

## **Appendix to CSULB Jewish Studies Program’s Statement on Kevin MacDonald: Evidentiary Support**

Over the last decade and a half, Dr. Kevin MacDonald has written a large amount of material on white ethnocentrism, racial differences, Jewish traits and the Jewish threat to European civilization, and the dangers of non-white immigration to America. The following constitutes a representative sample of his writings in these areas. In addition, MacDonald has developed a close, working relationship with *The Occidental Quarterly*, and material about this journal and his ties to it are also included. All this evidence is offered in support of the Jewish Studies Program’s Statement on Kevin MacDonald.

### **I. White Ethnocentrism**

At the heart of MacDonald’s writings on race and ethnicity lies his belief in the importance of defending the ethnic interests of white Europeans. MacDonald described the need to defend white ethnocentrism most fully in his article “Psychology and White Ethnocentrism,” published in *The Occidental Quarterly*. He begins the article by complaining that instead of fighting off foreign invaders in the manner of King Leonidas or Charles Martel, “our political leaders are actually managing the displacement of their own people, and very few white people have the courage to do anything other than vote them back into office.”<sup>1</sup> This leads MacDonald to the observation that

there are no William Wallaces or mass movements of racial defense for Europeans, and the question is why this is so. The even more important question is how we can use our understanding of psychology to chart a path to legitimizing and building a movement of racial defense.<sup>2</sup>

MacDonald is quite explicit here about the need for white Europeans to defend their “race” against foreigners, a theme that will be explored more fully below. What is

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<sup>1</sup> Kevin MacDonald, “Psychology and White Ethnocentrism,” *The Occidental Quarterly*, 6:4 (Winter 2006), 7-46. The article is online: <http://theoccidentalquarterly.com/archives/vol6no4/MacDonald.pdf>

<sup>2</sup> MacDonald, “Psychology and White Ethnocentrism,” 7.

important to note here is MacDonald's belief in the reality of race and racial difference.

His advocacy of white ethnocentrism is stated most fully in his thesis as to how white

Europeans should best build a movement for racial defense:

Despite the current cultural programming, white people are gradually coalescing into what I term "implicit white communities" in multicultural America – that is, communities that reflect their ethnocentrism but that "cannot tell their name" – they cannot explicitly state that they are an expression of white ethnocentrism. These implicit white communities are insufficient for ethnic defense, however, and I conclude that progress in defending the ethnic interests of whites will happen only by legitimizing explicit assertions of ethnic identity and interests.<sup>3</sup>

By "current cultural programming," MacDonald is referring to the efforts to delegitimize theories of racial and ethnic difference. Although MacDonald never explicitly refers to racial segregation, it is hard to read his assertion that white people are forming "implicit white communities" as anything other than *de facto* racial segregation. Far from condemning such moves, MacDonald considers them insufficient and instead calls for whites to openly assert pride in their white race and culture and to be able to do so without being socially sanctioned as racist.

MacDonald expressed similar views in his e-mail exchange with faculty on the CLA-Forum listserv, where he wrote that "it seems to me that what has happened is that European-Americans attempting to act in their interests have been pathologized—called racists, etc. for doing what the vast majority of humans do—defend their people and their interests."<sup>4</sup> While it may be possible to read these calls for defending white interests as innocuous, elsewhere MacDonald has made it clear how these white interests should be

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<sup>3</sup> MacDonald, "Psychology and White Ethnocentrism," 8.

<sup>4</sup> Kevin MacDonald, "Re: [CLA-FORUM] Questions for Kevin," listserv message, February 1, 2008, cla-forum@csulb.edu.

defended: “The best way to preserve ethnic interests is to defend an ethnostate—a nation that is explicitly intended to preserve the ethnic interests of its citizens.”<sup>5</sup>

MacDonald has laid out the steps necessary for achieving this white ethnostate. The first is creating a proper white race consciousness:

So the very first thing that any ethnic group must do is to assert its ethnic interests openly and honestly. Until recently, ethnic interests were understood intuitively by everyone, but not formally analyzed. And of course there has been a major effort by the intellectual left to convince everyone that their commonsense perceptions of race and ethnicity are an illusion.<sup>6</sup>

The major problem for European whites has been what MacDonald argues is a consistent policy by Jewish intellectuals to get white Europeans to think that they are not a race, and thus prevent them from asserting their ethnic interests.

MacDonald has, in fact, written an entire book, *The Culture of Critique*, around the argument that the Jewish left has sought to undermine white European ethnic pride by delegitimizing racial theory.<sup>7</sup> In the preface to the paperback edition, MacDonald writes:

The rise of Jewish power and the disestablishment of the specifically European nature of the U.S. are the real topics of *CofC* [*The Culture of Critique*]. The war to disestablish the specifically European nature of the U.S. was fought on several fronts. The main thrusts of Jewish activism against European ethnic and cultural hegemony have focused on three critical power centers in the United States: The academic world of information in the social sciences and humanities, the political world where public policy on immigration and other ethnic issues is decided, and the mass media where 'ways of seeing' are presented to the public.<sup>8</sup>

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<sup>5</sup> Kevin MacDonald, “The 2004 Jack London Literary Prize: Can the Jewish Model Help the West Survive?” *The Occidental Quarterly*, 4:4 (Winter 2004), available online at <http://www.theoccidentalquarterly.com/archives/vol4no4/km-model.html>.

<sup>6</sup> MacDonald, “Can the Jewish Model Help the West Survive?”

<sup>7</sup> Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (Westport: Praeger Books, 1998).

<sup>8</sup> MacDonald, “Preface to the First Paperback Edition,” *The Culture of Critique*, 1<sup>st</sup> paperback ed. (United States: 1<sup>st</sup> Books Library, 2002), xx.

This belief in the special role of Jewish groups in undermining white ethnicity is a topic we will revisit below.

## II. Racial Differences

Not only does MacDonald believe that white ethnocentrism is something that should be encouraged, he argues that white Europeans have distinct racial qualities and that they are “uniquely talented.” He has written that white Europeans “have had a unique evolutionary history. Western culture was built by people who differ genetically from those who have built the other civilizations and cultures of the world.”<sup>9</sup> MacDonald then identifies what he believes are the special genetic qualities of white European civilization: monogamy, individualism, the nuclear family, companionate marriage, altruistic punishment, and a de-emphasis on kinship ties.<sup>10</sup> “These tendencies,” MacDonald argues, “are unique to the Western European culture area and that they have an ethnic basis.”<sup>11</sup>

Yet even among white Europeans, MacDonald finds further racial distinctions, with the Germanic peoples having more of these qualities than other European whites:

The findings suggest that the Germanic peoples had a somewhat greater biological tendency toward individualism—a greater tendency toward nuclear family social structure because of selection occurring in a prolonged resource-limited period of their evolution in the north of Europe.<sup>12</sup>

MacDonald ties these genetic differences to the different times agriculture was adopted in various parts of Europe.

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<sup>9</sup> MacDonald, “What Makes Western Culture Unique?”

<sup>10</sup> MacDonald, “What Makes Western Culture Unique?”

<sup>11</sup> MacDonald, “What Makes Western Culture Unique?”

<sup>12</sup> MacDonald, “What Makes Western Culture Unique?”

According to MacDonald, these differences among human races evolved, in part, during the last Ice Age. The uniquely harsh conditions in glacial Europe led to the development of specific cultural traits that were inheritable, traits that make white Europeans distinct and form the basis of white European civilization:

I suggest that over the course of their recent evolution, Europeans have been less subjected to between-group natural selection than Jews and other Middle Eastern populations. This was originally proposed by Fritz Lenz, who suggested that, because of the harsh environment of the Ice Age, the Nordic peoples evolved in small groups and have a tendency toward social isolation. Such a perspective would not imply that Northern Europeans lack collectivist mechanisms for group competition, but only that these mechanisms are relatively less elaborated and/or require a higher level of group conflict to trigger their expression.<sup>13</sup>

The limited resources and harsh climate of Ice Age Europe, led white Europeans towards individualistic, rather than collectivist societies, and are responsible for white Europeans' distinct racial character.

MacDonald's reference to Fritz Lenz's is particularly noteworthy. Lenz was a German racial eugenicist who provided scientific support for Nazi racial beliefs about the superiority of the "Nordic race." He also played a role in promoting Nazi eugenics policy including the murder of those deemed unfit as "life unworthy of life."<sup>14</sup> He justified the Nazi anti-Jewish Nuremberg laws, saying

as important as the external features for their evaluation is the lineage of individuals. A blond Jew is also a Jew. Yes, there are Jews who have most of the external features of the Nordic race, but who nevertheless display Jewish mental tendencies. The legislation of the National Socialist state therefore properly defines a Jew not by external race characteristics, but by descent.<sup>15</sup>

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<sup>13</sup> MacDonald, "What Makes Western Culture Unique?"

<sup>14</sup> Robert N. Proctor, *Racial Hygiene: Medicine Under the Nazis* (Cambridge: Harvard University Press, 1988), 350.

<sup>15</sup> Fritz Lenz, *Über Wege und Irrwege rassenkundlicher Untersuchungen*, in: *Zeitschrift für Morphologie und Anthropologie* Bd. 39, 3/1941, 397.

In 1940, Lenz advised the SS that “the resettlement of the Eastern zone is...the most consequential task of racial policy. It will determine the racial character of the population living there for centuries to come.”<sup>16</sup>

And yet, MacDonald’s reliance on Lenz is not so surprising. Like Lenz, MacDonald has argued that (Ashkenazic) Jews have specific abilities for intelligence, that white Europeans have a genetic predisposition for individualism, and that blacks have less abilities for intelligence.<sup>17</sup> While most of MacDonald’s writings have focused on the supposedly higher intellectual abilities of Jews, he discusses the relative inferiority of blacks in the classroom. These include his online lecture notes where, after noting that African-Americans score an average of 15 points lower on IQ tests, MacDonald concludes that “it is reasonable to suppose the difference are [*sic*] influenced by genetic differences.”<sup>18</sup> At least one student has stated that while covering this material in class, MacDonald “has argued repeatedly that blacks are less intelligent than whites.”<sup>19</sup>

According to MacDonald, white Europeans in America held on to their racial and ethnic identity longer than their kin in Europe:

In the U.S., Europeans retained a sense of peoplehood based on race well into the 20th century. This sense of peoplehood and being a member of a race was buttressed by Darwinian-inspired scholarship, which not only

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<sup>16</sup> Fritz Lenz to SS Gruppenführer Pancke, January 5, 1940, *quoted in* Proctor, *Racial Hygiene*, 350.

<sup>17</sup> For the high intelligence of Ashkenazi Jews, see MacDonald, “Preface to the First Paperback Edition,” lxx, *The Culture of Critique*, see also Kevin MacDonald, *Separation and its Discontents: Toward an Evolutionary Theory of Anti-Semitism* (Westport: Praeger, 1998), 50 (“eugenic processes among Jews have resulted in genetic tendencies for intelligence and high-investment parenting”); for white individualism, see *supra* and also his online lecture notes for Psychology 361HD, <http://www.csulb.edu/~kmacd/361-6-Ch14.htm> ; for the lower intelligence of blacks, see Kevin MacDonald, “Turkheimer: Is Race Science Good For the Jews?,” 26 November 2007, <http://www.kevinmacdonald.net/blog-IQ.htm> , where he discusses the “costs for ignoring the possibility of genetic influences” in explaining “the relatively low achievement of American Blacks and Latinos.”

<sup>18</sup> Kevin MacDonald, “Psychology 361: Experience and Intelligence,” <http://www.csulb.edu/~kmacd/361vastaIQ.html>

<sup>19</sup> Franklin Carvajal, “getting hot in here,” listserv message, 20 September 2006, psyfolks@csulb.edu.

viewed racial differences as well-established scientific findings, but also viewed the white race as uniquely talented.<sup>20</sup>

MacDonald writes “Darwinian-inspired” rather than Darwinian since Darwin himself wrote almost nothing on natural selection among human communities; instead, MacDonald is referring to the Social Darwinian and eugenics movements that sought to misapply Darwin’s theory of natural selection to competition among humans in the economy. Whatever its roots, MacDonald believes that this golden age came to an end because of Jewish intellectual movements that systematically undermined the legitimacy of such views.

### III. Jewish Traits and the Jewish Threat to European Civilization

Jews play a special and important role in MacDonald’s theories about race, ethnocentrism, and white European civilization: they are the “other” that mirrors in reverse the traits of white society, while at the same time posing a threat to the survival of that society. His trilogy of books explores his theory of Judaism as a group evolutionary strategy to dominate certain ecological “niches.”<sup>21</sup> MacDonald’s theories and assertions in these books and in his articles, have led to the charge that he is an anti-Semite.

MacDonald has taken different positions in response to this accusation. At times, MacDonald has described his work as “rational anti-Semitism,” and has stated that he considers being called an anti-Semite a “badge of honor.” In a recent e-mail to CLA faculty, MacDonald tried to contextualize these statements. Concerning his statement that his work can be considered “rational anti-Semitism,” he wrote that

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<sup>20</sup> MacDonald, “What Makes Western Culture Unique?”

<sup>21</sup> Kevin MacDonald, “Re: [CLA-FORUM] Questions for Kevin,” February 3, 2008, listserv message, cla-forum@csulb.edu.

there should be a category for those who think it through and try to argue in a rational manner about the actions of the organized Jewish community and particular Jewish intellectual or political movements and how their interests may conflict with those of others. That's all I meant.<sup>22</sup>

In the same e-mail, MacDonald explained that the “badge of honor” statement referred to his belief that being labeled as an anti-Semite simply meant that he had taken a position “that the organized Jewish community didn't like.”<sup>23</sup>

In other writings, however, MacDonald claims that in reality he admires “Jews as a group that has pursued its interests over thousands of years, while retaining its ethnic coherence and intensity of group commitment,” and simply wishes that white Europeans would do the same.<sup>24</sup> In fact, though, MacDonald is highly critical of what he believes to be Jewish traits.

For example, MacDonald writes that “in mobilizing a sense of ethnic interest, Europeans are at a very serious disadvantage compared to Jews. A very striking feature of Jewish groups is their intense ethnocentrism — what I call hyper-ethnocentrism.”<sup>25</sup> This “hyper-ethnocentrism” leads Jews to have great power in white European society because of their “ability to construct highly focused ethnic networks in politics, the arts, the media, and the social sciences—all the critical centers of power in the modern world.”<sup>26</sup> All of this, by the way, is simply using academic jargon to accuse Jews of being “clannish” and of controlling the media.<sup>27</sup> In fact, MacDonald's descriptions of

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<sup>22</sup> Kevin MacDonald, “Re: [CLA Forum] Fiebert's questions,” listserv message, February 5, 2008, cla-forum@csulb.edu.

<sup>23</sup> Kevin MacDonald, “Re: [CLA Forum] Fiebert's questions.”

<sup>24</sup> MacDonald, “Can the Jewish Model Help the West Survive?”

<sup>25</sup> MacDonald, “Can the Jewish Model Help the West Survive?”

<sup>26</sup> MacDonald, “Can the Jewish Model Help the West Survive?”

<sup>27</sup> In fact, earlier in his speech, MacDonald quotes the anti-Semitic writer Joe Sobran's statement that one needs to discuss “Jewish control of the major media,” to which MacDonald adds “I agree entirely with this.” MacDonald, “Can the Jewish Model Help the West Survive?”

Judaism as “collectivist and highly prone to ethnocentrism, xenophobia, and moral particularism,” has long roots in anti-Jewish writings going back to antiquity.<sup>28</sup>

MacDonald has created a chart<sup>29</sup> in which he contrasts the values and traits of white Europeans and Jews as a set of opposites:

<u>Trait</u>	<u>White European</u>	<u>Jews</u>
Evolutionary History	Northern Hunter-Gatherers	Middle Old World Pastoralists (Herders)
Kinship System	Bilateral; Weakly Patricentric	Unilineal; Strongly Patricentric
Family System	Simple Household;	Extended Family; Joint Household;
Marriage Practices	Exogamous Monogamous	Endogamous, Consanguineous; Polygynous
Marriage Psychology	Companionate; Based on Mutual Consent and Affection	Utilitarian; Based on Family Strategizing and Control of Kinship Group
Position of Women	Relatively High	Relatively Low
Social Structure	Individualistic; Republican; Democratic;	Collectivistic; Authoritarian; Ethnocentrism

There are numerous problems with this chart, including the problem of comparing the European population of 40,000 years ago with the Jewish population of 4000 years ago, but what is more striking is the way Jews occupy the position of the other, the mirror opposite of the in-group. Europeans are exogamous, monogamous, companionate, individualistic while Jews are endogamous, polygynous, utilitarian, collectivist, and

<sup>28</sup> See, e.g., Edward H. Flannery, *The Anguish of the Jews: Twenty-Three Centuries of Antisemitism* (Mahwah: Paulist Press, 1985).

<sup>29</sup> MacDonald, “What Makes Western Culture Unique?”

authoritarian. As such, Jews pose a uniquely dangerous threat to white European civilization. Jews, MacDonald writes, are able to exploit these differences to gain control over, weaken, and eventually destroy, white European civilization.

This is not something implicit or hidden in MacDonald's writings; he states it openly: "a prominent theme appearing in several places in my books on Judaism is that individualistic societies are uniquely vulnerable to invasion by cohesive groups such as has been historically represented by Judaism."<sup>30</sup> A key reason for this is that while white European society embraces "altruistic punishment" – namely that morality is independent of group ties – for Jews, "morality is particularistic—whatever is good for the group."<sup>31</sup> As a result, MacDonald argues, Jews play on white guilt to get Europeans to punish themselves. "The best strategy to destroy Europeans," MacDonald writes, "is to convince the Europeans of their own moral bankruptcy" and that "is exactly what Jewish intellectual movements have done."<sup>32</sup> In this way, Jews and Jewish organizations have undermined and threaten the continued existence of white European civilization:

The general dismantling of the culture of the West, and eventually its demise as anything resembling an ethnic entity, will occur as a result of a moral onslaught triggering a paroxysm of altruistic punishment. And thus the intense effort among Jewish intellectuals to continue the ideology of the moral superiority of Judaism and its role as undeserving historical victim while at the same time continuing the onslaught on the moral legitimacy of the West.<sup>33</sup>

This is MacDonald's theory in a nutshell: Jews, in order to advance their own interest in dominating European society, have promoted ideologies to destroy white pride in their

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<sup>30</sup> MacDonald, "What Makes Western Culture Unique?"

<sup>31</sup> MacDonald, "What Makes Western Culture Unique?"

<sup>32</sup> MacDonald, "What Makes Western Culture Unique?"

<sup>33</sup> MacDonald, "What Makes Western Culture Unique?"

own race. In fact, as MacDonald has written, “there can be little doubt that the rise of the Jews and the decline of Northern Europeans are causally linked.”<sup>34</sup>

In addition, while Jewish society remains collectivist, “one very prominent strategy for Jewish intellectuals has been to promote radical individualism and moral universalism to the point that the entire ethnic basis of the society is undermined.”<sup>35</sup> Faced with the delegitimization of racial thinking caused by Jewish intellectual movements, MacDonald is pessimistic about the future of white European society:

Whether Western individualistic societies are able to defend the legitimate interests of the European-derived peoples remains questionable. The present tendencies lead one to predict that unless individualism is abandoned the end result will be a substantial diminution of *the genetic*, political, and cultural influence of European peoples.<sup>36</sup>

In order to survive, MacDonald concludes, white Europeans need to “emulate aspects of Judaism by adopting group-serving, collectivist ideologies and social organizations.”<sup>37</sup>

One form of this defensive response to the threat posed by Jews to non-Jewish society, according to MacDonald, is anti-Semitism. For example, in a review of a book analyzing the anti-Semitic politics of U.S. army officers, MacDonald writes “I will try to show that the officers had a basically accurate view of Jews and Judaism for they were quite correct in their fear that Jewish influence would have a disastrous effect on the ability of their race to retain control of the United States.”<sup>38</sup>

In fact, MacDonald argues that several anti-Semitic beliefs about Jews have validity, including the belief that wealthy Jews funded revolutionary movements such as the

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<sup>34</sup> Kevin MacDonald, review of *The ‘Jewish Threat’: Anti-Semitic Politics of the U.S. Army*, by Joseph Bendersky, *The Occidental Quarterly*, vol. 1, no. 2 (Winter 2001).

<sup>35</sup> MacDonald, “What Makes Western Culture Unique?”

<sup>36</sup> MacDonald, “What Makes Western Culture Unique?” (emphasis added).

<sup>37</sup> MacDonald, “What Makes Western Culture Unique?”

<sup>38</sup> MacDonald, review of *The ‘Jewish Threat’*.

Bolshevik revolution, that the *Protocols of the Elders of Zion* “seemed to describe actual Jewish behavior” [MacDonald does acknowledge it is a forgery], and that “there is a great deal of evidence that Jews have often been disloyal to the people among whom they have lived, beginning in the ancient world right up to the current fashionableness of dual loyalty of American Jews to Israel.”<sup>39</sup>

Throughout his review, MacDonald makes it clear his sympathy is with the anti-Semitic officers, not the objects of their prejudice. In fact, MacDonald concludes that “writing in 2001 when Europeans are slated to be a minority in the United States within 50 years and when millions of non-Europeans are living as minorities in European countries, it certainly seems prescient that the officers' fears of ‘losing control’ have indeed come to fruition.”<sup>40</sup> Far from seeing their anti-Semitism as superstitious fantasies, MacDonald proclaims their validity.

In fact, in his book-long study of anti-Semitism, MacDonald advances the thesis that gentile anti-Semitism is a reaction to Jewish success:

The proposal here is that as Judaism becomes increasingly successful, gentiles, even in Western societies, are increasingly willing to abandon individualism and submerge themselves in highly collectivist, authoritarian groups. These cohesive, authoritarian, collectivist gentile groups then serve as instruments of competition against Judaism.<sup>41</sup>

Jews, MacDonald argues, through their separateness, their “hyper-ethnicity,” and collectivist culture, cause gentiles to adopt those same traits in order to defend against Jewish competition for social resources. The anti-Semitic agenda, MacDonald argues “resembles in critical ways the fundamentally collectivist, exclusionary structure of

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<sup>39</sup> MacDonald, review of *The ‘Jewish Threat’*.

<sup>40</sup> MacDonald, review of *The ‘Jewish Threat’*.

<sup>41</sup> MacDonald, *Separation and its Discontents*, 90-91.

Judaism. Such a mirror-image gentile group strategy is therefore a reactive process....”<sup>42</sup>

Anti-Semitism is therefore the mirroring of Jewish behaviors by gentiles back on to Jews.

In fact, in his chapter entitled “National Socialism as an Anti-Jewish Group Evolutionary Strategy,” MacDonald argues that

There is an eerie sense in which National Socialist ideology was a mirror image of traditional Jewish ideology. As in the case of Judaism, there was a strong emphasis on racial purity and on the primacy of group ethnic interests rather than individual interests. Like the Jews, the National Socialists were greatly concerned with eugenics. Like the Jews, there was a powerful concern with socializing group members into accepting group goals and with the importance of within-group altruism and cooperation in attaining these goals.<sup>43</sup>

Setting aside the significant problems with asserting that Judaism emphasizes racial purity and eugenics, at its heart, MacDonald is arguing that western anti-Semitism in general, and Nazism in particular, “mimic in critical ways the features of Judaism as a group evolutionary strategy.”<sup>44</sup> MacDonald’s argument therefore, is that anti-Semitism is a defensive response to the presence of Jews, where the host population mimics the Jews’ own traits back at them as a way of limiting their competitive advantages.

#### IV. The Dangers of Non-White Immigration to America

As noted above, MacDonald argues that white Europeans in the United States need to ensure that their race remains in control through limiting non-white immigration. “The best way to defend ethnic interests,” MacDonald writes, “is to defend a territory against immigration from other ethnic groups.”<sup>45</sup> The problem here is not whether one should have more or less open immigration; the problem is the reason MacDonald presents for

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<sup>42</sup> MacDonald, *Separation and its Discontents*, 90.

<sup>43</sup> Macdonald, *Separation and its Discontents*, 161.

<sup>44</sup> MacDonald, *Separation and its Discontents*, 162.

<sup>45</sup> MacDonald, “Can the Jewish Model Help the West Survive?”

limiting immigration: the need for the white race to remain in control of American society.

According to MacDonald, “since 1965, many elite politicians and business interests have acted to subvert the ethnic interests of their own people by allowing and even advocating the mass immigration of non-European peoples.”<sup>46</sup> The problem, MacDonald writes, is that if white Europeans lose control, “it does not take an overactive imagination to see that how coalitions of minority groups could compromise the interests of formerly dominant European groups.”<sup>47</sup>

MacDonald’s solution to the problem of non-white immigration is to promote the formation of ethnostates, and he argues that instead of allowing large numbers of non-whites to immigrate, a “far better solution is to acknowledge everyone’s right to live in a state dominated by their ethnic group.”<sup>48</sup> White Europeans in America have not been able to achieve this, MacDonald writes, because of the concerted efforts of Jews and Jewish organizations to undermine and weaken American immigration restrictions.

According to MacDonald, the Immigration Act of 1924, and the McCarran-Walter Act of 1952 constituted only temporary setbacks and

did not prevent the ultimate victory of the Jewish interest in combating the cultural, political, and demographic dominance of the European-derived peoples of the United States. What is truly remarkable is the tenacity with which Jewish ethnic interests were pursued for a period of close to 100 years. Also remarkable was the ability to frame the argument of immigration-restrictionists in terms of racial superiority in the period from 1924-1965 rather than in such positive terms as the ethnic interests of the

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<sup>46</sup> MacDonald, “Can the Jewish Model Help the West Survive?”

<sup>47</sup> Kevin MacDonald, “Immigration and the Unmentionable Question of Ethnic Interests,” published on vdare.com on October 27, 2004, [http://www.vdare.com/macdonald/041027\\_immigration.htm](http://www.vdare.com/macdonald/041027_immigration.htm). MacDonald, “Immigration and the Unmentionable Question of Ethnic Interests.”

peoples of northern and western Europe in maintaining a status quo as of 1924.<sup>49</sup>

One of the results of these changes, MacDonald argues, is the rise of multiculturalism in the United States. “What we are seeing now is the long term consequence of these movements: The displacement of the European majority—and an increase in ethnic conflict.”<sup>50</sup> MacDonald, however, is rather vague as to the nature of this new increased ethnic conflict, only citing as examples the opposition of “Muslim women having unveiled photos on their drivers’ licenses,” and the threat “to the survival of Christian symbols in public schools.”<sup>51</sup>

MacDonald also argues that the combination of large-scale non-white immigration, combined with “the triumph of the 1960s counter-cultural revolution” will lead to significant changes in American society. “European-derived genes and gene frequencies will become less common compared to those derived from the African and Latin American gene pool.”<sup>52</sup> MacDonald contends that the long-term result of this “will be that the entire white population (not including Jews) is likely to suffer a social status decline as these new immigrants become more numerous.”<sup>53</sup> Exacerbating this decline, in MacDonald’s opinion, is the concomitant rise of Jews and East Asians because of their relative superiority in IQ (“verbal IQ” for Jews, “performance IQ” for East Asians).<sup>54</sup> As a result, “the United States is well on the road to being dominated by an Asian

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<sup>49</sup> Kevin MacDonald, “Jewish Involvement in Shaping American Immigration Policy, 1881-1965: A Historical Review,” *Population and Environment*, vol. 19, no. 4 (March 1998), 346.

<sup>50</sup> Kevin MacDonald, “Was the 1924 Immigration Cut-off ‘Racist’?” published on vdare.com on June 19, 2004, [http://www.vdare.com/macdonald/040619\\_1924\\_immigration.htm](http://www.vdare.com/macdonald/040619_1924_immigration.htm).

<sup>51</sup> Kevin MacDonald, “Was the 1924 Immigration Cut-off ‘Racist’?”

<sup>52</sup> Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth Century Intellectual and Political Movements* (Westport: Praeger, 1998), 319.

<sup>53</sup> Macdonald, *The Culture of Critique*, 319.

<sup>54</sup> Because of their different IQ strengths, MacDonald argues, Jews and East Asians are not in competition with each other for the same ecological niche, as East Asians’ strengths are in engineering and technology. Macdonald, *The Culture of Critique*, 319.

technocratic elite and a Jewish business, professional and media elite.”<sup>55</sup> This means, MacDonald argues, that unless European whites abandon multiculturalism and a “de-ethnicized” individualism “the end result will be a substantial diminution of the genetic, political, and cultural influence of these people.”<sup>56</sup>

In the absence, however, of an embrace of an ethnostate model, MacDonald argues that America should rethink and re-embrace the racial restrictions of the earlier U.S. immigration policy:

It’s time to exculpate the 1924 law—a law that succeeded in its aim of preserving the ethnic status quo for over 40 years.

The law did indeed represent the ethnic self-interest of its proponents—albeit not “racism,” if racism is properly understood as irrational prejudice.

But the anti-restrictionists also had their own ethnic interests at heart.

And their subsequent successful counter-attack has unleashed the far greater, more savage, and more threatening ethnic competition that we see today.<sup>57</sup>

This is MacDonald’s argument on immigration in a nutshell: one should make a distinction between rational and irrational prejudices (only the latter being racist), U.S. immigration policy should be about maintaining the ethnic status quo, and that Jews and other anti-restrictionists have launched a violent counterattack on the U.S. through their liberalization of U.S. immigration policy.

#### V. MacDonald’s Ties to *The Occidental Quarterly*

Over the last seven years, MacDonald has published much of his research in the pages of *The Occidental Quarterly*. When asked why he submitted his material to a

<sup>55</sup> Macdonald, *The Culture of Critique*, 319.

<sup>56</sup> Macdonald, *The Culture of Critique*, 329.

<sup>57</sup> Kevin MacDonald, “Was the 1924 Immigration Cut-off ‘Racist’?”

journal devoted to "the cultural, ethnic, and racial interests of Western European peoples,"<sup>58</sup> MacDonald replied that "I don't believe that that work could be published elsewhere," and added that "when it comes to issues dealing with Jews, I really don't think it's possible to get it into a good journal."<sup>59</sup>

*The Occidental Quarterly* does more than merely celebrate European culture; it seeks to defend "the racial group that created and sustains our civilization," which "is under attack throughout the West."<sup>60</sup> One of the advisors of *The Occidental Quarterly* is Professor Virginia Abernathy, who is a self-described white separatist.<sup>61</sup> This is the same Virginia Abernathy who gave MacDonald his \$10,000 award from *The Occidental Quarterly* in 2004 and who he quoted on the dangers of multi-culturalism in his acceptance speech.<sup>62</sup> The journal has consistently tried to make "the case for inherited human inequality"<sup>63</sup> and has argued that "the recent triumph of feminism in America and other Western societies, added to the drive for racial amalgamation, has created a dual threat not simply to the common weal of whites and their societies, but to their continued survival."<sup>64</sup> This cosmopolitan culture, the editors write, "has contributed to the corruption of priorities – advancing and strengthening family cohesion, kinship bonds, and racial unity – of evermore young white men and women."<sup>65</sup> Far from being at odds with the journal, MacDonald's work is right at home.

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<sup>58</sup> Editors and Publisher of *The Occidental Quarterly*, "Invitation to the first annual Jack London Literary Prize Banquet," 2004.

<sup>59</sup> MacDonald, "Re: [CLA-FORUM] Fiebert's Questions."

<sup>60</sup> "Editor's Note" *The Occidental Quarterly*, 6:1 (Spring 2006), 3.

<sup>61</sup> Deborah Bulkeley, "Anti-immigration Groups Deny any Racial Motivation," *Deseret Morning News*, June 25, 2005.

<sup>62</sup> MacDonald, "Can the Jewish Model Help the West Survive?"

<sup>63</sup> "Editor's Note," *The Occidental Quarterly*, 6:3 (Fall 2006), 3.

<sup>64</sup> "Editor's Note: Sexual Liberation, Dorian Gray, and Racial Suicide," *The Occidental Quarterly*, 6:2 (Summer 2006), 3.

<sup>65</sup> "Editor's Note: Sexual Liberation, Dorian Gray, and Racial Suicide," 3.

When asked recently about the frequency with which his work appears on websites run by racists such as former KKK head David Duke, or the white supremacist website Stormfront.org, MacDonald wrote that “you have to trust to the good sense of most people – that the vast majority of people can go to a website like Stormfront or David Duke and be able to discriminate the good from the not-so-good.”<sup>66</sup> MacDonald’s assertion that one can find good material as well as “not-so-good” material on these sites says more than anything else how far outside the mainstream his writings are.

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<sup>66</sup> MacDonald, “Re: [CLA-FORUM] Fiebert’s Questions.”