

The Continuing Appeal of Nationalism

Fredy Perlman

Industrialized nations have procured their preliminary capital by expropriating, deporting, persecuting and segregating, if not always by exterminating, people designated as legitimate prey. Kinships were broken, environments were destroyed, cultural orientations and ways were extirpated.

Descendants of survivors of such onslaughts are lucky if they preserve the merest relics, the most fleeting shadows of their ancestors' cultures. Many of the descendants do not retain even shadows; they are totally depleted; they go to work; they further enlarge the apparatus that destroyed their ancestors' culture. And in the world of work they are relegated to the margins, to the most unpleasant and least highly paid jobs. This makes them mad. A supermarket packer, for example, may know more about the stocks and the ordering than the manager, may know that racism is the only reason he is not manager and the manager not a packer. A security guard may know racism is the only reason he's not chief of police. It is among people who have lost all their roots, who dream themselves supermarket managers and chiefs of police, that the national liberation front takes root; this is where the leader and general staff are formed.

Nationalism continues to appeal to the depleted because other prospects appear bleaker. The culture of the ancestors was destroyed; therefore, by pragmatic standard, it failed; the only ancestors who survived were those who accommodated themselves to the invader's system, and they survived on the outskirts of garbage dumps. The varied utopias of poets and dreamers and the numerous "mythologies of the proletariat" have also failed; they have not proven themselves in practice; they have been nothing but hot air, pipe dreams, pies in the sky; the actual proletariat has been as racist as the bosses and the police.

The packer and the security guard have lost contact with the ancient culture; pipe dreams and utopias don't interest them, are in fact dismissed with the practical businessman's contempt toward poets, drifters and dreamers. Nationalism offers them something concrete, something that's been tried and tested and is known to work. There's no earthly reason for the descendants of the persecuted to remain persecuted when nationalism offers them the prospect of becoming persecutors. Near and distant relatives of victims can become a racist nation-state; they can themselves herd other people into concentration camps, push other people around at will, perpetrate genocidal war against them, procure preliminary capital by expropriating them. And if "racial relatives" of Hitler's victims can do it, so can the near and distant relatives of the victims of a Washington, Jackson, Reagan or Begin.

Every oppressed population can become a nation, a photographic negative of the oppressor nation, a place where the former packer is the supermarket's manager, where the former security guard is the chief of police. By applying the corrected strategy, every security guard can follow the precedent of ancient Rome's Praetorian guards. The security police of a foreign mining trust can proclaim itself a republic, liberate the people, and go on liberating them until they have nothing left but to pray for liberation to end. Even before the seizure of power, a gang can call itself a Front and offer heavily taxed and constantly policed poor people something they still lack: a tribute-gathering organization and a hit-squad, namely supplementary tax farmers and police, the people's own. In these ways, people can be liberated of the traits of their victimized ancestors; all the relics that still survive from pre-industrial times and non-capitalist cultures can at last be permanently extirpated.

The idea that an understanding of the genocide, that a memory of the holocausts, can only lead people to want to dismantle the system, is erroneous. The continuing appeal of nationalism suggests that the opposite is truer, namely that an understanding of genocide has led people to mobilize genocidal armies, that the memory of holocausts has led people to perpetrate holocausts. The sensitive poets who remembered the loss, the researchers who documented it, have been like the pure scientists who discovered the structure of the atom. Applied scientists used the discovery to split the atom's nucleus, to produce weapons which can split every atom's nucleus; nationalists used the poetry to split and fuse human populations, to mobilize genocidal armies, to perpetrate new holocausts.

The pure scientists, poets and researchers consider themselves innocent of the devastated countrysides and charred bodies. Are they innocent?

It seems to me that at least one of Marx's observations is true: every minute devoted to the capitalist production process, every thought contributed to the industrial system, further enlarges a power that is inimical to nature, to culture, to life. Applied science is not something alien; it is an integral part of the capitalist production process. Nationalism is not flown in from abroad. It is a product of the capitalist production process, like the chemical agents poisoning the lakes, air, animals and people, like the nuclear plants radioactivating micro-environments in preparation for the radioactivation of the macro-environment.

As a postscript I'd like to answer a question before it is asked. The question is: "Don't you think a descendant of oppressed people is better off as a supermarket manager or police chief?" My answer is another question: What concentration camp manager, national executioner or torturer is not a descendant of oppressed people?

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<http://blackandred.org>

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