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### White Supremacist Obsession With the Protection of White Women

White supremacy has always revolved around the idea that their “race” must remain pure, meaning that no other race’s blood must enter into their own. Miscegenation is something that, to them, must be avoided at all costs and to do that the portion of the population that gives birth, women, must be protected against those who would “mongrelize” the race. This generally is referred to by white supremacists as “white pride,” but as this paper will examine it is less pride and more fear.

White supremacist pride is based more on the fear of miscegenation, than on the pride of the race. Perhaps the most recent example of this would be Brexit, a successful movement whose aim was to get the United Kingdom to leave the European Union (Hunt et al.). One of the major reasons that brought about Brexit was immigration, as Mauldin put it:

“The immigration crisis in Europe was a trigger. Some EU leaders argued that aiding the refugees was a moral obligation. But EU opponents saw immigration as a national issue, as it affected the internal life of the country. Steering clear of this issue was an important driver for the “leave” vote.” (Mauldin)

So here is an example of a country (Technically the 51% majority who won the vote) who has based their some of their reasoning for leaving the largest economic market in the world on xenophobia. The irony within this is that the majority of immigrants are Polish (Migrants in the UK: An Overview). Yet there is no talk of barring Polish people from entering the UK. This lends evidence to the assumption that the “love of ones race” is simply a disguise for racism.

This disguise based on love is truly what white supremacists believe, they don't hate others, they simply love their race; however, to most the idea of loving their race means they must protect it from outside factors that may do it harm, hence the aspect of fear in accordance with their beliefs. They're afraid to lose what they love. An excerpt from the book "Cultural Politics of Emotions," Sara Ahmed lays out where the hate then comes from:

“Here it is the very critique of racism as a form of hate, which becomes seen as the conditions of production for hate; the ‘true’ hated group is the white groups who are, out of love, seeking to defend the nation against others, who threaten to steal the nation away.” (feministkilljoy)

So by being labeled as “hate groups” more hate is created (Not saying that they aren't hate groups, but it is important to view these ideas from their point of view) and thus a cycle is perpetuated. The love that white supremacists have for their race will eventually turn to hate and this hatred is born out of the fear of losing their culture, nation, race, etc.

To see an example of this love and hate relationship look towards James Baldwin's *Going to Meet the Man*. This short story is about a man, Jesse, who is a cop during protests enacted by people of color. Jesse represents the white supremacist, a man who hates people of color mostly due to his raising. Jesse witnessed the lynching of a black man as a young child, ingraining the messages of hate into him. As the author of the paper has stated in a previous work, “Jesse's father then goes on to say, “‘Well, I told you,’ said his father, ‘you wasn't never going to forget this picnic’” (Gates 464)” (Cook 2). The story evolves into one of a fight of masculinities, one White, one Black. A pivotal moment within the story is as such:

“As he [Jesse] said this, he kept prodding the boy, sweat pouring from beneath the helmet he had not yet taken off. The boy rolled around

in his own dirt and water and blood and tried to scream again as the prod hit his testicles.” (Gates 456)

The prod, a euphemism for Jesse’s penis, and the obvious act of enacting his power of the black man give a clear image of the fight of masculinities. This reasoning for this fight is buried within the story as well. Jesse’s wife is described as “frail” and the reasoning for the lynching of the black man is for the supposed rape of a white woman (Gates 454, 460). Extrapolating from this story, information can be gleaned as into the the mechanisms of white supremacy. If masculinity is taken to include the chivalrous notion of protecting women then the overpowering of black (or non-white) masculinity is a byproduct of this. White supremacists fear that if a white woman “breeds” with a non-white man, this “code of chivalry” is broken and the overpowering of the black masculinity failed.

So through the eyes of James Baldwin it is shown that ideas of masculinity, in particular toxic masculinity, lie at the heart of the fear that white supremacists have. But where is the woman’s place within all this? How does she feel? An Irish fascist group, Ailtirí na hAiséirghe (Here on referred to as ANA), was of particular interest as while they officially had very progressive positions for women within their group, the women themselves chose not to follow through with this and instead adhered to more traditional ideas. An example of this is as followed:

“His proposal in the interest of efficiency to turn the national headquarters in Dublin into a kind of Aiséirghe commune in which the party’s paid officials of both sexes would reside as well as work was a case in point; although he obtained clerical approval for the plan, provided that the living quarters remained segregated by sex, the idea was vetoed by his scandalised women subordinates.” (Douglas 241)

So along with other traditionalized notions the women were themselves, in a sense, oppressing themselves. In a handout by ANA calling for a “new world order” they provoked ideas of traditional

marriage, saying that “that mediaeval if Christian notion, that woman’s place is in the home” (Douglas 244). The purpose of this as ANA says is as such:

“An important function of women under an Aiséirghe régime, therefore, would be to supply the human stock for the achievement of the state’s various objectives, and above all for the vastly-enhanced national army the movement proposed to create. ‘We cannot expect to hold Ireland militarily without much larger population in the years that lie ahead’”

(Douglas 244)

So the true purpose is to create an army to protect themselves. So here again the fear of the *Other* (non-white) leads to the subjugation of women.

White supremacy is a growing movement within the world, and to understand it it is necessary to delve into their world and view it through their lens. This paper hopes to accomplish that. Fear as the basis of white supremacy is something that must be considered and taken into account when examining both groups and individuals of these political persuasions.

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