to take place with the mouth closed, whereas men of other races are inclined to make the same smacking noises as animals ... The Nordic mouth has further superiorities. Just as the colour red has a stirring effect, the bright red mouth of the Nordics attracts and provokes kisses and courtship. The Nordic mouth is kiss-capable. On the other hand, the non-Nordic's broad, thick-lipped mouth together with his wide-dilated nostrils displays sensual eagerness, a false and malicious sneering expression and a dipping movement indicative of voluptuous self-indulgence.

"Talking with the aid of hands and feet is characteristic of non-Nordics, whereas the Nordic man stands calmly, often enough with his hands in his pockets.

"Generally speaking, the Nordic-race alone can emit sounds of untroubled clearness, whereas among Non-Nordics the pronunciation is impure, the individual sounds are more confused and like the noises made by animals, such as barking, sniffing, snoring, squeaking."

1) Gangulee: The Mind and Face of Nazi Germany,
quoting Gauch, H. p. 60

The professor of this German University concluded his dissertation with these words:
"If non-Nordics are more closely allied to monkeys and apes than to Nordics, why is it possible for them to mate with Nordics and not with Apes? The answer to this: it has not been proved that non-Nordics cannot mate with apes".

This perfect illustration of the out-group feeling produced by the intelligentsia of Nazi Germany resulted in the Nuremberg Law for the protection of the German Race and German Honour, September, 1935:

"A citizen of the Reich is only that subject of the Reich who is of German or kindred blood and who, through his conduct, shows that he desires and is fit to serve faithfully the German people and the Reich. Fully convinced that the purity of the German stock is indispensable to the continued existence of the German nation and animated by the inflexible determination to safeguard its existence for all times, the Reichstag has unanimously resolved upon the Nuremberg Law ... Marriages between Jews and subjects of German or kindred blood are prohibited." This is the legal consequence of ethnocentrism, particularly in the furtherance of the elite through the practice of the in-group and out-group feelings.

I) Law and Decree on Race and Citizenship - Nuremberg
September, 1935 quoted by N. Gangulee p. 63 and 64

It is the role of ethnocentrism to pervade not only the attitudes and emotions, but also to make an approach to justify the in-group/out-group concept as logically acceptable. The logic behind the Nuremberg Race Laws, for example, may be found in R. Thurston's "The New Republic":

"Alien albumen is not only harmful animal serum injected into the blood in the name of therapy, but also is the semen of a man of any alien race. Such male semen is absorbed immediately and completely into the blood of the female in intercourse. Therefore a single contact between a Jew and a woman of another race is sufficient to corrupt her blood forever. With this alien albumen she also acquires his alien soul. She can never again, even if she marries an Aryan man, bear pure Aryan children - only bastards in whose breasts two souls dwell and in whose very bodies degeneration is clearly visible ... "

iv - The Idea of Election.

No examination of ethnocentrism is complete without a comparison between this concept and the concept of election in the sphere of theology. A fuller understanding of the distinction between the two will be possible only after a review has been made of the roots of ethnocentrism in history, which will include the Hebrew concept of the Chosen Race and the Christian concept of a Chosen or Elect

- 1) Gangulee: The Mind and Face of Nazi Germany,
quoting Thurston, R. p. 61 and 62.

Community, but it is necessary to tabulate the distinction at this point. In ethnocentrism, the individual is chosen because he is a member of the group, whereas in Christianity, the individual is a member of the group because he is chosen.

In the former, the selection is dependent not upon personal individual attributes, but merely because the individual belongs to a particular group of people from birth. In the latter, the individual is chosen, not because he was born into any particular group, but because he is chosen, he becomes a member of the community of the chosen. The emphasis of the position of the preposition determines the difference: in ethnocentrism it is a chosen group, but in Christianity, it is a group of chosen individuals.

8.- Conclusions.

For purposes of clarity, a summary of the attributes of the concept of ethnocentrism will be given:-

1. Ethnocentrism attempts to convert the involuntary group into a voluntary group based on the delegated group; it also attempts to convert the secondary group into a primary group particularly emphasising the we-feeling: it aims at converting interest-conscious groups without organisation into an interest-conscious group with a definite organisation on the basis of an inclusive territorial unity.

2. Any understanding of ethnocentrism requires the acceptance of the attitudes of avoidance and approach and the inclusive interests of belonging to the group and devotion to an ideal. Ethnocentrism involves the subordination of the folkways and mores - in fact the whole pattern of culture - to a spurious heredity and biological outlook.

3. This concept is not based on the scientifically accepted content of the term race, but on a combination of emotional and arbitrary connection between ethnos and ethos: in fact, ethnocentrism while using the term race, discounts entirely the scientific approach, since it is basically concerned with the hypothetical "pure race". The starting point in the German brand of ethnocentrism of the Nazi regime has its beginnings in a metaphysical concept of blood.

4. The elite is the group that alone is of importance and its prominence and survival is the sole concern of ethnocentrism. The means to this goal are achieved by the manipulation of the twin feelings: the in-group and the out-group feelings.

That these feelings are not discounted as mere emotion, legal and intellectual attempts are made to entrench the attitudes in daily living.

5. Finally the distinction between ethnocentrism and the theological concept of election lies basically in that whereas in the former the grounds for belonging to the elite lie in the group, and in the latter the

grounds lie in the individual who thereby becomes a member of the elite. In ethnocentrism, the only method of becoming a member of the elite is by birth.

A position has now been reached when a substantiation of this definition of ethnocentrism can be made by tracing its development through history, particularly emphasising the strains that led to the ethnocentrism of the German Philosophers.

CHAPTER II

THE BASIC HISTORICAL ROOTS OF ETHNOCENTRISM.

1. Introduction.

It has been noted that ethnocentrism is not any one particular definable and distinct concept, but is rather an attitude, an outlook, certainly a process, and perhaps, most descriptive of all - a Weltanschauung. It is an attitude of increasing intensity - from the filial family or community loyalties to the rabid exclusive racialism of Adolf Hitler and Alfred Rosenberg. It has its highly emotional appeal ranging from the sentimental ballad "Home sweet Home" to the strident "Rule Britannia" and "Deutschland Über Alles." Out of this Weltanschauung have come human relations that have been labelled patriotism, heroism, democracy, totalitarian, genocide and master-race. It is rooted deep in all human relationships, and appears in all the pages of history - the motivating factor of some of mankind's greatest achievements and deepest crimes.

It is the purpose of this chapter to trace the development of ethnocentrism through history, emphasising particularly that type of ethnocentrism that bore such poisoned fruit in the years 1933 to 1945 in National Socialist Germany. To this end this chapter will outline the various mile-stones in the development of the concept from the earliest times.

2 - The Community.

For many, ethnocentrism has its origin in the community sentiment in primitive society, and this is certainly true; but in reality ethnocentrism is even earlier than the community sentiment, since it is found in what Franklin Giddings has called the "Consciousness of Kind"¹⁾ that is, discriminated allegiance of the members of an in-group in primitive society. When Sumner introduces the in-group concept²⁾ he illustrates its practice in a primitive society such as the Western Australian tribe, the Talainji, where the most important question is "who is your maeli?" i.e. father's father. Unless a group is related then they are considered to be enemies, and all behaviour is based upon this consciousness of kind, since in primitive society this sense of belonging is essential for survival.

Yet ethnocentrism may be traced to an even earlier stage than primitive society - it is traceable to infancy in each and every society. The first important discovery of the infant is that he is an entity which is followed by the discovery of his family circle. Thus the distinction between "mine" and "theirs" is in reality the first distinction made by mankind. Linked with this distinction is the

1) Ogburn and Nimkoff: A Handbook of Sociology, quoting Giddings, F. p. 175

2) Ibid. quoting Sumner, W.G. p. 175

attitude that "mine" care for me, and "theirs" do not care as much. Therefore, "mine" are better for my survival and welfare than "theirs". In this way ethnocentrism is present in every society from infancy.

This egoistic self-regarding soon develops into the "we-sentiment" which is not directly self-centred. The sense of belonging, the "bone of my bone and flesh of my flesh" of the Hebrew Literature develops into a sense of function within the "we-group." The sense of being useful to the group is linked with the knowledge of the groups being of use to the individual. Therefore, in pre-civilization there are indications of the consciousness of a kind, and as the various family groups combined, and tribes came into being, the consciousness of kind became more embracing. This process continued until the tribes united into the larger group known as the nation.

3 - The Nation

This is the largest group of people who have in common a sense of togetherness, a solidarity, a sentiment of belonging, and is best defined sociologically by MacIver:¹⁾ "So we define nationality as a type of community sentiment, a sense of belonging together, created by historical circumstances and supported by common spiritual possessions, of such an extent and

1) MacIver: Society, p. 155

so strong that those who feel it desire to have a common government peculiarly or exclusively their own."

But on what grounds does this sense of solidarity rest? It is certainly not in likeness of racial group, since, as we have seen, there is no pure racial group; and in any case, there has been no nation, although there have been tribes, that is a biological racial entity. In the matter of language there are no grounds for this sense of solidarity, since many nations have a variety of languages. In Britain, for example, there is English, (with all its dialects), Welsh, Gaelic and Celtic. In Switzerland, there is French, German and Italian. In Canada there is French and English. In South Africa there is Afrikaans and English and the many Bantu languages. No, nationality does not consist in the language of the group. MacIver makes this sane comment¹⁾ "There are indeed typical expressions of the character of a nation, revealed in art, literature, and historical event. But they are elusive, subtle and variable, and most attempts to state them exhibit the uncritical egoism of the devotee, who, in exalting his own nation, disparages the rest."

Nationalism only becomes truly visible in times of crisis, when emotions are inflamed into a bloated egoism which is, in effect, ethnocentrism.

1) MacIver: Society, p. 155

The sentiments of nationalism released in times of crisis are called patriotism, which again is but another form of ethnocentrism, since there can be no patriotism at all unless it is at the expense of another national group. Patriotism, like ethnocentrism, can thrive only on the disparagement of the out-group. It was Lord Acton who tore down the disguise of nationalism, and stated: "Nationalism will be marked by material and moral ruin, in order that a new invention may prevail over the interests of mankind."¹⁾

Ethnocentrism then, has been found in every individual, in each of the primitive societies, in the family group, in the tribal group, and in the national group. If ethnocentrism is so universal, why is it that certain national groups are more conscious of the we-group than others? From whence comes the particular brand of ethnocentrism that concerns this study? H.A.L. Fisher²⁾ gives a graphic answer:

"Into this passive civilization of scattered huts and villages there was injected somewhere in the course of the second millenium before Christ a new and disturbing force. Out of hither Asia ... there streamed a people who had tamed the wild horse to the needs of man and had found in the use of iron the convincing secret of the slashing sword. With these two commanding

1) MacIver: Society, quoting Lord Acton, p. 159.

2) Fisher, H.A.L. - A History of Europe, Edward Arnold, London, 1943 pp. 11 and 12.

advantages the new race or combination of races imposed itself as a dominating authority upon archaic Europe of the bronze age ... What these new peoples called themselves or were called by others when they dwelt in their original home (where ever that may have been) and spoke their original tongue is a mystery, for in historical times they were divided into separate races, which had lost the memory of a common origin: but since they share with the Persians and Indians a common linguistic pedigree, they are called by philologists Indo-Europeans or Aryans. From the mixture of these conquering intruders with the bronze using people of archaic Europe, the races which bear the burden of European history, the Greeks, and Latins, the Celts, Teutons and Slavs, derive their origin. Purity of race does not exist. Europe is a continent of energetic mongrels."

The superiority lay then in the use of the horse and the use of iron, and out of these misty and uncertain beginnings, that strand of ethnocentrism that has born such terrifying fruit came to Europe. As these tribal groups were nomads, roaming across the continent of Europe, mixing their blood with the indigenous tribes of bronze workers, the natural and logical conclusion would have been the whittling away of this we-group sentiment, but as the centuries passed, so the nomads became the tillers of the soil, and a more settled and isolated type of society began to emerge, and with this conversion to a localized and agricultural community, so ethnocentrism began to emerge, even if on a minor scale. The custodians of ethnocentrism became the story

tellers, the elders of the tribe, whose function it was to preserve the story of the people, to entertain the community with their poems and narratives. From these beginnings the priest-man came into being, relating the myths of folk-lore to the existing situation within the tribe; the authorities on the past, the witch-doctors of the unknown, the interpreters of the group will and character, the guarantors of the folkways and mores. Thus each settled community had its own myths and folk-lore, its own loyalties and patterns of tradition, developing over the centuries ultimately into the intricate and powerful group of the priests of Amen in the great early kingdom of Egypt - the zenith of the priesthood.

Into this situation came a foundling who was to change the course of human history, a priest, a prophet, a statesman. A man greatly influenced by the revolutionary teachings of his grandfather by adoption. Akhnaton, the first monotheist, who attempted to break the authority of the priesthood, taught of a God who cared, and a God who was intimately concerned with the lives of the living. It was this new strain in religious thought that profoundly influenced the one who is known as the great law giver - the man drawn from the life-giving Nile - Moses.

4 - The Chosen Nation.

The development from the earliest shaman to the foster son of Pharaoh's daughter is vast, for in the case

of the former, they were members of a tribal group that already had a sense of unity and were merely the means of strengthening the ethnocentrism of the group. In the case of the more highly developed shaman, or priest, the office was performed less through fear than through authority of office. But in both cases, the shaman and the priest, a unity existed in the tribe and in the nation before the influence of the priesthood was effected. In the case of Moses there was no such unity.

Under the forceful rule of Rameses II, the cities of Pithom and Rameses were constructed and conquered tribes were utilized as slave labour to this end. Among the groups so used were the Hebrew descendants of the various tribes of Israel - a hotch-potch of enlarged family groups with little organization, less tradition and no leadership. Although Moses' environment was Egyptian, he identified his loyalties with this heterogeneous group of slaves. His flight from Egypt and his experience at Mount Sinai mark the greatest advance in the concept of ethnocentrism. Until this point in history, although primitive religious and group loyalties were closely linked, religion was always secondary both in time and importance to the group loyalty. The taboos of the group were not brought into being by the religion of the group, but rather ratified by the religious order - the taboos having existed before the religious law. The tribal or the national group had always had its existence before the religious taboos were formulated, and in every case the religious taboos were a means to an end - the end of strengthening the security of the tribe or nation. But

in the case of Moses and his experience, there existed an individual who not only founded a religious order, with a code of behaviour, but more particularly an individual who formed a distinct national group. Moses was in effect not only the founder of a religion, but he was also the founder of a nation; and this revolutionary fact had far reaching effects upon the development of the concept of ethnocentrism.

It is not within the scope of this thesis to enquire into the validity or the nature of the Mosaic experience; but it seems highly unlikely that the transformation of a collection of slaves could have been achieved without the leadership of a distinct individual. There is no reason why the historicity of the event should be doubted even if the details have been enlarged by tradition. The important fact, as far as this thesis is concerned, is that a refined form of ethnocentrism came into being at this stage of human history (circa 1300 B.C.)

Whatever happened at Mount Sinai, Moses came into an experience of being chosen to belong, for the self-revelation of the god Yahweh had made Himself known as the One who had been the God of the tribes forebears: "I am the God of thy father, the God of Abram, the God of Isaac and the God of Jacob." (Exodus *3/15) A promise had been made to Abraham, that God would multiply

* Key to Scripture Translations:-

A - Authorised

P - J.B. Phillips

his seed, but here at Sinai, the idea of a chosen people is vivid:

"I have surely seen the affliction of my people which are in Egypt ... and I am come down to deliver them."

(Exodus 3/7)A Moses then returns, and instils into this rabble of slaves a sense of purpose, a sense of calling, a sense of unity, and after the escape and the whole group are at Sinai, there comes a creating of the Covenant: "Ye have seen what I did unto the Egyptians and how I bore you on eagles' wings and brought you unto myself. Now, therefore, if ye will obey my voice indeed, then ye shall be peculiar treasure unto me above all people, for all the earth is mine." (Exodus 19/5) A.

"And ye shall be unto me a kingdom of priests and a holy nation" (Exodus 19/6)A A similar account is given in Deuteronomy 7/6 A:- "For thou art a holy people unto the Lord thy God: The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

After this statement there are recorded the conditions of the choice: obedience to the ten commandments which is ratified by the rite of circumcision, thereby differentiating the special people from those round about. The account of the pouring of the blood of a lamb upon the altar and the sprinkling of the blood upon the people symbolises the common life between the God of the Covenant and the people of the Covenant:

"The life of the flesh is in the blood." (Leviticus 17/11)A

From this point followed all the many and varied regulations dealing with the maintaining of the blood of the people of Israel as pure as possible, with the legislation against inter-marriage, the keeping separate from the culture of the surrounding tribes, the exclusivism of the ritual and the rites of the people of Israel. Throughout the millenium before the birth of Christ, the main preoccupation of the priest was the need for exclusivism, which thrived through the various conquests of Palestine and was essential during the period of the Exile. The tribes of the North, in Israel, inter-married, and the Samaritan or half-caste group came into being, with all that is implied by a half-caste group and a "pure" group. The exclusivism was maintained by laws of blood and culture, thus the pre-Christian Jews may be called a religious-nation, and not a group of nations with a similar religion. The whole emphasis was upon the nation, and no emphasis upon the individual's membership of the group. In a word, the individual was born a Jew and did not become a Jew out of conviction or conversion. This emphasis upon the nation having been chosen was brought to refined heights by Ezekiel and the tradition was furthered by the group within the nation known as the Pharisees.

In the surrounding nations of the period, certainly ethnocentrism had its place, but in no other society was it as rigid in the first place, nor confined to blood in the second, nor bound entirely to religion in the third, nor with an exclusive culture

in the fourth, as it was in Judaism. Nationality became the corner-stone of the religion - the concept of a people who were chosen above all others became all-embracing, and this naturally allowed for no proselytizing whatsoever. It was a religion based exclusively upon birth and blood.

Here then, in the birth of a nation, is enshrined within its basic code an extreme form of ethnocentrism that became the very *raison d'être* of the existence of this nation, and nowhere in the ancient world do we find another national group with such a highly defined and rigidly exclusive form of ethnocentrism. Since ethnocentrism is the heart of Judaism, the diaspora, which would have extinguished any other national group, served only to strengthen the ethnocentrism of Judaism. The reason why Judaism has been able to survive as an entity for two milleniums, with no national geographical centre, no religious centre, no central priesthood, no legislative body, lies basically in the fact that the religion of Judaism had its corner-stone in ethnocentrism, where the religion is the nation and the nation is the religion. Unlike other religions, in Judaism even the reformers were intensely orthodox: not only did the priesthood emphasise the fundamental importance of race purity, but the reformers, the prophets, were fiercely nationalistic. Bertrand Russell¹⁾ makes this comment:

"The Jews were distinguished from other nations of

1) Russell, B. - A History of Western Philosophy,

G. Allen and Unwin, London, 1946.p. 332

antiquity by their stubborn national pride. All the others were conquered, acquiesced inwardly as well as outwardly; the Jews alone retained their belief in their own pre-eminence, and the conviction that their misfortunes were due to God's anger, because they had failed to preserve the purity of their faith and ritual." Throughout the history of the Jews, their religion was concerned with the preservation of national unity and purity, and the laws of the religion and of the nation were means to this end: the observance of the Sabbath, the outward mark of circumcision, the ban on marriage to Gentiles, antagonism to other cultures, the preservation of the language, the anti-urbanisation emphasis of the Prophets - all prompted the growth of every form of exclusiveness.

A summary of the religion of Judaism may be found in Leviticus 20/24 A: "I am the Lord your God, which have separated you from other people."

5 - The Elect Community.

Although Christianity had its origin within Judaism, it was rather a reaction against the basic concepts of that religion than the natural fulfilment of its teachings. The members of the earliest Christian communities were not chosen because they were Jews, and therefore members of the Chosen Nation, but they were chosen as individuals for what they could become.

"Ye have not chosen me, but I have chosen you" (John 15/16) A and again: "Every man who knows my commandments and obeys them is the man who really loves me, and every

man who really loves me will himself be loved by my Father, and I too will love him." (John 14/21) P

These are but two quotations of the words of Jesus illustrating that the basis of choice had nothing whatsoever to do with the group concept. His constant emphasis upon the importance of the half-caste Samaritans, his dealings with the Roman Centurions, his availability to the Greeks, and particularly his debate recorded in John 8, all point to the fact that from its very inception, the idea of a Chosen Nation was quite foreign to the teachings of Jesus. The fact that the debators were descendants of Abraham made no difference to being chosen or not being chosen. The final commission of the risen Christ expressly denies this concept of chosen nation: "Go ye out into all the world, and make disciples of all the nations ... teaching them to observe all things whatsoever I have commanded you." Matthew 28/19 and 20.A

From the earliest times (A.D. 30) Christianity became a missionary religion not necessarily confined to the Jewish nation. After the persecution of Christians in Jerusalem, Philip the evangelist made his converts in Samaria (Acts 8/4-25) and one of his converts was the Ethiopian eunuch. The Apostle Peter began his missionary activity in the province of Samaria, and it was in Caesarea that he baptized Cornelius, the resident Roman centurion. It was this action combined with the missionary activity of the greatest of the Apostles, St. Paul, that necessitated the first council of the Christian Church in Jerusalem with James, the brother of Jesus, as the chairman of the group. It was the decision of this

council, recorded in Acts 15, that clarified the Christian outlook. From this point it was unnecessary for a non-Jew to become a Jew in order to become a Christian: the outward rite of circumcision was discontinued, the Jewish religious laws were nullified, and complete equality existed between Jew and Gentile within the Christian Community, since nationality was considered as of no importance within the community of the elect.

Any sense of ethnocentrism was removed as the early Church spread throughout the Roman Empire, and as the Church grew in numbers, from every nation, this supra-national attitude was enshrined within its teaching: "You were without Christ, you were utter strangers to God's chosen community, the Jews, and you had no knowledge of, or right to, the promised Agreements. Christ has made a unity of the conflicting elements of Jew and Gentile by breaking down the barrier which lay between us." (Ephesians 2/12) P "So you are no longer outsiders or aliens, but fellow-citizens with every other Christian - you belong now to the household of God." (Ephesians 2/19) P "Gone is the distinction between Jew and Greek, slave and free man, male and female, - you are all one in Christ Jesus." (Galatians 3/28) P

The final vision of Scripture written towards the end of the first century underlines this picture of the Chosen Community: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." (Revelation 7/9 A)

It is not a matter of a nation being chosen, but of individuals being chosen irrespective of his nationality.

This theme of the availability of Christianity is to be found throughout the writings of St. Paul. Nowhere does he say that there are no differences, but throughout his teaching he emphasises the fact that national differences do not matter, that the new community is not based upon nationality or upon blood, but upon the individual, irrespective of his nationality and blood. Although St. Peter says: "But you are God's chosen generation, His royal priesthood, His holy nation, His peculiar people - all the old titles of God's people now belong to you." (i Peter 2/9)P These terms are all quotations from the Hebrew traditions and cannot be conceived in their old connotation, since St. Peter continues in the next sentence: "In the past, you were not "a people" at all; now you are the people of God." (i Peter 2/10) P The emphasis is not upon nationality but upon holiness; the way in which Christians are different from others lies not in their background, nor in their nationality, nor in their race, but in their holiness. The exhortation to keep separate refers not to other nations, as it was in Judaism, but to sinfulness. It is a plea to keep pure -- not in blood, but in morality.

The Christian then is chosen, not because he is born into a select group, but he is chosen in order that he may be an individual member of an elect community. The constant emphasis of the early Church that required the individual to be born again, was underlining the fact that being born into a nation was insufficient, that it held no prerogative in the Christian Community, that in

order to become a member of the elect, an individual rebirth was essential.

Whereas the United Nations Organisation's answer to nationalism with all its ethnocentricity is internationalism, and the plea of more sane thinking sociologists is for inter-nationalism, the plea of Christianity, as it has always been, is for supra-nationalism, which does not state that men of different nations are not different - it accepts the fact that they are different, but it does maintain that these differences are of little consequence.

6 - Religious Ethnocentrism.

Professor W.W. Sweet¹⁾ has said: "The roots of race prejudice go back at least as far as the Crusades, when Europeans first came into contact with non-Christian coloured races. The invasion of the Iberian peninsula by the Moslems in the eighth century; their conquest of all the Southern part of what is now Spain and Portugal; and the long wars which lasted from the eleventh to the fifteenth centuries fixed the pattern of race prejudice for the Spanish and the Portuguese, which they were later to carry into their American colonies in the sixteenth and the seventeenth centuries and apply to the native races of America." Although he is correct in his conclusions, the story of race prejudice, which is a completely inaccurate term and is discarded

1) Soper, E.D. - Racism: A World Issue, quoting Sweet, W.W.

for the more descriptive term ethnocentrism, has a far earlier origin than that postulated. The period from the commencement of Mosaic influence right through to the Romanticist philosophers at the close of the eighteenth century is one in which ethnocentrism could be best described as ethnocentrism based upon religious allegiance.

The view that the Jews were a chosen nation remained obnoxious to the Greek and Roman world, and was rejected by the Gnostics. This heresy, as well as the Manichaeism movement provided the amalgam between the Gentile outlook and a dislike for the ethnocentrism of the Jews. This in turn affected the outlook of the Christians towards contemporary Jews: the fact that the Jewish nation had consistently rejected the prophets who at times pointed to Christ, and particularly since they were responsible in time for the crucifixion of Christ gave rise to anti-Semitism - the moment that Christianity became the religion of the Roman world. The fact that the founder of the Christian faith was a Jew was conveniently ignored, and through the centuries the Jews became the scape-goat of politics, economics, feudalism, commerce - all because the ancient world was moulded by the Christian Church. Arnold Rose¹⁾ states: "During the middle ages,

1) Rose, A.M. - Sociology - A Study of Human Relations, Knopf, New York, 1957. p. 500

in Europe, race and nationality hatred remained practically unknown. Some prejudice existed on the basis of culture differences but the new basis of intergroup conflict was religion. Once established, Christianity became more intolerant than any of its predecessors had been."

The crusades, although undertaken for economic reasons, were motivated by this religious ethnocentrism, and the wars against Islam gave European ethnocentrism a convenient outlet as it enabled economic and commercial advances to be made, a defence of the European way of life against the Islamic invasions, and a convenient scape-goat arose which prompted enthusiasm for the crusades.

7 - The Idea of Race.

Following the crusades, which gave rise to a race consciousness in the European nations, came the era of Western expansion. With the age of discovery and the expansion of European civilization, greater contact was made between peoples of different colours, and the economically stronger peoples subjugated the peoples of other races; but although slavery was introduced into European civilization as it was in the Roman Empire, unlike the Romans, the Europeans therefore regarded those of other races as inferior - but inferior only in the sphere of arms, since if a European nation was weak it could be enslaved by a non-European race as was Spain by the Moors.

After the development of biology particularly under G.J. Mendel, C. Linnaeus, G.L.E. Buffon, J.F. Blumenbach and W.Z. Ripley, and the racial differences were scientifically noted and annotated, popular "science" inferred that therefore some races were superior and others inferior. A.M. Rose¹⁾ points out that there was a social need for this theory: ... "to serve as a justification for slavery, since slavery became much more economically profitable while ideological currents associated with the American and French Revolutionaries, as well as the whole philosophy of enlightenment, gave to people the impetus to abolish slavery and recognise the equality of man."

Quite apart from the problem of slavery, another type of ethnocentrism arose during the nineteenth century, arising from European conquest, and the most ethnocentric people since Judaism were those from British stock in the era of the expansion of the British Empire. The fact that the British Navy circled the globe and greater and greater portions of the maps of the world were marked in red, gave the British a superiority feeling, arising particularly from the conquest of India and the consequent wealth that this brought to Britain. This particular type of ethnocentrism, which sought to extend its economic and political dominance over others, is one of the main causes of the international exclusive ethnocentrism that has swept the Afro-Asian nations in the last two decades. The sixty

1) Rose, A.M. - Sociology - A Study of Human Relations,
p. 501.

"glorious years" of the Victorian Era not only inflated the ethnocentrism of the British, but caused the world-wide reaction to this sentiment. Elgar's "Pomp and Circumstance" with its constantly recurring theme of "Britons never, never shall be slaves" expressed ethnocentrism that has had world wide consequences of deep unrest.

Before the British navies patrolled the seas of the world, other developments of ethnocentrism had taken place, particularly in Eastern Europe. In the lands of the Prussians of the middle ages, a group known as the Teutonic Knights were making their presence felt in the Baltic lands. Here was a group of feudal lords, on a crusade that was based not on Christian teaching, but was steeped in the myths and legends of a shadowy Nordic tradition. This group of knights, ultimately influenced by the crusades, embarked upon an era of conquest toward the East:

"Naer Oostland willen wy riden
Naer Oostland willen wy mee,
Al over die groene heiden,
Daer isser een betere stee
Als wy binnen Oostland komen
Al under dat hooger huis
Daer worden wy binnen gelaten
Frisch over die heiden;
Zy heeten uns willekomen syn."

This ancient marching song whose origin has not been traced is thought to be an echo of the legendary Teutonic Knights on their conquest of the East.

General E. Ludendorff, in his memoirs describes how moved he was by the thought of the Teutonic Knights:

"On the farther bank of the Niemen there stands the tower of an old German castle of the Teutonic Knights, a symbol of German civilization in the east ... my mind was flooded with overwhelming historical memories."¹⁾

Here, in the Teutonic Knights, according to a French historian, was the German race at its hardest, its fiercest, its most enterprising. Just as the 19th. century produced ethnocentrism at its most extreme in British imperialism, so the 19th. century produced a set of German philosophers, whose imaginations were kindled by the memories of the Order of the Teutonic Knights and whose basic tenets were rooted in ethnocentrism.

8 - Conclusions:

The evidence, therefore, as to the existence of the concept of ethnocentrism even in the most primitive societies and also throughout recorded history is overwhelming. At no time has any group of mankind been completely free from the attitudes of the we-feeling and the you-feeling; and loyalty to one's group as well as antagonism for the outsider are the very warp and woof of the complex structure of human society. The consciousness of kind in primitive society, the community sentiment of national pride, the exclusiveness and emphasis on racial purity of the Jewish chosen

1) Bullock, A. - Hitler - A Study in Tyranny, Penguin, Great Britain, 1962. quoting Ludendorff, E. p. 317.

nation, religious ethnocentrism of every century, the neo-crusaders movement of the Teutonic Knights - all these have underlined the fact that ethnocentrism has been the motivating factor of many social changes. Over against all these, and quite solitary in its splendour, stands the teaching of the early Christian Church with its emphasis upon an elect community, where the virtue of being chosen does not lie in the individual who is chosen, but in the One who chooses.

Throughout the Christian era these two contrary view points have continued as parallel and opposing life and world views. However, it is not until the eighteenth century that a philosophy of ethnocentrism was actually formulated, apart from the primitive ethnocentric laws of Judaism; and for this formulation, it is essential that the German Philosophers be examined.

CHAPTER III

THE GERMAN PHILOSOPHERS AND THE CONCEPT OF ETHNOCENTRISM

1 - Introduction:

Of vital importance, both in this chapter devoted to the German philosophers, and more particularly in the next chapter, dealing with the Ethnocentrism of the Nazis, it is essential that the following fact be noted: it is impossible to state any individual's theory of ethnocentrism unless actual quotations from the individual concerned are used; since only in the actual wording of the individual is the exact emphasis of his concept fully appreciated. Therefore, both the German Philosophers and the Nazi Leaders must be frequently quoted at length in order to give their statements the full background context.

Just as in the twentieth century the winds of national consciousness have been igniting the peoples of Africa and Asia, so in the eighteenth century national consciousness became the concern of the peoples of Europe. That century marked the rise of British imperialism, the desire for independence of the inhabitants of the New World, the French Revolution, and similar movements in other European countries. This century of unrest ushered in the Napoleonic era - a period of consolidation, of conquest, of occupation.

With the Napoleonic invasion of a divided Germany, a sense of national unity was essential if Germany was not to succumb to the French invasion, and

therefore, the first of the German philosophers who formulated the German brand of ethnocentrism, must be understood in the light of his historical situation.

2 - Johann Gottlieb Fichte (1762 - 1814).

Following the defeat at Jena, Fichte wrote a series of addresses to the German Nation in order to awaken their patriotism and to inspire loyalty to the nation. He proposed an educational system in which every German "be moulded into a corporate body"¹⁾, where the main factor in education was universal military service. The purpose of this military training ? Not to fight, but because they "are imbued with the devouring flame of higher patriotism which embraces the nation as the vesture of the eternal for which the noble minded man joyfully sacrifices himself and the ignoble man, who only exists for the sake of the other, must likewise sacrifice himself"²⁾. His concept of the "Ego" was German, and therefore Germans were superior to all other nations. "To have character and to be a German undoubtedly mean the same thing."³⁾. In the German language he saw a unique cultural heritage (Ursprache) particularly in the emphasis and peculiar meaning of the word "Volk" which was a lofty conception

1) Russell, B. - A History of Western Philosophy, p.745
quoting J.G. Fichte.

2) Joad, C.E.M. - A Guide to the Philosophy of Morals
and Politics, Gollancz, London, 1947. p. 661

3) Russell, B. - A History of Western Philosophy, p. 745

of the divine making itself manifest in the spiritual development of human society.¹⁾ So spoke the Professor of the Chair of Philosophy in the University of Berlin in 1813. Who would have thought that this concept was the modern counterpart of the Jewish concept of the Chosen Nation? Within these papers, Fichte built up a nationalistic totalitarian conception of the state, and upon these foundations the modern ethnocentrism of Germany was built. The Swiss historian, Dr. Walter Hofer makes this comment on German historians: "Power is idealized ... war is made heroic and moral, the national idea is made the absolute."²⁾

3 - G.W.F. Hegel (1770 - 1831)

With the death of Fichte, the Chair of Philosophy in Berlin University was occupied by Hegel, perhaps the most influential and certainly the most difficult to understand of all the philosophers of the 19th century. This thesis is concerned here not with Hegel's emphasis upon logic of his Absolute Idea, but with his idea of the Spirit in its three phases: The Oriental, the Greek/Roman and the German. The third is the embodiment of the Absolute Idea. His concept of the state as an absolute unmoved end in itself and the appeal that "Man must therefore venerate the state as a secular deity"³⁾ has done

1) Jarman, T.L., - The Rise and Fall of Nazi Germany, Signet, New York, 1957, p. 47

2) Ibid. p. 46

3) Ibid. p. 47

much for the foundation of ethnocentrism in the totalitarian German state of the Third Reich. His view of knowledge as a triadic movement did much to enable the German mind to make the rationalisations that were essential while the extermination camps were belching the fumes of the thousands of bodies being incinerated each day, since this thought-process insists that truth and falsehood are not sharply defined opposites, because nothing is wholly false and nothing that we can know is wholly true. Furthermore, "The German spirit is the spirit of the new world."¹⁾ But as Hegel aged so his thoughts turned from the German people to the people of the new world, but the seed of German ethnocentrism was planted and ultimately bore such hideous fruit.

4 - Heinrich von Treitschke - died 1896.

Before the era of mass entertainment (through the media of film, radio and T.V.), the most popular form of entertainment was spending an evening attending one of the many popular lectures that were being delivered by authorities on a great variety of subjects. One of the most popular of these lecturers was the Professor of History in the University of Berlin, Professor Treitschke, 1874 until his death in 1896. For many years he held enthusiastic, devoted and large audiences spellbound by his lectures; and the greater portion of his audiences were composed of the young and

1) Russell, B. - A History of Western Philosophy, p. 764

certainly the young intelligentsia of the Prussian State. On the basis of these lectures, his important thesis "Politik" was acclaimed throughout the state, and was for the most part a refined form of the State as outlined by Fichte and Hegel. All important in his thinking is the state, and particularly the totalitarian state: "It does not matter what you think, so long as you obey."¹⁾

Coupled with this emphasis is the pre-eminence of the armed forces: "the organisation of the army must be one of the first cares of the constitution."²⁾ This was followed naturally by an idealization of war: "The grandeur of war is in the utter annihilation of the puny man in the great conception of the State,"³⁾ which in turn proposed a despising of the state of peace: "War is both justifiable and moral, and the ideal of perpetual peace is not only impossible but immoral as well."⁴⁾ Immoral because "the God above us will see to it that war shall return again, a terrible medicine for mankind diseased."⁵⁾

1) Jarman, T.L. - The Rise and Fall of Nazi Germany, quoting

H. v. Treitschke, p. 48

2) Ibidem

3) Ibidem

4) Ibidem, p. 49

5) Ibidem, p. 50

Arthur J. Balfour¹⁾ does not underestimate the importance of von Treitschke in his role as a founder of German ethnocentrism: "It is permissible to conjecture that if the political creed of Treitschke's youth had borne the practical fruit which he so passionately desired, the subsequent history of the world would have been wholly different." If 'Liberalism' in the Continental sense, had given Germany empire and power, militarism would never have grown to its present exorbitant proportions. The greatest tragedy of modern times is that she owes her unity and her greatness ... to the unscrupulous genius of one great man, who found in the Prussian monarch, and the Prussian military system, fitting instruments for securing German ideals."

5 - Frederick Nietzsche 1844 - 1900

Of all the philosophers who are said to have influenced modern Germany, none has been more frequently named than Frederick Nietzsche, yet he is seldom mentioned by Adolf Hitler. His influence is not so much in the sphere of ethnocentrism, as in megalomania, his most common characteristic with the founder of the Third Reich. Born in 1844, highly influenced by the previous German philosophers, he spent the last eleven years of his life completely insane. The philosophical successor to Schopenhauer, and the philosophical formulator of Richard Wagner, but, as is so well proved by M.P. Nicolas in his

1) Jarman, T.L. - The Rise and Fall of Nazi Germany, p. 49

thesis "From Nietzsche down to Hitler", much of German ethnocentrism that is found in Nazi Germany is completely absent from Nietzsche's thought; in a letter to Professor Overbeck, Nietzsche^{I)} states in connection with the German peoples: "It is an impossible race, it has on its conscience all the great disasters of civilization"; and again "With a nature like mine, which is so strange to everything Teutonic, even the presence of a German retards my digestion ... they are MY enemies. I despise in them every kind of filthiness of ideas and values ... for almost one thousand years they have tangled and confused everything they have laid their hands on."²⁾ And further, "For my part, if I had to find the blackest spot on earth, where slaves still required to be liberated, I should turn in the direction of Northern Germany."³⁾ Just as there is no German ethnocentrism in his nationalism, so there is no Nordic ethnocentrism in his concept of the Super-man: "Believe me, this odious mania on the part of puerile amateurs who want at all costs to discuss the VALUE of men and of races, this acceptance of 'authorities', whom every thoughtful mind rejects with cold contempt (for example, E. Dühring, Richard Wagner, Ebrard, Wahrmund, P. de Lagarde) ... it would be difficult to say whom among

I) Nicholas, M.P. - From Nietzsche down to Hitler, William Hodge, 1938, London, p. 109.

2) Ibid. p. 109

3) Ibid. p. 117

the lot is the least qualified, the most unfit to judge questions of morality and history, these everlasting and absurd falsifications, these dogmatic interpretations of vague expressions (Germanic, Semitic, Aryan, Christian, German) all this might make me seriously angry in the long run and lead me to abandon that kindly irony with which until now I have regarded the bigoted fancies and gross Pharisaism of the present-day Germans."¹⁾

Although the basic conception of German ethnocentrism is absent from the writings of Nietzsche, he must be considered as one of the philosophers who had a great influence on this developing ethnocentrism, since all the seed thoughts, and the direction of his thinking naturally led to the rabid exclusivism of Nazi Germany. His main concern was to destroy the slave morality that had chained society - "the one great curse, the one enormous and innermost perversion ... I call it the one immortal blemish of mankind."²⁾ He is referring to the "slave morality of Christianity. The means to attain this objective is to be found in a superman who has thrown off this slave morality:³⁾ "Society is not entitled to exist for its own sake, but only as a substructure and scaffolding by means of which a select race of beings may elevate themselves to

1) Nicholas, M.P. - From Nietzsche down to Hitler, p. 101

2) Jarman, T.L. - The Rise and Fall of Nazi Germany, p. 51

3) Ibid. p. 51

their higher duties, and in general, to a higher existence." Here is the basic thought of ethnocentrism and the means to this end was a development of Darwin's survival of the fittest. This contention of Darwin was moralized by Nietzsche - in that only the fittest are those who have the greatest development of the will to power. Who shall be responsible for the coming superman - the noble savage? "It is impossible not to recognise at the core of all these artistic races the beast of prey; the magnificent blond brute avidly rampant for spoil and victory."¹⁾ The biologically "superior", for Nietzsche, were naturally those who were victorious in war, and because they had conquered, they only had the right to hold all power. This naturally leads to a glorification of war, no matter what the defenders or excusers²⁾ of Nietzsche might say: "Ye shall love peace as a means to a new war, and the short peace more than the long. You I advise not to work, but to fight. You I advise not to peace but to victory ... Ye say it is the good cause which halloweth even war? I say unto you: it is the good war which halloweth every cause. War and courage have done more great things than charity." Arising out of his teachings, it is not difficult to appreciate how easily the spokesman for the Hitler Youth might cry: "When we call out to youth, marching under the swastika, 'Heil Hitler!' -

1) Jarman, T.L. - The Rise and Fall of Nazi Germany, p. 51

2) Ibid. p. 52

at the same time we greet with this call - Frederick Nietzsche."¹⁾

6 - Anti-semitism.

Although there are still two more philosophers who have influenced ethnocentrism greatly in its development in Nazi Germany, before dealing with them it is first of all essential that the "out-group feeling" of this brand of ethnocentrism in the form of anti-semitism be examined.

This seed bed of German ethnocentrism could not have survived without the complimentary "out-group" feeling, and in Germany this was canalised into the anti-Semitic Movement. Although this out-group feeling was naturally prompted by the exclusiveness of the Jews throughout the history of Europe, it only obtained official and authoritative recognition in the person of Eugen Duhring, a lecturer in philosophy in the University of Berlin shortly before Treitschke. In his Die Judenfrage als Rassen- Sitten-, und Kulturfrage, he states: (The thesis being the hypothesis that all society was contaminated by a moral disease) "What is the role of the Jews in this corruption? Where the Jews are to the fore, there is most corruption. This is the basic fact of all cultural history and cultural geography."²⁾

1) Jarman, T.L. - The Rise and Fall of Nazi Germany, p. 52

2) Ibid. p. 53

The Jews from the earliest times had been segregated - either voluntarily or compulsorily - into ghettos throughout Europe, and because of this otherness of the Jews, the jealousy in the middle ages arose against the Jews who alone were enabled to practise the occupation of lending of money. In 1290, Edward I expelled all Jews from England; in 1492 a similar edict was passed in Spain; in Russia the persecution was organised on a religious basis; in Poland a bloody persecution was carried out by the Jesuits. In Germany, following the Aryan myth of Fichte, Hegel and Treitschke, Nietzsche's superman, the economic collapse following the Franco-Prussian war, the radical political elements being in the hands of the Jews (preceeding another Jewish philosopher, Karl Marx), the teachings of Duhring - all these made the population ripe for the anti-semitic crusade of the Protestant minister Adolf Stoecker.

Simultaneously, vast massacres were organised against the Jews in Russia and the Baltic provinces. Thus all the elements necessary for the growth of a powerful ethnocentrism were present in Germany - the idea of the elite, the admiration of the militarist state, the scape-goat in the form of the Jews. Apart from the sociological factors that were responsible for the German people accepting this form of ethnocentrism and the final conclusion of Nazi Germany, there were two other writers whose influence was even more immediate upon the mind of Germany.

7 - The Arrogant Racialists.

It was the lot of two non-Germans to formulate the final philosophical and emotional outlook that prepared Germany of its final step into ethnocentrism - the one a Frenchman, Count Joseph A. de Gobineau, and the other, an Englishman, Houston Stewart Chamberlain.

i - J.A. de Gobineau 1816 - 1882

De Gobineau's "Essay on the Inequality of the Human Races" contained the thesis that the key to human history, culture and civilization lies in the concept of race, of which there are three basic types: black, yellow and white, of whom the white is the most superior, and in which the Aryan is the purest and most forceful, and of the Aryan group, the German section is by far the most important. All greatness in other races can be traced to the Aryan race: "placed upon a sort of pedestal, and separating himself from the environment in which he works, the Aryan German is a powerful creature ... everything he thinks, says, and does, is thus of major importance."¹⁾ He accepts that although race mixture can produce great civilizations, the more mixing with the Aryan blood, the higher the general civilization, but if the Aryan strain is less potent, then the standard of civilization will be lowered.

1) Jarman, T.L. - The Rise and Fall of Nazi Germany, p. 55

In his dedication to his lengthy work, de Gobineau¹⁾ has summarized his outlook: "the racial question dominates all other problems of history and holds the key to it, and that the inequality of races suffices to explain the whole unfolding of the destiny of the peoples." These verbose exaggerations of de Gobineau were popularized by the equally lengthy operas of Richard Wagner, who was to become his close friend. In Wagner's writings and music, he expressed the racial tenets of de Gobineau and introduced the strain that the presence of the Jews caused a threat to the purity of the Aryan race since they were un-German. Together with de Gobineau, he uncovered the myths and legends of the old Teutonic gods, and clothed them in actors and made them live to his music. Professor Maurice Boucher has said that "Richard Wagner could be claimed as a precursor of the Third Reich."²⁾

The racial interpretation of history that is found in de Gobineau, the Germanic theme of Wagner's operas, both required a third medium for full effectiveness, and this was found in Wagner's son-in-law, Houston Stewart Chamberlain.

ii - Houston Stewart Chamberlain 1855 - 1927.

In 1899 "Grundlagen des Neunzehnten Jahrhunderts" was published which was the most overwhelming and vast

1) Shirer, W.L. - The Rise and Fall of the Third Reich, Secker and Warburg, London, 196.. p. 103

2) Jarman, T.L. - The Rise and Fall of Nazi Germany. p. 53

eulogy of the thesis of Germanic superiority that had ever been published; indeed, it has been exceeded only by the claims of the Nazi Party itself. Here we find the same racial interpretation of history, but it has been narrowed down to the Teutonic strain. The fall of Rome was not a tragedy but a triumph for civilization in that it was through the Teutons that it came about. The next great date in history was the year 1200 A.D. when the activities of the Teutonic Knights were blazing records on the pages of history. Chamberlain develops his thesis into a plea that a pure race must be pursued: "The sound and normal evolution of man is therefore not from race to racelessness, but on the contrary from racelessness to even clearer distinctiveness of race."¹⁾ This distinctness of race is all important: "Nothing is so convincing as the consciousness of the possession of race. The man who belongs to a distinct, pure race never loses the sense of it!"²⁾

His book sold sixty thousand copies in Germany, and when he was presented to Kaiser William II, his enthusiasm knew no bounds and he exclaimed: "Your Majesty and your subjects have been born in a holy shrine ... God builds today upon the German alone. This is the knowledge, the certain truth, that has filled my soul for years."³⁾ Then came the defeat and

1) Jarman, T.L. - The Rise and Fall of Nazi Germany, p. 58

2) Ibid, p. 58

3) Shirer, W.L. - The Rise and Fall of the Third Reich, p.

the terms of Versailles - the impossible had happened: not a superior race, but the superior race had been defeated by non-Aryans, by international Jewry, and dark days followed for Chamberlain, but in 1923 he wrote these words in a letter: ^{I)} "You have mighty things to do. My faith in Germanism had not wavered an instant, though my hope - I confess - was at a low ebb. With one stroke you have transformed the state of my soul. That in the hour of her deepest need Germany gives birth to a Hitler proves her vitality; as do the influences that emanate from these two things - personality and influence - belong together ... may God protect you." Naturally the letter was addressed to Adolf Hitler.

8 - Conclusions.

Philosophers and writers emphasising ethnocentrism are not peculiar to Germany - they are found in all nations: in America, John W. Burgess' view of the Germanic origin of the United States culture was stressed; Madison Grant substituted the term Nordic for Teutonic; others stressed culture, others colour, but as the century ended so the myth of race superiority was exploded: W.Z. Ripley in his "Races of Europe: demolished the idea that there was any such thing as an Aryan race. J. Huxley and F. Boas and many others have shown that race superiority from the biological standpoint is fantasy; the whole racial interpretation of history has been shown to be illogical and

I) Jarman, T.L. - The Rise and Fall of Nazi Germany, p. 62

unscientific by all the historians and biologists of repute. The Anglo-Saxon myth was exploded permanently by Professor Henry Jones Ford in 1924.

But other nations have also practised ethnocentrism, we note the words of Joseph Chamberlain, the British colonial Secretary: "I believe in the British race. I believe that the British race is the greatest of the governing races that the world has ever known." Cecil John Rhodes was even more extreme in his desire to do so much in so little time for the "greatest of races"; the Americans solved their expansion problems and "proved" their racial superiority by the extermination of the Red Indians. Even Disraeli places these words into the mouth of the character Sidonia from his novel "Coningsby": "Race is everything; there is no other truth. And every race must fall which carelessly suffers its blood to become mixed."

Yet, in the face of this ethnocentrism the other nations were aware of a feeling of moral responsibility, why not the Germans? How is it that the Germans alone were able to accept such a creed? The following extract of a speech made by Heinrich Himmler on October 4th, 1943 was widely circulated under the title:

THAT IS WHAT MADE US HARD !

"One basic principle must be the absolute rule for the S.S. men: we must be honest, decent, loyal, and

I) Jarman, T.L. - The Rise and Fall of Nazi Germany, p. 59

comradely to members of our own blood and nobody else. What happens to a Russian and to a Czech does not interest me in the slightest. What the nations can offer in the way of good blood of our type we will take, if necessary by kidnapping their children and raising them here with us. Whether nations live in prosperity or starve to death interests me only in so far as we need them as slaves for our Kultur: otherwise it is of no interest to me. Whether ten thousand Russian females fall down from exhaustion while digging an anti-tank ditch for Germany interests me only in so far as the anti-tank ditch for Germany is finished. We shall never be rough and heartless when it is not necessary, that is clear. We Germans who are the only people in the world who have a decent attitude towards animals, will also assume a decent attitude towards these human animals. But it is a crime against our own blood to worry about them and give them ideals, thus causing our sons and grandsons to have a more difficult time with them. When somebody comes to me and says : "I cannot dig the anti-tank ditch with women and children, it is inhuman, for it would kill them," then I have to say "You are the murderer of your own blood, because if the anti-tank ditch is not dug German soldiers will die, and they are the sons of German mothers. They are our own blood ... " Our concern, our duty, is to our people and our blood. We can be indifferent to everything else. I wish the S.S. to adopt this attitude to the problem of all foreign, non-Germanic peoples, especially Russians.

"I mean the evacuation of the Jews, the liquidation of the Jewish race. This is one of those things that is easily said. Every Party member says, "We will liquidate the Jewish race. Naturally: it is in the party programme. We will eliminate them, liquidate them. Easily done." Most of you know what it means when a hundred corpses are lying side by side, or five hundred, or a thousand. To have stuck it out, and at the same time to have remained decent fellows, that is what has made us hard. This is a page in our history which has never been written and is never to be written..."¹⁾

But it was written - "as every Party member knows", and there were 14 million Party members; and 43.9% of the German electorate freely voted for this programme. This chapter of shame was written in the book of history with ethnocentrism enshrined and racialism the motivating factor behind the group and the individual behaviour of the German people.

At 1 p.m. on January 30th., 1933 Adolf Hitler became Chancellor of 70 million Germans, elected to the position by popular ballot. What was it that had captured their imagination? What had this strange man to offer them? We now turn to the next chapter for the answer to these and other questions.

1) Nuremberg Documents XXIX 1919 PS pp 122 and 123

CHAPTER IV

THE BASIC ETHNOCENTRIC THEORIES OF THE NAZIS.

1 - Introduction.

Although ethnocentrism was the motivating factor of the National Socialist Party, it was merely the instrument through which Adolf Hitler furthered his megalomania. Professor Franz Neumann¹⁾ pointed out: "The so-called non-rational concepts, blood, community, VOLK, are devices for hiding the real constellation of power and for manipulating the masses. The charisma of the Führer, the superiority of the master race, the struggle of a proletarian race against plutocracies, the protest of the volk against the state are consciously applied stratagems."

But this does not deny the fact that Adolf Hitler had very definite ethnocentric concepts, although it must be admitted that he used them throughout his dictatorship as a means for furthering his own personal ends. William Sargant²⁾ underlines this thought: "It is still considered a mystery how Hitler persuaded many intelligent people in Germany to regard him little short of a god; yet Hitler never concealed his method, which included deliberately producing such phenomena (political

1) Jarman, T.L.- The Rise and Fall of Nazi Germany, p. 153

2) Sargant, W. - Battle for the Mind, Pan, London, 1957
p. 142.

conversion) by organized excitement and mass hypnotism, and even boasted how easy it was to impose 'the lie of genius' on his victims. "In one sentence Hitler has summarized his Weltanschauung:¹⁾ "Our party rests on a racial conception of the universe; this is the essential part of its doctrine; it works for the final triumph of racialism."

2 - The Beginnings.

Much has been attributed to the influence of the German philosophers upon the mind of Adolf Hitler - this is acceptable only in so far as the German philosophers influenced the general atmosphere in which Adolf Hitler and every other German was educated, but there is no record that Hitler personally had read any of the great philosophers, and therefore to what can his ethnocentrism be attributed?

In the first place, to his fathers pride in the position of the German State Official. In democratic countries the public servant is in a position of trust, but in Germany the public servant is the state official. This terminology itself is indicative of the status difference between the public servant and the state official. Hitler speaks of his father:²⁾ "but now that

1) Hitler, A. - Mein Kampf, Hurst and Blackett, London, 1942, p. 217

2) Ibid, p. 14

the big city had enlarged his outlook the young man looked up to the dignity of a State official as the highest of all."

In the second place, Hitler's ethnocentrism can be attributed to Dr. Leopold Poetsch,¹⁾ his teacher in the Realschule at Linz in the subject of history: "He penetrated through the dim mist of thousands of years and transformed the historical memory of the dead past into a living reality. When we listened to him we became afire with enthusiasm ... the national fervour which we felt in our own small way was utilized by him as an instrument of our education, inasmuch as he appealed to our national sense of honour ... But who could have studied German history under such a teacher and not become an enemy of that State whose rules exercised such a disastrous influence on the destinies of the German nation? ... In the north and in the south the poison of foreign races was eating into the body of our people."

The third influence upon Adolf Hitler in his early years was the novelist, Karl May, who swiftly became his favourite author. The series of novels (very like the Tarzan novels of the United States) were set in early America and had as hero, a German superman warring against the Red Indians. This was

1) Hitler, A. - Mein Kampf, p. 19

an exceptionally long series of novels in which the role of this incredible Germanic superman performed deeds that "proved" the superiority of his German ancestry.

The fourth influence upon Adolf Hitler took place in the days of his Vienna experiences, and was to prove even more abiding - the texts of the Wagnerian operas. The deeds of the heroes of the Wagnerian operas filled Hitler with a "mystical" belief in the German superman. For the remainder of his life Wagner remained his main source of aesthetic inspiration:¹⁾ "What joy each of Wagner's works has given me! And I remember the emotion the first time I entered Wahnfried. To say that I was moved is an understatement."

Hitler saw in himself the Siegfried who had come to awaken Germany and lead her to her rightful destiny:²⁾ "Above all, a man who feels it his duty at such an hour to assume the leadership of his people is not responsible to the laws of parliamentary usage or to a particular democratic conception, but solely to the mission placed upon him. Any anyone who interferes with his mission is an enemy of the people."

Although it is unlikely that Hitler had ever read Hegel, he did see in himself what Hegel called the Heroes: "They may be called Heroes, in as much as they have derived their purpose and their vocation, not from the calm regular course of things, sanctioned by the existing order; but from a concealed fount, from that Inner Spirit, still hidden beneath the surface, which impinges upon the outer world as

1) Hitler, A. - Hitler's Secret Conversations 1941-1944, Signet, New York, 1961, p. 244

2) Baynes N.H. - The Speeches of Adolf Hitler, Oxford, Great Britain, 1942, Vo. II, p. 1,381.

on a shell and bursts it into pieces. (Such were Alexander, Caesar, Napoleon).... World-historical men - the Heroes of an epoch." ¹⁾ It was these Heroes that Wagner made the subjects of his operas, and it was these operas that gave fire to the young spirit of Adolf Hitler.

The fifth basic influence upon Adolf Hitler's formative years in Vienna appeared in the form of broadsheets and pamphlets and extracts from the journal "Ostara". There were the works of a man called Jörg Lanz von Liebenfels, who illustrated his journal and articles with drawings such as this one depicting the difference between the "Buttock formation of the lower race and the Buttock formation of the higher race."²⁾



1) Shirer, W.L. - The Rise and Fall of the Third Reich, pp. 110-111

2) Leiser, E. - A Pictorial History of Nazi Germany, Penguin, Milan, 1962, p. 25

The articles in this journal appeared under such headings as: "Are you fair-haired? Then you are a creator and Preserver of Culture!"

It was upon these five basic influences that Adolf Hitler built his personal ethnocentrism, an outlook that remained unchanged through the years:¹⁾

"Thus within a few years I was able to acquire a stock of knowledge which I find useful even to-day. But more than that. During those few years a view of life and a definite outlook on the world took shape in my mind. These became the granite basis of my conduct at that time. Since then I have extended that foundation only very little, and I have changed nothing in it."

Naturally the political environment in which Hitler lived was an important factor in influencing the development of his thinking - the tottering Empire of Austro-Hungary in which he spent his formative years, the rampant nationalism of his Germanic neighbour (the "true" Germans), the political unrest following the first world war, but as has been quoted above, it was during his early days in Vienna that Hitler formulated his world outlook, and the world war and political environment following

1) Hitler, A. - Mein Kampf. p. 23

that war served to change nothing of the granite basis of his ideas of state. It can therefore be stated as a fact that the foundation of Hitler's ethnocentrism then rested on these rather shallow influences: a father who was a state official, a teacher of history who indoctrinated his children, the script of Wagners operas, a fictional German Tarzan, and the woolly theories of a journalist. The incredibly terrifying thought is that a man's whole life outlook can be influenced and distorted and crippled by such a combination of seemingly uninfluential causes!

3 - The ethnocentrism of Adolf Hitler.

From these beginnings nothing was changed and little was added, but these small beginnings were translated into the Nuremberg Race Laws, since the will of Adolf Hitler became the will of the state, and the conditioned German people welcomed this absolutism that enabled the view of one man to dominate a nation of 70 million. His ethnocentrism must be studied in two parts: the in-group feeling or the belief in the superiority of the German Herrenvolk; and the second which fed and underlined the first: the out-group feeling of anti-semitism.

i - The In-group Feeling of German Superiority.

In a conversation with Heinrich Himmler on 22nd October, 1941, Hitler at the height of his powers and authority, the master of Europe, made this appreciation

of his legacy to the world: "If I try to gauge my work, I must first consider, that I've contributed, in a world that had forgotten the notion, to the triumph of the idea of the primacy of race. Secondly, I've given Germany supremacy, a solid cultural foundation. In fact, the power we today enjoy cannot be justified, in my eyes, except by the establishment and expansion of a mighty culture. To achieve this must be the law of our existence."¹⁾

This preoccupation with the ethnocentrism of the Germanic peoples, provided it allowed him unlimited power, became the key to his policies ²⁾ "There is only one right that is sacrosanct, and this right is at the same time the most sacred duty. This right and obligation is: that the purity of the racial blood should be guarded, so that the best of human values may be preserved and that thus we should render possible a more noble development of humanity itself. A Volk State should in the first place raise matrimony from the level of being a constant scandal to the race. The state should consecrate it as an institution which is called upon to produce creatures made in the likeness of the Lord and not create monsters that are a mixture of man and ape.. Finally, it is the duty of the Peoples' State to arrange

1) Hitler, A. - Hitler's Secret Conversations 1941-1944, p. 103

2) Hitler, A. - Mein Kampf, p. 226

for the writing of a world history in which the race problem will occupy a dominant position."

Thus the first principle of the Hitlerian ethnocentrism is the basic importance of maintaining the purity of the racial group, but following this is the dominant position of the Herrenvolk, the supremacy of the German volk:¹⁾

"Every manifestation of human culture, every product of art, science and technical skill, which we see before our eyes today, is almost exclusively the product of Aryan creative power. This very fact fully justifies the conclusion that it was the Aryan alone who founded a superior type of humanity; therefore he represents the archetype of what we understand by the term : MAN." But even the term Aryan is too broad, the Volk refers especially to the Germanic peoples:²⁾

"If the German people in its historical development has gained that herd-like unity, as other peoples have, the German Reich would today be mistress of the globe. The course of history might then have been different. Perhaps in that case the end might have attained what so many blind pacifists hope to accomplish today by weeping and lamentation: a peace supported not by the palm-waving of tearful pacifist wailing women,

1) Hitler, A. - Mein Kampf, p. 164

2) Gangulee, N. - The Mind and Face of Nazi Germany,
p. 21

but established by the sword of a master-people, conquering the world in the interests of a higher civilization."

The principle of race, the racial purity objective, the racial superiority of the Aryan group, the Herrenvolk of the Germanic peoples - this process of ethnocentric exclusivism has a narrowing-down, a refinement, until there is reached the establishment of the elite:

"I do not doubt for one moment, despite certain people's scepticism, that within a hundred or so years from now all the German elite will be a product of the SS - for only the SS practices racial selection. Once the conditions of the race's purity are established, it is of no importance whether a man is a native of one region rather than another - whether he comes from Norway or from Austria."¹⁾

From these representative quotations of Adolf Hitler - and there is a vast number on this subject - it is obvious that in his own concept of ethnocentrism there is a progressive evolution of selectivism - from the Aryan, to the Germanic, to the Herrenvolk and finally the elite.

1) Hitler, A. - Hitler's Secret Conversations 1941-1944,
p. 125

In Hitler's in-group feeling there are three all important elements: Aryan, Herrenvolk and Blood; and a complete treatment of these three themes are to be found in Hitler's Second Book:¹⁾

"What is ultimately decisive in the life of a people is the will to self-preservation and the living forces that are at its disposal for this purpose ... What is irreplaceable is the spoiled blood of a people, the destroyed inner value ... For the source of a people's whole power does not lie in its possession of weapons or in the organisation of its army, but in its inner value which is represented through its racial significance, that is the racial value of a people as such ... Since our point of departure is that one people is not equal to another, the value of a people is also not equal to the value of another people ... The ultimate expression of this general valuation is the historical, cultural image of a people, which reflects the sum of the radiations of its blood value or of the race values united in it ... The importance of the blood value of a people, however, only becomes totally effective when this value is recognised by a people properly valued and appreciated"...

The emphasis of Hitler lies in the keeping of the German blood pure since there is no other blood as valuable: and this blood that is found only in Germans

1) Hitler, A. - Hitler's Secret Book, Grove, New York
1961, p. 25-29.

must be purified into an elite who are destined to rule. This is the in-group aspect of Hitler's ethnocentrism.

ii - The Out-group Feeling.

It is commonly thought that the out-group feeling of Adolf Hitler was entirely a matter of anti-Semitism - that it arose from this sentiment there is no doubt, but it did not end there; as extensions of the out-group feeling, there were the Slav peoples - particularly the Poles, and also the Russians. In this examination of Hitler's out-group feelings we shall note first of all his anti-Semitism and then trace the broadening effect of this feeling. As with all ethnocentrism, the in-group feeling is a process of narrowing down from a general group to an elite, while the out-group feeling is a continually more embracing emotion, commencing with the heart of the problem and ultimately including all the non-elite.

From Hitler's early reading, and more particularly from his early experiences in Vienna, his views on the Jews became the foundation stone of his invective against all that were not included in the in-group. The first realization of the 'danger' is graphically recounted in Mein Kampf:¹⁾

"Once, when passing through the Inner City, I suddenly

1) Hitler, A. - Mein Kampf, p. 41

encountered a phenomenon in long caftan and wearing black side-locks. My first thought was: Is this a Jew? They certainly did not have this appearance in Linz. I watched the man stealthily and cautiously; but the longer I gazed at the strange countenance and examined it feature by feature, the more the question shaped itself in my brain: Is this a German?"

From the very outset, Hitler's goal was the purity of the German race through the elimination of the Jew. "If I accept a divine commandment, it's this one: "Thou shalt preserve the species."¹⁾ And having examined the social and cultural structure of Vienna, Hitler concluded that the Jews were responsible for every evil in society.²⁾ "The discovery of the Jewish virus is one of the greatest revolutions that has taken place in the world. The battle in which we are engaged today is of the same sort as the battle waged during the last century by Pasteur and Koch. How many diseases have their origin in the Jewish virus! We shall regain our health only by eliminating the Jew. Everything has a cause, nothing comes by chance." These words spoken to Himmler and a Danish Sturmbannführer of the Viking Division were an echo of the words delivered in a speech to the Reichstag in 1939:³⁾

"One thing I should like to say on this day which may

1) Hitler, A. - Mein Kampf, p. 168

2) Hitler, A. - Hitler's Secret Conversations 1941-1944, p. 320

3) Baynes, N.H. - The Speeches of Adolf Hitler, Vol. II, p. 43.

be memorable for others as well as for us Germans:
In the course of my life I have very often been a prophet, and have usually been ridiculed for it. During the time of my struggle for power it was in the first instance the Jewish race which only received my prophecies with laughter when I said that I would one day take over the leadership of the State, and with it that of the whole nation, and that I would then settle among other things, the Jewish problem. Their laughter was uproarious, but I think that for some time now they have been laughing on the other side of their faces. To-day I will once more be a prophet: if the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will not be the Bolshevization of the earth and thus the victory of Jewry, but the annihilation of the Jewish race in Europe!"

Only two years later Adolf Hitler was able to recall this speech¹⁾ in the presence of Himmler and Heydrich: "From the Rostrum of the Reichstag I prophesied to Jewry that, in the event of war's proving inevitable, the Jew would disappear from Europe. That race of criminals has on its conscience the two million dead of the first World War, and now already hundreds of thousands more ... It's not a bad

1) Hitler, A. - Hitler's Secret Conversations. 1941-1944, p. 108.

idea, by the way, that public rumour attributes to us a plan to exterminate the Jews. Terror is a salutary thing."

Part of the fulfilment of Hitler's prophecies and the method of achieving his aims were to be seen in the Nuremberg Race Law:¹⁾ "Marriage between Jews and subjects of German or kindred blood are prohibited. Marriages contracted despite this law are invalid, even if they are concluded abroad in order to circumvent this law. Proceedings for annulment of marriages may be initiated only by the Public Prosecutor. "Jews may not employ in domestic service female subjects of the Reich of German or kindred blood who are under the age of 45 years. Jews are forbidden to display the Reich and national flag or show the national colours." And further: "Only citizens of the Reich, as enjoying full political rights, may vote in political affairs and may hold public office ... A Jew cannot be a citizen of the Reich. He cannot exercise the right to vote and he cannot hold public office."

Through this legislation the objective of the in-group feeling is safeguarded and the outlet for the out-group feeling is satisfied.

The logical conclusion was naturally the "Final Solution" of the Jewish Problem as devised by Adolf

1) Gangulee, N. - The Mind and Face of Nazi Germany,
p. 63-64.

Hitler. The Gerstein document records the final step which the in-group feeling of ethnocentrism had demanded:¹⁾ "Then Pfannenstiel (Head of the Department of Hygiene at the University of Marburg) said: "Well, and what did the Führer want?" Globcnik: "Faster," he said, "The whole business has to be done faster." And so six million Jews were exterminated:- in the crematoria of Auschwitz, in the forests of Treblinka, in the barracks of Dachau, Buchenwald and Mauthausen, in the streets, in their homes, in the factories, and in pits self-dug - the whole business of the final solution was accelerated, and in these ways Jewish men, women and children were liquidated.

Although the invective of this out-group feeling was mainly directed against the Jews, and aimed at their extermination in order to safeguard the purity of the Germanic race, other groups were also regarded as Untermenchen (sub-humans). The Poles, the Czechs and the Russians. The out-group feeling toward the Poles is best described by Hitler in his directive to the Polish Government-General on October 2, 1940:²⁾

"The Poles, in direct contrast to our German workmen are especially born for hard labour. We must give every possibility of advancement to our German workers;

1) Neumann, R. - The Pictorial History of the Third Reich, Bantan, Munich, 1961. p. 188

2) Nuremberg Documents - Part VI p.219-223. USSR 172-864 PS.

as to the Poles, there can be no question of improvement for them. On the contrary, it is necessary to keep the standard of life low in Poland, and it must not be permitted to rise ... The Government-General should be used by us merely as a source of unskilled labour ... Every year the labourers needed by the Reich can be procured from the Government-General. It is indispensable to bear in mind that the Polish landlords must cease to exist, however cruel this may sound, they must be exterminated wherever they are ... There should be one master only for the Poles - the Germans ... Therefore all representatives of the Polish intelligentsia are to be exterminated. This too sounds cruel, but such is the law of life. The Poles will also benefit from this, as we look after their health and see to it that they do not starve, but they must never be raised to a higher level, for then they will become anarchists and Communists ... It will therefore be proper for the Poles to remain Roman Catholics ... The task of the priest is to keep the Poles quiet, stupid, and dull-witted. This is entirely in our interests. Should the Poles rise to a higher level of development they will cease to be that manpower of which we are in need ... The lowest German worker and the lowest German peasant must always stand economically ten per cent above any Pole."

The practical implications of this command will only be intelligible when studied in terms of the practical application of ethnocentrism by the occupying

master race in the Government-General.

The next on the list of ethnocentrism's out-group attitude were the Czechs:¹⁾

"The Czechs must be deprived of their power, eliminated and shipped out of the country by all sorts of methods. This applies particularly to the racially Mongoloid part and to the major part of the intellectual class ... Elements which counteract the planned Germanization ought to be handled roughly and eliminated."

The man most ideologically fitted for this task was Reinhard Heydrich, whose contribution to the furtherance of the aims of ethnocentrism was vast. Hitler was determined that nothing should thwart his plans, and in regard to the Slavs made this threat:²⁾

"As for the ridiculous hundred million Slavs, we will mould the best of them to the shape that suits us, and we will isolate the rest of them in their own pig-sties; and anyone who talks about cherishing the local inhabitants and civilizing him goes straight off into a concentration camp."

Hitler had always been impressed by the British conquest, occupation and colonization of

1) Nuremberg Documents: XXVI - 862-PS P. 375

2) Hitler, A. - Hitler's Secret Conversations 1941-1944
p. 575

India, and it was his purpose to colonize Russia as far East as the Ural Mountains, and to occupy Russia three hundred kilometers east of the Urals, and with regard to the Russian population he planned:¹⁾

"This space in Russia must always be dominated by Germans. Nothing would be a worse mistake on our part than to seek to educate the masses there. It is to our interest that the people should know just enough to recognise the signs on the roads. At present they can't read, they ought to stay like that ... We'll take the southern part of the Ukraine ... and make it exclusively German. There'll be no harm in pushing out the population that's there now." With regard to this resettlement of Russians three hundred miles east of the Urals Hitler added:²⁾

"Nobody shall be able to recognise that it initiates a final settlement. This need not prevent our taking all necessary measures - shooting, resettling etc., and we shall take them." The spokesman for Hitler's ethnocentric policies, Goebbels, acutely concerned over the matter of production then came forward with an excellent idea:³⁾ "The idea of exterminating them by labour is best." As the German troops rolled eastwards over the mighty Russian plane, Hitler remarked⁴⁾ "On principle we have now to face the task of cutting

1) Hitler, A. - Hitler's Secret Conversations, 1941-1944
p. 44

2) Ibid. p. 35

3) Jarman, T.L. - The Rise and Fall of Nazi Germany, p.270

4) Nuremberg Documents: L221 pp87 and 88 XXXVIII

up the giant cake according to our needs, in order to be able first, to dominate it; second, to administer it; third, to exploit it. The Russians have now ordered partisan warfare behind our front. This partisan war again has some advantage for us: it enables us to eradicate everyone who opposes us." Through this policy, six million Russian civilians were exterminated as, in terms of Hitler's ethnocentrism, "so much chaff."

At a military conference in May, 1943, Hitler is recorded to have shouted:¹⁾ "I shall finish off definitely these small states, God help me." This is the final all-embracing step of Hitler's ethnocentrism.

Either the non-Germanic peoples were to be exterminated, or they were to be exterminated through slave labour, or they were to be reduced to perpetual slavery, or they were destined for resettlement. The final solution ultimately became a polite term for extermination, which was all embracing.

This, then, is the ethnocentrism of Adolf Hitler - the in-group feeling and the out-group feeling; the establishment of the Herrenvolk and the elite, and the extermination of millions of civilian peoples.

1) Gilbert, F. - Hitler Directs His War, Oxford
Great Britain, 1951, p. 175.

Whatever reading Hitler pursued after 1930, none had any effect on the modification of his "granite Weltanschauung", but two books besides those noted were the intellectual justification of his ethnocentrism: "Foundations of the Nineteenth Century" by H.S. Chamberlain and "The Protocols of the Elders of Zion" which was an "intellectual" approach to anti-Semitism. These two works were read in his Munich days at the commencement of his political career - and point to the two parts of his ethnocentrism - the former to the in-group feeling and the latter to the out-group feeling. Surprisingly, Hitler had never read the thesis of the Apostle of ethnocentrism of the German Third Reich - the philosopher Alfred Rosenberg's "Myth of the Twentieth Century."^{I)}

"I must insist that Rosenberg's "The Myth of the Twentieth Century" is not to be regarded as an expression of the official doctrine of the Party ... it is written in much too abstruse a style, in my opinion." But although Hitler did not include the book in his party propaganda, 200,000 copies were sold and read by the German public. Although Hitler did not regard it as the official exposition of the ethnocentrism of the Party, nevertheless, Alfred Rosenberg is still regarded as the Party's philosopher, and the man who was responsible for the shaping of the ideals of Himmler's elite SS and the extermination of Europe's Jewry. It is on this basis that a consideration

I) Hitler, A. - Hitler's Secret Conversations 1941 - 1944

of the ethnocentrism of Alfred Rosenberg is pertinent to this thesis.

But before this is undertaken, a final word is essential in order to complete the picture of Hitler's ethnocentrism. His theories are at least consistent: his in-group feeling follows a natural course of a progressively exclusive direction - from the Aryan to the Nordic to the Germanic to the SS racially selected elite - but there was yet another step. His out-group feeling became progressively inclusive - from the Jews to the Poles to the Czechs to the Slavs to the Russians to the world. This final step was only taken in the closing moments of his life, hidden in a bunker beneath the Reich Chancellery while the armies of the Untermenschen were entering Berlin:

"If the war is to be lost, the nation also will perish. This fate is inevitable. There is no need to consider the basis even of a most primitive existence any longer. On the contrary, it is better to destroy even that, and to destroy it ourselves. The nation has proved itself weak, and the future belongs solely to the stronger Eastern Nations. Besides, those who remain after the battle are of little value; for the good have fallen."¹⁾ These words of an Order on the 19th March, 1945 shows Hitler consistent to his racialist

1) Leiser, E. - A Pictorial History of Nazi Germany, p. 184

theories - but one more comment is necessary for his views of ethnocentrism to be complete:

"And so, in this cruel world into which two great wars have plunged us again, it is obvious that the only white peoples who have any chance of survival and prosperity are those who know how to suffer and who still retain the courage to fight, even when things are hopeless, to the death. And the only peoples who will have the right to claim these qualities will be those who have shown themselves capable of eradicating from their system the deadly poison of Jewry."¹⁾ And these were the last thoughts that Adolf Hitler ever wrote.

4 - The Ethnocentrism of Alfred Rosenberg.

Alfred Rosenberg succeeded Dietrich Eckhart as the editor of the Party newspaper Völkischer Beobachter, and followed his policy. Eckhart was the Nazi ideal as a newspaper editor: he was an ardent believer in the Nordic supremacy, German nationalism, a bitter opponent of democracy and delighted in Jew baiting. Alfred Rosenberg was a mystical edition of his predecessor, and collected his musings in "Der Mythos des 20 Jahrhunderts." Seeped in German myths and folk-lore he found in Adolf

1) Hitler, A. - The Testament of Adolf Hitler, Cassel, London, 1961, p. 109

Hitler the "re-incarnation" of the German militant spirit:¹⁾

"For us the upholder of the idea of the German Reich is not Charlemagne, but his bitterest opponent, the Saxon Duke Wuttekind. The Holy Roman Empire of the German nation is not the precursor of the Third Reich founded upon National Socialism. We recognise its precursors in all the great rebels against the First Reich. Today at the turn of another epoch, of a thousand years, we can declare that, if Duke Wuttekind was defeated in the eighth century, he has conquered in the twentieth century in the person of Adolf Hitler".

Looking back over German history Rosenberg makes a statement that influenced the German outlook greatly:²⁾

"The life of a race or a people is not a philosophy that is logically developed and consequently is not a process that grows according to natural laws. It is the construction of a mystical synthesis, or activity of the soul, which cannot be explained by rational inference or made comprehensible by exhibiting causes and effects. In the last resort every philosophy that goes beyond the formal, rational criticism is not so much knowledge as affirmation -

1) Gangulee, N. - The Mind and Face of Nazi Germany, p. 7

2) Ibid., pp. 25-26

a spiritual and racial affirmation, an affirmation of the values of character."

Such was his influence, that a Professor of Political History in the University of Heidelberg was to make this staggering description of National Socialism:¹⁾

"There has arisen blood against formal reason; race against purposeful rationality; honour against profit; unity against bourgeois security; the volk against the individual and the mass."

For Rosenberg,²⁾ the most important aspect of history and civilization is ethnocentrism, and this is introduced into every utterance that he gave:

"Soul means race, inwardly discerned. Conversely, race is the external aspect of a soul ... Nordic blood represents that mystery which has replaced and overcome the old Sacraments ... The race-bound national soul is the measure of all our thoughts, aspirations, of will and deeds, the final criteria of our values ... Each race has its soul, and each soul belongs to a race. Each race in the long run produced only one supreme ideal. This supreme value demands a definite grouping of the other life-values, which are

1) Jarman, T.L. - The Rise and Fall of Nazi Germany, p. 152.

2) Gangulee, N. - The Mind and Face of Nazi Germany, pp. 56, 58, 62.

conditioned by it. It thus determines the character of a race, of a people. It is the historic credit of Adolf Hitler to have given a political reality to the great revelations of Anthropology. He ranks as the greatest regenerator of the people for thousands of years. After a period of decadence and race obliteration we are now coming to a period of purification and development which will decide a new epoch in the history of the world."

According to Alfred Rosenberg; the narrowing process of race purity naturally makes the inference that the Nordic blood is vastly superior to any other:¹⁾

"If we look back on the thousands of years behind us we find that we have arrived again near the great and eternal order experienced by our forefathers. World history does not go forward in a straight line but moves in curves. From the summit of the original Nordic culture of the Stone Age, we have passed through the deep valley of centuries of decadence, only to rise once more to a new height. This height will not be less than the one once abandoned, but greater and that only in the external goods of life. We did not pass through the great spiritual death of the capitalist period in order to be extinguished. We suffered it in order to rise again under the "sign which never yet failed us", the cross of the Great Stone Age: the ancient, most sacred Swastika."

1) Gangulee, N. - The Mind and Face of Nazi Germany,
pp. 62-63

Not only is race purity a priority, not only is the Nordic group superior to all others, but naturally this elect is best protected by the National Socialist Party:¹⁾

"National Socialism is characterised by an heroic attitude towards all problems of existence. This heroic attitude derives from one single but all-decisive progression of faith, namely blood and character. Race and Soul are merely different designations for one and the same thing. This is paralleled by a rise of a new science, a new scientific discovery which we call race-science. From a high enough perspective this new science is discerned to be no more than a far-reaching attempt to attain German Self-consciousness."

This German Self-consciousness naturally precludes the possibility of any other race ever being acceptable on equal terms:²⁾

"To National Socialism, one soul is NOT like another soul and one man is NOT equal to another. Its aim is the strong German man; it confesses to the defence of this German, and everything else, - law, society, politics, economics - have to serve this purpose. Only a confession of the inequality of man but at the same time of the relentless defence of the life of the nation, will create the possibility of political freedom for enslaved Germany."

1) Gangulee, N. - The Mind and Face of Nazi Germany,
p. 166

2) Ibid. p. 169

Freedom for enslaved Germany? What does Rosenberg mean by freedom - certainly not the democratic ideal of freedom:¹⁾

"Freedom in the German sense, means independence of mind, free possibilities of enquiry, the creation of a philosophy of the world, a genuine religious freedom. For Asiatic invaders and dark hybrids on the other hand, freedom means unrestrained destruction of cultural values... To grant outer "freedom" today to Czechs, Poles and Levantines means to be delivered over to racial chaos. Freedom means to be bound by the ties of race ... and this demands protection of race."

What is the purpose of this demand for race purity? What is Germany to do with its racial supremacy? What is the role and task of the freedom of National Socialism? The answer to these questions is as follows:

"No people in Europe consists of a homogeneous race, nor is this the case - according to recent investigations in Germany. There are about five different races, but there is no doubt that the Nordic race, first of all, has been the bearer of all genuine culture in Europe. The great heroes, the artists,

1) Gangulee, N. - The Mind and Face of Nazi Germany.

the founders of states are the offspring of the Nordic race. Nordic blood first of all moulded German life. "German" is identical with "Nordic". "Nordic Europe" is the slogan of the future, with a German central Europe. Germany is a racial and national state, as a central power of the Continent, as Guardian of the South and South-East; with the Scandinavian States and Finland to safeguard the North-East, with England in charge of the West and overseas, wherever the interests of Nordic Man requires it."¹⁾

But here, Alfred Rosenberg was being a little too consistent for the dictates of the progress of the war - since England and the Scandinavian States did not side with their Nordic brother, and consequently this role of the Nordic man was, if not discontinued, then at least greatly limited.

5 - Ethnocentrism as a Religion.

It was Alfred Rosenberg who wrote the credo of National Socialism, for it was more than a political party - it was a religion, and the task of Rosenberg was to found a German-Nordic Religion that would naturally overcome Christianity which was the religion of "a little, long-forgotten Jew". Consequently Alfred Rosenberg announced:

1) Gangulee, N. - The Mind and Face of Nazi Germany,
pp. 111 - 112.

"It is one of the greatest tasks of the Century to build up a German Church in the image of a myth of the people and thus to give expression to the longing of the Nordic soul."¹⁾

To this end Ernst Bergmann, Freidrich Hauer, William Hauer, Ernst Hauer and Gregor Tirala together with Dr. Felix Fischer-Dodeleben evolved a creed of the Nordic Faith; the German National Church; The 25 Theses of the German Religion and the German Faith Movement. These efforts were put into practice in the programme of the Hitler Youth and all responsible German children were educated in its tenets. One quotation from each of these sources will suffice as an illustration of the religion of ethnocentrism:

Professor G. Tirala:²⁾

"By the introduction of Christianity our sense of law was subjected to the pressure of an alien system. To overcome this position is our sacred duty ... The equal right of everyone who bears a human face is an achievement of Christianity and the later Roman ideas which penetrated with it and which put masters and slaves in a common feeling and so destroyed the blood group (sippe)."

1) Gangulee, N. - The Mind and Face of Nazi Germany,
p. 89

2) Ibid. p. 101

Professor W. Hauer:¹⁾

"Can Jesus and his teachings be freed at all from the entanglement of Asiatic-Semitic elements? Can his personal power be made effective without, over and over again threatening our religious life with the danger of an alienation from itself? We have recognized this Asiatic-Semitic domination as the disaster of our people. We therefore shall fight it inexorably."

Professor F. Hauer:²⁾

"The Germans have no feeling of guilt of that they are born sinners. Even if the German sins, he does not lose direct connection with God."

Professor E. Bergmann:³⁾

"Christianity is especially alien to the German nature because it is the creation of a pre-eminently Oriental mind and rests on the sacred writings of the Jews. It contradicts at almost every point the German sense of custom and morality. By this alien religion the still young German's soul has been diverted in development from its purity, uniqueness, greatness and integrity (Geschlossenheit). In the endeavour to assimilate this never completely

1) Gangulee, N. - The Mind and Face of Nazi Germany,
p. 80

2) Ibid., p. 94

3) Ibid., p. 76.

accepted alien religion, its best energies have been dissipated and the solution of the great duties for the Fatherland have been delayed for centuries ... This peculiar and tragic destiny fell above all on the leading people (Furrervolk) of Nordic humanity, who were called to create modern culture."

Dr. Felix Fischer-Dodeleben:¹⁾

"German land and German blood, German soul and German art; these four must become for Germans the most sacred thing on earth. And when every man and woman are penetrated by these four sacred feelings, then they will be ready for that which unites and crowns them all, namely, the acceptance of the German-Nordic Religion."

The German Faith Movement:²⁾

"Either Christian or German. There is no 'Aryan Christ' and no Christian German. They are incompatible ... Christianity knows nothing of the noble strength of soul arising from our racial constitution. Christianity even teaches us to regard the Hottentot as our 'brother in Christ'. Do you worship with all your soul, the Great Spirit of your race? Or, do you join those who in their Sunday coats, with chained hands, to the sound of Church bells, bend their necks and crawl to the

1) Gangulee, N. - The Mind and Face of Nazi Germany, pp. 88-89.

2) Ibid. p. 76.

them the answer they've been asking for but ... its all written down in my big book. The time will come when I'll settle my account with them ... They'll hear from me alright. I shan't let myself be hampered with judicial samples."

Although Hitler agreed with the leading professors of ethnocentrism in that he despised Christianity, he held the views of his professors as equally contemptible:¹⁾

"Nothing would be more foolish than to re-establish the worship of Wotan. Our old mythology had ceased to be viable when Christianity implanted itself ... I especially wouldn't want our movement to acquire a religious character and institute a form of worship. It would be appalling for me, if I were to end up in the skin of a Buddha."

As far as all religions were concerned, Hitler was a materialist and an aesthete, but if through religion the people were led into a deeper dependence upon himself, although he gave the religion no active support, he did nothing to curtail its influence. Provided it drew Germans under him and furthered his brand of ethnocentrism it was countenanced, and the Nordic brand of religion certainly

1) Hitler, A. - Hitler's Secret Conversations

1941-1944, p. 85

underlined Hitler's ethnocentrism: "all those who are not racially pure are mere chaff."

If Alfred Rosenberg and the German professors were the theologians of the new order, and if Hitler was the worshipped Messiah, then Heinrich Himmler was certainly its chief executive officer.

6 - The ethnocentrism of Heinrich Himmler.

The practical application of ethnocentrism in Nazi Germany which is a thesis in its own right must be examined in its entirety, therefore to keep within the bounds of this thesis, when considering the ethnocentrism of Heinrich Himmler, this section shall be concerned only with his speeches and records in this connection, avoiding the accounts of his labours and leadership in the S.S. State.

It is most surprising to note that Himmler was not an ardent anti-Semite, and very little of this out-group outlook is to be found explicit in his speeches, but he was a devoted follower of Hitler, who referred to him in the bunker in 1945 as "True (Loyal) Heinrich," and consequently he was responsible for putting into action the ethnocentric ideals of his Führer. There is none of the hot-blooded anti-Semitism of the Der Sturmer type - a newspaper published by Julius Streicher - but there is something far more horrifying about Himmler's ethnocentrism - it is carried out quietly, inevitably and without emotion - exterminating millions with the calm of

a clerk filing away dossiers. This ex-poultry farmer was absorbed by ethnocentrism: in 1935 he conducted extensive excavations in order to prove that the expansion of the Germanic peoples was more ancient than that of the Teutonic Knights, and he was intensely concerned with the historical figure of Henry the Fowler who resisted the domination of the Holy Roman Empire, and on the 1000th anniversary of his death, Himmler delivered a speech that can be interpreted as Henry the Fowler's reincarnation in the person of Heinrich Himmler.

Certainly the most penetrating insight into the character of the remarkable personality of Himmler is presented by Allan Bullock:¹⁾

"Himmler unquestioningly believed in the doctrines of Nazism, especially its racial doctrines, with a single-minded faith. He spent much time and money in developing such activities as those of the S.S. Institute for Research and the Study of Heredity (the Ahnenerbe), and the Foundation for the study of heredity, whose tasks were defined as research into 'the area, spirit, and heritage of the Indo-Germanic race, which is a Nordic race.' A racist crank, he was passionately interested in all sides of volkish and Aryan 'culture', from astrology and the measurements of skulls to the interpretation

1) Bullock, A. - Hitler - A Study in Tyranny, p. 729

of runes and prehistoric archaeology. To Himmler the Nazi Weltanschauung was the literal, revealed truth."

His programme for the furtherance of the theories ethnocentrism is detailed and definite:¹⁾

"In peacetime, I shall form guard battalions and put them on duty for three months only - to fight the inferior beings (Untermenschentum), and this will not be a boring guard duty, but, if the officers handle it right, it will be the best indoctrination on inferior beings, and the inferior races. This activity is necessary, as I said, (1) to eliminate these negative people from the German people, (2) to exploit them once more for the great volk community by having them break stones and bake bricks so that the Führer can again erect his grand buildings, and (3) to invest, in turn, the money, earned soberly this way, in houses, in ground, in settlements so that our men can have houses in which to raise large families and lots of children, because we stand or die with this leading blood of Germany and if the good blood is not reproduced we will not be able to rule the world."

In this statement lies all the ingredients of ethnocentrism - a social process with a highly developed and

1) I.M.T. - Nuremberg Documents, XXIX SA-170, 1919-PS
p. 190 ff

exclusive in-group feeling, a cold matter-of-fact out-group feeling, and delusions of world conquest through the concepts of volk and blood.

In many ways the war's prolongation proved to be an interruption for the primary purpose of Himmler's S.S.:¹⁾

"If the peace is a final one, we shall be able to tackle our great work of the future. We shall colonize. We shall indoctrinate our boys with the laws of the S.S. ... It must be a matter of course that the most copious breeding should be from this racial elite of the German people. In twenty to thirty years we must really be able to present the whole of Europe with its leading class ... Then we will have a healthy elite for all time. Thus we will create the necessary conditions for the whole Germanic people and the whole of Europe, controlled, ordered, and led by us, the Germanic people, to be able in generations to stand the test in her battles of destiny against Asia, who will certainly break out again."

In 1937, Himmler was preparing for a war based on the ideology of ethnocentrism:²⁾

1) I.M.T. Nuremberg Documents, XXIX U.S.A.-170 1919-PS pp.171

2) Ibid. XXIX B 1992(a) p. 233 and 234

"The next ten years will see an annihilation war conducted by the sub-human enemies of the entire world against Germany as the kernel of the Teutonic race, against Germany as the guardian of the culture of the human race. They will mean the existence or non-existence of the white race of whom we are the leading nation."

With the conquest of Western Russia, Himmler found himself in Kharkov, where he addressed his officers:¹⁾

"We know that these clashes with Asia and Jewry are necessary for evolution ... They are the necessary condition of our race and for our blood to create for itself and put under cultivation in the years of peace (during which we must live and work austere, frugally, and like Spartans) that settlement area in which new blood can breed as in a botanical garden ... We have only one task, to stand firm and carry on the racial struggle without mercy ... We will never let that excellent weapon the dread and terrible reputation which preceded us in the battles for Kharkov, fade, but will constantly add a new meaning to it. They can call us what they like in the world; the main thing is that we are the eternally loyal, obedient, steadfast, and unconquerable fighting men of the Germanic people and of the Führer, the S.S. of the German Reich."

1) Nuremberg Documents B p. 149 FF

The effect of this intensive in-group feeling demanded an outlet thought for out-group activities - these Himmler provided for his troops:¹⁾

"Exactly the same thing happened in Poland in weather forty degrees below zero, where we had to drag away thousands, tens of thousands, hundred thousands; where we had to have the toughness - you should listen to this but also forget it immediately - to shoot thousands of leading Poles, where we had to have toughness, otherwise it would have taken revenge on us later. In many cases it is much easier to go into battle with a company of infantry than it is to suppress an obstructive population of low cultural level or to carry out executions or to haul away people or to evict crying and hysterical women."

7 - Conclusions:

In concluding this examination of the actual tenets of the National Socialist concept of ethnocentrism it would be possible to quote from a great score of sources - certainly each of the Nazi leading clique have all made their major social organisations of the National Socialist Germany, but since the actual practice of ethnocentrism stemmed directly from Adolf Hitler, and the theories of ethnocentrism were given

1) Nuremberg Documents Vol XXIX p. 104

voice by Alfred Rosenberg, and the organisation of State ethnocentrism was under the direct control of Heinrich Himmler, further quotations from other Nazi sources would be superfluous. Furthermore, in any process such as ethnocentrism it is impossible to state without actual quotations all the nuances of meaning that are essential for a full understanding of such a concept.

Merely to define the basic thought categories involved in such a process would not furnish a complete understanding of the term. In ethnocentrism, the concepts: race, blood, volk, selection, chosen people, sub-humans - are all basic to the process, but a full understanding is only possible in actual quotations that use these concepts and apply them to the specific situations.

Two final quotations from the source of National Socialist ethnocentrism present a complete summary of the whole concept. The first is extracted from an interview held by Hitler with Otto Strasser regarding the inadvisability of an alliance with Russia: ("a Slav-Tartar body surmounted by a Jewish head.")¹⁾

"What you preach is liberalism, nothing but liberalism. There is only one possible kind of revolution, and it is not economic, or political, or social,

1) Gangulee, N. - The Mind and Face of Nazi Germany,
p.p. 112-113

but racial, and it will always be the same; the struggle of inferior classes and inferior races against the superior races who are in the saddle. On the day the superior race forgets this, it is lost. All revolutions - and I have studied them carefully - have been Racial."

In this same vein this record of Rauschning:¹⁾

"The 'nation' is a political expedient of democracy and Liberalism. We have to get rid of this false conception and set in its place the conception of race, which has not yet been politically used up. The new order cannot be conceived in terms of the national boundaries of the peoples with an historic past, but in terms of race that transcend those boundaries. All the adjustments and corrections of frontiers, and of regions of colonizations, are a ploughing of the sands."

These "adjustments and corrections of frontiers" became the greatest holocaust that the world has ever known - a war that arose not out of economic necessity, or out of political theories, but out of ethnocentrism. The "regions of colonizations" became the Government-General, and the whole of Europe became a people under the dominance of the S.S., a group of men drawn up entirely by the principle of ethnocentrism.

1. Gangulee, N. - The Mind and Face of Nazi Germany,
p. 170

Having examined both the actual concept of ethnocentrism and surveyed its historical roots, and having made an analysis of the specifically Nazi interpretation of the concept, it is only now possible to attempt to solve the problem of what caused the German people of 1933 to accept the tenets of the incredible concept with all its terrifying consequences. How it happened, and what the sociological factors were that prompted this unbelievable national acceptance of ethnocentrism is the purpose of the next chapter.

CHAPTER V

THE BASIC SOCIOLOGICAL PROCESSES WITHIN GERMAN ETHNOCENTRISM.

1 - Introduction.

The leader of an opposition party to National Socialism, H.B. Gisevius, posed a question that is particularly pertinent to this thesis:¹⁾

"When such a disaster takes place, there must have been something wrong with those who were led or misled? What was that thing?"

An attempt to furnish the answer to that all important question from the standpoint of sociology will be undertaken by this chapter. If a simple answer were to be suggested, although there can be no simple answer to such a complex problem, then perhaps the least inadequate summary that contains the answer to the problem of why a population of over 70 million people allowed National Socialism to lead them through such a decade, lies in these words: the geographical environment in conjunction with all the processes of a long history made the choice appear to be desirable, although not inevitable.

It is the task of this chapter to trace the

1) Jarman, T.L. - The Rise and Fall of Nazi Germany,
Introductory page.

sociological process of history that impinged upon that geographical environment making the acceptance of such an exclusive ethnocentrism an historical fact. Were a novel written depicting the situation within the National Socialist state of Germany, it would have been dismissed as too highly improbable, since it involved such extremes that would have been unacceptable to a civilised people, let alone the intelligentsia of any civilised nation.

But the impossible did take place, and the decade between the years 1933 and 1945 is history's evidence to that fact.

The sociological processes that influenced Germany were not confined to that geographical term, but similar, and even identical, processes were experienced by other peoples living in similar geographical environments. Not any one of these processes can be considered as responsible for the choice made by the German nation, but the combination of all these processes, all of which pointed to this decision, was responsible. Throughout this chapter parallels will be made with other nations, being influenced by identical processes, but with different results, and yet, no other nation has had to face the combination of all these processes. The path taken by the German people was the reaction to the sum total of all these processes interacting and accruing over the centuries.

Therefore, in examining the ethnocentrism that was accepted by Nazi Germany the several social processes will be examined. Processes that are basically environmental which led to a group frontier attitude. Processes that are basically cultural which led to a typical weltanschauung. Processes that are basically religious that influenced the attitude to responsibility and leadership. Processes that are basically economic that led to a general state of insecurity and a dependence upon the few. Processes that are basically political that led to the control of an elite. All these processes will be examined in that order, but it must be noted that although the processes are definitely distinguishable, they cannot be considered in isolation, and that each process is intimately bound with the other.

2 - The Process of Social Environment.

There are two distinct and opposing aspects to this social process - that of Isolation and that of Invasion. These two opposing aspects have had vast influences upon the development of the German character ...

"Social processes begin with interaction, which is often called the basic social process or the most inclusive one. Then we may think of social process in terms of competition and co-operation. Competition leads to conflict, and co-operation to mutual aid and organisation, institutionalization and social control. Another processual sequence is accommodation, acculturation, assimilation and socialization. Then there is

social control ... It is a characteristic mode or manner in which a sequence of events occurs. It may signify merely a continuation of what is not functioning, or it may denote change. Sociology may be defined as the study of social processes."¹⁾

The distinction between a social process and a group process lies in the fact that the social process is the more embracing and basic interaction between societies, whereas a group process is often a differing process within the same society, and can even be a contradictory process within the same group in any given society.

The tribes that inhabited what is known as Germany were no more barbarian than any other in the dawn of history, but the rise of the empires of the Middle East and the Mediterranean does point to one great difference - the sea ways and the land locked sea itself made for easier communication, the more frequent mingling of cultures and peoples, the increase of trade, exchange of ideas, barter and inter-marriage - all these were important factors in the breaking down of the purely tribal type of social organisation, which in turn gave rise to the ancient heterogeneous empires of Assyria, Egypt and Persia.

1) Bogardus, E. - Sociology. p. 22

The growth of civilization was given a forceful impetus from the Greek empire of Alexander, which ultimately blossomed into the Pax Romana, incorporating most of the Western world, with the Alps, the Danube and the Rhine as the northern borders of civilization.

Although Britain was conquered by Rome, historians agree that the influence of Rome upon the indigenous population was not great, and Britain had a similar geographical problem to that of Germany - that of isolation. Consequently the inhabitants of that island were as equally barbarous as were the inhabitants of Germany in comparison with the less isolated Mediterranean countries. Although Britain shared with Germany, not only a common racial stock and also a geographical isolation, it is impossible to discount the influence of Roman culture altogether, even though that influence was not long lived and fairly shallow.

With isolation the common bond between Britain and Germany, the great distinction lay in the second feature of their geographical environment - that of Invasion. The fact that Germany had the Rhine, the Alps and the Danube as great natural obstacles to invasion and buttresses of isolation, the main area of invasion was not from the South, nor from the North Sea, but from the East. Here there was no great obstacle to invasion, and because of this open "back-door" to Europe, the environmental process on Germany had a

further reaching effect than it had on Britain:¹⁾

"This royal throne of kings, this scepter'd isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-Paradise,
This fortress built by Nature for herself
Against infection and the hand of war,
This happy breed of men, this little world,
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands,
This blessed plot, this earth, this realm, this England."

Germany, on the other hand, had been invaded from the South by the Romans; from the East by the Huns, from the West by the Gauls; incorporated into the first Reich by Charlemagne; controlled religiously by Catholicism in the South - in fact from its earliest history to 800 A.D. Germany had been the scene of invasions of one type or another from the East, West and South. It was in a perpetual state of warfare, with the coming of new rulers, new tribes, new traditions, new loyalties, it would have been logical to assume that all this would have made for a heterogeneous population, growing from the successive invasions an alert culture; but because it was war and not trade that

1) Shakespeare. King Richard II - II i 40

brought the various cultures, barbarism became intrenched in Germany.

H.A.L. Fisher writes regarding the inhabitants of the First Reich:¹⁾

"Even had he desired to do so, Charlemagne could never have Latinized Germany as Caesar Latinized Gaul. That branch of the Saxon race which had not passed into Britain preserved among their untamed forests a fierce attachment to the faith of their ancestors. Under Widukind, their national leader, they offered a desperate resistance to the armed missionaries of the Christian Faith. In the end they suffered a decisive defeat ... But notwithstanding they remained true to type. Wotan was nearer than Christ. The Latin outlook on the world, clear, orderly, precise, was never theirs. They preserved their language, with it the spirit, vague, passionate, and tumultuous."

The Germanic people who migrated were Latinized but those who remained on German soil, remained Germanic. It was the fact of these successive invasions that prompted a narrow individualism of tribe, a perpetual wariness of invasion, a warlike readiness of spirit, a suspicious distrust of non-Germanic tribes, and a fierce jealousy of surrounding Germanic tribes.

1) Fisher, H.A.L. - A History of Europe, p. 162

Through the continued warfare there grew a parochialism, and an intense frontier attitude that prompted a strong in-group feeling. This factor, more than the conquest of Rome under Alaric, the lack of Roman culture, or the geographical isolation, contributed greatly to German ethnocentrism. From the beginning of history, the peoples of Germany had been subjected to invasion and attack; warfare raged without ceasing from the beginning through the ages, and the frontier attitude resulted in the readiness of the German people to accept a rabid ethnocentrism that had been rejected by other nations who shared in common with the Germans the factor of isolation in geographical environment.

Although there are parallels in other nations where their lot has been a perpetual frontier mentality - Poland, Belgium, Roumania - these others have not been subjected to the intensity of attack that has been witnessed in the case of Germany. Others have not been subjected to perpetual and unceasing attack, others have not lived on the doorstep of culturally advanced nations, with the constant knowledge that they were regarded as barbarians; this has been the stimulating feature of Germany's frontier attitude - one of the root causes of her ethnocentrism.

The twin influences of the process of environment, being isolation and invasion resulted in a highly developed frontier attitude, similar to that in other nations, but magnified in the tribes that inhabited ancient Germany. This frontier attitude,

or laager outlook fed the in-group feeling of those warlike tribes, and stimulated the out-look of suspicion with which all neighbouring tribes were regarded. This then is the first of the sociological processes that influenced the German people and has helped shape their virulent brand of ethnocentrism. A process that resulted in a sharply defined and perpetually present frontier attitude, and any political programme that emphasised the importance of keeping the in-group pure at the expense of the out-group, would have held an immense appeal for any German.

3 - The Process of Culture.

For centuries the civilized world, although conquered by Rome, was influenced by Roman culture, by Greek thought, by the communications of trade and troops, by the organisation for taxation purposes through census after census, by being introduced to Roman law and state-craft. It is not denied that Western Civilization is based upon the Greek/Roman influence of the Pax Romana, but Germany and the lands to the East remained untouched by the centuries of Roman influence. But neither were the Scandanavian countries who came from the same stock as the Germans. Their contact with Rome was even further removed, since Rome was at least involved in continual warfare and penetrations into German territory, and yet none of the Scandanavian countries have demonstrated the extreme ethnocentrism of the Germans, and they share with the Germans the factor of geographical isolation.

So although geographical isolation and the lack of the influences and of the Greek/Roman culture may be regarded as factors that ultimately led to the ethnocentrism of Germany, the lack of Roman culture can never be regarded as the prime factor of the German willingness to accept Nazi teachings, but this must be regarded as a lack of cultural seeds which might have avoided the eventual outcome in the Third Reich had this influence been present in Germany.

However, the civilizing influence of the cultural process that was generated by the Pax Romana cannot be dismissed as insignificant; and the account of the Roman historian Tacitus,¹⁾ writing in the year 98 A.D. gives much light on the cultural process that was denied the German people:

"For myself I accept the view that the peoples of Germany have never been tainted by intermarriage with older peoples, and stand out as a nation peculiar, pure and unique of its kind."

Although this is a gross exaggeration, Tacitus had no conception of how his exaggeration would have been magnified and referred to nearly two millenia after his time of writing. His further descriptions are strangely prophetic:²⁾

"The Germans have no taste for peace; renown

1) Mattingly, H. - Tacitus on Britain and Germany
Penguin, England, 1964, p. 103.

2) Ibid., p. 112.

is easier won among perils, and you cannot maintain a large body of companions except by violence and war."

Here Tacitus has placed his finger on one of the main causes of the sickness that was to devour Germany in the 1930's - a sickness that had plagued them throughout their long history - a propensity for war and a distaste of peace. Warfare was the only method of obtaining unity, since the surest method of obtaining a unity where there is a diversity is to emphasise a common foe; consequently where there was no in-group feeling, one only came into being by the emphasis of a fierce out-group feeling.

Tacitus continues:^{I)}

"When not engaged in warfare, they spend some little time in hunting, but more in idling, abandoned to sleep and gluttony ... They love indolence but they hate peace."

With the lack of the cultural influence of Rome, life in ancient Germany stagnated from one conflict until the next broke out, and enthusiasm was directed only to the bellicose activities with no interest shown in the cultural.

Due to this fact and also to the fact that the German population faced a continued state of siege,

I) Mattingly, H. - Tacitus on Britain and Germany, p. 113

it is natural that another vastly important social process emerged.¹⁾

"They have plenty of judgement and acumen, as measured by the German standard. THEY PICK THE MEN TO LEAD THEM, AND PROCEED TO OBEY THEM ... they place more dependence on the general than on the army."

In a land where the cultural process was undeveloped a greater emphasis came to be laid upon the role of the tribal leaders, and this is the most important result of the lack of the cultural process, for it caused the German people to slip with natural and acquiescent contentment into a situation where the leaders of the community were vested with unquestioned authority and obeyed without questioning. This acceptance of a minor, yet extreme, autocracy is traceable through the German history and came to its zenith in the Führerprinzip of the Third Reich.

The two processes - environment and cultural had far reaching results on the German people; the former through isolation and invasion led to an acutely developed frontier attitude which resulted in extreme militarism and finally the "Blut und

1) Mattingly, H. - Tacitus on Britain and Germany,
p. 125.

Eisen" concept of the Prussian and Nazi; and the latter, being the lack of the stabilizing and broadening influence of the Roman/Greek culture led to the population being dependent upon their leaders, since for the most part the time period was one of unrelieved crisis, which led to a general autocracy and ultimately the supreme conclusion of this process - the Führerprinzip of the Third Reich, which enabled the German public not only to listen, but also to applaud with hysterical enthusiasm these words of Hermann Goering:¹⁾

"The great error of the previous system of liberalism was to imagine that the people wanted to govern themselves, to lead themselves. No, the people want to be led, to be governed; and to be true, the people demand one thing: and that is, that their leaders should be possessed with the sacred conviction that all their work and strength must be dedicated solely to the advantage and the good of the people. And the German people know that the longed-for and inspired leader is Adolf Hitler."

This Führerprinzip was succinctly and with fantastic bombast expressed by the Führer himself:²⁾

"The First Reich was that of Bismarck, the second that of the Versailles Republic, and the Third

1) Gangulee, N. - The Mind and Face of Nazi Germany, p3

2) Ibid., p.15

is myself."

Although these words were removed in time by two thousand years from the writings of Tacitus and the process of cultural maturity offered by the Roman Empire, within the seeds of a lack of a developed culture, were the beginnings of the fruit that ultimately became this cry that ousted "Grüss God!" from its greeting and farewell, to "Heil Hitler!"

H.S. Chamberlain regarded the conquest of the Roman Empire as one of the proofs of Germanic superiority over the Latin races. But although Rome fell to Alaric and his Ostragoths, and the Roman Empire was rent asunder by the Visigoths, the Ostragoths and the Franks; and although the art and organisation was destroyed by the Vandals; and although the Roman Empire was reduced to a shadow of its former self in the Balkans, the Germanic invasions were unable to destroy Roman civilization and culture, but they are actually absorbed by it. It is therefore not to the indigenous German tribes that enquiry must be turned, but to the invaders from the East who prompted the Germanic invasions of the Roman Empire; it is to Attila and his Huns that the interest must be made, for here was the *raison d'être* of the Germanic invasions of Rome which were but organised migrations.

For nineteen years the Mongolian invasions

had unified central Europe, and Attila reigned supreme. Then the disintegration followed the defeat of Orleans, Troyes and Nedao. Out of the debris arose the figures of Theodoric and Clovis (the former known as Dietrich of Berne has been regarded as the champion of the German cause), and enabled the Catholic Church to become supreme from the North Sea to the Mediterranean, and yet, Goth though he was, his culture was completely Latinized.

Although the conquest of Rome may be attributed to the Germanic peoples, the primum mobile was unGermanic in the form of the Mongolian Attila, and the outcome was that where Rome had not defeated the Germans by her victories, in Rome's defeat the Germanic tribes were conquered by Roman civilization.

However, by the fifth century A.D. the remainder of Europe had had at least four hundred years of the influence of Roman culture, and by the time of Clovis, Rome had ceased to be a potent cultural influence. But with the advent of the power of the Church over Germany, a third set of processes had come into being.

4 - The Process of Socio-Religion.

The fact that the Holy Roman Empire saw in itself the heir to the Roman Empire and the legitimate heirs to the Roman emperors, caused generation after generation of German people to be wasted in fruitless attempts to control the Papal domains. The Popes caused two patterns that had a far reaching effect upon Germany: at a time when feudalism was strongest, the Popes would not permit German temporal rulers to appoint their own bishops who had considerable influence in the feudal times; and the second, was the insistence that the Emperor always be chosen on the basis of election and never through heredity as it was in all other nations. This insured that Germany was without continuity coupled with the fact that through the papally appointed bishops, no lasting unity could be achieved.

The First Reich which lasted from 800 A.D. under the reign of Charlemagne to 1806, when Francis II was deposed had gone under the singularly inappropriate title of the Holy Roman Empire: the adjective "Holy" represented the fact that the temporal and the spiritual were hand in hand, but unfortunately this medieval ideal of equilibrium remained an ideal since both Pope and Emperor observed the unity only in breaking it. Christianity was slow in reaching Germany, and although St. Boniface and St. Augustine did much to convert the Germans from the worship of Wotan, the roots of paganism appealed to this warrior

community and the Christian faith was a mere veneer on the ancient belief. In fact, holiness was far removed from the people of the Holy Roman Empire.

The cognomen "Roman" was a complete misnomer since the collection of states that was gathered under the umbrella "Roman" had nothing in common with the illustrious holder of that name, and furthermore, the fact that the first Reich saw itself as the spiritual and temporal successor to the original Roman Empire involved the Emperor and his vassals and subjects in a constant session of commitments that proved ruinous to the Germanic peoples.

Finally the word "Empire" was a ludicrous adjective to describe the bundle of city and rural states that comprised the geographical term, and the Emperor himself was only in authority in a titular position, a hollow imitation of the authority expected by the German people, and removed from them by their own feudal lords and princes who often defied their own Emperor.

Consequently the relationships between the German princes and the papacy deteriorated, and a resentment grew at the influence that an Italian Pope had over German temporal affairs within the "Holy Roman Empire" which was in reality a loosely connected collection of Germanic states. It is not surprising therefore that the clarion call of the Reformation under Martin Luther received such a

tumultuous reception. Now the Germans had a religion of their own, not an imported unGermanic and Italian religion. Now the Germans could read the Bible in their home tongue and did not have to rely on the interpretations of foreign clergy through the media of Latin. W.L. Shirer has not under-estimated the importance of Martin Luther as an influence in the development of the German people:¹⁾

"... this towering but erratic genius, this savage anti-Semite and hater of Rome, who combined in his tempestuous character so many of the best and the worst qualities of the German ... left a mark on the life of the Germans, for both good and bad, more indelible, more fateful, than was wrought by any other single individual before or since."

Through his translation of the Bible, the German language had a unifying medium and watered the seeds of nationalism, and when Martin Luther sided with the princes in the peasant revolt, the consequence of this action was the death blow to the development of a democratic and responsible attitude to politics of the German people. It entrenched the idea of an autocracy, perpetuated the idea of a people dominated by leaders, and delayed the ultimate unification of Germany as a political entity for three centuries.

1) Shirer, W. - The Rise and Fall of the Third Reich, p.91

Coupled with the vast influence of Martin Luther, the influence of the Papacy produced in the German people, now further divided by the Reformation, through humiliation after humiliation, a sense of inferiority. Here was a proud and warlike people, who somehow were always put in the wrong, and therefore faced the surrounding nations with a grudge and a seething resentment that sought to transform the feeling of inferiority that had been thrust upon them into a sense of superiority.

At this point it is necessary to summarise the factors that have led the German people to accept the ethnocentrism of the Nazi Party, since these factors have all combined to form the basic element responsible in the fateful choice of the German people. Here is a people who did not have free facilities for easy communication resulting in a sense of isolation which prompted a strong in-group feeling; a people who faced perpetual invasions bringing into being a strong frontiers attitude without a strong unifying motive; a people who were foreign to the culture and civilizing influence of Greece and Rome which led to the furtherance of a militarist outlook and an exaggerated dependence upon their military leaders; a people whose conquest of Rome resulted in an inferior aping of the Roman Empire and an historic sense of inferiority and not superiority arising from the Germanic invasion of the Roman Empire; a people used by a foreign church and continually humiliated

by its leaders; a saviour of their own who in their moment of need sided with their overlords and consequently cemented into their outlook a belief and dependence upon an autocracy, forcing them even further away from a mature sense of political responsibility.

All these factors have led to the establishment of a militant and thorough autocracy, the like of which has not been experienced in any other nation of the Western world. Similar factors have caused both Russia and China to demonstrate identical autocracies, but the vastness of their geographical environment has proved too great for a thriving ethnocentrism.

5 - The Process of Socio-Politics.

Before the commencement of the First Reich, Feudalism became established in Europe. This stage in the social structure of the Western world was general throughout Europe, and through the Dark and Middle Ages, Europe remained a patch-work of city-states, rural entities, and small group loyalties. Each was ruled by a despot who had some slight allegiance to the larger group. Communications were poor and parochialism was the natural outcome. The nobility ruled and serfdom was general. All this Germany shared with the remainder of Europe, and yet, when the process of national unification was taking place in other nations, Germany remained broken in its feudal state. Although feudalism persisted in Germany

for a far longer period than in the other countries of Europe, who had achieved unification long before Germany, two other nations remained feudal long after the German states had united: Japan remained feudal until 1871 and Russia remained feudal until 1917. So, although Germany was not the last feudal state, the fact that most of the remainder of Europe had united into nations centuries before Germany, had a profound effect upon German ethnocentrism. In an age when the rest of Europe were thinking nationally, Germany was thinking in local terms. This cultural lag has a repetitive theme: when Europe had been unified under Roman culture, Germany had remained tribal; when the remainder of Europe had united under a common religion, Germany had remained loyal to her local tribal deities; when the remainder of Europe had formed themselves into individual states and nations, Germany formed a loose confederation of states known as the Holy Roman Empire; when Europe began thinking in terms of national expansion, Germany began thinking of internal unification; when Europe was thinking internationally, Germany commenced thinking in terms of nation. Throughout German history there has been this cultural lag behind the other nations in terms of politics and statecraft.

The perpetuation of feudalism in Germany was entrenched by the situation that existed in the Holy Roman Empire - not only were the feudal nobility only loosely connected to the empire, but the Church,

through its bishoprics kept Germany divided - perhaps due to a fear that with a divided Germany, there could never again be a repetition of the Germanic invasions. A divided Germany suited the policies of Britain, France and Spain as well as the Church, and every channel that sought to continue the state of feudalism in Germany was exploited by the various powers, including the Church.

This divided state of affairs, kept the inhabitants of Germany at a lower political level than the remainder of Europe, and the fact that the responsibility of political decision lay in the hands of the feudal nobility kept the population of Germany in a politically immature state. There was no slow development in self-government - in fact the whole conception of self-government was foreign to the Germans through all the centuries, since the populations had always been subjugated to a totalitarian form of political subsistence from the earliest times.

Both the Thirty Years War and the Peace of Westphalia had far reaching effects upon the German people. The immediate effects were unbelievable. Germany was reduced to a state of barbarism, and whatever progress had been made through the Middle Ages was nullified. By the end of this period of continuous warfare the conditions of the population of Germany was not far removed from those described by Tacitus throughout his "Germania" as a proud

people, a bold people, a people with a feeling for race, a people with a feeling for blood. From the greatest catastrophe - the Thirty Years War - Germany emerged a derelict country - with its population reduced by at least a third, split into North and South by religion, divided into little units in a sea of barbarism.

Then came the Treaty of the Peace of Westphalia in 1648 which was a humiliation that has rankled in the German people and was greatly responsible for the ease with which they accepted ethnocentrism. Here was the ultimate humiliation that followed upon a history of humiliations: the humiliation out of which the Roman regarded the German barbarian; the humiliation arising from the flight from the Huns; the humiliation of the Holy Roman Empire created by Charlemagne; the humiliation of a land controlled by the Papacy; the humiliation of the result of the Peasants Revolt; and finally the humiliation of the Peace of Westphalia.

At a period when Britain was expanding her Empires, and Spain and Portugal and Holland had their navies circling the globe - Germany returned to a state of political and social barbarism, humiliated in the eyes of the world. So she remained until yet a further humiliation was to take place - the one event which was to give her greatest realistic unity than in all her history was in the form of a

humiliation - the Napoleonic conquest. Here then is a people who for nearly two thousand years have had no experience in self-rule; a people for whom democracy is unbelievable and unmanagable; a people who have had countless rulers thrust upon them; a people with a parochial outlook perpetually at war; a people humiliated by their own rulers, humiliated by foreign nations; a people ripe for autocracy - a people ready for the advent of Prussianism.

In that part of Germany which was the home of the legends of the Teutonic Knights, Frederick William, the Great Elector and the people of Brandenburg caused to come into being a small but efficient state. Here was a people who had been raised in a land with no natural boundaries, and whatever else was true in the shaping of the rest of Germany was brought to an extreme in Prussia. Frederick William I established a strong army, centralized administration, and transformed its people into a clock-work army. His son Frederick the Great wrote these words:¹⁾

"Under Frederick the First, Berlin had been the Athens of the North. Under Frederick William I it became its Sparta. Its entire government was militarized. The capital had become the stronghold of Mars. All the industries which served the needs of the army prospered. The military character of the government affected both customs and fashions.

1) Fisher, H.A.L. - A History of Europe. p. 746

Society took a military turn."

In the writer of these words, there existed one who bore a great responsibility for the ethnocentrism of the Germans. His conquests, his victories, his methods, were not inspired from any sense of Germanic nationalism - but he attained his ends. In fact, he was a great and successful dictator. Under Frederick the Great the Prussian people learned swiftly the response of obedience, work, duty, and self-sacrifice; they saw how these responses in the hands of a great leader produced unbelievable results, and what is more, with conquest came prosperity.

But in 1760, the Russians entered Berlin, and in 1806 the French marched triumphant through the streets of Berlin. These defeats convinced the Prussian ruler that a strong army and a united Germany were essential, and in 1848 the German liberals in parliament offered to crown the Prussian King. A sovereign by divine right was not prepared to become a sovereign by popular election: no Prussian King was prepared to become a German Elector.

Then into the modern feudal system of Prussia, that of the Junkers, came a man of blood and iron.

As the minister-president of Prussia, Bismarck, said:¹⁾

"The great questions of the day will not be settled by resolutions or by majority votes ... but by blood and iron."

The defeat of France in 1870 clinched the birth of the Second Reich which was Prussian controlled, Prussian in outlook, Prussian in practice. H. von Treitschke summarized the situation:²⁾

"The whole Empire is an extended Prussia. Prussia is the dominant factor. The conditions are such that the will of the Empire can in the last instance be nothing else than the will of the Prussian state."

What was the underlying reason for the triumph of Prussia in the moulding of the German mind? Von Treitschke gave the answer:³⁾

"Who can understand the innermost nature of the Prussian people ... unless he has familiarized his mind with those pitiless racial conflicts whose vestiges, be we aware of them or not, live on mysteriously in the habits of our people."

1) Jarman, T.L. - The Rise and Fall of Nazi Germany,
p. 38

2) Ibid., p. 39

3) Ibid., p. 40

A people even harder than the inhabitants of Germany, descendents of the Huns, the home of the Teutonic Knights, "a sour and a sandy soil" in the fifteenth century "on which brutal manorial chiefs and brutish serfs fought with a dour and relentless battle with nature and with each other."¹⁾

The manorial chiefs became the Junkers, out of whom came the Hohenzollern and the militarist state.

Prussia was so described in the eighteenth century:

"Prussia was not a country with an army, but an army with a country:"²⁾ William Röpke has brought the surgical knife of sociology to the problem:³⁾

"Absolutism and feudalism were the destiny of all Germany. But while outside Prussia they were mitigated by the more complex and more organic order of society, by a certain passive *laisse faire*, by a good natured slackness, and in not a few cases by a truly liberal spirit, in Prussia they were rationalized, mechanized, and made into a system, until the Prussian state had become a regular clock-work in which the individuals were simply cog-wheels. Here in Prussia everything had to be done on the model of the smart shouldering of arms and the parade march."

1) Jarman, T.L. - The Rise and Fall of Nazi Germany, p.40

2) Ibid., p. 40

3) Ibid., p. 40

Thus Prussian autocracy became welcomed by the German people as typical of Germany; welcomed by a people who over the centuries had been conditioned to accept autocracy. But this time it was an autocracy that was admired, respected and above all, it was successful.

Through Prussian autocracy, the German self-confidence was restored by a national consciousness, and ethnocentrism was given the soil in which it might prosper. Frederick the Great gave it form, but it was Bismarck who gave it impetus. It is not for nothing that Bismarck has been called the greatest and the most important figure of his time, for the blood and iron of Bismarck became the twin pillars of Germany.

Through Bismarck, militarism became the characteristic of society and pervaded every aspect of the social structure of Germany. The love of uniforms, the duelling and the scars, the position of the officer class - all these were acceptable due to the innate frontier attitude that had been consistently humiliated and frustrated, and since the people were conditioned to the acceptance of an absolute autocracy, Erich Eyck states:¹⁾

"The militarism Bismarck impressed upon the German nation by his doctrine of 'blood and iron'"

1) Jarman, T.L. - The Rise and Fall of Nazi Germany,

and its brilliant and triumphant realization remained overwhelmingly strong and proved stronger than the bitter disappointments of the First World War and the Weimar Republic, in which at least a part of the people tried to do without it."

At last through Bismarck, German unity became a fact, but this unity came only through victories of war. It is Herman Oncken who best expresses a conclusion to this section.^{I)}

"In view of her geographical and military position, set in the centre of the international construction of powers and impelled by the inward necessity for further development this country is subjected to a stronger tension of conflicting forces than any other Power, and therefore needs to put forth her strength the more effectively if she is to hold her own. It is only the fullest exercise of her strength which has sufficed since the days of the Saxon and Hohenstauffen Emperors to vindicate the existence of the Germans as a nation. Long centuries of weakness and dismemberment have taught them that, without this determined display of force, the heart of Europe will become an object of attack and spoilation for their neighbours. In the new Empire, emperor, princes and people,

I) Jarman, T.L. - The Rise and Fall of Nazi Germany,
p. 43.

all parties and all ranks, are agreed that these lessons of the centuries, taught by the heights and depths of the nation's history, shall not have been given in vain."

A strong in-group feeling from isolation; a highly developed frontiers attitude from continual invasions; an exaggerated dependence upon leaders from the lack of a cultural influence; a people conditioned for autocracy seeking reinstatement from the humiliations of history - all these were parallel processes that led the German people into an autocracy in which ethnocentrism alone could provide a fully acceptable answer. Captain Payne Best is not far from the truth when he states:¹⁾

"An inferiority complex is, I think, the most marked characteristic of the German people. All the military and martial posturing, the shouting and stamping are just a smoke-screen put up to conceal it. From the earliest youth all Germans are brought up to believe that blind unreasoning obedience to orders is the highest human virtue and that even thought must be directed along lines ordained by higher authority. From earliest youth

1) Best, P. - The Venlo Incident, Hutchinson, London, 1950 p. 33 and 34.

the education of a German is accompanied by persistent bullying designed to make him feel that he is dirt in the eyes of the man above him."

As a reaction to the historical and individual sense of inferiority, the German must find an outlet, and this takes the form of a longing for superiority - a longing that is graphically described by T.L. Jarman:¹⁾

"The German asserts superiority over others. He believes in force, and is ready to use force to carry his point. His assertion of superiority appears in the tradition of German philosophy and in his racial theories as well as militarism. The characteristics of efficiency and discipline are most closely associated with Prussia. The heel-clicking and stiff bowing on introduction, the rigid features, the close-crop of hair, the formal manners and lack of natural charm and grace - these things are all Prussian and are typical of the camp and barracks. When they find that their mechanical efficiency, though it brings success, does not make them liked, the Germans react in two ways. In the one way they try to convince everyone of their superiority and worth, which makes for formal display, parades, and propaganda; in the other way, they turn away resentfully from the evil and stupid world which cannot

1) Jarman, T.L. - The Rise and Fall of Nazi Germany,

appreciate them at their true worth, and this leads to self-pity and persecution mania.

An echo of these words come from the mouth of Adolf Hitler when he realized that the thousand year Reich was doomed to crumble in May 1945 and the shells of the Russian 'Untermenschentum' were thundering into the Reich Chancellery:¹⁾

"If the war is to be lost, the nation will also perish. This fate is inevitable. There is no need to consider the basis even of a most primitive existence any longer. On the contrary, it is better to destroy even that, and to destroy it ourselves. The nation has proved itself weak, and the future belongs solely to the stronger Eastern nation ... Centuries will pass away, but out of the ruins of our towns and monuments hatred will grow against those finally responsible for everything, International Jewry and its helpers."

These words of Hitler at the end of the Third Reich were a repetition of those of General E. Ludendorff at the end of the Second Reich:²⁾ "Erzberger, when he signed the Armistice was a traitor." And so began 'the stab in the back' legend that restored the

1) Leiser, E. - A Pictorial History of Nazi Germany, p. 185.

2) Jarman, T.L. - The Rise and Fall of Nazi Germany, p. 46.

faith of the German people in militarism, and so prepared the way for National Socialism. The reparations demanded by the Treaty of Versailles, the reduction of German military strength, the annexation of the Rhineland, Danzig and the Saar - all this, and once again Germany was humiliated, humiliated not because of her own desserts, but because of the non-Germans, and because of this humiliation, Germans sought a way out.

At long last, almost the first time since the peasants revolt in the time of Luther, the rebellion in the German Navy at the end of the Great War, demonstrated that the German people were at last feeling their way to political maturity. Following the naval uprising, there were demonstrations throughout Germany and liberal, socialist and democratic thought seemed to have reached even the people of Germany, and the Weimar Republic was born. But all this social unrest was most untraditional, in fact it was foreign to the German character. Friedrich Ebert, President of the new Republic, had democracy enshrined in the constitution of the republic:¹⁾

"Political power emanates from the people... All Germans are equal before the law ... Personal liberty is inviolable ... All Germans have the right to form associations or societies."

1) Jarman, T.L. - The Rise and Fall of Nazi Germany,

At last it seemed that political maturity had reached the German nation, but on that last quoted clause the seeds of the second journey of Germany into ethno-centrism were sown. With the political unrest and economic depression, and the high number of unemployed, Germans formed themselves into societies and called them the Freikorps. These were semi-military bodies that clothed themselves in their military uniforms, steel helmets and medals. Each group had its own arm band and flag, and they passed their time in demonstrations and parades playing soldiers. The pilgrimage of regress had begun, and with the advent of the Freikorps, the life of the Weimar Republic was doomed. Militarism, absolutism, nationalism, ethno-centrism - all were fanned into a great flame by these groups of wandering ex-soldiers - a term that has been self-contradictory in German, for there can be no "ex" - soldier at all.

T.L. Jarman has said:¹⁾

"Between 1870 and 1914 the Germans had become one of the greatest peoples in Europe, and, by reason of their economic power and military strength must have become one of the dominant powers in the world BY PEACEFUL MEANS. This position they could have achieved, had their diplomatic resources been equal to their economic and military ones. But they threw

1) Jarman, T.L. - The Rise and Fall of Nazi Germany,
p. 22.

everything away in 1914. Could anything be more stupid? Certainly; the German people were capable of being even more stupid. They did it again in 1939!"

Perhaps the word "stupid" is too strong, and it might be more accurate to say that the Germans were still politically immature, and thus the high hopes of the Weimar Republic were shattered. The rise of the Freikorps together with the extremist Communist party smothered the rise of a liberal democracy by their oratory which appealed to the sense of humiliation and innate ethnocentrism. One of these group orators proclaimed in a speech in 1923:¹⁾

"With this armistice begins the humiliation of Germany. If the Republic on the day of its foundation had appealed to the country: 'Germans, stand together! Up and resist the foe! The Fatherland, the Republic expects of you that you fight to your last breath,' then millions who are now the enemies of the Republic would be fanatical Republicans. Today they are the foes of the Republic not because it is a republic but because this Republic was founded at the moment when Germany was humiliated, because it so discredited the new flag that men's eyes turned regretfully

1) Baynes, N.H. - The Speeches of Adolf Hitler, p. 56.

toward the old flag."

So the words of a young Adolf Hitler expressed the feelings of the German people and the way was open again for absolution, for militarism, for ethno-centrism.

It is not within the scope of this thesis to trace the steps that the National Socialist Party attained control of Germany - the road from a politically mature Weimar Republic, through the placing of the militarist Von Hindenberg at the helm, to the day when Adolf Hitler combined the offices of Chancellor and President. It is sufficient only to say that the German people allowed Adolf Hitler to take power through constitutional methods, free elections, the ballot box, parades, free speech, free choice. Every nation invariably deserves the rulers it gets, and Adolf Hitler was the nations' choice - 43.9% of the electorate chose this man to be their Führer.

Certainly there were factors that were beyond the control and character of the German people - for example, the ponderous reluctance which the leading nations of the world demonstrated when the Nazi party could have been nipped in the bud. Britain, France, the United States did nothing even though they saw the signs of the gathering storm.

Certainly the personality and powers of oratory of Adolf Hitler were quite exceptional and enabled his insignificant party to take power through constitutional methods - but it was only in a situation with the background and ethos of the German people that such a step was possible.

Certainly the collapse of the economic fibre of the Weimar Republic in the years 1929 and 1930 which gave rise to wide-spread unemployment and general discontent formed the ideal seed bed for Hitler's theories to germinate.

But because of the sociological processes, it was the natural goal of the nation, and to this end the shaping of Germany was dictated. It had been a long road: isolation, resulting in an in-group feeling; invasion, resulting in a frontier attitude; the lack of Roman cultural influence, resulting in a dependence upon rulers; the influence of Papacy and Luther resulting in a people prepared for autocracy; the humiliations of history, resulting in an urgent need for ethnocentrism; the sense of insecurity resulting in Bismarckian militarism.

Religious ferment, control and wars had exhausted the capabilities of the people, and humiliation was heaped upon humiliation. Over all this, militarism had triumphed, and through the long history

of the German people, it was in her military leaders that the smart of previous humiliations were healed. In each success, it was due to a militarist individual who held the people in a grasp of blood and iron. And so the brief excursion into the democracy of the Weimar Republic ended in the absolutism of the Führer-Saviour. The German Christians' Confessions of 1933 best expressed what had happened:¹⁾

"Germany is our task; Jesus is our strength. As for every other people, so for ours God has provided a law suited to our kind (Arteigenes Gesetz). It has taken shape in the Führer Adolf Hitler and in the National Socialist State shaped by him. This law speaks to us in the history of our people, which has grown out of blood and soil."

6- CONCLUSIONS:

So the people of Germany placed their freedom and their fate in the hands of one man - Adolf Hitler. Dr. Hans Frank summarized the situation in his address to the Congress of German Lawyers:²⁾

"There is in Germany today only one authority, and that is the Authority of the Führer." The repetitive waves of "Zieg Heil!" personified the voice of Germany - what Germany thought and did were the

1) Gangulee, N. - The Mind and Face of Nazi Germany,
p. 3

2) Baynes, N.H. - The Speeches of Adolf Hitler, p.417

commands of one individual. The manifesto of the Hitler Youth, into which all Germans were sent, moulded the trained, contained these words:^{I)}

"The Youth may now always be able to reason out the motives for its unconditional allegiance to the Führer - that is the way of youth. But when the question 'why' is put, it will always find the cry with which the Hitler-Youth follows the Führer all his ways: 'The Führer is always right ! Our life for the Führer! "

Thus the will of one man became the will of the whole nation, and through the sociological processes in the spheres of environment, culture, religion and politics, the will of Adolf Hitler became the will of the German people, and the ethnocentrism of the Nazi Party became absorbed by the German people. Sociological processes alone make the action of a civilized nation of Germany intelligible in that they accepted with jubilation the ethnocentric theories of the Nazi Party.

Having examined these processes that made the choice of the German people in 1933, if not inevitable, at least understandable, it is now necessary that the three underlying and fundamental concepts

I) Gangulee, N. - The Mind and Face of Nazi Germany,
p. II7

be tabulated, and from which sign posts and conclusions must be annotated. The three fundamental thought processes that are in essence sociological are:

Nationalism or in the case of Germany, Herrenvolk;

Militarism, and in the case of Germany: Blut und Eisen and Autocracy which in Germany became Führerprinzip.

The total combination of these three fundamental processes made the German brand of ethnocentrism inevitable.

CHAPTER VI

THE CONSEQUENCES OF THE SOCIAL PROCESSES WITHIN GERMAN ETHNOCENTRISM.

1 - Introduction:

At the outset of this thesis, the goal (as a pilgrimage of regress) was stated and the development of the concept of ethnocentrism was traced, with especial emphasis upon the National Socialist brand of this sociological process. The factors that have prompted the German nation of the 1930's to accept these incredible theories have been traced and noted; and the aggregation of these causes in the case of the German people has been seen as responsible for this barbaric journey in savagery. This pilgrimage of regress was followed by the German nation through the outworking of the concept of ethnocentrism, but the immediate and primary factor of causation is clearly ethnocentrism itself:

"The final erosion of all moral values was effected by the propagation of the doctrine of racism, a doctrine elevated into an all-embracing philosophy by the Nazis. The spurious philosophy of race was inflated until it had bearing on every facet of human existence, whether it be history, law, language, or even science ... Racism was the culmination of the whole process by which the Germans were - partly actively, partly passively -

transformed from human beings into scientific barbarians."¹⁾

The theories of Nazi ethnocentrism were channelized into three distinct, but inter-related, national or group processes:

- 1 - The Herrenvolk;
- 2 - The Führer-prinzip and
- 3 - Blut und Eisen.

It is a function of this final chapter to deduce certain conclusions resulting from these processes.

2 - The Herrenvolk.

The Nazi concept of the Herrenvolk had its origins in the mind of Johann Gottfried Herder (1744-1803) who viewed society from the viewpoint of the Biological School of Sociology as later developed by Herbert Spencer. Not only did he see society as a living organism, but he narrowed down the organisms of society into purely and distinct national organisms. "The whole pattern of humanity within him is bound up through the spiritual genesis of education with his parents, teachers, and friends and with all circumstances attending the course of his life; that is, with his folk and his forefathers." ²⁾

1) Grunberger, R. - Germany 1918 - 1945, Batsford, London, 1964. p. 190

2) Murphy, R. - National Socialism, U.S.A.G.P.O., Washington, p. 6.

To this basic concept were added further refinements by Karl Friedrich Schlegel in 1806, who emphasised the national aspect of the Volk; by Joseph Görries in 1840 by the introduction of the concept of the role of blood; by Friedrich Wilhelm Joseph Schelling in 1861 who stressed the role of the subserviance of the individual to the nation by Volk conformity. This last addition was elaborated by Adam Heinrich Müller, the economist, in 1820; by the philosopher Georg Wilhelm Fredrich Hegel in 1825; by Wilhelm von Humboldt the philologist in 1880 who, together with these others, stressed the principle of Gemeinnutz vor Eigennutz.

The concept of the organic national group, plus the role of the community over the individual was further developed by the concept that the German Volk was superior to others, which has already been traced in detail.

It was the Nazis who took these beginnings and developed them into the Weltanschauung that gripped the whole of the German nation for over a decade. These philosophers linked to the concept of Volk and Herrenvolk, the idea of race as seen in Ernst Rudolf Huber in his, Verfassungsrecht des grossdeutschen Reiches:

"Race is the natural basis of the people ...

'Nationalism' is essentially this striving of a people which has become conscious of itself towards a self-direction and self-realization, toward a deepening and renewing of its natural qualities."¹⁾

This concept is further developed by Herbert Scurla, the Reich Minister for Science, Education and Folk Culture:

"The central field of force of the National Socialist consciousness is rather the volk, and this volk is in no case mere individual aggregation, i.e. collectivity as sum of the individuals, but as a unity with a peculiar two-sidedness, at the same time 'essential totality' (M.H. Boehm). The volk is both a living creature and a spiritual configuration, in which the individuals are included through common racial conditioning, in blood and spirit." ²⁾

Friedrich Alfred Beck in Die Erziehung im dritten Reich best summarizes the concept in these words:

"By volk we understand an entire living body which is racially uniform and which is held together by a common history, common fate, a common mission,

1) Murphy, R. - National Socialism, p. 24

2) Ibid., p. 27

and common tasks ... Race is the vital law of arrangement which gives the volk its distinctive form."¹⁾

The racial basis of the volk that has transformed the concept into a Herrenvolk or master race has already been studied in the exposition of Alfred Rosenberg.

Thus the volk is more than merely a group of people, it is rather a group of people who are welded together not only by a weltanschauung, or even by a common language or national loyalty; a volk is rather a group of people unified by blood, where blood is viewed not merely as physical but more particularly a 'spiritual' bond arising out of a common blood. The Herrenvolk adds to this concept the belief that a particular volk is superior to any and every other volk. In sociological terminology the concept of the Herrenvolk is simply an extreme and highly developed in-group feeling, being the dynamic force within the process of ethnocentrism.

3 - The Führer-prinzip:

In the process of ethnocentrism, the one side, the in-group feeling, is a continually narrowing process; whereas, the second being the out-group feeling, is a continually broadening process. In the former

1) Murphy, R. - National Socialism, p. 28

the narrowing process has been noted from the general organic conception of society, to a national group and ultimately to a national-cum-racial entity attributed with the value judgement of superiority. The volk concept, or herrenvolk idea cannot end with a national-racial group, but is further narrowed down to the existence of an elite, which in the case of National Socialism, was equated with Party leadership, and was again narrowed down to the quintessence of the Herrenvolk idea in the person of the state dictator who was regarded as the personification of the national ideal.

Although the roots of the idea of the Führer-prinzip is to be detected as early as Johann Gottlieb Fichte at the turn of the nineteenth century and continued as a latent ideal throughout the ensuing century, it broke into reality in such personages as von Bismarck, Kaiser Wilhelm II and finally Adolf Hitler. Oswald Spengler called it "Caesarism" in which the "Powers of the blood, the primeval, growing germinating force of life, unbroken corporeal strength enter once again into their ancient mastery. Race breaks forth pure and irresistible."¹⁾

It was E.R. Huber who best expressed the Führer-prinzip:

1) Murphy, R. - National Socialism, p. 13.

"The Führer is no 'representative' of a particular group whose wishes he must carry out. He is no 'organ' of the state in the sense of a mere executive agent. He is rather himself the bearer of the collective will of the people. In his will the will of the people is realized. He transforms the mere feelings of the people into a conscious will ... He shapes the collective will of the people within himself and he embodies the political unity and entirety of the people in opposition to individual interests."¹⁾

The in-group feeling within the process of ethnocentrism is a logical development from the broad national group at its purest in the Herrenvolk, through the elite of class leadership of the party to the supreme embodiment of the person of the Führer. However, this in-group feeling cannot thrive and is not purposive unless it finds its expression in an out-group feeling, and the expression of the in-group feeling as seen in its counter-part, the out-group feeling, brings into existence the third characteristic of Nazi ethnocentrism, and that is, Blut und Eisen. These twin opposite feelings cannot be over-stressed when dealing with the process of ethnocentrism, for the existence of any in-group feeling, however slight,

1) Murphy, R. - National Socialism, p. 35.

must feed upon its opposite, a growing consciousness of the out-group feeling. In effect, the "we-group" is inconceivable without the immediate creation of a "they-group."

4 - Blut und Eisen:

In Gauweiler's Legal Organisation and Legal Functions of the Movement the five basic values of Nazi ideology are itemised as: Race, Soil, Work, Reich and Honour. It is the first that is most pertinent to this point:

"Race: The legal protection of the race, which has created a new concept of nationality (Volkszugehörigkeit), is consciously put in first place, for the most significant historical principle which has been established by the victory of National Socialism is that of the necessity for keeping the race and blood pure. All human mistakes and errors can be corrected except one: 'the error regarding the importance of maintaining the basic values of a nation.' The purpose of this legal protection of the basic value of race must be the prevention for all time of a further mixture of German blood with foreign blood, as well as the prevention of continued procreation of racially unworthy and undesirable members of the people."¹⁾

1) Murphy, R. - National Socialism, pp. 52 and 53.

Since the prime preoccupation of the in-group feeling is and must logically be with the preservation of the race, not only in regard to the purity of the blood, but also in regard to the spiritual unity of the volk, it follows that the only method to be used to this end is that of force. Throughout German History the role of militarism has of necessity been to the fore due to the geographical frontier conditions, which has given rise to a militant frontier-attitude.

Names such as Hegel, Nietzsche, Leopold von Ranke, Carl von Clausewitz, Friedrich von Bernhardi have all glorified the role of war as a basic part of the national function, and consequently war must also be regarded as a basic function of ethnocentrism. Treitschke, who has been quoted frequently, summarises this Blut und Eisen function of ethnocentrism in his Politik:

"Just where, to the superficial observer, war appears as something brutal and inhuman, we have learned to discern its moral force. That, for the sake of the fatherland, men should stifle their natural human feelings, that they should murder one another, men who have done each other no wrong, who perhaps even respect one another as gallant enemies - at first sight this seems the revolting side of war; and yet herein consists its grandeur. A man must sacrifice not only his life, but also the profoundly just and natural impulses of the human soul. He must renounce his

whole ego for the sake of the great patriotic idea. Therein lies the moral sublimity of war."¹⁾

The custodian of these three principles, Adolf Hitler, was voted into power on a great wave of popular enthusiasm: On the 5th March, 1933, Hitler was voted into power by only 37 percent of the electorate. When he appealed for the vindication of his departure from the League of Nations, he received a 92.3 percent of confidence; and when he appealed for the unification of the positions of Chancellor and President - in effect the creation of a dictatorship, the will of the electorate was overwhelming:

Number of votes cast:	43,529,710
Votes in the affirmative:	38,362,760

Thus, the German people embraced the concept of ethnocentrism with its principles of Herrenvolk, Führer-prinzip and Blut und Eisen.

The final answer to the question: why was there such an overwhelming majority in favour of these ideals is supplied by William Stekel, a Viennese psychiatrist. He calls it the Authority Complex. In every individual there is a struggle between his own basic desires and the dictates of

1) Davis, H.W.C. - The Political Thought of Heinrich von Treitschke, Scribner, New York, 1915. p. 155

the group, and his consequent life is the result of a compromise between his desires and the control of the group. From the earliest moments authority becomes the child's enemy since it necessitates his rejection of his own desires. Since the outbreak of the first world war the Authority Complex has been whittled away in the sphere of the family and also in the realm of international relationships. Because the principle of authority has become discredited, the old Authority Complex collapsed, but the innate need of the individual for authority remains unsatisfied. Hence the rise of dictatorships.

William Stekel states:

"Why does the individual not resent the authority of the dictator, or leader, just as he resented parental authority? The reason is that the individual doubt of the fallibility of the dictator is lessened as more and more people come to follow and worship him. The greater the number of followers, the less the necessity for doubt. A psychic epidemic of adoration floods the country, engulfing the whole nation which prostrates itself at the dictators feet. Moreover, as more and more people join the leaders, their merged inferiorities become a superiority. The people identify themselves with the leader. They partake of the flesh of his authority. They become part of his soul and

substance, and he of theirs. They share in his Authority Complex." 1)

5 - Conclusions:

The final conclusion to this thesis is yet to be given, but before this is stated, it is essential to point out that this thesis has concerned itself only with the theory of ethnocentrism as expressed particularly in Nazi Germany, whereas the whole sphere of applied ethnocentrism in Nazi Germany has not been examined. This omission is deliberate, since applied ethnocentrism is regarded as a complete thesis in itself - a sphere of enquiry that is yet to be examined.

One of the primary roles of the science of sociology is to study social phenomena, and from this investigation to make certain generalizations, thus forming basic categories or trends, and since this is the heart of the sociological method it is natural that in a study such as this, that certain generalizations will have been made regarding the in-group and the out-group feelings particularly in regard to the German people. However, there are bound to be exceptions, and not every German ipso facto shared in these group feelings.

1) Gunther, J. - Inside Europe, Hamish Hamilton, London, 1936, pp. 33-35

Furthermore, it was stated that the aim of this thesis was not to condemn the German nation for its acceptance of ethnocentrism, but to attempt to explain why such a large proportion of that nation were fully prepared to accept these tenets. It is necessary to underline once again the fact that other peoples, in fact all peoples and all groups of peoples have shared in these attitudes that are but the expression of ethnocentrism - some peoples and some groups more than others, and the German group most of all because of the aggregation of so many social processes that all made for the inclination towards a particularly virulent expression of ethnocentrism. Therefore, at no stage can it be alleged that the role of this study was to condemn the German nation, or for that matter pass any judgement value whatsoever, but on the contrary, its purpose was an attempt to understand why a given people in a certain historical situation acted in a given way.

Furthermore, since sociology is a generalizing science, care must be taken not to force parallels between one historical situation and one geographical environment and others. For example, because Adolf Hitler stressed an extreme form of ethnocentrism, to conclude that all individuals and states that demonstrate the slightest evidence of the we-group feeling

must necessarily follow the National Socialist Doctrines, would be erroneous as the logic illustrated by Plato:

Hypothesis No. 1: All rabbits have hair.

Hypothesis No. 2: All men have hair.

Deduction : Therefore all men are rabbits! "

Notwithstanding the previous lines of thought, the fact remains that the indoctrination of ethnocentrism as a weltanschauung when forced to develop to its utmost extreme, must be regarded and treated as a signpost pointing to an unbalanced organisation of society, and no matter what nation, in whatever environment or historical situation, attempts or enforces the cultivation of these radical doctrines, and applies this principle of ethnocentrism, is on the same road on a pilgrimage of regression.

Finally, tribute must be paid to that truly great sociologist, William Graham Sumner, for his insight in stressing the importance of the twin feelings of the in-group and the out-group as of vital importance in the shaping of social interaction. Here was a prophet long before his time, and in coining these new concepts he brought to the notice of mankind a process which, ignored, must lead to the ultimate excesses of Nazi Germany. Not only is this process of ethnocentrism viewed as an important factor in the determination of social structures, but it must be regarded as the fundamental process of

society, out of which folkways, mores, culture and civilization have arisen and been shaped. Ethnocentrism is referred to and its role is acknowledged by all sociologists, but is more than just one of the social processes, it is indeed the fundamental, the very basic process - the one process out of which all the others arise.

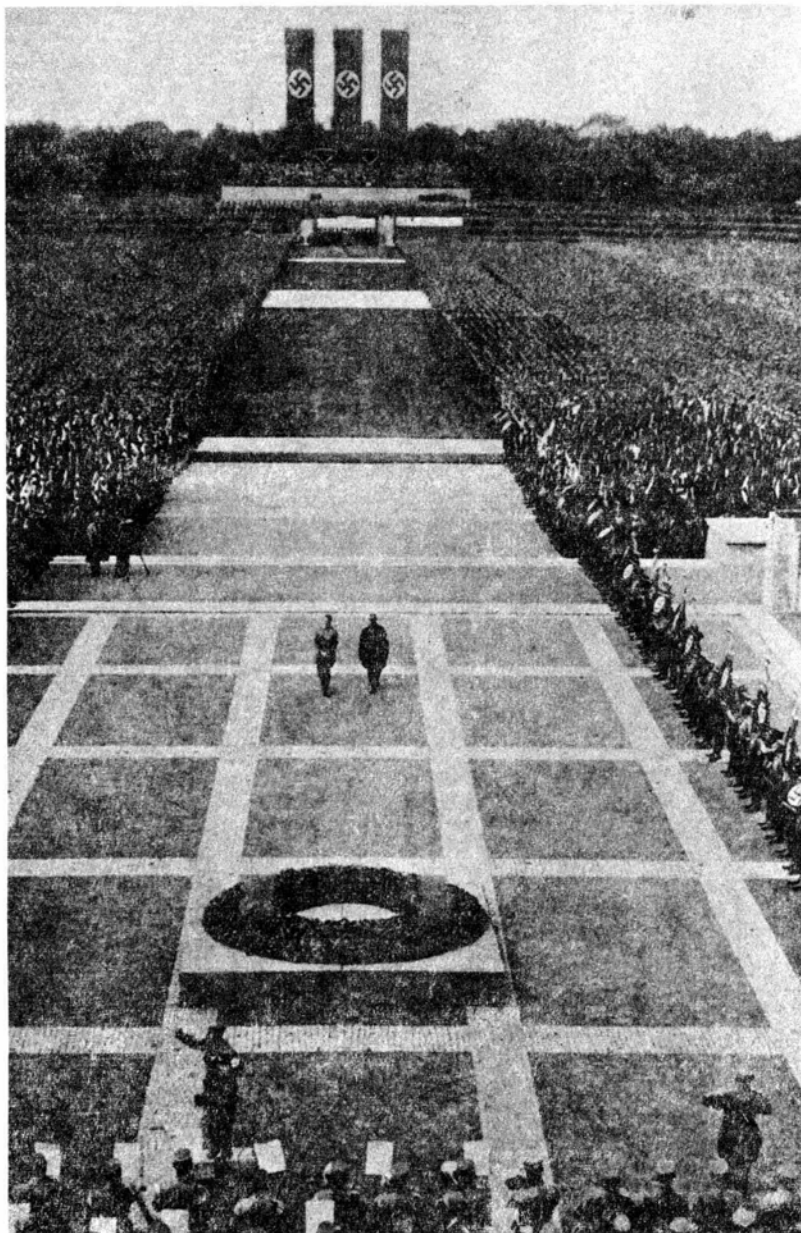
The all embracing conclusion that is reached from this thesis may be stated in the following manner: in the fourteenth century the writer John Lydgate, (1370? to 1451?) made the following comment in his Secrets of old Philosophers:

"Woord is but wind;
leff woord and tak the dede."^{I)}

The conclusion of this thesis follows the recommendation of that 'secret' from the old philosophers:

When the in-group feeling in the process of ethnocentrism is allowed and encouraged to express itself by law, by precept, by example and through environment in this form:

I) Oxford Dictionary of Quotations, O.U.P., England
p. 251



(1)

then, it is inevitable that the out-group feeling of the identical process in a similar environment will express itself in this form:

- 1) Rothberg, A. and Fredericks, P.G. - Eyewitness History of World War II, volume 4, Bantam, New York. 1962, pp. 114 and 115.



(I)

These two illustrations of twin extreme, but interdependent, group attitudes should serve as sign-posts of danger for any society that has ignored the forgotten factor of sociology: ethnocentrism.

May the contents of this thesis not only serve to contribute to the science of sociology

I) Neumann, R. - The Pictorial History of the Third Reich, p. 88

in the emphasis upon the primary role of ethno-centrism in the shaping of social life, but may this contribution to sociological thought also prove to be a step towards the alleviation of tension in international relationships and group value judgements within the frame of the present world situation.

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