

T.C
KARABUK UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES
DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

**Joanne Kathleen Rowling's Anti-Racist and Anti-Fascist Criticism in
Harry Potter**

MASTER'S THESIS

Prepared By
İsmail TEKŞEN

Thesis Supervisor
Prof. Dr. Abdul Serdar ÖZTÜRK

Karabük

April 2018

T.C
KARABUK UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES
DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

**Joanne Kathleen Rowling's Anti-Racist and Anti-Fascist Criticism in
Harry Potter**

MASTER'S THESIS

Prepared By
İsmail TEKŞEN

Thesis Supervisor
Prof. Dr. Abdul Serdar ÖZTÜRK

Karabük

April 2018


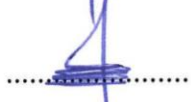
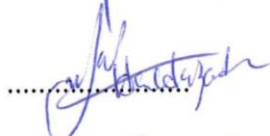
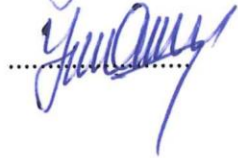
TABLE OF CONTENTS

TABLE OF CONTENTS	1
DECLARATION	3
FOREWORD	4
ABSTRACT.....	5
ÖZ.....	6
ARCHIVE RECORD INFORMATION	7
ARŞİV KAYIT BİLGİLERİ (in Turkish).....	8
SUBJECT OF THE RESEARCH	9
PURPOSE AND IMPORTANCE OF THE RESEARCH	9
METHOD OF THE RESEARCH.....	9
HYPOTHESIS OF THE RESEARCH / RESEARCH PROBLEM.....	9
SCOPE AND LIMITATIONS / DIFFICULTIES	9
1.INTRODUCTION	10
1.1 MEDIEVAL EUROPE AND THE ROOTS OF THE EUROPEAN RACISM.....	12
1.2 ENLIGHTENMENT ERA AND RACISM	22
1.3 THE CLIMAX OF RACISM.....	30
1.4 FASCISM.....	36
1.5 A BRIEF HISTORY OF FASCISM.....	41
2. RACISM AND FASCISM IN HARRY POTTER AND JOANNE KATHLEEN ROWLING'S CRITICISM OF THESE IDEOLOGIES	45
2.1 FASCISM VERSUS DEMOCRACY	45
2.2 RACISM VERSUS PLURALISM.....	51
2.3 INTOLERANCE-A RACIST SCHEMA	58
2.4 SLAVERY VERSUS EQUALITY.....	64
2.5 MARRIAGE; LOVE OR HATE	76
2.6 EDUCATION VERSUS INDOCTRINATION	85
2.7 BLOODLINE AND HERALDRY	92
3. CONCLUSION	98
4. BIBLIOGRAPHY	102
CV.....	108

THESIS APPROVAL PAGE

To Karabuk University Directorate of Institute of Social Sciences

This thesis entitled "Joanne Kathleen Rowling's Anti-Racist and Anti-Fascist Criticism in Harry Potter" submitted by İsmail TEKŞEN was examined and accepted/rejected by the Thesis Board unanimously/by majority as a MA thesis.

	Academic Title, Name and Surname	Signature
Head of Thesis Board	: PROF.DR. A. SERDAR ÖZTÜRK	
Advisor Member	: PROF.DR. A. SERDAR ÖZTÜRK	
Member	: ASSIST. PROF.DR.NAZILA HEİDARZADEGAN	
Member	: ASSIST. PROF.DR. YILDIRIM ÖZSEVGEÇ	

Thesis Exam Date: 04.06.2018

DECLARATION

I hereby declare that this thesis is the result of my own work and all information included has been obtained and expounded in accordance with the academic rules and ethical policy specified by the institute. Besides, I declare that all the statements, results, materials, not original to this thesis have been cited and referenced literally.

Without being bound by a particular time, I accept all moral and legal consequences of any detection contrary to the aforementioned statement.

Name Surname: İsmail TEKŞEN

Signature :



FOREWORD

In the name of Allah, Most Gracious, Most Merciful

When your Lord said to angels, "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."
So the angels prostrated - all of them entirely. Except Iblees; he was arrogant and became among the disbelievers.
[Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?"
He said, "I am better than him. You created me from fire and created him from clay."

Holy Quran 38:71-76

...

"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white-except by piety and good action."

(Prophet Muhammad's pbuh Last Sermon)

ABSTRACT

This body of work has targeted to study and analyze the story *Harry Potter* with respect to its anti-racist and anti-fascist criticism. Joanne Kathleen Rowling, the writer of the story, uses her fiction to criticize the racist and fascist ideologies by giving references to their harsh exclusionary and non-conformist practices. The story-line provides a mirroring effect and carries metaphorical qualities of the racist-fascistic conflicts that actually happened in the past. Moreover, Rowling undermines the erroneous concept of race and racial discrimination and fascistic power abuse in society by introducing alternatives in which the differences under discussion are welcomed and counted as the essential units of harmony.

To elaborate on the topic the paper is organized into three main sections. In the first section, the roots of the racism in Europe will be studied with reference to slavery and the Jewish intolerance as the underlying factors. In the following chapter, the gradual development of the race concept will be scrutinized over the Enlightenment categorization of human as a living species. Later on, racism will be a matter of debate for the raging conflict of the Modern Times. South African Apartheid, Jim Crow legislation of the America and Nazi extermination of the minorities will provide the essential insight to see the Rowling's fiction from a broader perspective. In the second chapter, what fascism is as a political ideology and how it relates to racism will be briefly summarized, in the sequel chapter the gradual development of fascism during modern times will be narrated. Finally, Rowling's criticism of the racist and fascist ideologies in her books *Harry Potter* will be explored and debated with direct references to her fiction *Harry Potter*.

Keywords: *Harry Potter*, racism, fascism, intolerance, slavery, hatred, heraldry, bloodline, democracy, pluralism, equality, love, education

ÖZ

Bu çalışmada *Harry Potter* öyküsünün İrkçılık ve Faşizm karşıtı eleştirisi ortaya koyulmuştur. Öykü yazarı Joanne Kathleen Rowling, mevzubahis ideolojileri uyumsuz ve ötekileştirici olmakla eleştirmektedir. Öyküsü bir ayna niteliği taşımakta ve geçmişte gerçekten yaşanmış ırkçı, faşizan anlaşmazlıkları hatıra getirmektedir. Dahası Rowling, mevzubahis farklılıkların hoş görülüp uyum için gerekli öğeler olarak sayıldığı alternatifler ortaya koymakla yanlış ırk algısının ve faşist güç istismarının önüne geçmeye çalışmıştır.

Konunun detaylı incelenebilmesi için çalışma üç ana kısma ayrılmıştır. İlk kısımda, kölecilik ve Yahudi tahammülsüzlüğüne değinilerek Avrupa İrkçılığının kökleri ele alınmıştır. Devam eden bölümde, ırkçılığın mütemediyen gelişimi Aydınlanma Çağının yaşayan bir tür olarak insanı kategorize etmesi üzerinden incelenmiştir. Daha sonra, ırkçılık, Modern Zamanların gittikçe yükselen bir çatışma konusu olarak irdelenecektir. Güney Afrika Apartheid'i, Amerikan Jim Crow Yasaları ve azınlıkların maruz kaldığı Nazi soykırımları Rowling'in eleştirisi için gereken kavrayış açısını daha geniş bir çerçeveye taşıyacaktır. İkinci kısımda, politik bir ideoloji olarak faşizmin ne olduğu ve ırkçılıkla olan bağı kısaca özetlenecek ve takip eden bölümde faşizmin modern zamanlarda geçirdiği gelişim anlatılacaktır. Son olarak, Rowling'in ırkçı ve faşist eleştirisi *Harry Potter* öyküsüne yapılan direkt atıflarla tartışılıp tetkik edilecektir.

Anahtar Kelimeler: Harry Potter, İrkçılık, Faşizm, Tahammülsüzlük, Kölecilik, Nefret, Armacılık, Soy, Demokrasi, Çoğulculuk, Eşitlik, Sevgi, Eğitim

ARCHIVE RECORD INFORMATION

Title of the Thesis	Joanne Kathleen Rowling's Anti-Racist and Anti-Fascist Criticism in Harry Potter
Author of the Thesis	İsmail TEKŞEN
Supervisor of the Thesis	Prof.Dr. Abdul Serdar ÖZTÜRK
Status of the Thesis	MA
Date of the Thesis	April 2018
Field of the Thesis	English Language and Literature
Place of the Thesis	The Institute of Social Sciences, Karabük University
Total Page Number	106
Keywords	<i>Harry Potter</i>, racism, fascism, intolerance, slavery, hatred, heraldry, bloodline, democracy, pluralism, equality, love, education

ARŞİV KAYIT BİLGİLERİ (in Turkish)

Tezin Adı	Joanne Kathleen Rowling'in Harry Potter öyküsünde sergilediği Irkçılık ve Faşizm karşıtı eleştirisi
Tezin Yazarı	İsmail TEKŞEN
Tezin Danışmanı	Prof. Dr. Abdul Serdar ÖZTÜRK
Tezin Derecesi	Yüksek Lisans
Tezin Tarihi	Nisan 2018
Tezin Alanı	İngiliz Dili ve Edebiyatı
Tezin Yeri	Sosyal Bilimler Enstitüsü, Karabük Üniversitesi
Tezin Sayfa Sayısı	106
Anahtar Kelimeler	Harry Potter, Irkçılık, Faşizm, Tahammülsüzlük, Kölecilik, Nefret, Armacılık, Soy, Demokrasi, Çoğulculuk, Eşitlik, Sevgi, Eğitim

SUBJECT OF THE RESEARCH

Joanne Kathleen Rowling's anti-racist and anti-fascist criticism in *Harry Potter*

PURPOSE AND IMPORTANCE OF THE RESEARCH

The purpose of the study is to elaborate on Joanne Kathleen Rowling's criticism of racist and fascist ideologies with respect to the story *Harry Potter*. The study also reveals how the writer exalts democratic, peaceful and egalitarian values over the latter ones.

The importance of the study lies in the magnitude of the transition the world has been going through lately. The rising Islamophobia has given way to stereotype peoples. The demonization process does not hesitate to indicate a group as an enemy. This study reminds the readers of the notorious dynamic which turned central Europe into a war machine when it was activated during the early 20th century.

METHOD OF THE RESEARCH

The story has been studied through critical reading. After the writer's criticism of racist and fascist ideologies has been elaborated on, Rowling's appraisal of the democratic and peaceful values has been illustrated to remove the foretold ideologies.

HYPOTHESIS OF THE RESEARCH / RESEARCH PROBLEM

Joanne Kathleen Rowling undermines racist and fascist ideologies by clearly accusing them of causing controversy and destruction. In doing so, she praises democratic and peaceful values through her story *Harry Potter*.

SCOPE AND LIMITATIONS / DIFFICULTIES

There has been no problem during the study. Yet, some readers had difficulty in believing the highly critical side of the story by often resorting to the fact that It was a story created for children.

1. INTRODUCTION

Not only a huge success of sales with millions of copies to be sold worldwide, but also *Harry Potter* is a quite unusual story in a rather specific way. For an unfamiliar reader, the first impression of the story would most likely be a very impressive example of fantasy. Though the preceding claim owes merit thanks to the outstanding imagination of Joanne Kathleen Rowling, it is of an undeniable fact that her fiction does not limit the story with the colorful dreams of the supernatural. The fatal feud between a dark wizard and a young boy does not reflect an ordinary skirmish of an adventure story either. Since the very beginning of the story, there is a mystery bothering both Harry's and readers' mind: "Why is that a young boy as Harry has a formidable enemy?" That's the first immediate question which arouses to draw a satisfying answer. Yet, Rowling provides neither Harry nor her readers with a ready-to-take answer, rather she spreads the answer throughout her seven-volume *Harry Potter* story.

To get a good grip of the story, one must pay equal attention on the villain of the story Voldemort as the hero Harry. Harry is a famous wizard even though he is a simple kid from the outside. He has this exclusive fame owing to the fact that he is the first wizard to defeat Voldemort who has hitherto been victorious. To put it another way, Harry's reputation has its source in an already great wizard. The fight between the two is not a wicked man-hunt, rather it is a very strong-based contradiction of ideas and this claim can be elaborated in this following respect.

On one side we have Voldemort who is excessively powerful yet, he still has an unsatisfied craving for ever more of it with an ultimate aim to be the lord of all wizards. Furthermore, he conducts a campaign to divide people through a stratification which is based on the purity of blood, he favors and vows to protect the pure-bloods while targeting those who deviate from this standard. When we take into consideration that he has an excessively power and race-oriented worldview, Voldemort turns into a stand-in to represent real-life racist dictators of the early 20th century such as Hitler and Mussolini.

Oxford dictionary defines racism as a belief to attribute qualities and characteristics to certain groups in order to distinguish them as superior or inferior. Fascism, on the other hand, is elaborated as a highly oppressive, authoritarian regime which is led by a dictator.¹ For centuries, the malevolent interpretation of race has exceeded its righteous definition and turned into a handy tool to relocate groups of people by breaking equality and disposing them as superior and inferior. The misconception of race also served very effectively in monopolizing power. As it has been survived as fatal realities during the first quarter of 20th century, fascist regimes were in an obvious struggle to derive power and legitimization through racist policies. The relationship between the two is mutual and each regime relies on the other. Mussolini believed in the Aryan identity of Italy and before waging wars on non-Aryan folks of Mediterranean region, he claimed his sole authority on state. Hitler had great faith in Aryan-German rebirth of the nation and he posited himself as a high guardian of it to ward off parasitic races. As a runner-up, Voldemort does not deviate from real life by keeping his position, ambitions and worldview quite identical with the first two. The same and similar ideas interweave racism and fascism as two complementary units and due to this fact, Harry Potter story will be analyzed in this body of work concerning the foretold regimes.

After the introductory chapter, Racism will be elaborated in its chronologic development. The sub-three chapters will be respectively: the origination and roots of racism in Medieval Europe, Enlightenment mode of human categorization and finally, the climax of racism as fruition years of the early two. In the next chapter, fascism will be a matter of study with reference to its definition and brief history. In the final chapter, Rowling's criticism of the foretold regimes will be studied through a set of parameters, such as power abuse, racial intolerance, prejudice, slavery, indoctrination and hatred with direct references to *Harry Potter* story. In addition to these criticisms, Rowling's fiction will be studied so as to show how she fosters the following conformist values as: democracy, pluralism, empathy, equality, education and love.

¹ <https://en.oxforddictionaries.com/>

1.1 MEDIEVAL EUROPE AND THE ROOTS OF THE EUROPEAN RACISM

To study the roots of racism which devastated the world starting from the Medieval Age to the early and mid-20th century, it will be, though not initial, a prominent step to analyze Medieval Europe. What makes this era so notable is that the sorts of racism that emerged in the West during those times had a more significant effect on world history than any other equivalent forms. Also, the logic of racism was developed, practiced; and reached its extremities in the West with belief-driven pogroms such as massacres of the Jews and Morocco people, also secularist natural race discrimination similar to Nazi programs which would follow the former in its ideals and practices after centuries.

The idea of 'Self' and 'Other' has been in use since the beginning of time to describe the similarities on which people can reconcile to form and sustain a social life. Within the centuries these similarities grew stronger and unified the mobs under a specific concept of life (the Self). The concept under discussion was more or less like a cluster to exclude the non-similar, namely the 'Other'. This archetypal difference between the two has also been in use for a long time while defining the enemy or causing hostilities among some certain groups. As we study the course of the history, regardless of their magnitude, conflicts arise when there is an incompatible nature of thought or diversity of being. Though it can be interpreted as a positive multitude of being as well in sustaining a harmonious life, the difference is put forefront as a negative factor to remove when there is an inclination to start and wage wars or abuse a certain group with a pretext of 'being the superior'. The other in Nazi Germany, South America, African Apartheid together with many nameless victims from all around the world were and are still subjects to suffer due to the stigmatization of the other for an unbiased reason.

The exclusion of the 'Others' can be traced back to Romans. The Greek Historian Herodotus (484-425 BCE) mentions about the tendency of Greek people to define non-Greek folks as 'barbarians' due to the fact that the latter was lacked a civil

life with clear legal structures². These primitive barbarians were from all colors of skin and varying nationalities. Therefore, one may deduce that in antiquity there was hardly, if any, ethnic prejudice. Superiority was a matter of social status which was heavily dependent on fiscal power and the hierarchy of the empire. Accordingly, the classical scholar Frank Snowden mentioned about “the non-existent skin color discrimination in the ancient world.”³ What is more, the early Christians welcomed the conversion of the African people to manifest the universality of their faith and equality of all human beings. However, “Jews created a special problem for Christians because of the latter’s belief that the New Testament superseded the Old, and that the refusal of Jews to recognize Christ as the Messiah was preventing the triumph of the gospel.”⁴ The refusal of dispersed Jews to accept the religious and cultural hegemony of the empires they were living in resulted in a mass hostility against them. The early cracks within the society acted as a base on which Jews would be alienated and labeled the “Other” in the following decades. But it should be noted here that what made Jewish communities so unpopular was nothing to do with ethnicity, the alienation was rather, a breakpoint from the majority of the people in religious terms.

Due to the fact that the first Christians were Jewish themselves before their conversion, to remove this newly emerging fractionalization initially, Christian majority favored peaceful conversions of the Jews into Christianity which was not only hard but also slow and sometimes impossible. Meanwhile, there was also a growing intolerance against them because of their commitment to deicide, the worst possible mistake that could have ever been made. In Matthew 27:25, it is reported that Jews gratulated the killing of Jesus Christ by crying out: “His blood be upon us and our Children.” These verses gave way to a biased interpretation in the popular wisdom that like Satan himself, they advertently picked their side on evil by killing Jesus and also by resisting to convert to the true faith later on. The idea that the evil inside a Jewish believer was indelible even after the conversion gained more and more popularity. Moreover, the Church was using the escalating Jewish issue as a tool to prove the faith of the true Christians; an alienated Yehovah believer was a wicked alternate to the real

² Herodotus, *The History*, (London: The University of Chicago Press, 1987), 298.

³ Frank Snowden, *Before Color Prejudice: The Ancient View of Blacks* (Cambridge: Harvard University Press, 1991), 101-106

⁴ George M. Fredrickson, *Racism: A Short History*, (New Jersey: Princeton University Press, 2002), 18

pious man. These facts were laying the foundation of the idea that a Jew was born-evil and unchangeably wicked. This simply meant that the cursing of the “blood” was not a fact to be removed by the blessings of conversion. Consequently, the understanding that Jews were innate and organic evil became widespread and their salvation by sincere conversion was regarded as a far-fetching idea. This breakpoint shifted the problem of anti-Judaism to a new racist anti-Semitic dimension. What started as a religious confrontation was now an expanded race prejudice.

Together with the change of the Jewish concept, there came newer methods to handle the issue. Frederickson mentions about this transition of treatment as a change towards the violent. All accordingly, getting rid of this minority started to seem much preferable to the painstaking conversion processes. Thus, the massacres began to take place in the late 11th century during the first crusade. The Church accepted Muslims as a political, military and religious threat. In order to redeem the holy lands from these so-called infidels, the crusades were summoned in succession. Provoked mobs started the pogroms by killing the local Jews. Later crusades promoted more mass killings, however the ruler authorities had a tolerant approach to the Jews. During those times they were serving to administrative families as fiscal agents and international tradesmen with a high potential of profit. This situation was preventing the mass murders from turning into an uncontrolled holocaust.⁵

By the 13th and 14th century some notorious rumors rooted by demonizing the Jews and putting them out of the boundary of the humanity. They were accused of sacrificing a Christian child for ritual purposes. Some similar stories followed the first and unified on the perception that Jews needed Christian blood for worshipping. Later on, another accusation gave impetus to escalating aggression. Jews were reported to steal a consecrated host from the Church and torture it, this profanity was regarded as the repetition of the actual killing of Jesus.⁶ Thus, the belief that Jews had an evil-nature gained currency again. The allegation was assisted with Jews’ association with the devil and witchcraft. As Joshua Trachtenberg, an author studying the medieval associations between Jews and the devil, highlights “[n]ot being a human being but a

⁵ Frederickson, *Racism: A Short History*, 20-21.

⁶ Ibid, 20.

demonic, a diabolic beast fighting the forces of truth and salvation with Satan's weapons, was the Jew as medieval Europe saw him."⁷ Such an understanding was putting the Jews in the same league with the demon, they were regarded as sub-human beings creation of whom was forbidding any kind of redemption. The preceding idea forced the racism to give up its inclusionary practices such as: conversion and assimilation by getting new exclusionary methods like killing or expelling.

As stated earlier, the reluctance of the Jewish communities to adopt the Christian belief system, together with their indelible sin of deicide that was getting more and more salient, contributed to the gradually rising hostility against them and ultimately turned into a mass aggression. Jewish communities were pushed aside, out of the estates' hierarchy by fully fitting into the definition of the "Other". Here, it will be very illuminating to share the Jewish identity as seen from the viewpoint of a Christian; in the revised standard version of the Bible, the denunciation of the Jews takes place as follows: "You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies" (John 8:44). The condition at stake played the key role in Jews' becoming the scapegoats for fears, anxieties and disastrous events. Likewise, during the Black-death period (mid-fourteenth century) the plague raging in Europe was believed to result from the evil deeds of Jews particularly, due to the poisoning of the wells. Thousands of Jews were to be massacred as a response to this hideous act.

Another point of the problem was lying in the nature of the Medieval Europe as Robert Moore mentions about it as a "persecuting society, showing lack of tolerance not only for the Jews but also to anyone else who could be defined as a deviant or heretic in a time when conformity was demanded more than ever before."⁸ This attitude resulted in a resistance to multi-cultural society structure and brought about dire sanctions to eradicate any forms of difference to be named diverse. In addition to

⁷ Joshua Trachtenberg, *The Devil and the Jews: The Medieval Conception of the Jew and Its Relation to Modern Anti-Semitism*, (Philadelphia: Yale University Press, 1983), 18.

⁸ Robert Ian Moore, *The Formation of a Persecuting Society: Power and Deviance in Western Europe*, (Oxford: Blackwell Publishing, 1987), 1025.

the gradually consolidating ground for ethnic-intolerance, Europe was going through some critical social, political and economic changes with a high potential of dreadful consequences. The great dynasties of Spain, England and France were well established with definite borders and predominant languages.⁹ Urbanization and commercialization were bringing people together and the newly emerging bourgeoisie was threatening the position of the administrative royals and feudal lords. However, the exacerbating heterophobia triggered an immediate hunt for the Jews during the Black Death Era. The pandemic was a long-expected pseudo-excuse to get rid of the demonized Jewish communities who were openly resisting against uniformity under the Christian beliefs.¹⁰

To handle the issue from the victimized Jewish side, the essentials of the problem again can be traced back to the antagonism and religious division. The ‘Goyim’ concept, referring to the gentiles of the world, was breaking any kind of bond that could ever be made in terms of reconciliation. The God was demanding Jews to separate themselves from the non-Jewish nations in the Old Testament with clear verses such as:

Do not charge a fellow Israelite interest, whether on money or food or anything else that may earn interest. You may charge a foreigner interest, but not a fellow Israelite, so that the LORD your God may bless you in everything you put your hand to in the land you are entering to possess (Deuteronomy 23:19-20).

Ask me,
and I will make the nations your inheritance,
the ends of the earth your possession.
You will break them with a rod of iron;
you will dash them to pieces like pottery (Psalms 2:8-9).

The disintegration of the European people and Jewish communities which lived together was so obvious that for each group there was always an imminent unwelcome other with ever more crystallizing boundaries. After many centuries, while demonizing the Jewish communities with an evil scheme to monopolize the economy Adolf Hitler voiced a set of similar excuses:

Letter B... Within a short time, trade threatens to be monopolized by the Jews. He begins by lending money at extremely high-interest rates. He actually started the practice of charging

⁹ Frederickson, *Racism: A Short History*, 25.

¹⁰ *Ibid*, 24-26.

interest on borrowed money. The danger of this new method of borrowing was not recognized at first and it was even welcomed for it provided short-term advantages.

Letter C. The Jew settled down by this point and he now occupied a special section, his own market-places in the cities and towns, forming more and more of a state within a state. He viewed all trade and all money related business to be a privilege provided exclusively by him and he ruthlessly exploited it...The dislike of the Jew gradually rises until it becomes open hatred. His blood-sucking domination grows so extreme that the people ultimately resist his tyranny with violence.¹¹

The non-conformist aspects of the two religious faculties together with the exclusionary attitudes of the followers of them aggravated the tension and fractionalized both. Now that there were clearly defined peculiarities that could be attributed to certain groups, the principles of the 'Otherness' had a long-lasting chance to operate by mainly highlighting the differences between the Jewish and Christian communities by turning them into more visible targets for the each other. In the long run, the secularist and noteworthy-scientific Nazi campaigns to exterminate Jewish populations would base their starting point and conduct the due practices thanks to this chronic religious disintegration.

To limit racism in Europe with the Jewish holocausts will be an unfounded idea when we study the expansion of the core Europe to the periphery of the continent. The Imperial expansion necessitated the triumphant new owners and the defeated colonized indigenous peoples. This dichotomy directly formed a kind of hierarchy based on the idea of dominance. According to Frederickson, the newly born idea of superiority was also supported and justified by Catholic beliefs. Unless a heathen chose to convert to the true faith he would not benefit from the egalitarian embrace of the Catholic Church. Till that time, they were to be either excluded from the society or forced to adopt another set of values. The same idea of dominance and superiority would characterize the European expansion into Asia, Africa and America.¹² Nevertheless, it should be borne in mind that race was not a pivotal factor in the inferiority of the colonized Europe. The inequality was heavily dependent on the belief difference and lacked ethnic reasons as was the case with Jews whose evil nature was allegedly stemming from the blood tie.

¹¹ Adolf Hitler, *Mein Kampf*, (İstanbul: Sonsuz Publishing, 2017), 204.

¹² Frederickson, *Racism: A Short History*, 23.

Until the mid-15th century, Europeans had little or no direct contact with sub-Saharan people. From that century on, black skin was portrayed in many varying ways and reaching to heroic and divine status and sometimes depicting monstrous beings.¹³ Fredrickson talks about the “symbolic association of the black color” on the grounds that the “executioners of the martyrs were portrayed as black” men and the “devils were picturized in dark colors.”¹⁴ Such and many similar manifestations created a symbolic association between dark skin and negative connotations like death, evil and sinister. As was the case with the demonic-Jews who created its alternative: namely faithful Christians, the white skin gained a natural positive meaning in this binary opposition and formed a dichotomy based on the ethnic difference. However, surprisingly enough, Frederickson underlines the fact that the first conversions into Christianity except the Jews were made by Ethiopians; and this act was much celebrated because of the fact that the black tan color was regarded as the universality of the newly-born religion. During the times when Jews were demonized and humiliated, the Africans were sanctified over the former and praised for their strong Christian faith.¹⁵ Thus we may deduce that the association of the black skin color with the divinity refutes the idea that racism was predominant before the highly practiced slave trade.

G.M. Fredrickson, the author of the book: *Racism, A Short History*, claims in his writings that the “racial stereotyping of the skin color” owes much to the 15th century Iberia where Muslim and Christians used to live together.¹⁶ According to the Historian James H. Sweet the interaction of the two cultures let the Christians identify blackness with service yet setting from the fact that the Medieval Arabs and Moors used to own white slaves as well, it does not simply give the full credits for the racism that the Europeans carried to the 16th and 17th century.

To consider the issue from a different angle, it will be much revealing to mention about the maritime advancement and its contribution to the international and occasional intercontinental trade. Thornton emphasizes the issue at stake as follows:

¹³ Ibid, 26.

¹⁴ Ibid, 26.

¹⁵ Ibid, 27.

¹⁶ Ibid, 28.

Upon reaching to West Africa the “Portuguese sailors” couldn’t find much of what they had been expecting except for the “lucrative slave trade.” Before their arrival, the merchandise of the manpower was well established and practiced to such a great extent that though the property of land was ignored, the ownership of the slaves was recognized and the economic activity was heavily dependent on it. From the viewpoint of the Europeans, the already enslaved Africans, who were ready to be marketed, was not only a precious source of trade but also a proper alternative in two terms: first, the flocks of slaves were captured and sold by local rulers that would ease the sustainability of a long lasting trade and secondly the people to be sold were non-Christians.¹⁷ While the former was helping the trade to operate without difficulties similar to the ones conquistadors would experience during the exploitation of the Americas, the latter was even sanctifying the trade claiming that through contact with true believers these black heathens could convert to the Christianity.¹⁸ All in all, it is still possible to say a lot about the reasons and consequences of the slave trade but the most prominent aspect of it on racism was undoubtedly the idea that human beings could be owned as properties. As expected, the idea instilled into the European mind quite easily and played the key role in the construction of race-supremacy in the long-run. The dark skin color was a means for identification and the association of it with the inferiority and slavery developed in a natural course. The mechanisms of otherness were tailoring superior positions in this dichotomy for the white race who occupied mostly the dominating power.

As stated earlier the trade of the black people constructed the idea in the European mind that the skin color was a distinctive element in drawing the boundaries between the savage black slaves and their powerful owners. What is notable here is that the difference in the skin color formulated a hierarchy in which one could dominate another namely, the white race was generating bonds with the superior position in society, however, on the other hand, the black race was stereotyped as the inferior side of this bifurcate classification. Nevertheless, this separation lacked any

¹⁷ John Thornton, *Africa and Africans in the Making of the Atlantic World, 1400–1800*, (Cambridge: Cambridge University Press, 1992), 74.

¹⁸ Fredrickson, *Racism: A Short History*, 30.

kind of visible and invoking hatred that was putting the Jews in a different relentless league.

Fredrickson argues in his studies that after the end of Reconquista process the “Moors Muslims and Sephardic Jews” were expelled from the mainland, and the remaining minorities “opted for conversions.” However much of the populace and the ruling class were dissatisfied with the presences of the “newly converted” people on the grounds that they were “discreetly practicing their former beliefs”.¹⁹ Meanwhile, there was an increasing allegation that due to the impurity of their blood, it was not possible for conversos to fully convert and internalize Christianity. When such rumors and beliefs reached the climax ‘the true conversion’ turned into a matter of debate and directly paved the way for the upcoming inquisitions. “There is no doubt, however, that the Inquisition proceeded from the assumption that Jewish ancestry per se justified the suspicion of covert ‘Judaizing.’”²⁰

As it can be deduced easily, the means for discrimination against the newly converted minority were no longer a belief issue, but rather a proto-racial dissociation which was heavily dependent on indelible heredity factors. Thus, *Limpieza de Sangre* (*purity of blood*) became more of an issue and highlighted the ancestry factor rather than the sheer conversions to the Christianity. Soon, the discrimination gained momentum and accordingly reached such an obvious level that the officials started to demand “certificates of the purity of blood” for the enrollment in the Conquistadores and Missionaries.²¹ This enactment not only drew a line to separate the ethnicities but also paved the way for the emergence of the concepts: racial purity and supremacy. With all these in mind, it would be a proper remark to summarize the issue at stake in this way: the sectarian hatred turned into a racial one. Here, as a representative of the common men of that era we can give ear to Sancho Panzo from the book *Don Quixote* who praises his being of good birth and an old Christian. In fact what makes Spain so critical within the context of Western Racism is during the 16th and 17th century, the country experienced changing attitudes and practices which started originally as a kind

¹⁹ Ibid, 30.

²⁰ Ibid, 32.

²¹ Benzion Natenyahu, *The Origins of the Inquisition in Fifteenth Century Spain*, (New York: New York Review of Books, 1995), 237.

of religious intolerance and later developed to be a naturalistic racism in Modern Age.²²

From different angles, it still possible to handle a variety of causes and incentive reasons for racism in Europe with according effects, a precursor can be the Natural Slavery concept of Aristotle and it is of undeniable concern that during Roman-Empire European people favored the term 'savage' for the people living in the periphery of the nation by placing them at an inferior position. However, when fully taken into consideration the modern racism owes much to the Jewish alienation and black slavery. The religious intolerance resulting from the idea of evil nature of Jews and the stereotyping of the black skin with assumedly inferior qualities and servitude were two main factors in the development of the exclusionary fractions. In the following chapters, the gradual development of this alienation into a full-blown and systematic racist ideology will be examined.

²² Fredrickson, *Racism: A Short History*, 40.

1.2 ENLIGHTENMENT ERA AND RACISM

The dawn of the Enlightenment era came with a substantial change that could be seen not only in cultural life but also with direct consequences in intellectual and even scientific life. A diffuse pattern of thought altered the major disciplines namely philosophy, science, economics, history and biology by placing the pivotal importance on the reason and turning it as a ground point for the following decades and even centuries. Enlightenment thinkers and scientists who adopted this fashion of rationale started to conduct the elaborate categorization of the beings with typological identifications and this very thought played a major role in the development of modern racism which operated via physical typology. The Swedish biologist Carl Linnaeus wrote a groundbreaking book in 1735 (*Systems of Nature*) to elucidate the physical aspects of nature and included humans within this categorization by attempting to divide them into varieties of the species. The notion of the study was heavily dependent on differentiation. The spectrum of the classification of man was named after certain divisions namely: Americans, Europeans, Indians, Africans and Asians. Linnaeus' categorization did not bear an explicit ranking among the races however he attributed some certain qualities to each. In his terms, "Europeans were acute beings governed by Law and Africans were negligent who were governed by caprice."²³

The definitions of the man's place in the nature were not limited with the Linnaeus' studies and in fact, Johann Friedrich Blumenbach's, *On the Natural Varieties of Mankind* (1776) took the classification even further. Johan's fivefold division was operating on the dominant somatic features of the peoples and eschewed

²³ Emmanuel Chukwudi Eze, *Race and the Enlightenment* (Oxford: A Reader Cambridge, 1997), 13.

intellectual and moral traits. Moreover, he had contradictory thoughts with the common claim that Africans were closer to apes. Nevertheless, Johan's struggle ended up with a mild sort of phrenological deduction, due to having the most handsome shape of the skull, Caucasians were the most beautiful race and the others were divergent and degenerate categories of it. What is remarkable in Johan's view was his reliance upon the physical beauty sense in the construction of the possible evolution of the sub-races.

Despite the fact that Linnaeus, Blumenbach and other Enlightenment scientists had different sorts of approaches to handle the issue of race with a variety of reasons, in the end, their effort paved the way for the secular and scientific racism. With the inclusion of 'man' into the category of the animal kingdom, his once respected spiritual capacities were overshadowed. As a substitute for this variable, Enlightenment scientist paid attention to the measurable qualities. Thus, disciplines dwelling on the somatic features such as Phrenology²⁴, Craniology²⁵ and Anthropometry²⁶ started to gain significant importance.

Another aspect of the Enlightenment Era which had direct implications on racism rooted from the structure of this time. As stated by Blumer & Solomos "[t]he Enlightenment was a revolution in aesthetic and intellectual tastes and conventions, but it found a specific focus in the revolt against Christianity".²⁷ Religion was regarded as old-time superstitions and for this reason the scholars of this era turned to the classics for support and inspiration. The aesthetic sense was restructured on the basis of Greek and Roman models. The Neo-classical conception of beauty was revived not only in art; milky white-ness of marble statues, bodily forms and facial characteristics of Aphrodite and Apollo also stood for the criteria of the definition for aesthetic beauty and favorable standards of creation. The set of features under discussion was nothing but a standard from which Africans had no option but to divert. Likewise, the German

²⁴ the scientific study of the skull to determine a person's mental capacity and character

²⁵ the measurement of the cranial features namely the skull shape and size for the classification of the people

²⁶ the study of the measurements of human body for comparison and anthropological classification

²⁷ Martin Bulmer & John Solomos, *Racism*, (New York: Oxford University Press, 1999), 44.

Philosopher Cristoph Meiner highlighted the correlation between physical beauty and intelligence in the ranking of the human species in his book *Outline of the history of Humanity* (1798): Fair people were superior both intellectually and aesthetically to the blacks who stood for the ugliness and under-civilization.

As a summary of the aesthetic sense of the Enlightenment era, we can claim that white stature along with somatic features of which the most beautiful race (Caucasians) assumedly derived from - were regarded as the criteria for the beauty and superiority. The more divergent a race was, the more degenerated it would be. Similarly, Steiman mentions about the heightened emphasis of the “ugliness of a Jew” who was depicted with “an aquiline nose” and that played “a putative hideous role in his character.”²⁸ In this respect, aesthetic prejudice can be claimed to have a great role in negative assessment of non-Europeans and their inferior ranking yet the crystallization of the race discrimination on the sense of beauty could not operate further than being just a factor for the African and Jewish exclusion, lines of which eased the practice of full-blown biological racism of 19th century. What is remarkable with the Enlightenment period is that it was a drastic transition of the religious hierarchies based on belief, superstitions and prejudice that was obviously seen in the attitude and practices of Medieval Europe to a modern stratification operating on reason, science and beauty.

Enlightenment unequal race ideology was also assisted by the ruling class and the bourgeoisie for some monetary benefits. African people could easily be associated with the servile identification and become a major source of exploitation under this racial ranking. Colonies settled in Africans and Americas, provided the necessary man force at a cheap expense and sustained the hard work in the mines and fields of European countries. As mentioned in the earlier section, even the slave trade itself initiated by the Portuguese sailors with the purchase of black men in great numbers turned into a lucrative business during the 18th and 19th century. In order to maintain these profitable trades and enforcement, a race ideology based on the inferiority of some certain races was essential. Here we can give ear to the views of Edward Long,

²⁸ Lionel Steiman, *Paths to Genocide: Anti-Semitism in Western History* (New York: St. Martin Press, 1998), 137.

who was a British pro-slavery colonial administrator. He assisted fanatically the discrimination and degradation of the black race by defining it with bestial and servile qualities at best for the sake of the sustainable profit interest.²⁹

While race inequality was an incentive and strong element to keep the remunerative slavery, it also served as a justifying reason for the imperial expansion. The leading British ethnologist James Cowles claimed that the mental and physical differences were the direct by-products of civilizing movement that most European countries had already undergone but most dark skin people had not.³⁰ Such an argument brought about the idea of civilizing mission. This gave an impetus to the already escalating slavery and colonization.

A major event towards the end of the 18th century shook the foundations of racial slavery. The principles of the French Revolution ‘liberté, égalité, fraternité’ were remolding the structure and the viewpoint of the society. The equality of the common people was a promising step in solving the problems of the lifelong servitude of the Blacks and ghettoized Jews. However, the re-enslavement policies of Napoleon Bonaparte, followed by the tyrannical sanctions over Europe and heightened colonization struggle aggravated the racial stratification to such a level that some “scientist openly claimed African’s similar creation with the apes”.³¹

Another devastating aspect of the French revolution on racial aggression was the invasion of Germany. The Napoleon’s expansion over Germanic people caused a deep hostility against almost everything the French Revolution stood for and consequently helped the construction of the civic nationalism of Germany. The country under discussion started to seek a place in European league gathering around the ethnic qualities rather than the brotherhood and equality principles favored by the French Revolution. The heightened role of ethnicity put the emphasis on blood and genes. Ancestry of different blood was a category of exclusion. This breaking point in the

²⁹ Seth, Suman. “Materialism, Slavery, and The History of Jamaica” *Isis*, Vol.105 No: 4, (December 2014)

³⁰ Fredrickson, *Racism: A Short History*, 66.

³¹ Leon Poliakov, *Aryan Myth*, (New York: Barnes –Nobbles, 1996), 182.

concept of race and ethnicity would also be the main incentive for Namaqua and Herero genocide and the development of Nazism in the long run.

The age of democratic revolution towards the end of 18th century caused a great challenge for the pariah status of Jewish people and lifetime servitude of Black people. The doctrine of equality bestowed each man equal positions regardless of race and religion. Hence the emancipation of the harassed Jews and Blacks gained importance. The process was painless in France and England. As for the newly unified Bismarck Germany, there was an obvious opposition to the emancipation of the minorities. The policy of the Reich prohibited Jews from occupying civil service positions, military commissions and academic advancement. Consequently, Jews became predominantly interested in commercial professions and gained a substantial prosperity. According to Sorkin “by 1871, 80% of German Jewry qualified as bourgeois.”³² Frederickson states that such and similar developments of the Jewish communities created an illusion of their discreet ambition to take over the control of the whole country, causing an intolerant attitude towards the emancipation which had allegedly gone too far. The reasons under discussion also played a great role in the coinage of the term ‘Anti-Semitism’. Wilhelm Marr, who founded and named Anti-Semitic League shared similar ideas about the conspiratorial struggle of Jews to claim the dominating power over the country.³³

In his book which studies the rise of Anti-Semitism Peter Pulzer mentions that the early 20th century witnessed a harsh competition between the liberals and conservatives in Germany. The association of Bismarck with the conservative party triggered political Anti-Semitism for the first time in modern Germany. Bismarck and his disciples used the hostility against Jews to attract the sympathy of the middle-class voters. Across the Atlantic, a similar tendency was also visible in the attitude of the Southern United States Democrats who regarded the race issue as an expedient political tool. What is more, the rapid industrialization and economic growth caused severe competitions between the members of the groups. Once ghetto-dweller pariah Jews and lifelong plantation worker Blacks had rights to benefit equally from the

³² David Sorkin, *Transformation of German Jewry* (New York: Oxford University Press, 1990), 173.

³³ Frederickson, *Racism: A Short History*, 78.

enterprise freedom. This situation, along with the escalating conspiracy rumors, exacerbated the tension and caused a de facto fractionalization.³⁴

The economic downturn that began in 1873 caused a great panic throughout Europe, in Germany the collapse of the economy raised grave suspicions against Jews who were thought to indulge in financial schemes to benefit this crisis. The follow-up depression triggered violent clashes between labor and the capital strata. As a result of the class warfare, Jewish-owned stores started to drive gentile shopkeepers out of business. Consequently, middle class people in Germany embraced their ethnicity even more as a balancing factor in this inequality. The belief in superiority of the Aryan blood became a source of pride for common people. A reactionary romantic nationalism, fostered by the Teutonic past and Germanic folktales started to crystallize into the minds of desperate crowds. People clung strictly to their *völkisch*³⁵ ties and consequently, Germans started to talk about the brave and virtuous nature of their creation. This understanding prepared the way for the belief in an eternal folk-spirit that could not be acquired and conveyed through acculturation.³⁶

The course of change in German identity concept was also influenced by another woman of intellect: Helena Blavatsky, the founder of Theosophy, mentioned about the polygenesis nature of the human creation in her study named *The Secret Doctrine* (1888). Her doctrine favored existence of the races on now-lost continents namely Lemuria, Atlantis and Hyperborea - a mythical northern place within the limits of the Arctic circle. Likewise; in an attempt to redefine man regardless of religious morals, a famous German philosopher Nietzsche, who would be mentor for racist-ideology of Hitler with his philosophic works, separated place for this continent in his studies.³⁷ The book *Anti-Christ* starts with the philosopher's remarks on this mythical continent: "Let us look each other in the face. We are Hyperboreans—we know well enough how remote our place is."³⁸ Mosse talks about this alternation in the "identity

³⁴ Peter Pulzer, *The Rise of Political Anti-Semitism* (Cambridge: Harvard University Press, 1988), 83-119.

³⁵ German interpretation of the populist movement, with a romantic focus on the folklore.

³⁶ Frederickson, *Racism: A Short History*, 85-89.

³⁷ Kalish Michael, *Friedrich Nietzsche's Influence on Hitler's Mein Kampf*, UCSB History 133P, Spring 2004, accessed May 02, 2017, <http://www.history.ucsb.edu/faculty/marcuse/classes/133p/133p04papers/MKalishNietzNazi046.htm>

³⁸ Friedrich Nietzsche, *The Anti-Christ* (Kessinger Publishing, 2004), 42.

concept as the core of the racist Anti-Semitism” during the modern time Nazi campaigns.³⁹ All in all, such drastic changes were anticipated during the course of time which had been noteworthy intolerant against minorities in Germany since the Napoleonic invasions. However, the newly formed identity of German people came along with brand-new mindsets. To see the magnitude of the change against the minorities, the following lines of the book by Nietzsche *The Anti-Christ* will be sufficient.

What is good?—Whatever augments the feeling of power, the will to power, power itself, in man.

What is evil?—Whatever springs from weakness.

What is happiness?—The feeling that power increases—that resistance is overcome.

Not contentment, but more power; not peace at any price, but war; not a virtue, but efficiency [virtue in the Renaissance sense, virtue, (virtue free of moral acid)].

The weak and the botched shall perish first principle of our charity. And one should help them to it.

What is more harmful than any vice?—Practical sympathy for the botched and the weak—Christianity.

...

The Jews are the most remarkable people in the history of the world, for when they were confronted with the question, to be or not to be, they chose, with perfectly unearthly deliberation, to be at any price: this price involved a radical falsification of all nature, of all naturalness, of all reality, of the whole inner world, as well as of the outer. They put themselves against all those conditions under which, hitherto, a people had been able to live, or had even been permitted to live; out of themselves they evolved an idea which stood in direct opposition to natural conditions—one by one they distorted religion, civilization, morality, history and psychology until each became a contradiction of its natural significance. We meet with the same phenomenon later on, in an incalculably exaggerated form, but only as a copy: the Christian church, put beside the “people of God,” shows a complete lack of any claim to originality. Precisely for this reason, the Jews are the most fateful people in the history of the world: their influence has so falsified the reasoning of mankind in this matter that today the Christian can cherish anti-Semitism without realizing that it is no more than the final consequence of Judaism.⁴⁰

The preceding paragraphs, which have been given place to demonstrate the dimension of the change, not only show that one of the oldest and most embraced faculty of mind- religion was criticized heavily but also these paragraphs appear as forerunner mindsets for the upcoming even worse incidents in the Modern Times. To see the link between Enlightenment thinking and agenda of an overtly racist regime the following paragraph from *Mein Kampf* can be read. It is nearly a paraphrased form of the former.

³⁹ George Mosse, *The Crisis of German Ideology: Intellectual Origins of the Third Reich* (New York: Schocken Books, 1981), 43.

⁴⁰ Nietzsche, *The Anti-Christ*, 43-79.

What other people have undergone so few changes of mind and of character in the last two thousand years as the Jew?... For reasons which will immediately be apparent, the Jew has never possessed a culture of his own and the basis for his knowledge has always been furnished by the civilizations of others.⁴¹

The German ideology evolved around the *völkisch*⁴² ideals as a reaction to the pluralism. The bond connecting the people was a sacred one and the methods for its protection were highly strict. The new milestone in the German ideology was rather intolerant of the alien blood and values. Any kind of religious and political ideology that would assist the co-existence and unification of the different ethnicities were confronted with excessive hatred and 'the Other' was a subject of either exclusion or extermination.

To limit the escalation of the racial controversy only within Germany would be a groundless idea given the fact that, the emancipation of the black people in the United States was also subject to dire racial discrimination. However, what started as a romantic nationalism in Germany was different from the scientific racial supremacy of the white Americans which was heavily dependent on the Enlightenment ideas. Moreover, the trend of using science for the justification of the black inferiority was still going on in the public's view. The degenerate status of an African was an assumption of scientific fact. Nevertheless, the conception under discussion is not a far fetching idea but a direct consequence of the organic development and the crystallization of the black status. Africans were first introduced to European life as either slave or a savage society unable to undergo civilization process and later on, their identification was elaborated by the Enlightenment scientists as a low ranking member of human race, closer to the apes with a somatic and facial set of features that can be otherwise named as the typology of ugliness or degenerate Caucasian. All these factors contributed dearly to the development of the harsh secular- racism with violent practices.

⁴¹ Hitler, *Mein Kampf*, 198.

⁴² Folkish-folkloric Movement

1.3 THE CLIMAX OF RACISM

Racism in the modern world was a lot more interactive than its equivalent forms in the Medieval and Enlightenment Europe. The full development of the white supremacy in the southern United States occurred between the 1890s and 1950s, South African separation and subsequent apartheid took place between the years 1910s and 1980s, the formation of the Nazi regime and horrific practices of Anti-Semitism expanded a time period between 1933 and 1945.⁴³ In this respect, the first half of the 20th century can be coined as the fruition years of the gradually developing racial discrimination since the Medieval Ages.

The controversies dating as far back as to the Medieval Times gained strength in the course of time and what started as a religious controversy yielded to a secular Anti-Semitic racism with an ironic metamorphosis. With reference to its folkloric base and populist nature, Germany underwent a kind of national identity transition and the blood tie gained a different role in the structure of the new society. The feature of Aryan being was no longer a quality of acculturation. Furthermore, the deep-rooted idea of slavery for the sake of European people resulted in a supremacy in which domination and hegemony of the white owners constituted a set of lower strata for black skin. The supremacy sense was dependent on a scientific categorization of the human race on the basis of the elaborate works of Enlightenment scholars. Within this

⁴³ Frederickson, *Racism: A Short History*, 99.

racial taxonomy, the white races- posited in high places – bestowed themselves a dominating role over the lower beings and racial slavery was not only a science-justified natural phenomenon but also a source of benefit and sometimes a glorified civilizing mission.

Though the German Anti-Semitism and White Supremacy had different reasons for their emergence and development, G.M. Frederickson credits either movements and many other ideologies that can be attributed to racism with a set of some certain qualities as follows: First, there is an assumed unbridgeable gap and significant difference between the dominant group and the subordinated one which separates the former from the latter. Consequently a state ideology develops to draw the lines and politicize the difference. As a direct outcome of the ideology in practice, alienation reflects itself in social life. Sanctions such as banning of the right to vote, segregated schools and transport, prohibition of the intermarriage can find legitimization mostly for the sake of “race purity”. Thirdly the segregation is conducted by law and the dividing barriers are distinct enough to denote differing groups with different identities and according rights. Therefore the target minority is deprived of the economic opportunities and it is restricted to poverty.⁴⁴ Frederickson also states that “modernization or becoming modern was a precondition for the overtly racist regimes” and accordingly the timeline of racism shows that the characteristics of the overtly racist regimes were extensively in practice during the Nazi Germany, South African Apartheid and Jim Crow Era in South America.⁴⁵

To study the modern white supremacy, the Reconstruction period of 1865-1877 claims huge importance. The protection of the civil rights and free status of African people caused unease among the white groups of the southern USA. The prejudice against Black Americans who were former slaves, turned into hostility when the economic competition gained momentum and the benefits of the each group started to clash.⁴⁶ The escalating jealousy was such an obvious event that Democrats regarded

⁴⁴ Fredrickson, *Racism: A Short History*, 101.

⁴⁵ Ibid, 104.

⁴⁶ Richard Wormser, Jim Crow Stories, accessed December 13, 2016, https://www.pbs.org/wnet/jimcrow /stories_events_reconstruct.html

this issue as a tool to disrupt Republican missions.⁴⁷ In 1877, a national democratic party achieved success in the election and white democrats legislated Jim Crow⁴⁸ laws which would be in use until 1965.⁴⁹

According to the legislation, Black people were confined back to inferior position with harsh segregation in political, civil and economic life. Though the motto of the movement was 'separate but equal' the practice of it included unjust factionalism against the black community.⁵⁰ In order to emphasize white position in society many forms of atrocities, including torture, rape and lynching were used as tools for power manifestation.⁵¹ Particularly, ritualistic lynching of the black men was rising to reach its peak during this era and it was justified within the context of watchman's duty.⁵² Benjamin Tillman- South Carolina governor- was talking about the ideology of lynching while giving a Senate speech in 1900: "We of the South have never recognized the right of the negro to govern white men, and we never will. We have never believed him to be the equal of the white man, and we will not submit to his gratifying his lust on our wives and daughters without lynching him."⁵³ In fact, such a hostile and unequal race view was not so surprising when we study the inner structure of the western imperialism in the 19th century. The acquisition of new colonies was justifying the racist ideology and once again the same understanding was issued over the black people for power struggle.

From a broader perspective, modern racism owes much to the western colonization of Africa and Americas. Blauner refers about the nature of the colonization as an establishment process of the domination over a geographically

⁴⁷ Lili Kunfalvi, *Separate but Equal; Racial Segregation in the United States*, Human Rights Issues 2014-02, 5-6.

⁴⁸ A clumsy and stupid African character created by the English comedian Thomas Rice.

⁴⁹ *Ibid*, 7.

⁵⁰ *Ibid*, 7-9.

⁵¹ Mattias Smångs, "Doing Violence, Making Race: Southern Lynching and White Racial Group Formation," *American Journal of Sociology*, Vol.121 no:5, (March 2016), 1329–1374.

⁵² Jamelle Bouie, "Christian Soldiers", *Slate Articles*, February 10, 2015, accessed http://www.slate.com/articles/news_and_politics/politics/2015/02/jim_crow_south_s_lynching_of_black_s_and_christianity_the_terror_inflicted.html

⁵³ Benjamin Tillman, Speech of Senator, March 23, 1900," *Congressional Record, 56th Congress, 1st Session*, 3223–3224, accessed, <http://historymatters.gmu.edu/d/55> (December 13, 2016)

external “unit, in the other words ‘race’ ”.⁵⁴ The domination is mainly economic with direct implications on political and social lives. The exploitation of the target country necessitates and generates a political status in order to keep the colonization process going on and even when it is not openly announced, this balance favors the de facto superiority of the colonizers to keep a hierarchy which would legitimize colonization and guarantee its future sustainability. For these very same reasons, British imperialists laid the foundations of the policy known as the ‘negative segregation’ after the South African war finished in 1902. The enactment was giving way for an autonomous, white-dominated control group over the black natives, the gradual development of the white supremacy over the region constituted a privileged, white minority hegemony over the region. In reality, it was the seeding of imperialism into the region which would grow to be a sound manifestation of racism under the name of the notorious ‘Apartheid’. The discrimination activities, regardless of the continental differences, did not fall short than the Jim Crow legislation in America.

Another mainstream of modern racism evolved in Germany with the contributions of the international wars. The fierce nature of the war years functioned as a tutor for the German people to learn Darwinist theory of the survival. According to the Racial Darwinist view, nations and races protected and sustained their existence through fierce competition and because of the fact that evolution is not yet finished the survival in the future depends dearly on being the fittest.⁵⁵ The very same idea was giving some hints for the Nazi regime about the possible policies to persevere the Aryan Blood. Thus, the terms for racial categorization namely “Untermensch” and “Mischlinge” gained significance and function.

Untermensch was a defining term for the ‘sub-human races’ mostly referring to the Jews, Gypsies, Black and Slavic people. The military commander of the SS and a leading Nazi member, Heinrich Himmler talks about the nature of the underman in a brochure edited by him which would be translated into other languages and disseminated as more than three million copies:

⁵⁴ Robert Blauner, “Internal Colonialism and Ghetto Revolt”, *Social Problems*, Vol. 16, No. 4 (Spring, 1969), 393-408, 383.

⁵⁵ Roger Griffin, *Fascism*, (Oxford University Press, 1995), 59.

Just as the night rises against the day, the light and dark are in eternal conflict. So too, is the subhuman the greatest enemy of the dominant species on earth, mankind. The subhuman is a biological creature, crafted by nature, which has hands, legs, eyes and mouth, even the semblance of a brain. Nevertheless, this terrible creature is only a partial human being. Although it has features similar to a human, the subhuman is lower on the spiritual and psychological scale than any animal. Inside of this creature lies wild and unrestrained passions: an incessant need to destroy, filled with the most primitive desires, chaos and coldhearted villainy. A subhuman and nothing more! Not all of those, who appear human are in fact so. Woe to him who forgets it!... The only goal of the subhuman is chaos.⁵⁶

As a sidekick to Underman, there came the definition: ‘Mischlinge’ as a referential group name for the half-breed, Aryan people with Jewish ancestry. The term gained currency and legal definition by the Nuremberg laws in 1935. People who were defined as Mischlinge were exposed to discrimination in education, marriage and vocation and also, this group was accepted as a threat to Aryan- blood.⁵⁷ The gradual enforcement of the both former terms paved the way for the re-adaptation of a third operative one: the infamous Lebensunwertes Leben – ‘Life unworthy of living’. As a precursor, the concept handled with the life issue of the invalid and sick people with a proper solution, euthanasia. But the idea became an inspirational ground for the ‘Final Solution’ and the according further practices such as concentration camps and gas chambers, with an extension to include Jews and other Undermen.⁵⁸

Another aspect of racism has to do with the authoritative nature of the major ethnic group. An assumed class or race differentiation inherently provokes dominance of a certain class over another and this superiority must be reflected in all sides of life, even including the administration of the peoples. The sole white power in apartheid was an obvious example for this political partiality and bias. It is also an undeniable fact that a racist ideology necessitates legislations to draw and keep the boundaries for the sake of the aimed balance of the dichotomy. Though the link between race and power orientation is regardless of any organic bond, the highly authoritarian administrations gained credibility in the past thanks to exclusionary and the mandatory

⁵⁶ Heinrich Himmler-Reichsführer-SS, Der Untermensch ‘The subhuman’ (Berlin: SS Office,1942)
Accessed from Holocaust Education & Archive Research Team,
<http://www.holocaustresearchproject.org/holoprelude/deruntermensch.html> (May 12, 2017)

⁵⁷ Nuremberg Laws: Background and Overview, accessed from
<http://www.jewishvirtuallibrary.org/background-and-overview-of-the-nuremberg-laws> (September 11, 2017)

⁵⁸ The Nazi Euthanasia (T-4) Program: Background & Overview, accessed from
<http://www.jewishvirtuallibrary.org/background-and-overview-of-the-nazi-euthanasia-t-4-program>
(September 11, 2017)

nature of the racist ideology. The foremost and well-known example of this category, Fascism, operated mainly on race conflict in Nazi Germany and Mussolini Italy. Hitler as the sole authority, for example, issued lebensraum –an ideology of the expansion of Nazi Germany by mostly expelling the local Undermen who had already occupied the target land. The extermination of the Jewish folks within Reich borders would be carried and applied to the Slavic and Polish Undermen in the Far East. This act would be proven right with the Führer’s will and ambition to mass mobilize the devastated Germany on the Aryanic beliefs and deem a naturalistic right to expand over the territories of the weaker folks. A similar policy, ‘Spazio Vitale’ was carried out by Mussolini in his imperial campaign over the Mediterranean region and in the exploitation of Africa. Peoples of the aforementioned lands were manifested as either enemies to remove or inferior beings to pacify due to having a different ethnicity (non-Aryan). Besides, Joseph Grčić underlines the fact that in the struggle to get rid of these so-called enemies a decisive nation, or to put another way, a leader to unify citizens around a militaristic agenda by excluding other democratic ways and claiming sole authority over the state was presented as an essential need.⁵⁹ The condition at stake created an immediate link between racism and fascism. For this reason, in the following chapter Fascism and how it emerged and evolved as a state policy to derive its strength from racism will be studied widely.

⁵⁹ Joseph Grčić, *Ethics and Political Theory*, (University of America, 2000), 120.

1.4 FASCISM

Fascism, as a form of political behavior, can be best described as a highly authoritarian ruling system in which a mass-based party gains control over the country with a predominant objective to achieve internal cleansing or external expansion by leaving democratic liberties. Fascistic sovereigns derive its power from petty bourgeoisies and syndicates.⁶⁰In addition to this, fascistic regimes highlight a powerful and romantic kind of nationalism, nation is presented as an encompassing entity to bind people together by their ancestry.⁶¹ Flags and symbols are used to contribute to national identity. Individuals are expected to distinguish themselves through such insignia. In fascistic regimes, there is also a tendency to ignore democratic values and human rights; executions, imprisonment and torture may well be approved for the sake of the state.⁶² In a fascistic regime pluralism is avoided at all costs by replacing it with

⁶⁰ Robert O. Paxton, *The Anatomy of Fascism*, (New York: Knopf, 2004), 218.

⁶¹ Oliver Zimmer, *Nationalism in Europe, 1890–1940*, (London: Palgrave, 2003), 80–107.

⁶² Lawrence Britt, “The 14 Characteristics of Fascism”, *Free Inquiry Magazine*, <http://www.ratical.org/ratville/CAH/fasci14chars.html> (May 6, 2017)

totalitarianism, consequently, democratic multi-party order is halted by the forceful intrusion of one-party rule.

As it was identified in the definition of fascism in this chapter, this political behavior is activated when there is a need for the mobilization of people. To achieve mass mobilization, there is a need to perceive a source of threat. People are expected to defend themselves or fight against the enemy. This objective brings about a militaristic transition as well. While domestic agenda is neglected, government funding is spent heavily on militaristic expenditures. This situation directly stems from the imperialist expansion that most fascist regimes are inclined to.⁶³

To elaborate on fascism, Dave Renton mentions the importance of a charismatic leader who deems that salvation of the country is dependent on action and goes for a positive evaluation of the use of violence. The authoritarian state of the country creates a natural hierarchy by placing the leader at the top. The whole system is created and controlled through the power and fascist regimes are in a constant struggle to acquire even more power. In addition to these characteristics, Renton describes fascism as a political tendency with anti-communist, anti-liberalist and anti-conservative tenets.⁶⁴

Another mainstream tenet of fascism stems from its modernist and palingenetic nature. Fascism advocates the regeneration of the nation and avoiding decadence. It welcomes productive sides of modernism such as speed and power of new technology, in this respect fascism is anti-conservative.⁶⁵ In Italy, for instance, fascist regime, under the ruling of Mussolini, regarded the nation as the heir of Roman Empire and Mussolini posited himself in the place of ancient Roman leaders, most presumably Julius Caesar. Yet, this romantic idealization of the country and leader did not hinder nation from embracing the advancements of the 20th century. In short, the palingenesis in Italy paved the way for the rebirth of a new nation with great respect for Italian

⁶³ Stanley G. Payne, *A History of Fascism, 1914–1945*, (England: Routledge, Digital Printing, 1995), 11.

⁶⁴ Dave Renton, *Fascism; Theory and Practice*, (Padstow: Pluto Press, 1999), 21.

⁶⁵ Cyprian Blamires, *World Fascism: A Historical Encyclopedia, vol.1*, (California: ABC-CLIO, 2006), 451–453

tradition and the common history of Italian people, in addition to this, modernization of the country was also a welcome transition.

Fascist regimes create and operate on a strong hierarchy and members of the nation are expected to embrace according principles. In many cases, a revolutionary militia is located in the heart of the nation and it follows a strict set of principles namely: discipline, order and hierarchy. This hierarchy creates a controlling mechanism throughout the nation and occupies the top place which is based on power. The top place under discussion is occupied by a leader who claims an unquestionable right to dominate and rule the nation.⁶⁶ The leader posits himself as an interpreter of the common will of the citizens though, in the course of time, he tends to dictate it.⁶⁷ What we see here is that who is manifested as a representative of the popular will later turns out to be the authority to shape this common will. Due to a similar set of reasons, fascism also regards liberalism and Marxist Socialism as threats and tries to remove them from the common life of the nation. In a fascist worldview, democracy is a non-effective institution in representing the voice of people.

In addition to having a strong anti-democratic approach, fascist regimes disfavor communism and internationalism. As John Breuilly claims, fascist regimes regard the nation as a great, sacred link to unite people and exalt it above all. These regimes are inclined to identify people with reference to nationalistic identities. In this respect, any kind of thinking which renders people equal regardless of nation, as it is the case with communism, is avoided at all cost because of the fact that such kind of thinking proves the role of nation useless.⁶⁸

The excessive love for the nation, along with the deepest hatred against the idea that people could be equal no matter of which nationality they are, directly contributed to the consolidation of the heightened role of the race. In one of his speeches, Mussolini pointed out the fact that fascism was born out of a need to preserve the Aryan –Mediterranean race of the nation.⁶⁹ Though he did not accept the racial purity of races, he believed in spiritual and cultural factors in the resolution of Italian

⁶⁶ D. Renton, *Fascism; Theory and Practice*, 19-22.

⁶⁷ Umberto Eco, "Ur-Fascism", *The New York Review of Books*, June 22, 1995, 8.

⁶⁸ John Breuilly, *Nationalism and the State*, (University of Chicago: Press Edition, 1994), 290.

⁶⁹ Aaron Gillette, *Racial Theories in Fascist Italy*, (London: Routledge, 2002), 11.

people.⁷⁰ By deriving a legitimizing excuse out of this resolution, Mussolini justified his land claims on Dalmatia and Balkans because there were traces of Italian culture there.⁷¹ Mussolini, also, issued this racial variation in the classification of the races, more precisely in the establishment of the superior white race over the others. This so-called superiority justified colonialism in Africa and segregation of the black and white races in colonies.⁷²

The race concept was not only in use for direct imperial campaigns, both Mussolini and Hitler clung to the Aryan ideology in consolidating their fascist regimes with different interpretations of the term. In Nazi ideology, the Aryan blood was presented as a precious quality which was dwindling day by day because of miscegenation.⁷³ Power and superiority were bestowed on citizens of the nation through kinship, preserving this purity would also mean preserving the nation and letting other folks of life, particularly non-Aryans, benefit equal positions was refrained as it would render the nation useless.^{74 75} To avoid this, fascist regimes took severe precautions, applied harsh sanctions, even killed masses of people.

In the light of what has been hitherto said we can sum up in this way: fascism can be best summarized as a rather authoritarian regime which places the pivotal importance on nation and nationality. It creates a hierarchy system by highlighting a leader as a representative for the common will, though in many cases he turns out to be more inclined to shape this will. Fascist regimes undermine democracy by describing it useless, they are also quite anti-communist formations because international equality of people would render the presence of nation meaningless. To strengthen the binding force of the nation, fascist regimes tend to regard race as a vital quality in the distinction of true members of the nation. Race can be put forward to create a self-

⁷⁰ Giovanni Gentile (this work is attributed to Benitto Mussolini but the original writer is Giovanni Gentile), *The Political and Social Doctrine of Fascism: Fundamental Ideas*, 1933, p. 2-3 accessed <http://www.sjsu.edu/people/james.lindahl/courses/Hum2B/s2/Mussolini-on-Doctrine-of-Fascism.pdf> (09 May 2017) pdf edition

⁷¹ Glenda Sluga, *The Problem of Trieste and the Italo-Yugoslav Border: Difference, Identity, and Sovereignty in Twentieth-Century*, (Albany: State University of New York, 2001), 52–53.

⁷² Aristotle A. Kallis. *Fascist Ideology: Expansionism in Italy and Germany 1922–1945*. (New York: Routledge, 2000), 45.

⁷³ A. Hitler, *Mein Kampf*, 188.

⁷⁴ *Ibid*, 297.

⁷⁵ *Ibid*, 299.

seeking, abusive hierarchy of races. It is emphasized as a justifying reason for the suppression of certain people and similarly, in distinguishing superior groups. Another aspect of fascism is that these regimes struggle to mobilize people by creating target enemy groups. As in most of the cases the nation turns into a military camp under the ruling of a fascist regime.⁷⁶

The most significant link between fascist regimes and their racist agenda directly stems from the abusive use of what is defined as Social Darwinism. The policy is an extended application of Darwin's 'Natural Selection' and 'Survival of the Fittest' theories on social areas and it alleges that similar to the biological evolution of individual organism through struggle for survival, the competition among nations could enable the social evolution of nations.⁷⁷ For De Grand, this mindset was also one of the most prominent element in the activation of fascism and National Socialism.⁷⁸

All in all, though fascism is a social based formation at first sight, it derives its power, motivation and legitimization from a quite biologic perspective: racism. Though the emergence of fascist regimes owes much to the righteous representation of the people's will, It turns out to be a death match of nations later on when there is an appeal to preserve the presence of nation through racial purity. The notorious examples of modern time fascism, Hitler and Mussolini were overtly following a racist schema in consolidating their regimes. The Aryan-blood concept was frequently brought forward in the appraisal of the nation and a leader to guard it. The same notion was in use in the imperial campaigns of the both regimes. Hitler believed that parasitic races were in a wicked plot to contaminate Aryan-German blood and that was, also, a quite justifying reason for putting himself forward as a leader and mobilizing whole nation to crush its enemies under discussion.⁷⁹ Mussolini, on the other hand, was inclined to dominate African people and expand over the Mediterranean region with a similar set of reasoning. Accordingly, Africans clearly needed to civilize under the hegemony of

⁷⁶ D. Renton, *Fascism; Theory and Practice*, 19-22.

⁷⁷ Zeev Sternhell *Crisis of Fin-de-siècle Thought*, in Roger Griffin: *International fascism: theories, causes and the new consensus* (London and New York: Oxford University Press, 1998), 171.

⁷⁸ Alexander J. De Grand, *Fascist Italy and Nazi Germany*, (New York: Routledge, 1995), 47.

⁷⁹ A. Hitler, *Mein Kampf*, 209.

superior Italians, as to periphery of the area, Turkic, Semitic and Hamitic people together with other races were formidable enemies to wipe off the map for the fact that they were reproducing at a faster rate than Aryan-Italians.⁸⁰ Kallis mentions about these events as follows: “Fascism's colonial goals were to civilize the inferior races and defend the purity of Western civilization from racial miscegenation that it claimed would harm the intellectual qualities of the white race.”⁸¹



1.5 A BRIEF HISTORY OF FASCISM

Given the fact that the modern form of fascism which shook the pillars of Europe was initially originated in Italy and as an even devout pursuer, Hitler clung to a similar form of regime, It will be an essential step to analyze and study how fascism rooted in Italy and developed into an incorrigible warmongering. Historian Sternhell reasons that fascism owed much to fin de siècle theme in elaborating its motives.⁸² The theme carries the meaning the end(turn) of the century, in the other words the closing of the present one and the onset of a forthcoming one; it is based on subjectivism,

⁸⁰ A. Gillette, *Racial Theories in Fascist Italy*, 43.

⁸¹ A. A. Kallis. *Fascist Ideology: Expansionism in Italy and Germany 1922–1945*, 45.

⁸² Z. Sternhell, *Crisis of Fin-de-siècle Thought*, 169.

emotionalism, irrationalism and vitalism by arguing against such themes as: positivism, materialism and rationalism.⁸³

Fin de siècle was also influenced by Darwinian biology, Gobineau's racism, Nietzsche's philosophy.⁸⁴ The term 'survival of the fittest', originated by Darwinian evolutionary views, redefined life as an ongoing state of struggle between living organisms. The same reasoning was applied in social life with great reference to Darwinian race and heredity concept. The bio-group identity and the relations of blood were primarily seen as an appeal for nationalism. Gobineau's race understanding, on the other hand, was creating a league of races with ascribed definitions as superior or inferior.⁸⁵ Nietzsche's refusal of hidebound-herd mentality of Christianity, democracy and his wish for power and consequent übermensch concept altered the understanding of life and changed the role of nation accordingly.⁸⁶

The gradual formation of fascism was also influenced by the developments in social sciences. Gaetano Mosca asserted the idea that disorganized majority is to be dominated by an organized minority.⁸⁷ This allegation brought about the roles: governed for the former and governing for the latter. On the other side, anarchist philosopher Mikhail Bakunin emphasized the importance of deed.⁸⁸ He regarded action as a means of propaganda and this action included even political violence, an idea which was quite welcome for fascism. In his study about fascism and anti-Semitism, Carroll mentions about the fact that Charles Marruas, a French philosopher who had anti-parliamentary views, affected the development of modern fascism. Marruas was quite determined that for a nation a powerful, supreme monarch was an ideal leader.⁸⁹

Such and similar ideas became a source of inspiration for Enrico Corradini who was a man of policy with strong nationalist tendencies. Corradini argued that there was

⁸³ *ibid*, 169.

⁸⁴ *ibid*, 171.

⁸⁵ Gregory Blue, "Gobineau on China: Race Theory, the "Yellow Peril" and the Critique of Modernity", *Journal of World History*, Vol. 10, No. 1, (Spring 1999), 100.

⁸⁶ S.G. Payne, *A History of Fascism, 1914–1945*, 24-25.

⁸⁷ William Outhwaite, *The Blackwell dictionary of modern social thought*, (UK: Wiley-Blackwell, 2006), 442.

⁸⁸ Stuart Joseph Woolf, *European fascism*, (New York: Random House, 1970), 282.

⁸⁹ David Carroll, *French Literary Fascism: Nationalism, Anti-Semitism, and the Ideology of Culture*, (New Jersey: Princeton University Press, 1995), 92.

an urgent need for a nationalist-syndicalist movement to enable action and eagerness to fight. He advocated the imperialistic expansion of the nation to defeat plutocratic regimes of France and Britain for the sake of protecting the future of the nation. He rejected bourgeois values, internationalism, Marxism, liberalism and democracy by giving preference to nationalism, vitalism and violence.⁹⁰ Last but not least, fascism was also heavily influenced by the ideas of Filippo Marinetti who advocated the causes of modernism. Marinetti undermined parliamentary politics, democracy and liberalism while praising action and political violence.⁹¹ Now that violence has been mentioned as a primary element in theoretical fascism, It will be hardly surprising to learn that the fascism received great strength from World War I. Mass mobilization of people removed the distinction between civil and military by creating a third way: military-citizenship. The war, also, contributed to the nationalist identity of the European nations by aggravating the hostility felt for the other-enemy. The state increased its power and authority with the new era of mobilizing millions both for the fight in the battlefields and providing economic production.

Another big impact in the development of fascism was the Bolshevik revolution in 1917. Though Bolshevism and fascism had many common points in practice such as proletarian nation ideologies and one-party state, the reconciliation of the two was interrupted with the fascist accusation of the Bolshevism for opposing nationalism. In 1919 *Fascist Manifesto*, written by Alceste De Ambris and Filippo Tommaso Marinetti, was presented in a newspaper. The manifesto favored regulations in social, political, military and economic fields and it became a forerunner to Mussolini's fascist doctrine.⁹² The years between 1920 and 1922 were marked with the clash of ideologies, fascist paramilitary group "Blackshirts" increased their attacks on socialists. Governmental buildings and trains were occupied and controlled by fascist groups.⁹³ In order to prevent bloodshed, King of Italy Emmanuel III appointed

⁹⁰ Zeev Sternhell, Mario Sznajder, Maia Asheri, *The Birth of Fascist Ideology: From Cultural Rebellion to Political Revolution*, (New Jersey: Princeton University Press, 1994), 163.

⁹¹ Andrew Hewitt, *Fascist modernism: aesthetics, politics, and the avant-garde*, (California: Stanford University Press, 1993), 153.

⁹² Elazar Dalia, *The Making of Fascism: Class, State, and Counter-Revolution, Italy 1919–1922*, (USA: Praeger, 2001), 73.

⁹³ R. Paxton, *The Anatomy of Fascism*, 87.

Mussolini as the Prime Minister of the country.⁹⁴ In the following elections fascists outnumbered others in the parliament through violence and intimidation.⁹⁵ The domination of the parliament by fascists paved the way for fascist transition of the country. Mussolini proclaimed himself the dictator of Italy with full responsibility over government. Following this, he announced the dismissal of the parliament.⁹⁶

The *Fascist Doctrine* was borne in the realm of these themes and events. The philosophic father of fascism, Giovanni Gentile proposed that permanent peace was impossible and humanity was a living species which was in a constant war, struggle. Gentile placed the pivotal importance in faith instead of reason in elucidating his doctrine. Political myths were interpreted as meta-realities and the regime was embraced by the citizens as a form of civil religion. Gentile, openly rejected democracy and defined it beautiful in theory and fallacy in practice. Thus he favored one-party fascist system.⁹⁷

Fascist Italy followed an imperial and aggressive policy in accordance with the doctrine, the expansion of the motherland included Greek islands, Balkans and Africa. Corfu island faced an attack, Albania was chosen as a de facto protectorate, Yugoslavia and Turkey were seen as future targets of expansion.⁹⁸ Fascist Italy embraced and used racist resolutions to justify its invasion of Libya. Italians were manifested as superior humans when compared to Africans. The inferior African concept was put forefront as a righteous excuse when Italy embarked pacification campaigns in Libya by killing thousands of people.⁹⁹

Upon Mussolini, Hitler adopted Italian model of fascism. The newly rising leader of Germany organized his party and militants in a similar fashion and followed more or less same policies in governing the country.¹⁰⁰ The Great Depression in 1930s brought about an international wave of social unrest. The long depression was a source

⁹⁴ Ibid, 90.

⁹⁵ S.G. Payne, *A History of Fascism*, 1914–1945, 113.

⁹⁶ Ibid, 114.

⁹⁷ Anthony James Gregor, *Giovanni Gentile: Philosopher of Fascism*, (New Jersey: Transaction Publishers, 2009), 47-67.

⁹⁸ A. Kallis, *Fascist Ideology: Expansionism in Italy and Germany 1922–1945*, 132.

⁹⁹ Ali Abdullatif Ahmida, *The Making of Modern Libya: State Formation, Colonization, and Resistance 1830–1922*, (New York: State University of New York Press, 1994), 134–135.

¹⁰⁰ Ian Kershaw, *Hitler, 1889–1936*, (New York: W.W. Norton & Company, 2000), 182.

of propaganda for fascist regime which considered Bolsheviks, immigrants and Jewish people responsible for the long-lasting downfall of economy.¹⁰¹ The economic fall gave impetus to the rise of fascist regime in Nazi Germany.¹⁰² Liberal democracy dissolved and Nazis waged wars on minorities and several countries with racist motives. Similarly, Fascist Italy used the depression as a chance to strengthen the regime with pro-interventionist policies on economy. Private firms were taken over by state to maximize war production.¹⁰³

Both regimes in Italy and Germany issued expansionist policies under the names respectively: 'Spazio Vitale' and 'Lebensraum'. The policies under discussion aggravated the offensive campaigns of the regime. While Germany was expanding over the central Europe, Italy was seeking after ways to dominate the Mediterranean region.¹⁰⁴ The invasion of Poland by Nazi Germany started the World War II in 1939. The war ended with the defeat of Axis Forces. Hitler committed suicide and Mussolini was captured and executed by communist partisans. The fascist regimes in both countries were dismantled by bringing an end to the war years. Though, fascist regimes are not limited with Italy and Germany, this chapter intended to focus on the history of the countries under discussion because of the fact that fascism emerged, developed and reached its climax in Italy and manifested itself as an even more notorious example in Germany with predominantly racist agendas.

2. RACISM AND FASCISM IN HARRY POTTER AND JOANNE KATHLEEN ROWLING'S CRITICISM OF THESE IDEOLOGIES

2.1 FASCISM VERSUS DEMOCRACY

The mainstream story of the huge seven-volume *Harry Potter* series starts and develops around the long-lasting feud between the characters 'Voldemort' and 'Harry Potter'. When we scrutinize the issue under discussion in detail, it becomes even more obvious that this war is nothing but a sheer clash of ideologies and what stands as hero

¹⁰¹ Holocaust Encyclopedia, "Anti-Semitism in History: Nazi Anti-Semitism," accessed <https://www.ushmm.org/wlc/en/article.php?ModuleId=10007167> (September 22, 2017)

¹⁰² BBC History, "Hitler's Rise to Power," accessed http://www.bbc.co.uk/schools/gcsebitesize/history/mwh/germany/hitlerpowerrev_print.shtml (22 September 22, 2017)

¹⁰³ C. Blamires, *World Fascism: A Historical Encyclopedia, Vol. 1*, 189.

¹⁰⁴ A. A. Kallis, *Fascist Ideology: Expansionism in Italy and Germany 1922–1945*, 51-53.

and villain turns out to be two contradictory world-views namely: Fascism versus Democracy. In the storyline, the notorious wizard Voldemort tries to triumph over his enemies for the sake of preserving the pure blood. To achieve this, he creates a hierarchy in which he stands as the sole, power-claiming leader of his bloody-minded and cruel fellow-adherents. On the other side of this rivalry, Harry Potter, together with his friends, try to defy this dark wizard and his militants by openly highlighting democracy, pluralism and equality.

In his book studying fascism Renton depicts and describes fascism as an ideology which plunges the world into a war killing millions of people and which turns Europe into a gigantic prison.¹⁰⁵ This dramatically portrayed image resembles clearly to the tragic setting of the story, this tragedy is caused by the fascistic leader Voldemort, the infamous villain. To go for a more specific yet more encompassing view of this ideology we need to study and understand the character Voldemort and how he is related to a fascist leader. Eatwell defines fascism as a holistic, radical way which stresses style especially action and charismatic leader¹⁰⁶ and Payne traces the roots of this authoritarian understanding back to the Enlightenment thinking which reflects itself in Goethe's Faust or Nietzsche's Superman.¹⁰⁷ Moreover, Sternhell emphasizes the anti-democratic nature of this ideology.¹⁰⁸ As stated before, Voldemort is in search for dominating the wizardry world by claiming the greatest authority above all. He is manifested as a Jacobin being who is excessively obsessed with acquiring power at all costs and is called 'Dark Lord' by his adherents. He legitimates this right through the use of an ill-based stratification which is quite similar to the classification of the living creatures of the Enlightenment process as inferior and superior, and again, as prescribed in Payne's words, he finds a place on top of all levels by claiming to be the supreme one. He is a perfect fit for Nietzsche's Superman and a model for the rest of other wizards thus he is a legitimate leader to rule all the inferior masses in his pathologic mindset.

¹⁰⁵ D. Renton, *Fascism; Theory and Practice*, 18.

¹⁰⁶ Roger Eatwell, "On defining the 'Fascist Minimum': The Centrality of Ideology" *Journal of Political Ideologies* 1(3):303-319 (October 1996) 313.

¹⁰⁷ S. G. Payne, *A History of Fascism, 1914-1945*, 7-10.

¹⁰⁸ Zeev Sternhell, *Neither Right Nor Left*, (New Jersey: Princeton University Press, 1986), 9.

"He (Voldemort) is with me wherever I go," said Quirrell quietly. "I met him when I traveled around the world. A foolish young man I was then, full of ridiculous ideas about good and evil. Lord Voldemort showed me how wrong I was. There is no good and evil, there is only power, and those too weak to seek it.... Since then, I have served him faithfully, although I have let him down many times. He has had to be very hard on me." Quirrell shivered suddenly. "He does not forgive mistakes easily."¹⁰⁹

Upon reading this excerpt one cannot help but think that there is a direct correlation between Voldemort's desire and avarice for power and the appraisal of the good and the evil of Nietzsche, who also elaborates on the idea of 'Superman'. The following lines from the book *The-Anti-Christ* are nothing but a mere paraphrased form of the excerpt above.

What is good?—Whatever augments the feeling of power, the will to power, power itself, in man.

What is evil?—Whatever springs from weakness.

What is happiness?—The feeling that power increases—that resistance is overcome.

Not contentment, but more power; not peace at any price, but war; not a virtue, but efficiency (virtue in the Renaissance sense, virtue free of moral acid).¹¹⁰

This blindfolded worldview also creates militaristic, fellow-hierarchy groups which are undeniably obedient to their master. Payne mentions about this peculiarity as attempted mass mobilization with the goal of mass party militia and positive evaluation and use of violence.¹¹¹ Similarly, Mussolini called his movement as 'fraternities of combat'.¹¹² Rowling uses her fiction to ascribe these qualities to Voldemort. The story starts with his struggle to achieve power at a very early age and as seen in the real examples of the fascist leaders of the Modern Times he does it for his own sake.¹¹³ In the fight for preserving the pure wizard blood, he posits himself as an idol and a model for his wicked followers. Through this ideal role position, he also legitimates an unquestionable right to suppress and control all living beings. There is no respect for pluralism or diversity of thought in his worldview, if there happens to be one, it is confronted with great hostility and Manichean demonization, as in the example of Harry Potter and Muggle-borns.

"... All right -- Voldemort." Hagrid shuddered. "Don' make me say it again. Anyway, this - this wizard, about twenty years ago now, started lookin' fer followers. Got 'em, too -- some were afraid, some just wanted a bit o' his power, 'cause he was gettin' himself power,

¹⁰⁹ Joanne Kathleen Rowling, *Harry Potter; Sorcerer Stone*, (USA: Scholastic, 1999), 234.

¹¹⁰ F. Nietzsche, *The Antichrist*, 43.

¹¹¹ S. G. Payne, *A History of Fascism, 1914–1945*, 7.

¹¹² R. O. Paxton, *The Anatomy of Fascism*, 5.

¹¹³ Daniel Guerin, "Fascism and Big Business", *New Internationalist*, Vol.4 No.10, (October 1938), 297-300.

all right. Dark days, Harry. Didn't know who ter trust, didn't dare get friendly with strange wizards or witches... terrible things happened. He was takin' over. 'Course, some stood up to him -- an' he killed 'em. Horribly...¹¹⁴

Even the language the book characters tend to use shows clear features of the fascistic ideology. While reading the speeches of Voldemort or his followers we sense the same radical tone or the stereotyping color of the Modern Times' dictators. This language is rather imperious and bossy and, as a basic and ever functioning principle, it operates by drawing a dichotomy as the superior (language claimer) and the inferior (who is addressed with it). When such is the case, it becomes a matter of seconds for the strong strata to claim a right to rule over the inferior and it becomes even more obvious that the missing factor in this bifurcate opposition is the equality among individuals.

On the opposite side of this fascistic and woeful world, Harry Potter and his friends struggle to defy and defeat the hegemony of Voldemort by placing the emphasis on democratic values and principles. To a great extent, this is one of the main two reasons for the clash between these two camps of the wizarding world. To handle the anatomy of this issue, we need to give ear to Cooray who locates free will at the core of pluralism and who also states that for order and harmony to be sustained this free-will must not be unjustly impeded.¹¹⁵ Accordingly, Bassiouni defines democracy as a safeguard of freedom of expression, tolerance of all groups and equality of opportunity for the individual.¹¹⁶ The other scholars, Becker & Raveloson, comment on democracy by describing it best as a set of values namely: justice, equality, solidarity, tolerance, pluralism, the taking into account of the minorities, non-violence, dialogue, negotiation and free community life.¹¹⁷

All the definitions of democracy and pluralism until now obviously contradict with the restrictive and dogmatic nature of the fascistic regimes. In Rowling's fiction, this confrontation is visualized by means of a relentless magic war. On one side there

¹¹⁴ J.K. Rowling, *Harry Potter; Sorcerer Stone*, 42.

¹¹⁵ Dominic Cooray, *Pluralism, the State and Free Will in the Political Thought of Michael Oakeshott* in Göran Collste *Implications of Pluralism; Essays on culture, identity and values*, (Selangor Darul Ehsan, Bangi: Universiti Kebangsaan, 2011), 118.

¹¹⁶ Cherif Bassiouni et al, *Democracy: Its Principles and Achievement*, (Genava: The Inter parliamentary Union, 1998), 9.

¹¹⁷ Paula Becker & Jean-Aimé A. Raveloson, *What is Democracy*, (Antananarivo: KMF-CNOE & Nova Stella, 2008), 18.

stands a fascistic and dictator-like, villain: Lord Voldemort and on the other side Harry Potter, together with his friends, struggle to defeat this long-lasting enemy. At this point, the writer uses her fiction to praise and extol the democratic and pluralist life in harmony. She manifests Harry as the hero who defends democratic values such as human rights, equality, tolerance, care for minorities and dialogue. He is in a total opposition to Voldemort who constantly ignores and undermines these aspects of a mutual life. The situation under discussion is an imminent outcome of the contradictory natures of these two ideologies.

While talking about democracy Becker & Raveloson mention about the aim for reducing gaps which separate the rich and the poor.¹¹⁸ The economic diversity and the social strata constructed on this discrepancy is another drawback to the harmonious, peaceful life in the story. It is also an indispensable tool for the groups of people who are in control of power. Rowling underlines this problem by mostly associating the wealth with the powerful, evil families. She clearly criticizes the use of the means of power for the suppression of minorities. Her fiction reminds the reader the negative use of the economy as an incentive for the stratification of the society. In the story, Malfoy family demonstrate this problematic tendency, they are devoted followers and supporters of Voldemort and have a profound pride in their so-called superior being. The following passage illustrates the megalomaniac identity of the pro-fascist groups and how they stand against a life in harmony by fostering means for inequality.

It was Mr. Malfoy. He stood with his hand on Draco's shoulder, sneering in just the same way.

"Lucius," said Mr. Weasley, nodding coldly.

"Busy time at the Ministry, I hear," said Mr. Malfoy. "All those raids ... I hope they're paying you overtime?" He reached into Ginny's cauldron and extracted, from amid the glossy Lockhart books, a very old, very battered copy of *A Beginner's Guide to Transfiguration*.

"Obviously not," Mr. Malfoy said. "Dear me, what's the use of being a disgrace to the name of wizard if they don't even pay you well for it?"

Mr. Weasley flushed darker than either Ron or Ginny.

"We have a very different idea of what disgraces the name of wizard, Malfoy," he said.

"Clearly," said Mr. Malfoy, his pale eyes straying to Mr. and Mrs. Granger, who were watching apprehensively. "The company you keep, Weasley ... and I thought your family could sink no lower."¹¹⁹

¹¹⁸ Ibid, 5.

¹¹⁹ Joanne Kathleen Rowling, *Harry Potter; The Chamber of Secrets*, (USA: Scholastic, 2000), 61.

Another aspect of democracy, as mentioned before, lies in a pluralist society and life. A plural society welcomes all points of views and ideologies with respect and tolerance no matter how different they are. It compromises controversial discussions by satisfying all the involved groups.¹²⁰ In the story, Harry Potter and his friends are in search of a peaceful life in which all kinds of diversities are welcome. Magical characters of the story live in harmony though they are different beings with sometimes contradictory natures. There is respect for their differences, the rights of all the other creatures are not overshadowed by a power abuse as we frequently encounter with the actions of Voldemort. The following excerpt from the book *The Chamber of Secrets* reveals the abused life of a house-elf in order to provide more power and welfare to the master human wizard with a pretext that house elves are different, inferior thus servile.

"The wizard family [Malfoys] Dobby serves, sir... DOBBY'S is a houseelf - bound to serve one house and one family forever"Dobby doubts it, sir. Dobby is always having to punish himself for something, sir. They [Malfoys] lets Dobby get on with it, sir. Sometimes they reminds me to do extra punishments.¹²¹

In the following chapters of the book, a sincere friendship starts between Harry and Dobby. This relationship is not based on pragmatic interests, rather it is a kind of mutual and equal intimacy. The language Harry uses to talk to Dobby carries the qualities of a dialogue with visible respect for the latter as equal. As the story progresses, we experience some scenes in which difficulties created by the evil forces are overcome with reciprocal dialogue between these two friends and this dialogue is away from a hierarchical relationship.

To sum up, when we analyze and categorize the use of power and its control from either side, the big picture turns out to be a clash of ideologies. On one camp we have Voldemort who endorses the use of power to gain more of it and suppress the masses. His tendency for power acquisition, no matter what the means are, reminds the reader of the ruling of a fascistic regime or rather, a ruthless dictator. He legitimizes this power control with his superiority above all. This supremacy gives way for the abusive stratification and suppression of the inferior strata.

¹²⁰ P. Becker & J. A. Raveloson, *What is Democracy*, 12.

¹²¹ J. K. Rowling, *Harry Potter; The Chamber of Secrets*, 12.

On the other camp, Harry stands against this abusive and sadistic power control by placing the pivotal importance on the positive use of power and democratic values such as a right to live together and equal, welcome and respect the diversities. To put it another way, it is obvious that the problem of the story arises on the misuse of power. Rowling uses her fiction to highlight this problem, she creates alternatives through which her readers can see how the use of power can alter the lives of folks in a disastrous way as we have seen before in Germany and Italy during the World-War years. She also issues the democratic and pluralist aspects of life as a righteous option to undermine the dystopia mentioned before. Before drawing a conclusion, the following excerpt from the book *Order of the Phoenix* needs to be taken into great consideration. In a prophecy foretelling the war between Voldemort and Harry, it is clearly made visible that there is no chance of survival for the one when the other is also present. “AND EITHER MUST DIE AT THE HAND OF THE OTHER FOR NEITHER CAN LIVE WHILE THE OTHER SURVIVES.”¹²² The lines above utilize characterization to mention the contradictory natures of democracy and fascism while emphasizing the fact that it is a must for each one to defeat the other in order to survive. To sustain peace in society, Rowling triumphs Harry over Voldemort thus brings order and harmony in wizardry life where every kind of being is taken into care and consideration with respect and welcome. Thus, the moral of the story can be best described in this respect as a life in peace which is regulated by democratic rights and which enables its members to live with dignity, equality, justice and before all, in harmony.

2.2 RACISM VERSUS PLURALISM

Of all the great disasters humanity has experienced until now, wars- especially the international ones- constitute the most violent and deliberate man-made destructions and as any other human activities, they are also concrete results of ideas. Likewise, ‘self’ was an idea which was effectual enough to form a cluster in the course of time for a group of people to reconcile on certain terms. For it is a well-known Marxist perspective that everything creates its opposite, the boundary drawn by the self, operated differently for the periphery by regarding it as alienated ‘the other’. For

¹²² Joanne Kathleen Rowling, *Harry Potter: Order of the Phoenix*, (USA: Scholastic, 2003), 841.

the time being, the contradiction between self and the other may seem an old time story and a far-fetching reason in the development of the racism. But when we scrutinize the nature of racism, it becomes undeniably obvious that it is nothing but an idea in practice to reconstruct the blurring lines of self on race ideology and exterminate the other. Such an approach is visible in the speeches of Hitler who avidly tried to defend the Aryan Germanic Folk from any sort of interference of the Jews and other Undermen; the Apartheid in South Africa was crediting the white minority with a right to rule the black people with a legal prohibition of the intermarriage for the sake of the separated status of the two ethnic groups; similarly, the Democrats of Southern America issued Jim Crow laws to draw a limit for the Afro-American citizens as a remainder for their inferior position, breach of which would be answered with sadistic lynching parties. An African railway worker hanged to death for his skin color is no different than a Jew to be sent to the gas chamber in this respect.

Since the explicit and rather prescriptive presentation of it by the Enlightenment scientists, the race concept has been a source of stratification and supremacy, also worked as a means for enslavement and colonization. When the issue of race reached its climax in practice, it also served as a trigger for wars and mass extermination of certain groups. Therefore, it became synonymous with the genocide and stayed as the main factor in the development of modern times' collective traumas.

As a talented story writer, Rowling was also aware of these traumas and revived them skillfully in her fiction. Her success in reflecting the fanatic glory of the racist ideology from the viewpoint of an adherent lets her readers feel the same ecstasy inflicted over the German people giving ear to the Führer's speeches. Meanwhile, the gradual development of the supremacy of the certain groups and the committed atrocities don't fall short to have the readers ponder on the consequences of such an ideology. In this respect, the Harry Potter is an allegory of the Modern Times' racism.

In the development and the use of the conception of race as a means for stratification, studies of Darwin played a major role. In his book *Descent of Man*, he

manifested races through an obvious hierarchy from savage to civilized.¹²³ He elaborated his theory on these three components.

1) human groups can be arranged in a racial hierarchy from less advanced to more advanced; 2) that species have undergone descent with modification over vast stretches of time and that human beings descended from ape-like ancestors; and 3) that natural selection is the principal device to explain species transitions.¹²⁴

Darwin's studies were taken further and more specific with the contribution of Haeckel who utilized this evolutionary classification to ascribe superiority and inferiority to some certain races. His diagram suggested a progressive development by placing Australians, Hottentots and Papuans at the lowest while occupying the top branches with German and Mediterranean races of the Caucasian species.¹²⁵

To analyze the roots of the race concept which directly gave way to the destructive form of modern understanding of racism, we can give ear to the words of Nicholas Goodrick Clarke as well. While studying the occult incentives of Nazism he mentions about Lanz von Liebenfels (1874-1954) who defended and mastered Theozoology. In order to draw a line to highlight the distinctive quality of the Aryan race, Liebenfels set out his campaign by studying two old reliefs excavated in Nimrud in 1848. These reliefs were depicting the Assyrians leading strange beasts of several species in the manner of pets. Lanz suggested that these beasts (paziati and udumi) were pygmies in reality.¹²⁶ Accordingly, he aroused the idea in minds that common men of the world could be classified as masters and slaves thus the former could possess the latter as a commodity on the basis of racial difference and so-called inferiority. In fact, a similar mindset had long been in use in the captivation and slavery of the African people and also this very idea would be a precursor reason of the Jewish holocausts. The following passage illustrates the hatred Lanz felt against non-Aryan people.

The time has come! The old brood of Sodom is degenerate and wretched in the Middle East and all around the Mediterranean(Dark races) . . . Our bodies are scurfy despite all soaps, they are udumized, pagatized and baziatized [verbs of corruption formed from the Assyrian names for the pygmies]. The life of man has never been so miserable as today in spite of all

¹²³ Charles Darwin, *The Descent of Man and Selection in Relation to Sex*, 2 vols. (London: Princeton University Press, 1871), 1: 34.

¹²⁴ Robert J. Richards, *Was Hitler Darwinian?*, (USA: The University of Chicago Press, 2013), 201.

¹²⁵ *Ibid*, 203-204.

¹²⁶ Nicholas Goodrick Clarke, *The Occult Roots of Racism*, (Bodmin: MPG Books, 2005), 116.

technical achievements. Demonic beast-men oppress us from above, slaughtering without conscience millions of people in murderous wars waged for their own personal gain. Wild beast-men shake the pillars of culture from below . . . Why do you seek a hell in the next world! Is not the hell in which we live and which burns inside us [i.e. the stigma of corrupt blood] sufficiently dreadful?¹²⁷

Another mainstream root of the racist movements of the modern times may well be attributed to Theosophy and Ariosophy. As a precursor to Ariosophy, Theosophy owes much to the works of the occultist Helena P. Blavatsky (1831-1891). In her book *The Secret Doctrine*, she hypothesized that mankind was initially created by astral gods and it has been a subject of constant cosmic, physical, and spiritual evolution. This process is a sevenfold and chronologic evolution series through which mankind degenerates into beasts and rises to become god-men through reincarnation and positive evolution thanks to racial purity. Blavatsky regards racial miscegenation as a reason for the fall of the races. Lemuria, for example, was the third root-race of the theosophic evolution which has been mentioned above and its fall resulted from the interracial breeding which resulted in the breeding of monsters.

Another contribution of Blavatsky to the modern form of racism is her allegation that Atlanteans who lived on a now submerged continent were ancestors of the Aryan races. She described Atlanteans giant-like bodies with physical beauty, strength and a vast knowledge of technology.¹²⁸ Accordingly, Nazi ideologist Alfred Rosenberg mentioned about this race as the ancestors of the pure Aryanic (Ario-German) races, who occupied the Mediterranean and African regions and civilized the local primitive people.¹²⁹ In a nutshell, Theosophy is a mixture of ancient religious ideas with a mixture of the Darwinian theory of evolution. It placed the main importance on the role of races in the evolution of the mankind. It also favored some races as masters over the others and flag bearers in the evolution of the men towards more spiritual and superior astral beings.

At this point, Ariosophy takes the studies of Blavatsky further and enables them to be more operative. Lanz, a forerunner ariosophist who was the teacher of

¹²⁷ Ibid, 96.

¹²⁸ Helena Petrovna Blavatsky, *The Secret Doctrine: The Synthesis of Science, Religion and Philosophy*, (London: The Theosophical Publishing Company, 2006), 278.

¹²⁹ Alfred Rosenberg, *The Myth of Twentieth Century*, p.7 accessed <http://aryanism.net/downloads/books/alfred-rosenberg/myth-of-the-twentieth-century.pdf> Pdf edition (May 07, 2017)

Adolf Hitler and celebrator of the coming of the Third Reich, developed a mystical Aryan-Germanic doctrine based on monism and social Darwinism. This doctrine advocated stratification of society according to racial purity, the rule of elites, subjugation and ultimate destruction of non-German inferiors. The ultimate aim was to create the heroic Aryan god-men and put a halt to the interferences of the inferior races.¹³⁰

At the beginning of the twentieth century, Arthur Comte de Gobinaeu added fuel to the already escalating racial classification. He depicted white races the most beautiful, orderly, intelligent and powerful among the others; moreover, Gobinaeu identified white races with playing the dominant role in civilization. His description tailored lazy, uninventive, primitive and intellectually poor identities for the yellow and black races.¹³¹ Furthermore, he sought the reasons for the decline of human societies in race mixing.¹³² Gobinaeu's ideology favored Germans as true Aryans, he mentioned about them as culture bearers with a distinct development in art and science, all of which owed much to the blood. He directly opposed to the idea of inter-mating between Aryans and Jews by arguing that such a miscegenation would only corrupt the nobility of the former. In addition to these, another Darwinist scholar Chamberlain described Germans as the ideal type with radiant eyes, golden hair with a well-built body. This stereotyping was quite identical with Karl Penka's typology of the Aryan race whose distinctive qualities were Nordic blue eyes and blonde hair.¹³³ In his book *Was Hitler Darwinian?* Richards states that the works of Chamberlain and Gobinaeu gave form to the racial views of Hitler and his chief party philosopher Alfred Rosenberg.¹³⁴ When we read the following lines about people and race from the book *Mein Kampf* this fact becomes even more obvious.

Every breeding between two creatures that are not from the same level produces a result mid-way between the levels of the two parents. The offspring will be on a higher level than the racially lower one of its parents, but not as high as the higher one. Consequently, in battle, it will eventually yield to the higher species because of its deficiencies. That sort of mating runs counter to Nature's will to breed life upwards. Nature's will is accomplished by complete victory of the higher species, not by uniting superiority and inferiority. The

¹³⁰ N. G. Clarke, *The Occult Roots of Racism*, 244-256.

¹³¹ *Ibid*, 209.

¹³² *Ibid*, 208.

¹³³ Joscelyn Godwin, *Arktos: the Polar Myth in Science, Symbolism, and Nazi Survival*, (USA: Thames & Hudson Ltd. 1993), 32-50.

¹³⁴ R. J. Richards, *Was Hitler Darwinian?*, 207-208.

stronger must rule. It must not unite with the weaker, thus sacrificing its own higher nature. Only those who are born as the weaker being can think this cruel and that is why he is a weak and defective man. If this Law did not hold, the evolution of life would be unthinkable... Nature does not desire the mating of a weaker species with stronger individuals. Even less does she desire the mixing of a higher race with a lower race. If this were allowed to happen over thousands of years, the efforts of natural selection would be for nothing. History shows us countless examples which prove this law. It shows with alarming clarity that every time Aryan blood has mingled with inferior races, the result has been the end of the greater civilization whose members were the flag-bearers of superiority.¹³⁵

Once the Nazi Germany set boundaries to a superior being for themselves, the same ideology operated to create a downward hierarchy to label and categorize the rest of people as inferior beings. In accordance with the mindset of Rosenberg, who believed that the level for superiority and civilization heavily relied on the proportion of the Aryan blood both for societies and individual people, this categorization functioned on the basis of purity of race and Aryan blood. As stated in the earlier chapters, Nazi worldview endorsed two referential groups to mention about inferior beings namely: Underman and Mischlinge. While the first label defined the groups of people as parasitic, sub-humans beings at the bottom of racial stratification; the second group fell between the two for having a mixture of Aryan and Jewish blood. It is a well-known fact that this belief laid the foundations for the questioning of the life of the inferior beings. The initial segregationist policies later turned out to be more violent with the extermination of the two mentioned inferior groups. Hitler, along with his many racist followers embraced this ideology in order to ascertain the Aryan identity as the sole master of any other colors of skins. He gave an account of the political, economic and social downturn of the Europe and Germany due to the evil schemes of the Jews and other sub-humans and accordingly, race mixing was one of the greatest terrible reasons for the devastation and ultimate destruction of the Ario-German identity. In his worldview, to overcome hitherto mentioned problems, methodology to be applied was either exclusion after a process of demonizing alienation as we see in the case of concentration camps or a mass racial extermination.

The plot of the story *Harry Potter* is heavily dependent on the clash of similar ideologies over wizard world. Voldemort, along with his adherents, claim the

¹³⁵ A. Hitler, *Mein Kampf*, 187-188.

supremacy of their pure blood. They are proud of coming from old magical families who do not have the interference of non-magical kinship (muggles). This essence is a bond to be preserved at all means and any form of blood tie other than this definition is either not tolerated or to be served to the pureblood master wizards. Similar to the Nazi processes, Rowling's racist characters find an inventory of terms to ascribe a meaning to the non-bloods. 'Muggles,' ordinary people lacking of the wizarding skills and 'Mudbloods,' as having at least a parent as a muggle are disfavored in this dichotomy. Similar to the 'Mischlinge' and the 'Unterman' of the Third Reich they are objects to ethnic cleansing. In addition to voice the unease among different specimens in the wizarding world whenever racist struggle of Voldemort achieves to seize power, the following lines from the book *Half-blood Prince* show how different beings are labeled as inferior, savage and unfavorable within the abusive framework of racist mind.

Griphook gave a nasty laugh.

"But it is, it is about precisely that! As the Dark Lord [Voldemort] becomes ever more powerful, your race is set still more firmly above mine! Gringotts falls under Wizarding rule, house-elves are slaughtered, and who amongst the wand-carriers protests?"

"We do!" said Hermione. She had sat up straight, her eyes bright. "We protest! And I'm hunted quite as much as any goblin or elf, Griphook! I'm a Mudblood!"

"Don't call yourself —" Ron muttered.

"Why shouldn't I?" said Hermione. "Mudblood, and proud of it! I've got no higher position under this new order than you have, Griphook! It was me they chose to torture, back at the Malfoys!"

As she spoke, she pulled aside the neck of the dressing gown to reveal the thin cut Bellatrix had made, scarlet against her throat. "Did you know that it was Harry who set Dobby free?" she asked. "Did you know that we've wanted elves to be freed for years?" ... "You can't want You-Know-Who [Voldemort] defeated more than we do, Griphook!"¹³⁶

Furthermore, by giving place to such beliefs in her fiction as the pure wizard blood is superior over the others and marriage of the so-called pure families will carry this quality towards better with each generation, Rowling depicts and criticizes race supremacy and the eugenics for this sake. Malfoy family, who is excessively proud to be of pure-blood is a sample and a symbol of the preceding belief. In the storyline, Malfoys are depicted with blond hair and pale skins nearly identical with the Aryan stereotype defined by Nazi eugenic science with respect to its strong and superior nature. However, all Malfoys end up in failure whenever they face with a challenge and in the end even fall short to assist their lord in his struggle to dominate the

¹³⁶ Joanne Kathleen Rowling, *Harry Potter: The Half-blood Prince*, (USA: Scholastic, 2005), 488-489.

wizarding world, just like the mass surrenders of the Nazi army towards the end of the World War II. Besides, Rowling deconstructs the racist ideology in her books through the character Hermione Granger, who fits perfectly into the category of “Mudblood” for having two muggle parents. She stands as an exquisitely smart and skillful wizard, far competent in wizardry than the feeble Draco Malfoy. The following discussion is a representation of the racial theme manifested in the story.

...“It’s about the most insulting thing he could think of,” gasped Ron, coming back up. “Mudblood’s a really foul name for someone who is Muggle-born - you know, non-magic parents. There are some wizards - like Malfoy’s family - who think they’re better than everyone else because they’re what people call pure-blood.” ... “I mean, the rest of us know it doesn’t make any difference at all. Look at Neville Longbottom - he’s pure-blood and he can hardly stand a cauldron the right way up.” “An’ they haven’t invented a spell our Hermione can’ do,” said Hagrid proudly, making Hermione go a brilliant shade of magenta.¹³⁷

Rowling’s fiction helps readers feel the uneasy atmosphere of the racism and the misuse of the ideology with a pragmatic perspective. She directly creates a bond between the power and its unequal imposition over the minorities. The differences between the certain groups turn out to be the stigmatizing marks for the stereotyping of the beings under the dominance of the superior classes. Rowling undermines the interpretation of the differences in the racist ideology and the way power claiming groups give meaning to those differences either for their own sake or to foster a hostility. Rather, she portrays these differences as the essential units of a life in harmony.

2.3 INTOLERANCE: A RACIST SCHEMA

As mentioned in the earlier sections, racism, regardless of its being modern and older versions, owes much to the groundless and unfair prejudice and the axioms. In Medieval Europe, the Jewish population was doomed owing to the fact that their indelible sin of deicide was haunting their bloodline. This belief got even more public

¹³⁷ J.K. Rowling, *Harry Potter; The Chamber of Secrets*, 115-116.

attention with rumors saying that Jews were after Christian blood to worship. An alienated and demonized Jew was always a useful target when the faith in Church was questioned. This unfair and biased belief turned out to be catastrophic during the crusade years when mobilized angry Christians opted for the salvation of the holy lands with the mass murders of the local European Jews. Additionally, in the suppression and inferiorization of the Africans, the main underlying factor was the axiomatic belief that black skin was a manifestation of being savage, servile or even an inferior nature. The economic ailments of the colonization and slavery fuelled these ill-formed views.

As time passed and people became even more civilized, these prejudiced and biased worldviews did not change in nature though, what had been told turned into another story. The presumed and highly biased allegations were adapted to suit to the contemporary mind. Hitler, for instance, reissued the demonized Jew concept during his political rallies when he clearly addressed to the Jewish population as wicked beings who were in an evil scheme to take control of Germany and spoil the Aryan-German bloodline through bastardization. Similarly, for the mindset of the modern man, the idea that the black skin was the missing link between apes and the white man was a much more preferable option when compared to the Curse of Canaan in Bible.

By far, two mainstreams of racism in Europe with their global effects have been told. What is issued as the main reason for the birth, development and the climax of racism is nothing but the biased prejudice of people. With the contribution of economic, political even social benefits this negative discrimination aggravated and eventually paved the ways for the disasters of the Modern Times.

With these in mind, it is not so difficult to see the great similarity between the fictitious story and the real history. The racist separation of the magic world was first voiced by Gellert Grindelwald who assisted this idea for the sake of the majority of people. To do so, later on, he gave up the clash of ideologies and embraced the armed struggle. With his army, he caused many atrocities. The woeful days in the magic world started with the presumption that a life in common and the miscegenation of the pureblood and other kinships would cause the downfall of the magic world and the separation of the mentioned groups was a must for the welfare of the wizard society.

As in reality, this idea had no realistic ground nor did it prove ever rightful. The non-conformist policy against the alien other was constructed on a biased belief rather than a fact and not only in the formation of the racial separation in the magic world but also for the later following policies, prejudice operated as the main factor.

When we scrutinize the methodology and timeline of racism we see that as soon as the unwelcome other is identified and if there is hostility beyond the level of tolerance for this group, the imminent two policies of the power claiming group become either exclusion or assimilation.

Assimilation is an attack on identity and values. It is a transformation process in which the other is forced to familiarize himself with the identity of the man in power. During this transition, the identity of the other melts into the identity of self. Hence, what we see as the other survives no longer under the hegemony of self. The real-life examples of the assimilation of 'the other' appear as crimes committed against humanity and individual rights. It is a well-known fact that when a target culture is assimilated forcefully, what we have in hand is just a dire slaughter of a unique victimized culture and this conclusion results in further miseries and conflicts.¹³⁸

As for exclusion, it is another painful and rather unfair treatment against the victimized other. When the other is demonized and targeted by the self in power, a life in unity is ceased for the sake of preserving the superior beings in the dichotomy. While the life-standards are kept or improved for the favorable group, the other is deprived of them and forced to relocate itself in the society with a place where equality is no longer available. During the 3.Reich, thousands of Jews were ghettoized and forced to live in concentration camps in order to enable a better future for the superior Aryan Germans. In South America, during Jim Crow years, citizens with black skin were discriminated against in order to sustain a better place for the whites. In African apartheid, the condition was no different with a similar mindset.

In the fiction, muggles, mudbloods and half-bloods are discriminated against owing to the fact that their blood tie is different from what is favored by pureblood wizards. In order to suppress and get rid of the other groups, the pureblood families opt

¹³⁸ G.M. Fredrickson, *Racism: A Short History*, 7.

for these two notorious processes. When Voldemort gains power over the school of wizardry and Ministry of Magic thanks to his loyal men, he turns the equal policies of these two institutions into unequal and biased treatments. Through indoctrination, having pureblood is highlighted as an outstanding quality in the distinction of a better being and this quality is constantly appraised. Once there was respect for the variety of nature, students were taught to respect and be proud of these differences. But now, with the rise of a racist regime, these deferring blood ties are openly disfavored and cursed. Moreover, this pathological reasoning is issued as a lesson subject to indoctrinate young generations in magic schools. What we see as a big picture, in this respect, is the total destruction of a former peaceful life with its values and respect for the other, in the other words assimilation of a generation.

With the rise of Voldemort, exclusionary policies gain momentum. In the Ministry of Magic, a colossal monument is constructed with wizards standing in fine clothes on a platform which is assisted with hundreds of muggles who are engraved with ugly faces and twisted bodies. This monument is placed at the heart of the Ministry to give the message that an equal life in common is out of question for the survival of pure blood wizards. The separation is visualized as a merit to favor. Common wizards are expected to familiarize themselves with this new world order. No sooner is this statue constructed than starts the inquisition of blood-ties of individuals. Wizards who are not pure blood are accused of stealing magic power and they are expelled from society. A worse fate is their captivation for being a non-blood.

The final step in the racial suppression of the minorities is the infamous treatment as we have experienced during Nazi Germany under the title 'die Endlösung,' in the other words, the final solution. With a purpose to protect Aryan Blood, the racist Nazi regime favored the extermination of the minorities. This onslaught was conducted not only in battlefields but also in concentration camps, Jewish ghettos and invaded countries of Europe such as Poland and France. The extermination of the other as a final solution cannot be limited with Nazi Germany for it is a well-known fact that during the colonization of Africa and America, local people were massacred for the sake of the triumphant new owners. In the fiction, the final solution to the so-called problem of the non-bloods does not divert from the real-life

choices of the great nations. Once voiced by Gellert Grindelwald, the idea of the mass destruction of the divergent blood-tie reaches the climax in both popularity and practice in the realm of Voldemort. In his worldview, the magic world must be separated in order to preserve magic blood which is an essential unit in the perfection of the new wizard generations. The families having pure-blood are superior in all respects when compared to the non-bloods. A mutual life in which all sorts of blood live in unity and marriage across different kinships are accepted as reasons to cause pureness to be spoilt with the interference of the muggle blood lest such an act might give way for the deterioration of the magic power. Within this ideology, the fate to avoid is a life in unison. The idea that every individual is equal regardless of his kinship is definitely rejected. The enemy is the other, people who do not possess the pure magic blood. By believing so, Voldemort and his racist fellow men justify the atrocities they are about to commit and they seek the final solution in the mass destruction of the other.

In the story, Voldemort is a distinguishingly cruel leader who does not hesitate to kill his enemies, needless to say: the non-bloods. He orders his adherents to do the same in this fight to suppress and destroy these groups of people by accusing them of spoiling the pure-blood. When we study the way he commits these homicides, the whole event appears as a systematic racial genocide rather than an uncontrolled aggression. In this respect, the killings done by Voldemort and his adherents can be ascribed to the ethnic cleansing of the target group.

Another peculiarity of this genocidal tendency lies in the truth that similar to Nazi Germany, which benefited dearly from advanced technology in the mass destruction of the target races, Voldemort uses his extraordinarily magical powers for this sake. Even though most of the wizards fall down to achieve it, he controls some horrible and powerful creatures such as an ancient basilisk in the shape of a gigantic poisonous snake to petrify people to death with its eyes or venom, herds of giants as an irresistible group of army to summon during fierce fights and Dementors to suck life and happiness out of the bodies of their victims. Moreover, he can cast ancient and dark spells to defeat his enemies. Fiendfyre, for example, is a cursed fire in the shape of a serpent which is quite destructive and intimidating. On the other side, this spell is

pretty hard to control. In the book *Order of the Phoenix*, when Voldemort duels with Dumbledore he casts a similar spell to win the fight and he controls this magic successfully yet, in the last volume of the book; though it is cast by himself, Fiendfyre causes great uncontrolled destruction and kills Crabbe.¹³⁹ If we try to sense what is behind all these stand-ins, it becomes quite obvious that the extraordinary magical powers of Voldemort represent the advanced technology of Nazi Germany. During the last battle in Hogwarts, the giants rampaging the shattered walls of the school remind the reader of the Tiger tanks crushing the debris of the defeated European cities. As for Fiendfyre, there is a close resemblance between this ever-burning fire and the notorious flamethrowers of the Reich which would set cities into fire with gasoline. It is possible to provide an organic bond between the fiction and real yet it should be borne in mind that both of these excessive powers were in use in the extermination of the minorities.

All in all, in the course of racist histories, what is coined as the other has always been a target for exclusion, assimilation and eventual extermination. These three-step ethnic cleansing process marked the infamous regimes which directed their anger to other by blaming it for being a reason for the drawbacks of the society. No matter which example we take into consideration, in the end we come to the conclusion that in order to gain strength or support of the followers and mobilize angry mobs for a purpose, racist regimes show a tendency to target a group as the enemy. The breakpoint is the indelible race quality which is demonized with somehow foul aspects. Once the target is clearly defined, the imminent policies to eradicate it enlist as mentioned before. *Harry Potter* issues a huge story to reflect all these processes with clear attributions and examples. As Voldemort triumphs over his enemies and gains control over the magic world, with an aim to preserve the sacred pureblood he goes for an ethnic cleansing process. He regards the non-bloods as a herd of wicked beings who are responsible for the spoiling of the pureblood and incessant downfall of the magic world, with this excuse he initiates the racist framework to suppress, assimilate, exclude and eventually exterminate this target group. In his worldview the enemy is identified and clustered within the boundaries of a race group and this group

¹³⁹ A student-follower of Voldemort and a formidable enemy of Harry Potter

is defined as the inferior and wicked other in the dichotomy. In this respect, we can regard the race as the primary quality in the initiation of the fight and so long as race stands as the sole reason for the conflict, the campaign Voldemort has undertaken will continue to be a racist confrontation.

Rowling's fiction posits the ideology of Voldemort as a reminder, therefore, the mirroring effects of the story visualize the sorrows of the victim groups who were targeted for having a different ethnic background. The story expresses not only the sufferings people endured during those times but also the linear policies with which racist regimes fashioned themselves in the gradual suppression and extermination of the target groups. In this way, Rowling's fiction turns out to be a mirror to reflect the past miseries to the readers of our times yet, the remarkably distinguishing character of the story does not limit itself with the revival of the past as a reminder. In her seven-volume story, Rowling advocates those who were victimized in the hands of racist policies, she stands against the unfair judgment of some certain groups who are labeled on the basis of their ethnic background, she refuses the idea that one can be stigmatized for having so-called foul parents. Beyond all these drawbacks, she is in search of a peaceful world in which differences are not seen as awkward discrepancies rather, they are regarded as essential units of a harmonious life. Instead of excluding the other, because of this mere fact that he is somehow divergent thus 'the other', she respects those differences profoundly. With these in mind, Rowling's fiction can be reissued as a book with a lesson- a lesson to learn how to respect each other though we are not same in this way or another, a lesson to show tolerance for a harmonious peaceful life; last but not the least, a lesson to regard the differences as bonds to cling to each other rather than break and point the other as the enemy.

2.4 SLAVERY VERSUS EQUALITY

Long before the term pro-slavery racism was coined, the practice of owning human beings as servants was common throughout the world, especially in Europe.

Yet, this form of slavery was not bound by racist discrimination and accordingly, Roman Empire had slaves of all kinds of skin color. As it was mentioned in the earlier chapters, when the naval explorations and the contact of the White European people with the Black Africans became more often, the initial respect for the latter lost momentum and the relationship turned into a pragmatic binary class division. This dichotomy was heavily based on economic interests. This fact is even more obvious when we take into the consideration that pro-slavery policies and enactments were fanatically approved and practiced by the colonizer plantation owners and traders who commercialized the black manpower.

The stigmatization of the black skin started and gained impetus in Medieval Europe. During those times people of the old continent were overly religious and they placed the utmost importance on the biblical reference in the definition and interpretation of the black skin. In the following passage, the black skin is manifested as a stigmatizing signal for the sin of Ham who taunted the nakedness of his father, Patriarch Noah thus his offspring became servants of his brothers who obviously kept their color of skin as white. In this respect, black skin color turned into a means of damnation by God as well as a representative of an inherent vice.

Then Noah began farming and planted a vineyard. He drank of the wine and became drunk, and uncovered himself inside his tent. Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness. When Noah awoke from his wine, he knew what his youngest son had done to him. So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers." He also said, "Blessed be the LORD, The God of Shem; And let Canaan be his servant. "May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant."¹⁴⁰
(Genesis 9:20-27)

While the preceding passage formed a context through which African people would be given meaning in a white society, another mainstream factor in the inferiorization of the black skin came into being with the naval explorations. When the Portuguese sailors set ashore on African coasts, not only did they grasp the idea that slave trade was quite profitable but also they distinguished this continent with a visible primitiveness. African people were obviously lacked of many aspects of the civilization which Europe had acquired long before. This situation contributed to the

¹⁴⁰ Genesis 9:20-27

idea that black men stood somewhere below in the vertical classification of the races when compared with the white men. In his book *Black Skin White Masks*, Fanon mentions this fact by regarding “the European Civilization and its agents of the highest caliber as responsible for colonial racism”.¹⁴¹ Similarly, David Olusoga underlines the positive correlation between conventional racism and colonization, slavery and political-economical hegemony.¹⁴²

“It is no accident that the first civilizations arose where the Aryan [white] encountered and conquered lower races and made them do his will. The inferior races were the first mechanical tools to serve a dawning civilization.” says Hitler.¹⁴³ While doing so, he tries to lay the basic foundations to legitimize the colonization just like many other colonizers who put forward a spectrum of reasons such as heathenism and civilizing mission. Though the reasoning of the suppression and subjugation of the black people vary, the de facto reason behind all this parody turns out to be dire forms of the exploitation, in the other words colonization. To highlight the key role of colonization in the subjugation of the colored races, Frederickson issues the following words: The savagery concept which developed in 16th and 17th century turned into a practical label for early colonists to stereotype non-European people they came across. Cultural and racial differences were issued to set parameters of white worldview. This view created a division to label some human beings as inferior to others by legitimizing double standards and according treatments. The very same thought was applied in the colonization of the Southern Africa and North America upon the arrival of the European settlers.¹⁴⁴

As it is mentioned above, the definitions of the savage, uncivilized thus the inferior black, operated for the sake of colonial exploitation of the African and American indigenous people. Yet, these political and social definitions were meanwhile vigorously assisted by the Enlightenment Categorization of the human

¹⁴¹ Frantz Fanon, *Black Skin White Masks*, (London: Pluto Press, 2008), 69.

¹⁴² David Olusoga, “Race issues, A week in Africa, The roots of European racism lie in the slave trade, colonialism – and Edward Long”, *The Guardian*, accessed <https://www.theguardian.com/commentisfree/2015/sep/08/european-racism-africa-slavery> retrieved (May 13, 2017)

¹⁴³ A. Hitler, *Mein Kampf*, 195.

¹⁴⁴ George M. Fredrickson, *White Supremacy: A Comparative Study in American and African History*, (New York: Oxford University Press, 1981), 7.

beings based on the aesthetic terms. The neoclassical conception of beauty was manifested through Greek and Roman Statuary in the 18th century in Europe and America. Milky whiteness and somatic features of Apollo and Venus stood as the favorable standards of the bodily perfection.¹⁴⁵ Once these qualities were set as ideal characterization of the human beings, black Africans had no option but fell into the category of the ugly therefore inferior. Such axiomatic resolutions gained more popularity with the deduction of the evolutionary scholars who defended the idea that black man was the missing link between apes and the white man.¹⁴⁶

Until now we have mentioned about the varying incentives of regarding the black skin as a means for inferiority. However all these so-called rightful resolutions turn out to be a mere biased prejudice which is fuelled with aggravating colonization. While talking about black racism Fanon voices this truth as follows: “What I want to do is help the black man to free himself of the arsenal of complexes that has been developed by the colonial environment”¹⁴⁷ and he summarizes the major problem of the racist classification from a broader perspective in his words: “The feeling of inferiority of the colonized is the correlative to the European’s feeling of superiority. Let us have the courage to say it outright: It is the racist who creates his inferior.”¹⁴⁸

No sooner had the preceding mindset been created than came the abusive sanctions of it. Groups of people with varying somatic characters were categorized and separated on a racist base. Africans and other non-white folks occupied the inferior strata of the society. Thus, they became subjects of negative discrimination. Many colored people were enslaved and forced to work in plantation fields in America and Europe. They faced different forms of humiliation and inferiority in every aspects of life. Once lifelong slaves, they were now passive objects of sadistic and ritualistic lynching ceremonies after the abolishment of slavery. Not only they had to survive a hostile attitude by the colonizing and suppressing white hegemony but also they were expected to be docile members of the apartheid, in control of the whites.

¹⁴⁵ G.M. Fredrickson, *Racism: A Short History*, 59.

¹⁴⁶ *Ibid*, 57-58.

¹⁴⁷ F. Fanon, *Black Skin White Masks*, 19.

¹⁴⁸ *Ibid*, 69.

The concept of race and its abusive use was another major tool for Rowling's criticism of the racist ideology over the issue of slavery. In the storyline, the house-elves appear as magical creatures who are in life-long service of their wizard masters. A typical house elf is depicted with non-aesthetic facial features with an aquiline nose, It has a smaller and thinner stature when compared with a human wizard and these qualities under discussion may well be ascribed to the biased stereotyping of Africans, Jews, and Pygmies respectively. Another distinguishing feature of the house elves manifests itself in the primitive dressing of these creatures. These clothes are either too shabby or useless give-aways by master wizard families. They lack even a tincture of elegance which is excessively possessed by the human wizards. The condition at stake reminds the reader of the Africans who lacked the hail of European civilization.

He[elf] blew his nose on a corner of the filthy pillowcase he wore, looking so pathetic that Harry felt his anger ebb away in spite of himself.

"Why d'you wear that thing, Dobby?" he asked curiously.

"This, sir?" said Dobby, plucking at the pillowcase. "'Tis a mark of the house-elf's enslavement, sir. Dobby can only be freed if his masters present him with clothes, sir. The family is careful not to pass Dobby even a sock, sir, for then he would be free to leave their house forever."¹⁴⁹

Though their creation varies from the standards of master humans, house elves are human-like creatures in terms of emotions and psyche. They were free members of the magic world once upon a time, before being suppressed and enslaved by the master wizards. After their subjugation, house-elves became slaves of master wizard families. Since then, they have become obedient, dutiful servants of the hard work and chores. A house-elf, in this dichotomy, poses less important social value when compared with his wizard master. The chronology and the conditions under discussion are identical with what was survived by the African people in the course of slavery. The biased and abusive side of racial discrimination is revived through the lenses of the misery of a house-elf who has the same fate with the enslaved Africans. Rowling criticizes this issue by giving reference to the feelings of the suppressed house elves. Dobby, for instance, is a house elf at the service of Malfoy family who is overly proud of being pureblood and devoted adherents of Voldemort in this ethnic ideology. Dobby serves

¹⁴⁹ J. K. Rowling, *Harry Potter; The Chamber of Secrets*, 176.

to his master family under all conditions, forever. His deeds are controlled by his masters and he cannot even talk in negative terms about the family he is serving.

"Ah, if Harry Potter only knew!" Dobby groaned, more tears dripping onto his ragged pillowcase. "If he knew what he means to us, to the lowly, the enslaved, we dregs of the magical world! Dobby remembers how it was when He-Who-Must-Not-Be-Named was at the height of his powers, sir! We house-elves were treated like vermin, sir! Of course, Dobby is still treated like that, sir," he admitted, drying his face on the pillowcase. "But mostly, sir, life has improved for my kind since you triumphed over He-Who-Must-Not-Be-Named. Harry Potter survived, and the Dark Lord's power was broken, and it was a new dawn, sir, and Harry Potter shone like a beacon of hope for those of us who thought the Dark days would never end, ...¹⁵⁰

The preceding excerpt from the book *Harry Potter and The Chamber of the Secrets* lets the reader get a glimpse of the miseries of a house elf who is suppressed by a fascistic ideology which draws its strength from a racist ranking of the living beings. Dobby is not alone in his suffering, there are many more house elves who are bound by a life-long service under difficult conditions. Before they were tormented as savage slaves, elves were free and peaceful creatures of the magic world. Their freedom was hindered with the interference of wizards. This confrontation resulted from the desire of the latter to subjugate the former with a pragmatist perspective. This chronology of the fiction is a mnemonic for the colonial undertaking of Europe and the exploitation of the colored, indigenous people. Adolf Hitler, who defended a similar idea about so-called inferior people, voices his reasoning in the following lines:

The road which the Aryan must travel was clearly marked. As a conqueror, he defeated the inferior peoples and controlled their physical labor under his orders, according to his will, and for his own purposes. In putting them to a useful, but hard task, he not only spared the lives of the conquered, but gave them a fate that was actually better than their previous so-called "freedom".¹⁵¹

As soon as we read these lines, it becomes clear that the difficult situation of the enslaved house elves defines and describes what was foretold by Hitler to ascribe a meaningful or at least an acceptable reason for the presence of inferior beings in a racist worldview. Rowling's fiction clearly lets Hitler's abusive and biased dream come into being in a catastrophic atmosphere.

The negative discrimination does not limit itself to the slavery of the inferior beings. A distinguishingly insufficient education level is another tool to mark the

¹⁵⁰ Ibid, 177-178.

¹⁵¹ A. Hitler, *Mein Kampf*, 156.

abused house elf. In the story, the language of a house elf is rather primitive with full of grammar and pronunciation mistakes. This language, also, reminds the reader of an illiterate Afro-American who lacked the education that most white people benefited in South America during the Jim Crow Era. The following passage from the book *Goblet of Fire* shows the undereducated language of a house elf.

“Oh no, sir, no,” said Dobby, looking suddenly serious. “ ’Tis part of the house-elf ’s enslavement, sir. We keeps their secrets and our silence, sir. We upholds the family’s honor, and we never speaks ill of them — though Professor Dumbledore told Dobby he does not insist upon this. Professor Dumbledore said we is free to —to —”¹⁵²

In addition to having insufficient knowledge of the language, a house elf cannot have a systematic education like a human wizard. In the magic school, Hogwarts, they are expected to serve to students and teachers and they are responsible for the maintenance of the school and daily chores. With these facts in mind, the term house elf resembles dearly to what was coined as a pejorative term by Malcolm X, namely ‘the house negro’. In a speech about the race problem, Malcolm X described the house negro as follows:

So you have two types of Negro. The old type and the new type. Most of you know the old type. When you read about him in history during slavery he was called "Uncle Tom." He was the house Negro. And during slavery you had two Negroes. You had the house Negro and the field Negro.

The house Negro usually lived close to his master. He dressed like his master. He wore his master's second-hand clothes. He ate food that his master left on the table. And he lived in his master's house--probably in the basement or the attic--but he still lived in the master's house.¹⁵³

A house elf resembles a house-negro not only in his way of speaking and definition but also the way he is treated during the times of show of force. When a house-elf dares to pass beyond the enslaving barriers, he is either punished bitterly or lynched. The death of a house elf by his master’s wand is not a subject of interrogation. The laws of the magic world ignore the rights of the inferior beings. When human wizards treat house elves in a good way it is the outcome of a personal choice rather than a general tendency. Moreover, the language to address a house elf is

¹⁵² Joanne Kathleen Rowling, *Harry Potter; The Goblet of Fire*, (USA: Scholastic, 2002), 380.

¹⁵³ Malcolm X, “The Race Problem”, *African Students Association and NAACP Campus Chapter*, January 23, 1963, accessed <http://ccnmtl.columbia.edu/projects/mmt/mxp/speeches/mxt14.html> (May 09, 2017)

rather imperative and bossy even among the good wizards. In this sadistic world, a house elf finds comfort and peace of mind in serving to his master.

Contrary to submissive house elves, centaurs and goblins are also other kinds of magical creatures who resist to the hegemony of the human wizards. They are in a struggle to achieve equal status in magic world. The former group has the somatic features of both an animal and a man: A centaur has the top of a human and torso of a horse. They are cast into forest and ghettoized there. Day by day, their world is diminished with the breaching of wizard humans. This causes a deep hostility of the centaurs against wizards. Firenze, for instance, is a centaur teacher at Hogwarts. In a similar manner with the members of his species, he regards himself as equal beings with humans. Any kind of treatment or words to claim the reverse angers these creatures and raises their hostility mostly with violent responses. When Harry gets lost in the Dark Forest, Firenze helps him get back to Hogwarts and lets Harry mount him because he is too tired to walk. When Firenze's friends see him carrying a human on his back they openly and furiously protest this. "Firenze!" Bane [another centaur] thundered. "What are you doing? You have a human on your back! Have you no shame? Are you a common mule?"¹⁵⁴ As for Goblins, they take care for the banking system of the wizards, though they are not so obviously suppressed as house elves, they sense a mild kind of inferiority when compared to a human wizard. Even so, this situation disturbs their peace of mind. Similar to his goblin friends, Griphook is a bank worker goblin who is distressed with the escalating hegemony of the human wizards. To overcome this abusive superiority, he helps Harry Potter and fights against Voldemort. The following passage voiced through Griphook's words demonstrates the unease among goblins

Griphook gave a nasty laugh. "But it is, it is about precisely that! As the Dark Lord (Voldemort) becomes ever more powerful, your race is set still more firmly above mine! Gringotts falls under Wizarding rule, house-elves are slaughtered, and who amongst the wand-carriers [humans] protests?"¹⁵⁵

Rowling's criticism of the racist ideology does not limit itself with only the depiction of what is bad. She, also, lets her hero-Harry Potter- fight against this biased and unequal exploitation. Harry Potter and people who have the same worldview with

¹⁵⁴ J.K. Rowling, *Harry Potter; Sorcerer Stone*, 206.

¹⁵⁵ Joanne Kathleen Rowling, *Harry Potter, The Deathly Hollows*, (USA: Scholastic, 2009), 488-489.

him regard these differences among species as essentials of the harmony rather than means to abuse. The respect for the different is an obvious piety which is appraised throughout the whole story. In the story *Prisoner of Azkaban*, Harry strives to save a hippogriff which is sentenced to death by the Ministry of Magic due to harming a student slightly. The victim in this case is Draco Malfoy who disrespects this creature and tries to humiliate it. Consequently the hippogriff attacks and hurts Draco. Once Draco's father learns about the event, he uses his power in the ministry to take revenge. Harry and his friends help the creature run away to stand against this injustice. When we handle Harry's relationship with the hippogriff we see that it is based on mutual respect. In their first meeting, Harry bows and stands in this position for a while for a welcome by the hippogriff, this ritual is conducted as a sign of showing respect. At a later time when Harry gets in danger due to a werewolf attack, the hippogriff fights the monster back and saves Harry. What is presented here is an example to emphasize the respectful approach Harry is inclined to show to different creatures in his life and the whole seven-volume story is full of examples in which reciprocal respect and interdependence are praised and emphasized while overcoming difficulties. There is respect for each side when two different species come into contact. Instead of subjugating a certain kind and abusing it, Rowling paves way for friendship which is fostered thanks to equal being. After his emancipation, Dobby becomes a friend of Harry Potter and cherishes it. In every occasion he introduces himself as a friend of Harry. Towards the end of the story he defies against the Malfoy family, of whom he was once a slave. He comes to help Harry Potter escape the vaults of Malfoy Manor where he is held captive. In the end Dobby gets wounded in action by Bellatrix Lestrange who is a merciless Voldemort supporter. While dying his words become "Harry Potter" again.

The emancipation of the house-elves is a major point in the story. As stated earlier, a house elf is bound by a life-long service and he is expected to be obedient at all means. However, a house elf can be emancipated by the will of his master and to do this he should be given a piece of cloth which is not a quite-often incident. Moreover, most of the wizard families take extra care not to do that by mistake. Here, we need refer back to European reasoning that ranking of species was heavily dependent on the

level of civilization.¹⁵⁶ When we compare the outfit of the human wizard to a house elf, the difference between the two is enormous. While the former has a modern clean and elegant way of dressing the latter lacks all of these qualities and has to get by with old pillowcases or worn out pieces of clothes. At this point of divergence, the cloth is a stand-in for civilization. The bestowment of a piece of cloth by the master wizard to slave elf results in the freedom of the latter. Yet, wizards opt not to do that and more of it, they avoid and protest such a kind of action. Rather, they let the elves live in enslaved positions and expect them to be happy with what is granted by their owners, in the other words, wizards undermine and reject the emancipation of the elves for their own sake. The message between the lines is clear. A cloth to be given is a symbol for the civilizing mission based on equal treatment. It is almost a reminder for the European treatment to the African tribes who were best kept as slaves rather than subjects to bestow the means of civilization on. In the story, Harry sets a trick to get Lucius Malfoy pass a pair of socks to his slave Dobby without knowing. Harry achieves it and thus emancipates Dobby of his enslavement yet, by doing so he gets an enemy as well who is dissatisfied because of losing a servant.

In addition to the individual efforts of Harry to sustain peaceful friendships across different species, Hermione Granger- a mudblood for having non-magical parents- tries to set all the house elves free. She challenges the enslavement of elves and struggles to undermine the master and the servant understanding between these two specimens. The following excerpt from the book *Goblet of Fire* reflects the unease among the good wizards towards the slavery of house elves.

“You know, house-elves get a very raw deal!” said Hermione indignantly. “It’s slavery, that’s what it is! That Mr. Crouch made her go up to the top of the stadium, and she was terrified, and he’s got her bewitched so she can’t even run when they start trampling tents! Why doesn’t anyone do something about it?”
“Well, the elves are happy, aren’t they?” Ron said. “You heard old Winky back at the match . . . ‘House-elves is not supposed to have fun’ . . . that’s what she likes, being bossed around. . . .”
“It’s people like you, Ron,” Hermione began hotly, “who prop up rotten and unjust systems, just because they’re too lazy to —”¹⁵⁷

To sum up, Rowling uses the characterization of house elves as a reminder for the slaves who were bound by this destiny only because they had somewhat different

¹⁵⁶ G. M. Fredrickson, *White Supremacy: A Comparative Study in American and African History*, 39-40.

¹⁵⁷ J.K. Rowling, *Harry Potter; The Goblet of Fire*, 125.

creation than a typical white European. First initiated by the colonizing and slavery undertakings, the black skin, for instance, turned into a stigmatizing quality to label the other who was tailored into this stereotype just because of a pragmatic separation. To sustain this abusive inequality there came a set of reasons to justify this apartheid. Some Enlightenment scholars believed that an African was inferior due to his ugliness likewise, a white European was much more preferable with his white skin according to the aesthetic parameters set by the scientists of the era. Other more contemporary scholars stated that within the division of races the black skin occupied lowest of all by forming the missing link between apes and human. As for another group of white supremacists, they found a ground point for their ideology by taking the levels of civilization. Even men of Christian Religion ascribed a role for the black skin as a mark of an indelible sin which would curse the progeny of Canaan with slavery. All these and some other facts or prejudices paved the way for sustaining a white hegemony over the colored people. Once his position was justified, black men faced many kinds of humiliation and abuse. The variety of the torment started with mild kinds of belittlement and escalated drastically to lynching parties, slavery, apartheid and mass extermination. Rowling revives all these dark memories in her story over house elves. As Dobby states, before he was defeated by Harry Potter, Voldemort was in power and the suppression and the torment of the house elves were exacerbating day by day. What they had to survive as fiction is what we read in history books today as Black Slavery, Colonization of the indigenous people, Apartheid in South Africa, the lynching of the Black people in South America and the concentration camps in Nazi Germany. In the last volume of the *Harry Potter* story, when Voldemort and his followers gain power again they create an enormous statue inside the ministry of magic to acknowledge and remind their worldview and ultimate objective.

He[Harry] got up clumsily; there was a lot more of his body than he was accustomed to. The great Atrium seemed darker than Harry remembered it. Previously a golden fountain had filled the center of the hall, casting shimmering spots of light over the polished wooden floor and walls. Now a gigantic statue of black stone dominated the scene. It was rather frightening, this vast sculpture of a witch and a wizard sitting on ornately carved thrones, looking down at the Ministry workers toppling out of fireplaces below them. Engraved in foot-high letters at the base of the statue were the words "magic is might."

...
"You got in all right, then?" Hermione whispered to Harry. "...It's horrible, isn't it?" she said to Harry, who was staring up at the statue. "Have you seen what they're sitting on? Harry looked more closely and realized that what he had thought were decoratively carved thrones were actually mounds of carved humans: hundreds and hundreds of naked bodies, men,

women, and children, all with rather stupid, ugly faces, twisted and pressed together to support the weight of the handsomely robed wizards.
“Muggles,” whispered Hermione. “In their rightful place. Come on, let’s get going.”¹⁵⁸

Rowling’s fiction not only talks about the past time grieves, she also fosters a worldview thanks to which different features are welcome and seen as contributors of a harmonious life rather than weak points for exploitation. As prescribed by Fanon who studied inferiority complex, “When there are no longer slaves, there are no longer masters,”¹⁵⁹ Rowling tries to reconstruct the relationship between different species around equality. At the end of the story when Voldemort is gone forever, we see that peace dawns on all folks of magic life regardless of who they are and what they are. The message between the lines is even more obvious when we read the last words of the final volume of the Harry Potter story.

“He’ll be all right,” murmured Ginny.
As Harry looked at her, he lowered his hand absentmindedly and touched the lightning scar on his forehead.
“I know he will.”
The scar had not pained Harry for nineteen years. All was well.¹⁶⁰

¹⁵⁸ J.K. Rowling, *Harry Potter, The Deathly Hollows*, 241-242.

¹⁵⁹ F. Fanon, *Black Skin White Masks*, 171.

¹⁶⁰ J.K. Rowling, *Harry Potter, The Deathly Hollows*, 759.

2.5 MARRIAGE; LOVE OR HATE

“For those of you who do not know, we are joined here tonight by Charity Burbage who, until recently, taught at Hogwarts School of Witchcraft and Wizardry.” There were small noises of comprehension around the table. A broad, hunched woman with pointed teeth cackled. “Yes . . . Professor Burbage taught the children of witches and wizards all about Muggles . . . how they are not so different from us . . .”

One of the Death Eaters spat on the floor. Charity Burbage revolved to face Snape again.

“Severus . . . please . . . please . . .”

“Silence,” said Voldemort, with another twitch of Malfoy’s wand, and Charity fell silent as if gagged. “Not content with corrupting and polluting the minds of Wizarding children, last week Professor Burbage wrote an impassioned defense of Mudbloods in the Daily Prophet. Wizards, she says, must accept these thieves of their knowledge and magic. The dwindling of the purebloods is, says Professor Burbage, a most desirable circumstance. . . . She would have us all mate with Muggles . . . or, no doubt, werewolves. . . .” [A few seconds delayed to this scene Voldemort kills Charity Burbage and lets his pet snake eat her corpse]¹⁶¹

...

The Jew steadily works to ruin women and girls so that he can break down the barriers of blood on an even larger scale. It was the Jews who brought the negro to the Rhine. The motive behind this is clear and his intention is always the same. He wants to destroy the hated white race through bastardization. He continues to bring negroes in as a flood and force the mixing of races. This corruption puts an end to white culture and political distinction and raises the Jew up to be its masters. A racially pure people, which is conscious of its blood, can never be defeated by the Jew. In this world, the Jew can only be the master of bastards. This is why he continually tries to lower the racial quality by poisoning the blood of individuals among the targeted peoples.¹⁶²

Within the framework of the racist ideology, bastardization through the miscegenation of two or more different races is a doomed destiny to beware. When a couple of different bloodstream consummates their marriage with a child, such a case is interpreted by the racist mind as the ‘midway between the levels’. This offspring is on a “higher level than racially lower parent and likewise he is lower than the racially higher parent”. This sort of breeding hinders “nature’s will to go upwards”, it is the ruining of the bloodline and a reason for the evolution of the life to turn downwards.¹⁶³

To get a better grasp of the issue we can go back to the reasoning of H. Blavatsky who distinguished some certain races with a latency to carry newer

¹⁶¹ J.K. Rowling, *Harry Potter, The Deathly Hollows*, 11-12.

¹⁶² A. Hitler, *Mein Kampf*, 216.

¹⁶³ A. Hitler, *Mein Kampf*, 187.

generations towards the better and to the ultimate best. In doing so, she paved the way for a racial framework based on superiority. She formulated her hypotheses by interpreting ancient Dzyan verses which she claims to have read in an underground cave. In her studies she openly pictures various races with different colors of skin at war. Blavatsky mentions about this war as a struggle between the yellow and black races namely Sons of Gods and Sons of Giants.¹⁶⁴ Besides, she attains a negative connotation with the black skin color when she gives room in her studies for the myth that “the golden yellow race became in its turn black with sin.”¹⁶⁵ Nonetheless, her studies embarked on a significantly negative side on intermarriage and miscegenation. In the following passage, she mentions about the fall of the Lemurians as follows.

41. THEY TOOK WIVES FAIR TO LOOK UPON. WIVES FROM THE MINDLESS,
NARROW-HEADED. THEY BRED MONSTERS. WICKED DEMONS, MALE AND
FEMALE..WITH LITTLE MINDS.
42.THEY BUILT TEMPLES FOR THE HUMAN BODY. MALE AND FEMALE THEY
WORSHIPPED. THEN THE THIRD EYE ACTED NO LONGER.¹⁶⁶

As it is seen clearly above the reason for the fall of the Lemurians was the miscegenation with an inferior race. The offspring for this inter-breeding are wicked monsters which would be named as “Bastard Generations” later on. Though what Blavatsky put forward may seem old-time fables at first, many scholars studying Aryan racism believe and state that her ideology formed a ground for the Nazi-oriented German Aryanism. This allegation heavily relies on the fact that when there is a certain group who controls power and legitimizes this dominion through having pure blood, miscegenation turns out to be a direct threat.

“Hate is not inborn,” says Fanon while elaborating on the incentives and manifestations of racism and continues as follows: “It has to be constantly cultivated, to be brought into being, in conflict with more or less recognized guilt complexes. Hate demands existence, and he who hates has to show his hate in appropriate actions and behavior; in a sense, he has to become hate. That is why the Americans have substituted discrimination for lynching.”¹⁶⁷ We see the negative examples of this statement as many bizarre forms of racism. Not only Fanon’s study to expose

¹⁶⁴ H. P. Blavatsky, *The Secret Doctrine: The Synthesis of Science, Religion and Philosophy*, 200.

¹⁶⁵ Ibid, 287.

¹⁶⁶ Ibid, 19. (Dzyan verses x. 41-42)

¹⁶⁷ F. Fanon, *Black Skin White Masks*, 37.

superiority and inferiority complexes due to racism but also many other scholars highlight the fact that hatred is a strong fuel in prejudiced and hostile racial separation. Besides, it is a great factor for mobilizing theoretical racism into a practical one. This situation yielded to enslavement, discrimination, suppression and extermination of the masses.

Once so much has been said about hatred and its substantial role in racism, there comes the question to turn the process reverse within this simple reasoning. As we need water to put out fire, we need sympathy to get rid of antipathy and likewise, hate can be overcome thanks to love. Love removes barriers, it binds the loose links between different beings. When there is love, there is also empathy, understanding, tolerance and harmony all of which contribute to a peaceful and respectful life. Fanon talks about this fact in the passage below:

Something remarkable must have happened on the day when the white man declared his love to the mulatto. There was recognition, incorporation into a group that had seemed hermetic. The psychological minus-value, this feeling of insignificance and its corollary, the impossibility of reaching the light, totally vanished. From one day to the next, the mulatto went from the class of slaves to that of masters. She had been recognized through her overcompensating behavior. She was no longer the woman who wanted to be white; she was white. She was joining the white world.¹⁶⁸

As in the criticism above, love is an encompassing force which transforms the infamous definition of the other. Love has no boundaries and its structure helps individuals welcome and respect uncompromising sides of different beings. In a racist society, drawing hatred and a repulsive force out of differences is nearly like an archetype. Both theorists who believed in the race-supremacy and leaders who advocated and operated such thoughts relied their mass force on hatred for the other being.

Voldemort is a leader who fashions the belief that pure-blood is a distinguishing quality in choosing the superior wizards. When we trace the incentive motive behind this thought, we learn that Voldemort was born as a half-blood wizard to a witch mother and a muggle father. As soon as he learns about wizardry he returns home, finds his father and brings an end to his life. Voldemort regards being a half-blood as a mark of inferiority. This fact is illustrated in the following excerpt from the

¹⁶⁸ Ibid, 41.

book *Goblet of Fire*: Voldemort rises from the death with the help of one of his servants. There he finds Harry tied to the tomb of his muggle father, Tom. Before trying to kill him in a duel Voldemort tells a little about the gloomy place in the following lines:

“You stand, Harry Potter, upon the remains of my late father,” he hissed softly. “A Muggle and a fool... very like your dear mother. But they both had their uses, did they not? Your mother died to defend you as a child . . . and I killed my father, and see how useful he has proved himself, in death. . . .”¹⁶⁹

When we pay attention to the world-view of the followers of Voldemort, we see that a similar ideology guides their life. They try to preserve their bloodline with marriages among pureblood families. Having a non-blood parent is a source of shame or a reason for inferiority within their terminology. Quite often, they derive pejorative terms out of this kind of parental background to insult people. ‘Mudblood, and half-blood’ are the offensive addressing words for the ones who, they believe, deviate from the pureblood with homogenous marriages.

On the other side, we see Harry Potter, Voldemort’s long-lasting enemy, with a similar bloodline. Harry has a muggle mother and a wizard father and this kinship also makes Harry a mudblood. The first and maybe the foremost departure of thought is manifested in the interpretation of this difference. Though Voldemort disgusts at having a muggle parent, Harry feels no kind of inferiority or a negative feeling about being a half-breed. In fact, whenever Harry feels hopeless and in trouble, he gets help from the sweet memories of James and Lilly Potter, his parents. In the book, *The Sorcerer Stone* Harry accidentally discovers the Mirror of the Erised. In the mirror, he sees himself with his parents although they were dead long before. This mystery is brought to daylight as in the following excerpt:

"[Dumbledore] Now, can you think what the Mirror of Erised shows us all?"
Harry shook his head.
"Let me explain. The happiest man on earth would be able to use the Mirror of Erised like a normal mirror, that is, he would look into it and see himself exactly as he is. Does that help?"
Harry thought. Then he said slowly, "It shows us what we want... whatever we want..."
"...It shows us nothing more or less than the deepest, most desperate desire of our hearts."¹⁷⁰

¹⁶⁹ J.K. Rowling, *Harry Potter; The Goblet of Fire*, 646.

¹⁷⁰ J.K. Rowling, *Harry Potter; Sorcerer Stone*, 171.

In this respect, we can conclude that contrary to Voldemort who avenged himself on his father for corrupting his pureblood mother, Harry feels love for both of his parents. In addition to this, when Harry faces a grave danger, the memories or spirits of his parents assist him. After Voldemort reincarnates after murdering Cedric Digory (one of Harry's friends) he attacks Harry with a powerful death curse, yet at that moment a beam of light connects the wands of these two enemies and out of the light Harry's parents come to help Harry survive. We come across with a similar but more meaningful scene in the last volume of the book. When Harry learns that he is the last Horcrux¹⁷¹ and for this very reason he must die to defeat Voldemort, Harry's parents come to aid Harry one more time. They praise his being brave and promise to be with him until the end.

Though there are many more examples which picture the positive and affectionate relationship between Harry and his muggle parent Lilly, the foremost and maybe the most important one is the night when Lilly Potter dies to defend his newborn child against Voldemort. Seconds before her death by Voldemort, Lily marks Harry with an old charm which is love and self-sacrifice. For this reason, Voldemort's death-curse bounds back to himself from Harry's body by leaving a scar on Harry's forehead. After this failure, Voldemort is ripped off from his body and he runs away as a form which is less than a ghost. Here, the message is quite noteworthy. Harry's muggle mother, who is belittled by Voldemort for having no pure blood, sacrifices herself to save his child. What she presents there as a charm of love defeats ever-winning Voldemort and nearly kills him.

In a nutshell, Lily's love for Harry proves that the merit lies in the deeds and choices regardless of the purity of blood. Lily Potter defies Voldemort with a charm of love, saves her child thus starts the story of *Harry Potter* and between the lines, love always overcomes hatred. This obvious fact and its vital message are also expressed in the first volume of *Harry Potter* series when Harry kills Professor Quirrell who shares his body with Voldemort's soul. In a struggle to capture Harry, Quirrell touches him and starts to blister to death. The mystery behind his death is revealed by Dumbledore later on as follows:

¹⁷¹ A sinister magical object in which one can hide a part of his soul to evade death

Your mother died to save you. If there is one thing Voldemort cannot understand, it is love. He didn't realize that love as powerful as your mother's for you leaves its own mark. Not a scar, no visible sign... to have been loved so deeply, even though the person who loved us is gone, will give us some protection forever. It is in your very skin. Quirrell, full of hatred, greed, and ambition, sharing his soul with Voldemort, could not touch you for this reason. It was agony to touch a person marked by something so good."¹⁷²

In addition to his first defeat by Harry, Voldemort's final collapse is the result of another love story. This seven-volume huge plot starts when Lily meets Severus Snape. They are children with extraordinary magic powers, Snape falls in love with Lily at first sight, later on, this love is deepened during the school years in Hogwarts. Yet, there is a problem. Lily loves another man, James Potter, who would be the father of Harry in the following years. After this situation, Snape turns out to be a dark figure and joins the Death Eaters, Voldemort's adherents. However, though he is full with the agony of losing a beloved, Snape still feels affectionate towards Lily and when he learns about Voldemort's plan to kill the Potter family, he sends a message for them to run away but he is late. When Voldemort murders Lily and James, he vows to protect Harry as a memory of his love. Even though he seems a formidable enemy from outside, he is in a constant struggle to help Harry survive discreetly. He is the first arriver at the collapsed house to save baby Harry from the ruins, when professor Lupin turns into a werewolf, he protects Harry and his friends besides he helps Harry find the sword of Godric Gryffindor to destroy the Horcruxes. At the end of the story, he gives Harry the necessary instructions about how to kill Voldemort forever. Last but not the least, in order to understand Snape figure better, we need to shed light on the patronus charm. A patronus charm is a powerful magic to ward off Dementors, fearsome creatures who absorb the happiness inside the body, this charm is created by the reminiscing of a very important-blissful memory and it is unique to the individual. It is generated through the body of an animal and this sort of embodiment reveals about the relationship between individuals. Though this fact is not clearly defined in the book, the subtle message behind the story is too obvious to miss. There are more than exceptions to prove such link in the story of Harry Potter. For instance, Harry has a patronus in the body of a stag because he has a deep love for his father and James Potter was an animagus who could shift his body to a stag, in addition to having a stag patronus. Lily Potter's patronus is a doe as she loves James Potter as well. The

¹⁷² Ibid, 241.

Patronus of Tonks is a werewolf owing to the fact that her husband is a real werewolf. As we elaborated on the structure of the patronus charm we can interpret the following excerpt from the book easily.

“I have spied for you and lied for you, put myself in mortal danger for you. Everything was supposed to be to keep Lily Potter’s son safe. Now you tell me you have been raising him like a pig for slaughter —”

“But this is touching, Severus,” said Dumbledore seriously. “Have you grown to care for the boy, after all?”

“For him?” shouted Snape. “Expecto Patronum!”

From the tip of his wand burst the silver doe: She landed on the office floor, bounded once across the office, and soared out of the window. Dumbledore watched her fly away, and as her silvery glow faded he turned back to Snape, and his eyes were full of tears.

“After all this time?”

“Always,” said Snape.¹⁷³

Severus Snape is a crucial character in the story, he represents a man who is stuck between two contradictory ideologies thus he is the mind seeking a place to hold on. On one side he supports Voldemort in his struggle to preserve the pure blood, on the other side he is in a lifelong love for a mud-blood girl. Moreover, he is in a constant bombardment of ideologies by Voldemort and Dumbledore who are two main opposite camps in the fight. Once he is a Death Eater on Voldemort’s side then he confesses his crimes and starts to help Dumbledore protect Harry. He serves as a double agent between these two great wizards and two enemy groups. Eventually, he kills Dumbledore on his request to keep his cover and he contributes dearly to the defeat of Voldemort. In this respect, if we pin down the Snape character as the sole message bearer or the most crucial line hidden between the others, we won’t exaggerate the claim. The transformation of Severus Snape from a devoted Death Eater to the enemy of Voldemort owes nothing but love. His love for Lily Potter is the only reason and explanation for him to live a life in constant peril. He jeopardizes his life for the sake of protecting Harry’s. Love is the main incentive motive in this transition. Thanks to love, he orients his mind on the good side of the fight and again, love gives him a reason to live. He betrays Voldemort, though he seems pleased with his speeches to mobilize his defenders with hatred, deep inside he sets a plot for his ultimate defeat.

All in all, there are two camps in this fight which stick to either of these principles: hatred or love for the other. Characters manifested in this clash stand on

¹⁷³ J.K. Rowling, *Harry Potter, The Deathly Hollows*, 687.

one side with visible marks of choice. Yet, Snape is an exception; he is the transcendental figure between these two poles. He has the motives of both hatred and love, though his mind cannot find peace through equilibrium. Whenever he lets love triumph over his hatred, he identifies his side and brings an end to the chaos. Rowling illustrates well that when we overcome hatred and let love rule our mind, peace substitutes chaos and intolerance. Though hatred is a pretty effective tool in creating enemies or target groups, love enables friendship among individuals. Until Harry learns about the secret plan and real identity of Snape he feels a deep hostility against him, however when the truth comes out, this changes the whole anatomy of this relationship. Once formidable foes turn into two good friends. At the end of the story, Harry names his own son Albus Severus Potter and talks about this situation as “Albus Severus,...you were named for two headmasters of Hogwarts. One of them was a Slytherin and he was probably the bravest man I ever knew.”¹⁷⁴

Interracial love is a strong element in Rowling’s fiction to undermine racist segregation. The storyline is full of examples in which individuals from different ethnic backgrounds fall in love with each other. This sort of love is neither biased nor prejudiced. There is respect for the identity, differences are tolerated thanks to love. Thereby, love stands as the key element in the elimination of the conflicts. Fleur Delacour and Bill Weasley is a loving couple with different ethnic backgrounds. Fleur is a veela, a magical female creature with shiny skin and silver blonde hair, and Bill is a pureblood magician with an ugly scar on his face. Their different creation is not a matter of problem and their love is crowned with a marriage which would be raided by the Death Eaters.

Another couple with the same features are Ron Weasley and Hermione Granger. Ron is a pureblood wizard and Hermione is a mud-blood, having her both parents muggle. Similar to the earlier example, they are in love and at the end of the story, they get married to live a life in peace. Their bloodline is not a reason for disparity. This is hardly a difference to draw a boundary to disunite two loving minds or to put it another way, what Voldemort sees as a huge discrepancy simply vanishes when love is issued over it.

¹⁷⁴ Ibid, 758.

Harry Potter and Ginny Weasley can be illustrated here as the last couple who ignore race difference with a strong bond of love. Though Ginny is pureblood, Harry is a half-blood wizard for his mother and nonetheless, when love is introduced into the meeting of these incompatible natures, the difference of the bloodline becomes a reason of contradiction no longer. As in the former two examples, this loving relationship is consummated with a happy marriage. In accordance with the message explicitly given in the story, Deroy Murdock deduces that racism is on the decline and the hint for this is the growing number of interracial marriages.¹⁷⁵ This reasoning poses great credibility and reliability when we analyze the underlying factors in the banning of interracial marriages in African Apartheid and South American segregation. As it was simply put at the beginning of this chapter through the words of Voldemort, interracial love and marriage can be interpreted as paving a damned way for miscegenation, this is a fearsome reason for the complete extinction of the pureblood thus it must be avoided at all costs. This reasoning is almost a paraphrased form of the ideology of Hitler who complained about the presence of African soldiers in Rhineland and Jewish citizens for fear of the bastardization of the Aryan German bloodline.

When the mindset is created to distinguish enemies and demonize them, the rest of the worldview is interpreted and restructured accordingly. If the enemy is the other with a different bloodline, interracial marriage is an unbearable mistake to make and a fate to stay away. The expenses to avoid such an end are also accepted by the racist mind though they are wicked and brutal. Hitler, for instance, opted for the extermination of the undermen, in South America black people were lynched mercilessly for the sake of protecting the white race. In accordance with these real-life examples, Voldemort is an uncompromising, separationist leader, in order to preserve the magic pureblood, he regards non-bloods as threats and as we mentioned earlier as real-life examples, intermarriage is a reason for the spoiling of the race thus he objects to this kind of marriage. For the same reason again, he encourages the marriage of the pureblood families. If a marriage deviates from this prescribed way, it is a mistake to be corrected even at the expense of murdering both the parents and the offspring. On

¹⁷⁵ Deroy Murdock, *Racism Is Decreasing*, in Mary E. Williams, *Racism*, (USA: Greenhaven Press, 2004), 39-42.

the other side of the clash, Harry Potter and his worldview welcome these differences under discussion. Intermarriage is not a deviate destination and in fact, as stated earlier, characters with different creation are in a harmonious love. This love is presented as a sacred bond through which differences compromise and create peace.

2.6 EDUCATION VERSUS INDOCTRINATION

Mankind has been on earth for a long time and it has managed to adapt itself to the different conditions of life in order to survive. This survival struggle necessitated the knowledge transfer across generations so that once puzzling mysteries are no longer a diffuse pattern now. Each new generation shows a tendency to be even more successful in its interaction with nature thanks to this ever-rising level of knowledge. Consequently, information keeps renewing its status by shifting it from necessary to vital in the course of time. In this respect, it is not an exaggeration to issue the term 'age of information' to define our times.

The most direct and acknowledged access to knowledge is undoubtedly education. We educate newer generations in order to prepare them for life and enable them with a better understanding of it. Moreover, education provides ways for an individual to create his own self and realize his aspirations and objectives. To do so, education presents facts and truths in an objective way with no bias or subjectivity in order to illustrate a realistic vision of the world. In doing so, education paves an ultimate way for the individual to reach his freedom of mind and this freedom is constructed on the base of objectivity of the reality.

Another form of teaching is as we know indoctrination. It is the instruction of ideas or topics with either a little or no room for questioning or freedom of choice. Indoctrinations are restrictive educational processes through which individuals are directed to show a certain kind of behavior at the end of learning. In the other words, it is possible to give a summary of indoctrinations as tools to shape the mind and direct the behavior accordingly. By taking these points into consideration it is quite obvious

to see the bond between racist-fascist regimes and provocations, propaganda and biased indoctrinations.

Germany was a remarkable example of the preceding situation when it experienced the rise of the racist regime within the country. In order to gain power above all, Nazis took control over the army, policy, media and education was not an exception. Creation of a mindset to approve racist policies of the Reich and the fascistic position of Hitler, was one of the crucial goals however the current educational tendencies were not suitable at all. It was not possible to instruct the merits of an Aryan German nation which would enable its sustainability with the separation of people on the basis of race. The Nazis found the solution to this dead end by reforming education nationwide. The new form was more compatible with Nazi objectives, freedom of thought was welcome so long as it achieved to stay within the tolerance level of the new regime. There was no respect for the diversity of thought, henceforth 'good and right' were qualities to be prescribed by the Nazi ideology so were 'bad or the enemy'. Even Hitler must have seen the vitality of a change in mind for the sustainability of the new country when he tailored a great role in his ministry of propaganda. As a consequence to this drastic alteration in the nature of education, the gloomy war years of the W.W.II was marked with the angry tone Hitler used while addressing to German people. On the radio, Joseph Goebbels was inclined to use the same indoctrinating volume to instruct the new values of the country, the very same tone marked the writings of Alfred Rosenberg who gained popularity as Nazi ideologist. Blank walls were covered with posters to foster hatred for some certain folks of society, they also visualized how an ideal German should live and be. It is possible to increase the number of the cases where propaganda and indoctrination were used to brainwash German people to gain their assistance in the racist campaign however the most famous of all is the burning of books on the night of May 10, 1933. Thousands of books were burnt into a bonfire by university students due to having un-German ideas. During the ceremony, the propaganda minister of the Reich, Joseph Goebbels declared that:

"The era of extreme Jewish intellectualism is now at an end...The future German man will not just be a man of books, but a man of character. It is to this end that we want to educate you. As a young person, to already have the courage to face the pitiless glare, to overcome the fear of death, and to regain respect for death – this is the task of this young generation.

And thus you do well in this midnight hour to commit to the flames the evil spirit of the past. This is a strong, great and symbolic deed – a deed which should document the following for the world to know – Here the intellectual foundation of the November [Democratic] Republic is sinking to the ground, but from this wreckage the phoenix of a new spirit will triumphantly rise...¹⁷⁶

All in all, when the objective is to form and direct human thought and mobilize the mobs in accordance with it, the first step emerges as a vital need to change the minds. Education, in this phase, is a sacred way to enable the change in mind yet this change is conducted with respect for diversity and freedom of choice. However, if a regime is inclined to opt for the course of change, then this change must be through a limited, biased and formative education, in the other words, indoctrinations.

In the fiction, Hogwarts is a school where Harry can learn about magic and the magic world just like hundreds of other students. This school is under the administration of Albus Dumbledore who is an inspirational model for Harry. Before Harry is born, Dumbledore has long been standing against Voldemort. As a marvelously talented wizard, he is in favor of welcoming diversity of nature. He refuses the campaign of protecting the pure blood and moreover he takes great joy in the presence of muggles with their culture and lifestyle. Dumbledore sacrifices his life to defeat Voldemort along with everything he advocates within his racist framework. Even his death results from an attempt to kill this long-lasting enemy. With these in mind, we can conclude that Dumbledore stands for anti-racist camp in the struggle. In his administration of the school, we can easily sense this ideology behind every enactments and regulation. The education is not biased or restrictive. It is conducted with a primary purpose to prepare young wizards for life. Anti-racist values such as respect for diversity, equality, respect for the other, a life in harmony, love, friendship are continuously emphasized as treasured values. There is room for democracy and education does not limit itself by embarking prescriptive roles. Facts are presented in an objective way. Students are not manipulated in their world-view and actions. The houses of the school compete with each other in order to prove better academically. Even though there are many differences to separate students, these disparities are not abused, rather students are encouraged to respect and tolerate a life together.

¹⁷⁶ Joseph Goebbels, “Burning of Books”, *The History Place* accessed www.historyplace.com/worldwar2/triumph/tr-bookburn.htm (May 10, 2017)

When the things get worse and Voldemort seizes power, not only the life outside but also the atmosphere in the school starts to change towards the worse. Upon the murder of Dumbledore, the new Hogwarts replaces the old values with new racist ones under the administration of Death Eaters. Education is rather biased now, there is little or no respect for the multitude of thoughts. What is good is prescribed by the new racist ideology and everything is given a status as good or bad within this framework accordingly. In the following passage Neville Longbottom talks about the new indoctrinating trends at school upon Voldemort's rise:

“Alecto, Amycus's sister, teaches Muggle Studies, which is compulsory for everyone. We've all got to listen to her explain how Muggles are like animals, stupid and dirty, and how they drove wizards into hiding by being vicious toward them, and how the natural order is being reestablished. I got this one,” he indicated another slash to his face, “for asking her how much Muggle blood she and her brother have got.”¹⁷⁷

Earlier in this section, we have underlined that indoctrinations are presented when there is a need to change minds and mobilize groups of people towards a target behavior. As it is obvious, the new educational policy of Hogwarts embarks a formative role with an objective to change minds and create a racist mindset which will approve the atrocities to be committed for the sake of preserving the pure blood. To do so, education substitutes its questioning nature with a blindfolded prescriptive one, students are instructed, expected and forced to embrace the racist ideology. In this formation, as expected, there is no room for the reverse or a mid-way. As the time passes, the new style gains even more power and eventually, turns the whole school into a big military camp. Once equal students are separated and given a different status according to their blood-line, the favorable group is given privilege over the non-bloods and students even learn to hate and suppress the other at the school.

Rowling uses her fiction in this respect to revive the propaganda years which foretold the upcoming wars. She, not only revives the old time realities in a vivid way but also criticizes the scholastic, blindfolded and biased nature of indoctrinations. She challenges the idea that education can be tied up with a collar to be held by an ideology and she also emphasizes the power of education and how destructive it can be in wrong hands. The following passage mentions this fact. Once ordinary students,

¹⁷⁷ J.K. Rowling, *Harry Potter, The Deathly Hollows*, 574.

Crabbe and Goyle turn into pitiless torturers after the instruction of their new teachers ‘Carrows’.

“Amycus, the bloke, he teaches what used to be Defense Against the Dark Arts, except now it’s just the Dark Arts. We’re supposed to practice the Cruciatus Curse on people who’ve earned detentions —”

“What?”

Harry, Ron, and Hermione’s united voices echoed up and down the passage.

“Yeah,” said Neville. “That’s how I got this one,” he pointed at a particularly deep gash in his cheek, “I refused to do it. Some people are into it, though; Crabbe and Goyle love it. First time they’ve ever been top in anything, I expect.”¹⁷⁸

At the end of the story, Crabbe tries to kill his schoolmate Harry because Crabbe supports the racist struggle of Voldemort thus he regards Harry as a formidable enemy. In an action, he casts Fiendfyre curse and raging fire waves encompass his body to death. Upon his miserable end Hermione remarks on the situation as follows:

“Fiendfyre — cursed fire — it’s one of the substances that destroy Horcruxes, but I would never, ever have dared use it, it’s so dangerous — how did Crabbe know how to — ?”

“Must’ve learned from the Carrows,” said Harry grimly.¹⁷⁹

The excerpt above illuminates a fact which has hitherto been overshadowed by the other catastrophes of the racism, this fact is that one is not born racist rather, he is taught to be so. Crabbe is a mnemonic for thousands of citizens who were instructed to be avid supporters of the racist regimes and Nazi Germany was not an exception in this respect. What turned a country at the heart of Europe into a war machine was a mindset which instilled into the minds of people through blinded education and propaganda. Rowling’s fiction does not forget to underline this fact and she chooses to clarify this transition in Hogwarts where everything starts and ends, for we know quite well that even Voldemort was once a student in Hogwarts and found means for the triumph of his campaign. In order to elaborate on this issue, we need to give ear to Horace Slughorn who teaches young Voldemort a wicked way to divide his soul and evade death. In the following excerpt, young Voldemort asks for advice from his teacher about a sinister magic:

“I don’t quite understand how that [Horcrux Spell] works, though, sir,” said Riddle. His voice was carefully controlled, but Harry could sense his excitement.

“Well, you split your soul, you see,” said Slughorn, “and hide part of it in an object outside the body. Then, even if one’s body is attacked or destroyed, one cannot die, for part of the soul remains earthbound and undamaged. But of course, existence in such a form . . .” But

¹⁷⁸ Ibid, 574.

¹⁷⁹ Ibid, 635.

Riddle's hunger was now apparent; his expression was greedy, he could no longer hide his longing.

"How do you split your soul?"

"Well," said Slughorn uncomfortably, "you must understand that the soul is supposed to remain intact and whole. Splitting it is an act of violation, it is against nature."

"But how do you do it?"

"By an act of evil — the supreme act of evil. By committing murder. Killing rips the soul apart. The wizard intent upon creating a Horcrux would use the damage to his advantage: He would encase the torn portion —"¹⁸⁰

The lines above shed light on the fact that education is an indispensable part in people's lives. For an individual to realize himself, education makes life meaningful and reachable. It is possible to overcome difficulties and drawbacks on the way to a certain objective thanks to education. In fact, it is a link of meaning between life and the person in this respect. Yet, this link loses its nature of freedom at the hands of Voldemort. Though wizards on the good side use magic to make life more livable, we see that racist wizards use this education for brainwashing and penetrating into the minds of people with their racist ideology. As it is stressed by Professor Slughorn, who is a defiant against Voldemort, Horcrux spell works by an act of violation against nature, supreme act of evil-committing murder. Here Rowling undermines the idea that for the survival of fascistic and racist ideology it is a must to exterminate the other. During the World War II years a similar idea was issued for the survival of the Aryan German peoples which saluted the genocide of Jewish people for this sake. At this point, it is obvious that education loses something vital in its nature when it is restricted by an indoctrinating tone. It becomes more biased and lacks variety of perspective through the blinders of a certain ideology. To find the missing quality, we need to give ear to a genocide survivor who wrote a letter to teachers about it:

"I am a survivor of a concentration camp. My eyes saw what no person should witness: gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed by trained nurses. Women and babies shot by high school and college graduates. So, I am suspicious of education. My request is: Help your children become human. Your efforts must never produce learned monsters, skilled psychopaths or educated Eichmanns. Reading, writing, and arithmetic are important only if they serve to make our children more human."¹⁸¹

As it is emphasized clearly, when education is restricted and shaped through the worldview of a racist ideology, it loses its humanity. A tailored education serves

¹⁸⁰ J.K. Rowling *Harry Potter: The Half-blood Prince*, 497-498.

¹⁸¹ Haim Ginott (An excerpt of a letter written by a holocaust survivor to educators), *Teacher and Child* accessed <http://www.holocaustandhumanity.org/about-us/educational-philosophy/> (May 13, 2017)

for a certain purpose and ignores other possibilities all the time. Its evaluation becomes biased too with an interference of the mentioned racist policy. The systematic extermination of a group of people was an objective to reach for Nazi Germany, so was killing of countless people to make Horcruxes for Voldemort. Both these sadistic campaigns gained favorable definitions in the minds of people who were educated through an indoctrination to achieve these policies' high level of popularity. But now, contrary to a fanatic student bearing Swastika in Nazi rallies and hunting for undermen in pre-war years, students of free education regard these deeds as atrocities and crimes against humanity. Rowling's fiction juxtaposes these two forms of education to remind readers of the importance of teaching and learning. But before all, her message underlines the vitality of a humanistic nature to be preserved in these processes. As a writer, she knows well that when humanity is lacked in education, as it has always been the case in racist regimes, the whole process falls victim in the hands of a blindfolded ideology. Instead of enabling a mind with freedom of choice, education serves for a limited world-view and becomes ever more apt to realize pre-tailored objectives. It should be borne in minds that what mobilized thousands of German people to hunt down every Jew was a simple idea that he was the enemy. All in all, similar to great deeds, great evils are also done by ideas and these ideas are either spread or removed through education. Here at this juncture, what counts as the primary factor is humanity and respect for life. Maybe they were John Watson's key variables when he guaranteed that he could train kids to be doctors, lawyers or beggars and thieves regardless of their family backgrounds or personality traits.

2.7 BLOODLINE AND HERALDRY

The race struggle operates mainly on a genetic difference between two ethnic groups. This difference is fashioned as differing bloodlines and it has been an indispensable element in the creation of racist ideologies. This dynamic creates a dichotomy with favorable and unwelcome definitions to ascribe certain groups of society.

As it is obvious from the statement above, in a racist regime the enemy is identified with great reference to its differing bloodline and likewise, the superior group gains definition with their so-called superior or pure bloodline in this bifurcate division. When we study the reasoning behind the racist ideology of the 3.Reich, we see that Nazis took pride in their being Aryan born and targeted other ethnic groups of the country as enemies to spoil their sacred bloodline. Similarly, Hitler concluded that the great success of America owed much to the presence of the Aryan blood in the continent which had not been hitherto spoiled by miscegenation. In the South African apartheid, the breakpoint was the differing skin color which favored some certain bloodlines over the others. In the other words, though racist policies operate on genetic discrepancies such as different skin color or somatic features, this factor was renamed as the bloodline with a more romantic approach.

The bloodline is a strong bond to unite or separate people and through the lenses of racist regimes, this line enables its members to trace their family back to their great ancestors who allegedly possessed a certain trait to pass down with each pure

generation. The same belief was avidly voiced by Nazi ideologist Alfred Rosenberg as a key fact in the superior being of German people. He concluded that the interference of the Aryan blood let the emergence of the great civilizations of the Mediterranean region and similarly the fall of the other civilizations owed dearly to a lack of Aryan blood. The founder of the theosophy H. Blavatsky, also, stated clearly that the rise of the mankind would be achieved thanks to master races on Earth, her race-based study visualized the master race as Aryans with great similarity to what was issued as Nazi eugenics as the human perfection. Blavatsky, not only gave a clear superior position for the Aryan people but also she claimed that miscegenation halted the evolution of mankind as it once doomed Lemurians who created beasts through interbreeding.

In fact, we can claim that modern racism was constructed on the beliefs of Blavatsky. Although she did not mention about a certain group, her master race idea was embraced by the Nazi ideology. The idea that both downfall and the rise of the men were clearly linked to the bloodline gained great popularity as it fit perfectly for the Nazi world-view. Blavatsky suggested a-seven step race cycles for the history of humanity, while the first four rounds witnessed the fall of the man due to being enmeshed with the materialistic world, the remaining three would be for his rise to be superior root races.

The ancestors of the present Aryan races were Atlanteans who used to dwell on a continent called Atlantis that would submerge later on. Their kinship with the white Aryan race bestowed the latter with a duty to carry mankind towards a better generation. This link is nothing but a preserved bloodline that would enable the superior position of Aryan races over other folks of the world.

A man with great faith in the power of Aryan-German blood, List claimed that “dragon, eagle, worm, and lion symbolized the four elements, fire, air, water and earth, while the serpent stood for the fifth (theosophical) element of ether.”¹⁸² Ether is a terrestrial element which has hitherto been undetected and which will manifest itself fully with the fifth round of the race cycles, thus, the ether is a distinguishing quality for the future superior races. In addition to this, in *Secret Doctrine*, Blavatsky mentions that in Celto-Britannic regions priests called themselves snakes, they would say “I am

¹⁸² N. G. Clarke, *The Occult Roots of Racism*, 42.

a Serpent, I am a Druid". Besides, she talks about the serpent deity of Mexicans as being a Hivim, thus a member of the great race of the snake.¹⁸³ As illustrated in the examples above, the snake is a figure to remind the racial superiority. It represents the sacred objective to carry mankind towards a better and to the ultimate best nature through preserving pure-blood in Blavatskian cycles.

Blavatsky's another contribution to the modern racism was her frequent usage of the swastika which became the symbol for the theosophy society. For her, the symbol carried the meaning of rise of the mankind towards a superior being. In this respect, it is not so difficult to find the reason why Hitler used this symbol as the flag of his newly-founded empire. This symbol was also the infamous mark for the 2.World-War years. The invading troops of the Reich carried this symbol wherever they captured by force, it was also a frequently used symbol in the distinction of not only the members of Nazi party but also the deeds done for the sake of Aryan-Germans. Consequently, swastika turned into an infamous dark sign to remind the racial struggle which killed thousands of people.

In addition to the notorious swastika, Nazi SS members used skull for their identification. This sinister sign was either carried on the finger as a ring or as an emblem on caps. It was quite distinctive within the armed forces of the Reich and it stood for the meaning that the emblem carrier was a member of Hitler's guards (SS). The meaning of the emblem was made clear by Heinrich Himmler, the commander of SS, as follows: "The Skull is the reminder that you shall always be willing to put yourself at stake for the life of the whole community."¹⁸⁴

Similar to racist Nazis, Voldemort has a sign for himself that he uses as a mark for his success or presence. It is a skull with a tongue in the shape of a serpent. This mark is to be found either in the sky as a colossal image or on the left arm of Death Eaters who are devout followers and servants of Voldemort. Similar to Nazi swastika, the sign contributes to the motivation of the Death Eaters while it intimidates those who are targeted with it. In the story, people who carry dark mark are avoided and

¹⁸³ H. P. Blavatsky, *The Secret Doctrine*, 341.

¹⁸⁴ Heinrich Himmler, "The Origin of Totenkopf Ring," accessed <https://nationalsocialistreeeducation.wordpress.com/2016/11/16/the-origin-of-the-german-totenkopf-deaths-head/> (May 06, 2017)

feared due to their being related to Voldemort and merciless and murderous nature. When carried on the left arm, it gives the meaning that the carrier is a member of Death Eaters and his primary aim is to help his Lord Voldemort in his ethnic cleansing struggle. There is a nearly identical nature for both the Dark Mark and Totenkopfring and swastika. During the war years, SS members were seen as obedient followers of Hitler, they served their Führer in his campaign to preserve the Aryan blood, this service necessitated the massacres of countless people, administration of the concentration camps and supplying Aryan German blood for the breeding of pure Aryan generations under the project Lebensborn. Moreover, they were the people holding the handles when central Europe was functioning as a machine to exterminate Jews, Gypsies and other inferior beings (undermen). Much of what was committed as atrocities resulted from their actions and consequently an SS member gained a dark, fatal identity, with a quite fitting purpose to the skull on the cap of his uniform.

To get to the depths of the issue, at the first sight one may be attracted to and start as well with the scar of Harry Potter. Even the depiction of Harry Potter on book covers carries this infamous mark thus it becomes a source of interest. In fact, this mark is a kind of signifier and serves as a mnemonic for the feud between Harry and another dark wizard, Voldemort who was responsible for the murder of Harry's parents and the scar under discussion. This scar is very similar to the radiant waves of the 'Black sun'-an ornament favored by the Nazi members. In reality, the design was depicted as a mosaic ground in the castle Wewelsburg which would serve as a school for the SS army. Moreover, the emblem of the SS '⚡' was also in this fashion, nearly a curtailed copy of Harry's scar. Rowling uses this symbol as a mark for the feud, the occurrence of this wound was a few seconds delayed sequel to the murder of the Harry's both parents. Besides, whenever Harry approaches his enemy 'Voldemort', this scar gives pain and reminds him of past time grieves. With all these in mind, we can deduce that the scar in the shape of a lightning was a symbol for the Nazi-SS and functioned almost as a reminder for the atrocities committed by the SS forces. Historian Evans mentions this fact highlighting the administrative role of SS in concentration camps,¹⁸⁵ and on a tour in October 2007 Rowling emphasized this fact

¹⁸⁵ Richard J. Evans, *The Third Reich in Power*, (New York: Penguin, 2005), 85.

while talking about the incentives for her fiction: "I very consciously wanted to show what is one of the great evils of war, which is that totally innocent people are slaughtered... Another great evil of war is that children lose their families."¹⁸⁶

The use of heraldry in the story does not limit itself with skull and lightning waves in the shape of SS emblems. Earlier in this section, it has been made clear that serpent has an important meaning within racist ideology. Briefly, it is a stand-in to signify the superior generations in the future who is expected to achieve this succeeding of nature thanks to keeping their blood pure as it has been done by earlier pure races. In addition to this, the snake is the emblem of the fifth theosophical element which will reveal itself with the forthcoming fifth cycle of more developed race cycles. Consequently, the snake is an omen for the pure-blooded superior post-Aryan humans.

Now that we have made clear that there is an organic bond between serpent and racist beliefs, the motives for Rowling to choose snake as a sign to denote Voldemort and his racist struggle become even more obvious. In the story, Voldemort appear in the shape of a man with facial features reminding of a snake, he has a monstrous pet snake which he lets eat Hogwarts Professor Burbage for her anti-racist ideas. Also, this snake turns out to be the last Horcrux in which Voldemort hides a part of his soul. Moreover, as a quite peculiar quality even in the wizardry world, he can speak the tongue of snakes, this skill is a genetic trait which is passed down to each new generations until Voldemort and it can be traced back to Salazar Slytherin. Salazar is one of four founders of the school Hogwarts, he is famous for his anti-muggle ideas and he doesn't welcome the presence of muggle students in the school. That's why he sets up his house in Hogwarts with a condition that members are to be selected from pureblood families. The emblem of his house is a snake and he is not only the great-grandfather of Voldemort but also his source of inspiration for the ethnic clashes. Salazar's disgust for non-bloods is so immense that he creates a hidden room under the name 'chamber of secrets', there he keeps a serpent (basilisk) in hopes that one day the true heir of Slytherin would set it free to eliminate non-bloods. Later on, this chamber

¹⁸⁶ Susan Larson, "New Orleans students give Rowling a rousing welcome", *Times-Picayune*, accessed <http://www.accio-quote.org/articles/2007/1018-timespicayune-larson.html> (May 13, 2017)

is opened by Voldemort and the serpent is unleashed to kill non-bloods. Similarly, students of Slytherin seem to have a similar mindset about the pure-blood issue. The unfair treatment to people and suppression of the masses with pathologic ideologies in real life is such a huge source of inspiration that even Rowling admitted naming Salazar Slytherin after real-life dictator of Portugal, António de Oliveira Salazar.¹⁸⁷

Rowling uses the serpent figure in order to criticize the racist ideology. It is Salazar Slytherin, the great-grandfather of Voldemort, who showed a non-conformist attitude against muggles. He materialized his ideology by founding a house in Hogwarts to select pure-blood students and oust the other kinships. He emblemized his struggle in the shape of a serpent. Rowling makes a strong bond to associate the bitter and unfair treatment of life when a certain group rises over another. In the story, whenever Harry encounters with the Dark Mark of Voldemort or a student from the house Slytherin, he has to go through a variety level of sadistic abuses: humiliation, exclusion, insult or mortal danger. Rowling creates a strong bond between the emblems of the story and the suffrages of people who are discriminated against because of a racist dividedness. While doing this, she does not avoid using real insignias of Nazis such as: S rune of SS and skulls, further to that she creates a means for her criticism by placing a serpent at the heart of racist worldview. The serpent pushes the attention into the depths of the racist thinking with a clear attribution to the pathologic idea that ‘race would determine peoples’ right to live.’ At the end of the story, to defeat Voldemort, Harry and his friends had to kill his pet snake Nagini for it was quite obvious that the death of Voldemort would prove meaningless without the death of his snake because the latter carried a piece of his owner’s soul. In the other words, the serpent underlines this fact that neither people nor nature makes good dictators or racist leaders but faulty ideals and biased beliefs can achieve this. Without removing this serpent in heart, it is not possible to defy racism.

¹⁸⁷ J. K Rowling, “Rowling Salazar Slytherin Adını Nereden Esinlendiğini Açıkladı”, *Türkiye Hogwarts*, accessed <https://trhogwarts.com/rowling-salazar-slytherin-adina-nereden-esinlendigini-acikladi/> (May 13, 2017)

3. CONCLUSION

Joanne Kathleen Rowling's *Harry Potter* may seem a child story with fantastic imagination at first sight but, even for a modest reader the story shows that it is a means for criticism of fascist and racist thinking, in this respect, the purpose of this thesis is to find how the story achieves to undermine power abuse and racial classification.

Initially, the story attempts to simulate a world which is suppressed by a fascist and racist dictator. Voldemort tries to dominate wizard world by claiming the supreme power over all the others, in order to preserve the pure-blood magic families. He is already an extraordinarily talented wizard, yet he seeks even more and the ultimate power to reign as Lord, to achieve power he suppresses masses by force, violent attacks and countless murders. His anti-democratic views bring about a hierarchy through which he can dictate all the other beings. He creates a non-existent excuse to create target groups (enemies) by claiming that miscegenation of pure blood and muggle blood is the reason for the deterioration of the magic ability. The false excuse under discussion is put forefront to justify the war, suppression of so-called inferior beings and mass murders.

The very same tendency causes the feud between Harry Potter and Voldemort. When Harry was a baby, he was targeted by Voldemort, but a charm of love which

was cast by Harry's muggle mother Lily, protects her baby and the death curse bounces back to Voldemort almost killing him. What starts as a duel of magic turns into a clash of contradictory ideologies as the story progresses. Harry ages up and learns that Voldemort must be defeated not only to get rid of an individual enemy but also in order to remove racist and fascist torment he causes. Harry Potter and his friends try to defy this formidable enemy by exalting democratic values, respect for the other and life in harmony. In the end, Harry achieves to defeat Voldemort forever by bringing an end to his racist and fascist hegemony.

When we take primary tenets of Voldemort into consideration, which are excessive fascism and racism, along with a pro-violent demeanor we see that he is a stand-in for Modern Time's dictators. By introducing Voldemort as the sole reason for the conflict and suffering, Rowling not only reminds past time grieves which resulted from fascist and racist resolution but also she criticizes these faculties of mind. She is in search of substituting these blindfolded and unfair treatments by fostering friendship, democracy, mutual dependence, equality, empathy and foremost of all, peace.

In order to analyze Rowling's criticism of fascism, unbalanced power orientation has been cited as a primary cause. From one perspective power is either depicted as a sole ambition or means for the suppression and domination of target groups while from the other one, this abuse is seen as a threat to remove in order to foster equality among individual. There is respect for the multitude of thoughts. With these in mind, we can conclude that Rowling is in search of substituting Fascism with Democracy.

As a nearly indispensable tenet, fascistic regimes show a tendency to glorify nation and exalt a leader by defining them vital for the survival. Any factor that contributes to the role of nation and leader is always welcome. Accordingly, the race is a very effective factor in accepting the presence of nation essential. In fascistic regimes, the race is depicted as a sacred link to define citizens and unite them in one identity. This condition assists and is assisted dearly by the roles of nation and leader which are two precious elements in preserving the race. In this respect, it is possible to claim that there is a strong correlation between racism and fascism.

The immediate link between fascism and racism which has been explained above turns the latter into another mainstream component of the book as well. Not only a fascistic leader with a strong inclination to acquire power, the villain of the book Voldemort also follows a strict racist policy in the administration of magic world. He believes and dictates that pure blood is a sacred bond, a precious quality in the selection of superior members, therefore it must be preserved at all costs. He also claims that the intermarriage of pure-blood wizards and muggles spoil the pureness, by deteriorating the magic ability with each new offspring. To prevent this he embarks on a violent campaign in which target groups are suppressed, excluded or exterminated. On the other side of this conflict, Harry Potter and people who share a similar worldview, do not go for such a classification, the difference in ethnicity is not a means of discrimination or abuse. Beings with different creation live in harmony without targeting each other as the enemy. What Rowling asserts in an obvious way is that she undermines the idea that typical qualities of a certain group cannot be marks of stigmatization, she undermines the resolutions that most racist and fascist regimes of the past consulted in discriminating against the minorities. In her worldview, these differences are respected and tolerated as necessities of a life in harmony. She also criticizes the stereotyping of beings with highly prescriptive treatments. Her fiction bases the racial conflict of the story on real-life incidents. Prejudice and intolerance have been reflected as the mainstream reasons for the racial campaign of Voldemort. The favorable status of the pure-blood and damnation of muggles and mud-bloods do not carry scientific explanation nor does the allegation about their nature ever prove rightful. In the end, we see that this conflict stems from a presumptive prejudice and intolerance which cluster in the course of time. In every occasion, Rowling tries to deconstruct this bias with clear examples in which suppressed inferior beings triumphs over pure-blood wizards.

From a different angle, Rowling's criticism reminds the reader the fact that racial stratification directly contributes to abuse of some certain groups. Jews who were forced to work in concentration camps, Africans who were commoditized as slaves in colonies and plantations were direct by-products of a highly operative racist ideology, likewise, enslavement of house-elves and suppression of Goblins, centaurs and other magical creatures in the story owes much to a racial stratification of magical

beings. Though these creatures have feelings and minds similar to a human wizard they are stereotyped as inferiors due to a certain set of features that are attributed to their weak creation. Rowling regards such a treatment unfair and objects to the exploitation of differences. Between the lines, she teaches her readers to love and respect these differences.

To show her readers how a race oriented stratification may cause double standards, Rowling also revives the restricted lives of victims. Similar to Jews in Nazi Germany or Blacks in South America or Apartheid, Rowling's fictional characters are victimized by being deprived of some rights. Marriage across variations of blood, living in a democratic environment, freedom of thought, equality and unbiased education are interrupted with the interference of a racist hegemony. Life is reconstructed by a racist implementation and means and rights to an equal life is bestowed on a certain favorable group by degrading some other groups. In this respect, this unfair treatment of beings haunts the lives of minorities and it owes dearly to the implementation of a racist ideology. Rowling objects to the understanding that in order to improve life-standards of a group, the other's can be altered negatively. She emphasizes equality among individuals no matter how different they are from each other. By fostering empathy, she tries to remove hatred in peoples' hearts. After all, what she is in search of is an equal life which is to be realized thanks to love.

To sum up, this thesis analyzed Rowling's criticism of fascism and racism with clear references to real-life events. She undermines the unfair treatment of minorities which are labeled inferior due to ethnic traits. She also objects to power-abuse, suppression of masses by force and anti-democratic constitutions. In doing so, she tries to exalt equality, democratic values, respect the differences and love for the other. In the light of these resolutions, we can claim that Harry Potter is a reminder for the reader of the catastrophes world has faced in the past, It also undermines racist and fascist worldviews by exalting a democracy and pluralism in life.

4. BIBLIOGRAPHY

Ahmida Ali. Abdullatif. *The Making of Modern Libya: State Formation, Colonization, and Resistance 1830–1922*. New York: State University of New York Press, 1994

Bassiouni, Cherif. et al, *Democracy: Its Principles and Achievement*. Geneva: The Inter-parliamentary Union, 1998

BBC History, “Hitler’s Rise to Power,” accessed September 22, 2017. http://www.bbc.co.uk/schools/gcsebitesize/history/mwh/germany/hitlerpowerrev_print.shtml

Becker, Paula. & Raveloson, Jean Aime. *What is Democracy*, Antananarivo: KMF-CNOE & Nova Stella, 2008

Blamires, Cyprian. *World Fascism: A Historical Encyclopedia, vol. 1*. California, 2006

Blauner, Robert. “Internal Colonialism and Ghetto Revolt.” *Social Problems*, Vol. 16, No.4, (Spring 1969)

Blavatsky, Helena. Petrovna. *The Secret Doctrine: The Synthesis of Science, Religion and Philosophy*. London: The Theosophical Publishing Company, 2006

Blue, Gregory. “Gobineau on China: Race Theory, the "Yellow Peril" and the Critique of Modernity.” *Journal of World History*, Vol. 10, No. 1, (Spring 1999)

Bouie, Janelle. “Christian Soldiers”, accessed February 10, 2015. http://www.slate.com/articles/news_and_politics/politics/2015/02/jim_crow_south_s_1ynching_of_blacks_and_christianity_the_terror_inflicted.html

- Breuilly, John. *Nationalism and the State*. University of Chicago: University of Chicago Press edition, 1994
- Britt, Lawrence. "The 14 Characteristics of Fascism", accessed May 6, 2017. <http://www.ratical.org/ratville/CAH/fasci14chars.html>
- Bulmer, Martin. and Solomos, John. *Racism*. New York: Oxford University Press, 1999
- Carroll, David. *French Literary Fascism: Nationalism, Anti-Semitism, and the Ideology of Culture*. New Jersey: Princeton University Press, 1995
- Clarke, Nicholas. Goodrick. *The Occult Roots of Racism*, Bodmin: MPG Books, 2005
- Cooray, Dominic. *Pluralism, the State and Free Will in the Political Thought of Michael Oakeshott* edited by Collste, Göran. *Implications of Pluralism; Essays on culture, identity and values*. Selangor Darul Ehsan, Bangi: Universiti Kebangsaan, 2011
- Dahlia, Elazar. *The Making of Fascism: Class, State, and Counter-Revolution, Italy 1919–1922*. Praeger, 2001
- Darwin, Charles. *The Descent of Man and Selection in Relation to Sex*, 2 vols. London: Princeton University Press, 1871
- De Grand, Alexander. J. *Fascist Italy and Nazi Germany*. New York: Routledge, 1995
- Eatwell, Roger. "On defining the 'Fascist Minimum': The centrality of ideology." *Journal of Political Ideologies* 1(3), (October 1996)
- Eco, Umberto. "Ur-Fascism", *The New York Review of Books*, (June 1995) <http://www.nybooks.com/articles/1995/06/22/ur-fascism/>
- Evans, Richard. J. *The Third Reich in Power*. New York: Penguin, 2005
- Eze, Emmanuel. Chukwudi. *Race and the Enlightenment*. Oxford: A Reader Cambridge, 1997
- Fanon, Frantz. *Black Skin White Masks*. London: Pluto Press, 2008
- Fredrickson, George. M. *Racism: A Short History*. New Jersey: Princeton University Press, 2002
- Fredrickson, George. M. *White Supremacy: A Comparative Study in American and African History*. New York: Oxford University Press, 1981
- Gentile, Giovanni. (this work is attributed to Benito Mussolini but the original writer is Giovanni Gentile), *The Political and Social Doctrine of Fascism: Fundamental Ideas*,

1932. <http://www.sjsu.edu/people/james.lindahl/courses/Hum2B/s2/Mussolini-on-Doctrine-of-Fascism.pdf>

Gillette, Aaron. *Racial Theories in Fascist Italy*. London: Routledge, 2002

Ginott, Haim. "Teacher and Child" accessed May 13, 2017. <http://www.holocaustandhumanity.org/about-us/educational-philosophy/>

Goebbels, Joseph. "Burning of Books," accessed May 10, 2017. www.historyplace.com/worldwar2/triumph/tr-bookburn.htm

Godwin, Joscelyn. *Arktos: the Polar Myth in Science, Symbolism, and Nazi Survival*. USA: Thames & Hudson Ltd, 1993

Grčić, Joseph. *Ethics and Political Theory*. USA: University of America, 2000

Gregor, James. Anthony. *Giovanni Gentile: Philosopher of Fascism*. New Jersey: Transaction Publishers, 2009

Griffin, Roger. *Fascism*. UK: Oxford University Press, 1995

Guerin, Daniel. "Fascism and Big Business." *New International*, Vol.4 No.10, (October 1938)

Herodotus, *The History*. London: The University of Chicago Press, 1987

Hewitt, Andrew. *Fascist modernism: aesthetics, politics, and the avant-garde*. California: Stanford University Press, 1993

Himmler, Heinrich. "The Origin of Totenkopf Ring," accessed May 06, 2017. <https://nationalsocialistreeeducation.wordpress.com/2016/11/16/the-origin-of-the-german-totenkopf-deaths-head/>

Himmler, Heinrich. "The subhuman" Accessed May 12, 2017. <http://www.holocaustresearchproject.org/holoprelude/deruntermensch.html>

Hitler, Adolf. *Mein Kampf*. İstanbul: Sonsuz Publishing, 2017

Holocaust Encyclopedia, "Anti-Semitism in History: Nazi Anti-Semitism" accessed September 22, 2017. <https://www.ushmm.org/wlc/en/article.php?ModuleId=10007167>

Kalish Michael, "Friedrich Nietzsche's Influence on Hitler's Mein Kampf" accessed May 02, 2017. <http://www.history.ucsb.edu/faculty/marcuse/classes/133p/133p04papers/MKalishNietzNazi046.htm>

Kallis, Aristotle. A. *Fascist Ideology: Expansionism in Italy and Germany 1922–1945*. New York City: Routledge, 2000

- Kershaw Ian. *Hitler, 1889–1936*. New York: W.W.Norton & Company, 2000
- Kunfalvi, Lili. “Separate but Equal; Racial Segregation in the United States.” *Human Rights Issues*, 2014-02
- Larson, Susan. “New Orleans students give Rowling a rousing welcome,” accessed May 13, 2017. <http://www.accio-quote.org/articles/2007/1018-timespicayune-larson.html>
- Moore, Robert. Ian. *The Formation of a Persecuting Society: Power and Deviance in Western Europe*. Oxford: Blackwell Publishing, 1987
- Mosse, George. *The Crisis of German Ideology: Intellectual Origins of the Third Reich*. New York: Schocken Books, 1981
- Murdock, Dero. *Racism Is Decreasing*. Edited by Mary E. Williams, *Racism*. USA: Greenhaven Press, 2004
- Natenyahu, Benzion. *The Origins of the Inquisition in Fifteenth Century Spain*. New York: New York Review of Books, 1995
- Nietzsche, Friedrich. *The Antichrist*. Kessinger Publishing, 2004
- Nuremberg Laws. “Background and Overview”, accessed September 11, 2017. <http://www.jewishvirtuallibrary.org/background-and-overview-of-the-nuremberg-laws>
- Olusoga, David. “Race issues, A week in Africa, The roots of European racism lie in the slave trade, colonialism – and Edward Long,” accessed May 13, 2017. <https://www.theguardian.com/commentisfree/2015/sep/08/european-racism-africa-slavery>
- Outhwaite, William. *The Blackwell dictionary of modern social thought*. UK: Wiley-Blackwell, 2006
- Paxton, Robert. O. *The Anatomy of Fascism*. New York: Knopf, 2004
- Payne, Stanley. G. *A History of Fascism, 1914–1945*. England: Routledge-Digital Printing, 1995
- Poliakov, Leon. *Aryan Myth*. New York City: Barnes –Nobles, 1996
- Pulzer, Peter. *The Rise of Political Anti-Semitism*. Cambridge: Harvard University Press, 1988
- Renton, Dave. *Fascism; Theory and Practice*. Padstow: Pluto Press, 1999
- Richards, Robert. J. *Was Hitler Darwinian?* USA: The University of Chicago Press, 2013

- Rosenberg, Alfred. *The Myth of Twentieth Century*. <http://aryanism.net/downloads/books/alfred-rosenberg/myth-of-the-twentieth-century.pdf>
- Rowling, Joanne. Kathleen. *Harry Potter: Order of the Phoenix*. USA: Scholastic, 2003
- Rowling, Joanne. Kathleen. *Harry Potter; Sorcerer Stone*. USA: Scholastic, 1999
- Rowling, Joanne. Kathleen. *Harry Potter; The Chamber of Secrets*. USA: Scholastic, 2000
- Rowling, Joanne. Kathleen. *Harry Potter, The Deathly Hollows*. USA: Scholastic, 2009
- Rowling, Joanne. Kathleen. *Harry Potter; The Goblet of Fire*. USA: Scholastic, 2002
- Rowling, Joanne. Kathleen. *Harry Potter: The Half-blood Prince*. USA: Scholastic, 2005
- Rowling, Joanne. Kathleen. *Harry Potter: The Prisoner of Azkaban*, Scholastic, USA: Scholastic, 2001
- Rowling, Joanne. Kathleen. "Rowling Salazar Slytherin Adını Nereden Esinlendiğini Açıkladı," accessed May 13, 2017. <https://trhogwarts.com/rowling-salazar-slytherin-adina-nereden-esinlendigini-acikladi/>
- Seth, Suman. "Materialism, Slavery, and The History of Jamaica" *Isis, Vol.105 No: 4, (December 2014)*
- Sluga, Glenda. *The Problem of Trieste and the Italo-Yugoslav Border: Difference, Identity, and Sovereignty in Twentieth-Century*. Albany: State University of New York, 2001
- Smångs, Mattias. "Doing Violence, Making Race: Southern Lynching and White Racial Group Formation." *American Journal of Sociology*, 121 (5), March 2016
- Snowden, Frank. *Before Color Prejudice: The Ancient View of Blacks*. Cambridge: Harvard University Press, 1991
- Sorkin, David. *Transformation of German Jewry*. New York: Oxford University Press, 1990
- Steiman, Lionel. *Paths to Genocide: Antisemitism in Western History*. New York: St. Martin Press, 1998
- Sternhell, Zeev. *Crisis of Fin-de-siècle Thought, International Fascism: Theories, Causes and the New Consensus*. London: Oxford University Press, 1998

- Sternhell, Zeev. *Neither Right Nor Left*. New Jersey: Princeton University Press, 1986
- Sternhell, Zeev. And Mario Szjnader, Maia Asheri, *The Birth of Fascist Ideology: From Cultural Rebellion to Political Revolution*. New Jersey: Princeton University Press, 1994
- The Nazi Euthanasia (T-4) Program: “Background & Overview,” accessed September 11, 2017. <http://www.jewishvirtuallibrary.org/background-and-overview-of-the-nazi-euthanasia-t-4-program>
- Thornton, John. *Africa and Africans in the Making of the Atlantic World, 1400–1800*. Cambridge: Cambridge University Press, 1992
- Tillman, Benjamin. “*Congressional Record, 56th Congress, 1st Session, 3223–3224*,” accessed December 13, 2016. <http://historymatters.gmu.edu/d/55>
- Trachtenberg, Joshua. *The Devil and the Jews: The Medieval Conception of the Jew and Its Relation to Modern Antisemitism*. Philadelphia: Yale University Press, 1983
- Woolf, Stuart. Joseph. *European Fascism*. London: Weidenfeld and Nicolson, 1970
- Wormser, Richard. “Jim Crow Stories,” accessed December 13, 2016. https://www.pbs.org/wnet/jimcrow/stories_events_reconstruct.html
- X, Malcolm. “The Race Problem,” accessed May 09, 2017. <http://ccnmtl.columbia.edu/projects/mmt/mxp/speeches/mxt14.html>
- Zimmer, Oliver. *Nationalism in Europe, 1890–1940*. London: Palgrave, 2003

CV

İsmail TEKŞEN was born in Ankara in 1987. After graduating from Hasanođlan Anatolian Teacher Training High School, he had his BA degree in Hacettepe University from the division of English Language Teaching and MA degree in Karabük University from the division of English Language and Literature. Currently, he is working as an instructor.

Contact Info:

ismailteksen@karabuk.edu.tr

0 507 238 40 42