

論 説

Jews, the Asian Refugees : Otto Weininger's Hatred of Himself, Women, Asians and Africans. Anticipating Melanie Klein's *Phantasy* and *Splitting*.

Yakov Zinberg

“The Japanese governor was curious. He did not understand why these Jews were singled out from all other Europeans…’ …Why do Germans hate you so much?’ Without hesitation and knowing the fate of his community hung on his answer, Reb Kalish told the translator: ‘Zugim weil mir senen orientalim—Tell him the Germans hate us because we are Oriental.’”¹



Rabbi Shimon Sholom Kadish (1882-1954)

Keywords :

Otto Weininger, Jewish Self-Hatred, Eurocentrism, Zionism, Allen Ginsberg, Asian Studies

アジア難民としてのユダヤ人：オットー・ヴァイニンガーの自己、女性、アジア人、アフリカ人への憎悪

メラニー・クラインの「幻想」と「分裂」による分析への道

ウィーン生まれのユダヤ人オットー・ヴァイニンガーは1902年、22歳の時、唯一の著書『性と性格』を刊行し、当時のヨーロッパ社会にセンセーションを巻き起こした。この書は現在もお独自の価値を失っていない。翌年1903年のウィーン、かつて作曲家ベートーヴェンが永眠した部屋で、警察は、ウィーン大学哲学博士、23歳のオットー・ヴァイニンガーが、心臓に銃弾を受け倒れてい

1 Kozak, Warren. *The Rabbi of 84th Street. The Extraordinary Life of Haskel Besser*. New York : Harpel Perennial, 2004, p. 177. The meeting is reported as having taken place in Shanghai under Japan's occupation during World War II.

るのを発見した。病院への搬送途中で死亡したヴァイニングァーは、自殺直前に書いたメモに、「私は他人を殺さないため、自らを殺す」と記した。

ヨーロッパ社会に蔓延する反ユダヤ主義が疎外をもたらし、ユダヤ人独特の自己憎悪を生んだ。ヴァイニングァーはその犠牲となったのであるが、彼はこの自己憎悪を、女性・アジア人・アフリカ人への激しい憎悪に転化した。本稿は、シオニズムにおける欧米中心主義や、ユダヤ系アメリカ人詩人アラン・ギンズブルグの作品における女性憎悪の問題も含め、広汎な比較考察を行いつつ、ヴァイニングァーの自己憎悪の原因を明らかにしようとするものである。

本稿の著者はまた、同じくウィーン生まれのユダヤ系精神分析専門家メラニー・クラインの研究等からも示唆を受けつつ、ユダヤ研究が、速やかにアジアにおける植民地遺産と欧米中心主義研究のテーマとなることを願っている。本稿の著者は2012年10月にイギリスのSheffield UniversityからPostgraduate Diploma in Psychoanalytical Studiesを取得した。

Palestine as the “corner of Western Asia”

On June 1, 1942 a two-day conference started in Atlantic City in which as many as thirty-six outstanding rabbis participated, including six former presidents of the Central Conference of American Rabbis (CCAR). While the conference was filled with a variety of highly topical and meaningful disputations, it was nevertheless decided to keep it closed to the public. The main contending issue having been whether or not Jews “should retreat to a nationalistic ghetto” rather than “follow the universal message of the Jewish prophets”, in his keynote address David Philipson, who had formerly presided over the CCAR, while insisting upon the incompatibility of Reform Judaism and Zionism, mentioned as follows: “The outlook of Reform Judaism is the world, the outlook of Zionism is a corner of Western Asia.”²

Philipson’s Eurocentric attitude might deserve further examination against the background of evolution of the Holocaust policies in Nazi-occupied areas of Europe.³ While Philipson’s speech dates back to June 1, 1942, a few days later, on June 5, Willy Just, who served in German Security Police (SS) Section II D 3 a, the automotive unit, in a “top secret” letter addressed to SS Lieutenant-Colonel, Walter Rauff, his supervisor as the Section II D Director, related in detail how the

2 Kolsky, Thomas A. *Jews Against Zionism; the American Council for Judaism, 1942-1948*. Philadelphia: Temple University Press, 1990, p.50.

3 According to Robert Wistrich, “more than anything else, Nazism contributed to sapping the credibility of anti-Zionism on the European continent. The optimistic assumptions of the eighteenth century Enlightenment concerning the continual progress of reason and humanity were clearly not borne out in Europe between 1933 and 1945.” See Wistrich, Robert. “Zionism and Its Jewish ‘Assimilationist’ Critics (1897-1948)”. *Jewish Social Studies*, 1998: 4: 2, p. 76.

so-called "Spezialwagen" (special vans) were operating with the purpose of gassing thousands of victims, predominantly Jews. He specified in particular, in reference to the victims, that "since December 1941, ninety-seven thousand have been processed, using three vans, without any defects showing up in the vehicles."⁴ Philipson's statement looks even more ridiculous if it is being considered in the context of a relevant sociological survey, one of the early post-war analytical documents issued in the United States which might have been readily available to a person of David Philipson's social standing.⁵ Thus, according to Kurt Wolff,

Between 1933 and 1943, more than three million Jews emigrated or were deported from their respective countries of residence in Europe – almost one-third of all European Jews, or close to 18 percent of all Jews in the world. If one adds the Jews who migrated within their respective countries of residence, the figure is estimated to amount to 5,261,00, or more than 55 percent of all European Jews...⁶

Furthermore, admitting that these figures "could turn obsolete once we can more definitely ascertain how many millions of Jews have lost their lives in Nazi-dominated Europe through starvation, extermination and the hazards of migration" and offering a "well-documented estimate", as of late 1945, of "5,978,000 – almost 72 percent" of all European Jews, Wolff points out as well that Palestine ranked second after the United States in terms of the number of Jewish immigrants received between 1933 and 1943. Wolff specified that Palestine had accepted 120,000 Jews (14.8 percent of the total number) as compared to the United States which had accepted 190,000 Jews (23.5 percent of the total number),⁷ the comparison being especially meaningful for the purpose of estimating Philipson's pejorative remark regarding Palestine as a "corner of Western Asia".

It is well worth indicating that Philipson's anti-Zionist and Eurocentric position might be also assessed as an integral part of an adamant anti-Zionist stance which was widely shared by members of in particular the American Council for Judaism (ACJ) - the organization which was formed in late 1942 and as of 1945 comprised as many as 23 chapters with 10,300 members in toto across the United States - within which Philipson acted as one its leaders.⁸ While only ten

4 See <http://www.holocaust-history.org/19420605-rauff-spezialwagen/> (Accessed on December 15, 2013).

5 See Wolff, Kurt H. "An Elementary Syllabus in the Sociology of the Jews". *Social Forces*. 24 : 4 (May 1946) : 451-461.

6 Ibid., p. 452.

7 Ibid.

8 Kolsky, pp. 107-111.

rabbis participated in the above mentioned conference held in Atlantic City in June of 1942, the first Annual Conference of the ACJ which took place in Philadelphia in January 1945 “brought together for the first time Council leaders from all over the United States” and differed from the Atlantic City conference mainly in that it focused almost entirely on the issue of fighting against Zionism and, as Thomas Kolsky indicated, “did not even pretend to do anything for the revival of Reform Judaism.”⁹ This peculiar feature was so apparent that Wallace Murray, Director of the Division of Near Eastern and African Affairs (NEA) of the U.S. State Department, described the Philadelphia conference proceedings to the U.S. Undersecretary of State, Joseph Grew, as representative of how Zionism was being viewed specifically by its opponents among Jews.¹⁰

A very keen interest in the ACJ, which the U.S. State Department clearly demonstrated on various occasions, was in fact deeply related to a highly complicated decision-making process of the United States government in reference to the formation of the State of Israel. On their part, the ACJ leaders proved being fervent patriots in favor of aggressively promoting the U.S. interests abroad, including their unbending reluctance to approve of the creation of the State of Israel. Thus, Elmer Berger, one of the Council’s “most important leaders” who worked as the ACJ Executive Director and since 1969 served as President of American Jewish Alternatives to Judaism, Inc., explained his position as follows in his “Memoirs of an Anti-Zionist Jew” :

.. when Zionism and Palestine became issues of public debate in the 1940’s I came early to the conclusion that the Zionist plan for handling the problem of Jews in Europe who could escape – or might survive Hitler – was a trap. The energetic and skilful Zionist propaganda campaign to put American power and prestige behind Zionism’s territorial/political aspirations was clearly, even that long ago, inconsistent with American interests in the area. ..In a word, the Zionist programme, I became convinced, was deleterious to Jews and to the long-range interests of the United States.¹¹

Identifying it as the major, third as it was, reason for his opposition to Zionism and Israel and seeing it as the most important factor, Berger related as well that he “became convinced – above everything else – that Zionism was contrary to every principle I cherished as an American” and stressed his patriotic attitude as follows : “I knew that Zionism deceived American Jews and intimidated Americans generally, including even Foreign Service officers, among whom over the

9 Ibid.

10 Ibid., p. 111.

11 Beger, Elmer. “Memoirs of an Anti-Zionist Jew”. *Journal of Palestine Studies*. 5 : 1 (Autumn. 1975 – Winter, 1976). (Accessed at <http://www/jstor.org> on May 15, 2009).

years I had acquired close and cherished friends

Zeev Zhabotinsky : Advancing Europe's Moral Boundaries

Surprisingly enough, mainstream political Zionism was basically just as Eurocentric as the ACJ. Suffice it to recall Zeev (Vladimir) Zhabotinsky's peculiar version of Zionist ideology which is routinely viewed as containing a variety of paradoxical contradictions. Yosef Gorny, to provide an example, fairly points out that Jabotinsky "attempted to uncover the universal element in national separatism" and indeed "came to view separatism as the path to universality."¹² A man of arguably limitless energy, Jabotinsky is widely considered being one of the representative leaders of political Zionism despite his having stirred up frequent dissensions within the Zionist movement at large. Only four years after his election as a member of the Zionist Executive, in 1925 Jabotinsky became president of the newly formed World Union of Zionist Revisionists (WUZR). However, much due to the fact that Revisionists were generally treated with contempt and even physically assaulted in Palestine, he and the Revisionists left the Zionist Organization in 1935 which was followed by Jabotinsky's appointment as president of the "New Zionist Organization" founded in Vienna in summer of 1935. In that capacity Jabotinsky was concentrating his efforts in particular on the formation of a vaguely defined coalition of governments interested in solving the "Jewish issue" in Europe, promoting an "evacuation plan" which sought technical and financial support for those Jews who were willing to immigrate into Palestine.

Besides, Jabotinsky strove to weaken British prohibitions on Jewish resettlement in Palestine, resorting to the formation of a large-scale "illegal immigration" of Jews to Palestine, a policy that found some supporters even among a number of British statesmen and was later supported by



Zeev (Vladimir) Zhabotinsky (1880-1940)

¹² Gorny, Yosef. *Zionism and the Arabs, 1882-1948 : A Study of Ideology*. Oxford University Press, 1987, p.159.

the Zionist Organization which Jabotinsky had previously abandoned.¹³

It is common, however, to view Jabotinsky's contradictory legacy primarily in terms of his allegedly consistent commitment to a nationalist cause frequently associated with racist overtones. Thus, referring to Jabotinsky's essay entitled "On Race", Dan Cohn-Sherbok singles out the following passage as testifying to Jabotinsky's vision of the Jews as a "superior race": "...he who is steadfast in spirit – he is superior...He who will never give up his internal independence, even when under a foreign yoke – he is superior...", commenting that according to Jabotinsky "the essential element of the nation consists in its racial characteristics."¹⁴ Reminding that Jabotinsky, writing in 1910, defined justice as existing "only for those whose fists and stubbornness make it possible for them to realize it", Cohn-Sherbok, while eagerly placing Jabotinsky among the "fifty Jewish key thinkers", pointed out Jabotinsky's longing for an assertive nationhood, quoting the following representative passage from Jabotinsky's essay:

We need young people who can ride horses and climb trees and swim in the water and use their fists and shoot a gun; we need a people with a healthy imagination and a strong will, struggling to express themselves in the struggle for life.¹⁵

This particular sample of Jabotinsky's views serves to remind of a strikingly similar attitude assumed by yet another leading representative of political Zionism, Max Nordau, who in reference to the opening of a Jewish gymnastic club in Berlin in 1903 appealed in favor of breeding new "muscle-Jews", specifying as follows: "For too long, all too long, we have been engaged in the mortification of our own flesh. ... Let us take up our oldest traditions; let us once more become deep-chested, sturdy, sharp-eyed men".¹⁶ Placing this reference within the context of identifying the similarities between Nordau's aspirations and those shared by Straits Chinese elites in Singapore who "in the late nineteenth century proposed dress reform, re-Sinicization, and elaborate regimes of physical training and self care", as well as those demonstrated by Indian nationalists who juxtaposed "respectable Indian sexuality" with the "degeneracy of the colonizer", Philip Holden skillfully delineates the issue of the formation of "Oriental masculinity" in the pro-

13 *The Universal Jewish Encyclopedia*, v. 6. Copyright: Universal Jewish Encyclopedia Co., Inc., 1948. For a full scanned version see: *The Universal Jewish Encyclopedia*. Skokie, Illinois (USA): Varda Books, 2009.

14 Cohn-Sherbok, Dan. *Fifty Key Jewish Thinkers*. London: Routledge, 1997, pp. 67-68.

15 *Ibid.*, p. 68.

16 Quoted in Holden, Philip. "A Man and an Island: Gender and Nation in Lee Kuan Yew's the Singapore Story". *Biography*. 24: 2 (2001). (Accessed on December 12, 2013 at www.questia.com)

cess of developing self-identity under colonialism. Indeed, Holden's meaningful comparisons might make up a highly promising analytical framework for a relevant discussion of the origins of political Zionism in Europe.¹⁷ However, in the case of political Zionism the search for self-identity against the background of Jewish presence in Europe was, paradoxically, considerably charged with a pronounced Eurocentric bias towards the Orient at large.



Max Nordau (1849-1923)

Indeed the latter feature appears to represent one of the few enduring attitudes ever taken by Jabotinsky in reference to Jewish resettlement in Palestine, which incidentally might be regarded as consistent with a similar position assumed by Marx Nodau whom Jabotinky cited in his article, written in 1927 and entitled "The Arabesque Fashion", claiming: "We are going to the Land of Israel in order to advance Europe's moral boundaries to the Euphrates."¹⁸ However, it might be worth noting that racial and discriminative implications of Jabotinsky's Eurocentrism should not be exaggerated, and stand much in need of further critical analysis. Thus, Barney Benzion Wainer tends to stress Jabotinsky's denial of the "racial purity" concept, quoting Jabotinsky as follows: "(There are) even less naïve people who are of the opinion that to acknowledge 'race' is to believe in something called the 'racial purity' of ethnic groups existing in the world... It is doubtful whether it is possible to establish with sufficient clarity, the concept of a 'pure' race."¹⁹ Wainer claims as well that Jabotinsky's "Orientalism", as seen through his treatment of Arab "Eastern-ess", is primarily concerned with a "time-lag in technological adaptation causing a cul-

17 Ibid.

18 Quoted in Kaplan, Eran. *The Jewish Radical Right : Revisionist Zionism and Its Ideological Legacy*. Madison : University of Wisconsin Press, 2005, p.140.

19 Wainer, Barney Benzion. *The Political and Literary Engagement of Vladimir Jabotinsky with Arab-Jewish Relations as a Dichotomy between East and West*. Cambridge : The Centre for Jewish-Christian Relations, 2003, p. 9.

tural gap between the geographical east and west” and tends to view the East-West dichotomy as being “anthropologically invalid.”²⁰

A year earlier, in his relatively little known essay written in Russian in 1926, entitled “Vostok” (the Orient), Jabotinsky, while denying any “organic” characteristics commonly applied to East and West, nevertheless prefers to associate Jews with the West, admitting at the same time Eastern origins of the Jewish people.²¹ Explaining that peculiar position, Jabotinsky refers exclusively to a variety of Jewish cultural influences, including the religious impact of introducing the Bible, on the evolution of European civilization and concludes that “rejecting the West” might imply, for the Jewry at large, “rejecting our own selves.” While Jabotinsky’s Eurocentric bias remains an indispensable part of his worldview, its specific implications undoubtedly require further analytical elaboration but a tendency to assess his legacy as that of a right-wing ideologue, especially in the context of discussing his position of “Rosh Betar” (the head of “Betar”, Jewish youth organization affiliated with Revisionist Zionism), seems to be playing a dominant role in critical literature.²²

Otto Weininger : Hatred of His Own Self

How can we reconcile the Eurocentric bias exhibited by adamant anti-Zionists among the ACJ leadership with that displayed by Zeev Jabotinsky, one of the most prominent leaders of political Zionism? What is the basis serving to unite in that particular conviction such otherwise bitterly opposed to one another parties? I tend to think that it was the phenomenon known as “Jewish self-hatred” which, to a considerable extent, must have generated that common response. Perhaps one of the most vivid descriptions of this social phenomenon was provided by Otto Weininger, an outstanding philosopher and himself a victim of “Jewish self-hatred”, who claimed that “the Antisemitism of the Jews bears testimony to the fact that no one who has had experience of them considers them loveable – not even the Jew himself.”²³ Emphasizing the issue of social projection, Weininger pointed out that “whoever detests the Jewish disposition detests it first of all in himself; that he should persecute it in others is merely his endeavor to separate himself in this way from Jewishness; he strives to shake it off and to localize it in his fellow-creatures,

20 Ibid., p. 4.

21 Jabotinsky, Zeev (Vladimir. *Izbrannoe (Selected Writings)*. Jerusalem : Biblioteka “Aliya”, 1989. (In Russian; accessed at <http://www.geocities.com/117419/zj/zjse.html> on May1, 2009).

22 See, for example, Shindler, Colin. *The Triumph of Military Zionism : Nationalism and the Origins of the Israeli Right*. London/New York : I.B.Taurus, 2006, pp. 119-120.

23 Weininger, Otto. *Sex and Character*. Authorized translation from the sixth German edition. New York : G.P.Putnam’s Sons, 1906, p. 186.

and so for a moment to dream himself free of it", concluding: "Hatred, like love, is a projected phenomenon; that person alone is hated who reminds one unpleasantly of oneself."²⁴

In a similar way, much later, Sander Gilman in his seminal monograph proceeded to single out the social acceptance factor as forming the very basis for self-hatred, specifying that "self-hatred results from outsiders' acceptance of the mirage of themselves generated by their reference group – that group in society which they see as defining them – as a reality".²⁵ Furthermore, according to Gilman, that very acceptance "provides the criteria for the myth making" which Gilman viewed as the very foundation of "any communal identity".²⁶ On her part, Penny Rosenwasser, limiting her definition to predominantly Christian environment, describes factors leading towards the formation of Jewish self-hatred as a vicious sequence involving, first of all, "absorbing anti-Semitic messages from a society founded on Christian norms" and followed by "believing these messages as true and thus internalizing misinformation about oneself and other groups."²⁷

Eastern Europe as "Half-Asia"

In the context of my inquiry it is very significant that the evolution of political Zionism in Europe coincided in time with a division of Europe itself into Western and Eastern parts, the division of a clearly conceptual and symbolical nature which tended to present the Eastern part as peripheral 'half-Asia', a fruitful milieu for exercising pejorative Eurocentric attitudes. As fairly noted by Arieh Bruce Saposnik, by the latter part of the 19th century "the notion that Jews– particularly those of eastern Europe – constituted a semi-Asiatic, foreign element in European society became a pervasive trope", which in its turn not only served to stimulate various reactive activities of European Zionists at large but as well caused alienation of Western European Jews from those who resided in the Eastern part of Europe.²⁸ Esequiel Adamovsky even proceeds to single out "Euro-Orientalism" seen as defining the extent to which Eastern Europeans might be helped, instructed and sometimes suppressed by the Western Europeans as in regard to their presumed "roles in

24 Ibid.

25 Gilman, Sander L. *Jewish Self-Hatred : Anti-Semitism and the Hidden Language of the Jews*. Baltimore/London : The Johns Hopkins University Press, 1986, p. 2.

26 Ibid.

27 Rosenwasser, Penny. *Exploring, Resisting and Healing from Internalized Jewish Oppression : Activist Women's Cooperative Inquiry*. Ph.D.Thesis. San Francisco : California Institute of Integral Studies, 2005, p. v.

28 Saposnik, Arieh Bruce. Europe and Its Orient in Zionist Culture before the First World War. *The Historical Journal*. 49 : 4 (2006), p. 1105.

the narrative of civilization.”²⁹ Applicable as it is in the context of the current discussion, Adamovsky indicated as well that Euro-Orientalism might even intrude in order to regulate the relations “between people who perceive themselves as Western or modern in different degrees.”³⁰

Of particular value are the relevant findings of Jonathan Hess who reminds us that those who began to apply the term “anti-Semitism” in late 19th century were willing to its “stress the radical difference” as in contrast to the religiously-motivated “Jew-hatred”.³¹ However, as Hess demonstrates, “the concept of an alien ‘Jewish race’ that anti-Semites introduced as their innovation” was not based solely on the new pseudo-science but also “had its roots in the ‘Orientalist’ branch of theological discourse that, from the late eighteenth century on, had concerned itself with ‘Semitic’ languages, ‘Semitic’ peoples and the ‘Semitic’ race.”³² In March 1782 Johann David Michaelis (1717-91), German Orientalist who is considered to be one of the Enlightenment’s most distinguished experts on Judaism, published an essay in a scholarly journal devoted to research in biblical exegesis, contributing to a heated political debate that had been launched by Christian Wilhelm Dohm’s 1781 book entitled *Ueber die Burgrliche Verbesserung der Juden* (On the Civic Improvement of the Jews).³³ Unlike Dohm, Michaelis, much like Pestel asserted later in Russia, thought that “Jews are as Jews intrinsically incapable of being turned into productive members of a non-Jewish state” and proposed a peculiar colonial expansion plan that envisioned relocating the Jews to “sugar islands” in the Caribbean region, thus forcing the “southern Jewish race” to be economically productive.³⁴ It is worth pointing out the Eurocentric implications of Dohm’s vision of the Jews as, borrowing his own expression, the “unfortunate Asian refugees” which Michaelis not only shared but indeed intended to reinforce by resorting to colonial expansion that was aiming at putting “the Jewish race into its proper place.”³⁵

This particular context might prompt to recall the following Otto Weininger’s suggestions that “love is a phenomenon of projection just as hate is” and that “we hate in others only what we do

29 Adamovsky, Esequiel. “Euro-Orientalism and the Making of the Concept of Eastern Europe in France, 1810-1880.” *The Journal of Modern History* 77 (September 2005), p. 619.

30 Ibid.

31 Hess, Jonathan M. “John David Michaelis and the Colonial Imaginary: Orientalism and the Emergence of Racial Anti-Semitism in Eighteenth-century Germany.” *Jewish Social Studies*, 2000, 6 : 2, p. 56.

32 Ibid.

33 Hess, Jonathan M. “Sugar Island Jews? Jewish Colonialism and the Rhetoric of ‘Civic Improvement’ in Eighteenth-Century Germany.” *Eighteenth-Century Studies* 32 : 1 (1998), p. 92.

34 Ibid., pp. 92-93.

35 Ibid., p. 93.

not wish to be, and what notwithstanding we are partly. We hate only qualities to which we approximate, but which we realize first in other persons.”³⁶ Weininger's self-hatred projection outwards might have naturally evolved from his conviction that “the Jewish race...appears to possess a certain anthropological relationship with both Negroes and Mongolians”, producing the following mixture of hatred to women, Asians and the Black people :

What shall we make, for example, of the Chinese with their feminine freedom from internal cravings and their incapacity for every effort? One might feel tempted to believe in the complete effeminacy of the whole race. It can at least be no mere whim of the entire nation that the Chinaman habitually wears a pigtail and that the growth of his beard is of the very thinnest. But how does the matter stand with the Negroes? A genius has perhaps scarcely ever appeared amongst the Negroes, and the standard of their morality is always universally low that it is beginning to be acknowledged in America that their emancipation was an act of imprudence.³⁷

Sygmund Freud : “Half-Asian” Jew

As for Jabotinsky's Eurocentrism, its peculiar pathos might be accounted for by his Eastern European origin, which implies his having had to resist a particularly intense pressure exerted both by the Jews of Western European origin and the European environment at large.³⁸ I would suggest that Sigmund Freud, who was born and raised in the Eastern part of Europe, also suffered from a similar malady which might be detected through a careful examination of the Eurocentric bias of the *Oedipus complex* concept.³⁹ Applying a different research strategy, Alan Lehman, who studied this issue almost exclusively from a psychoanalytical perspective, discovered a similar feature :

While Freud presented the Oedipus Complex as a universal, intrapsychic phenomenon essentially unrelated to trauma, there existed a broader kind of inter-cultural conflict unique to accul-

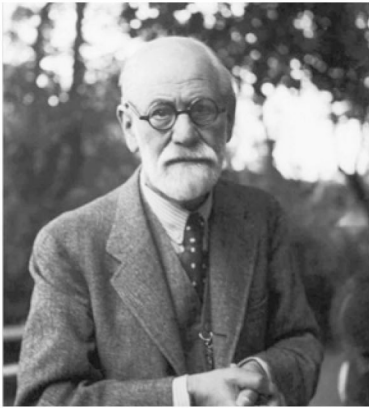
36 Weininger, pp. 148, 186. For modern views on projection identification and racism see Clark, Simon. *Social Theory, Psychoanalysis and Racism*. Palgrave Macmillan, 2003, pp. 146-168.

37 Ibid., p. 184.

38 See Tsurumi, Taro. “Was the East Less Rational than the West? The Meaning of “Nation” for Russian Zionism in Its Imagined Context”. *Nationalism and Ethnic Politics*, 14 : 3, 361-394; Tsurumi, Taro. “Sionizumu-o Meguru Orientarizumu-to Kaunta/Anti-Orientarizumu”. (In Japanese : Zionism and Counter/Anti-Orientalism). *Soukan Shakai Kagaku* : 16 (2006), pp. 50-67.

39 Examining Freud's last work, *Moses and Monotheism*, Paul Ritter concludes that it developed a theory of Jewish self-hatred. See Ritter, Paul. “Rereading Freud's *Moses* (Again)”. *The Germanic Review*, 2008, 11-23.

turated Jews – a “Jewish Oedipus Complex” as it were – that, in fact, was the byproduct of trauma, driven by the Jewish wish to overcome the social trauma of racial anti-Semitism. For Jews, the dynamic opposing forces that fueled this inter-cultural Jewish Oedipus Complex were the drive to assimilate into German Gentile culture, the Mother representation, and the drive to dissimulate from Jewish traditional culture, the Father representation.⁴⁰



Sygmund Freud (1856-1939)

In terms of seeking the psychoanalytic explanation of the link relating Jewish self-hatred to the Eurocentric bias taking the form of Asia-hatred, Weininger’s contribution, in particular his notion of *projection*, deserves appreciation. To be specific, Weininger saw hatred as a “projection of our own evil qualities on other persons so that we may stand apart from them and hate them.”⁴¹ Similarly, Weininger went on, saying: “In hate we picture to ourselves that our own hateful qualities exist in another, and by so doing we feel ourselves partly freed from them.”⁴² It is well worth noting that while he viewed hatred somewhat positively, in a sense of a conscious attempt at getting rid of it by means of applying a *projection*, the notion of love for Weininger tends to be associated with mistaken perceptions, weakness and decay. Weininger wrote: “...love has the purpose of helping man in his battle for good, when he feels that he himself is not strong enough. Love and hate are the like forms of cowardice... In love we project what is good in us.”⁴³

Weininger : Projecting One’s “Evil Qualities”

The illusionary nature of love projection is especially visible against the background of

40 See Lehman, Alan. *The Impact of Trauma on Freud’s Discovery and Development of Psychoanalysis*. Ph.D. Thesis. “Union Institute and University Graduate College”. 2002, p. 5.

41 Weininger, p. 150.

42 Ibid.

43 Ibid.

Weininger's notion of women :

The eternal can realize itself in the limited and the concrete only by an illusion; it is self-deception to seek fullness of love in a woman. As all love that attaches itself to a person must be impermanent, the love of woman is doomed to unhappiness. All such love has this source of failure inherent in it. It is an heroic attempt to seek for permanent worth where there is no worth. The love that is attached to enduring worth is attached to the Absolute, to the idea of God, whether that idea be a pantheistic conception of enduring nature, or remain transcendental; the love that attaches itself to an individual thing, as to a woman, must fail.⁴⁴

Moreover, love projection towards women is seen by Weininger as "immoral", or as he himself wrote, the very fact "that love prevents the worthlessness of woman from being realized, inasmuch as it always replaced her by an imaginary projection", is being nothing less than "the last form in which the immorality reveals itself."⁴⁵ Pointing out the level of a mistaken projection in relation to women, Weininger specified that "Madonna worship itself is fundamentally immortal, inasmuch as it is a shutting of the eyes to truth. The Madonna worship of the great artists is a destruction of woman, and is possible only by a complete neglect of the women as they exist in experience, a replacement of activity by a symbol, a re-creation of woman to serve the purposes of man, and the murder of woman as she exists."⁴⁶ Weininger asserted that only men were born to possess logic and ethics, both of which he considered being intimately related to aesthetics, and since "as Kant showed, aesthetics, just as much as ethics and logic, depend on the free will of the subject",⁴⁷ Weininger proceeded to conclude that a woman, for the reason of allegedly being unable to possess free will, were doomed to being unable to project "beauty outside of herself."⁴⁸ The following passage might be considered representative of Weininger's characteristic attitude towards women :

When a particular man attracts a particular woman the influence is not his beauty. Only man has an instinct for beauty, and the ideals of both manly beauty and of womanly beauty have been created by man, not by woman. The qualities that appeal to a woman are the signs of developed sexuality; those that repel her are the qualities of the higher mind. Woman is essentially a phallus

44 Ibid., pp. 149-150.

45 Ibid.

46 Ibid., p. 151.

47 Ibid., p. 152.

48 Ibid.

worshipper, and her worship is permeated with a fear like that of a bird for a snake, of a man for the fabled Medusa head, and she feels that the object of her adoration is the power that will destroy her.⁴⁹

Since for Weininger a woman “is nothing but man’s expression and projection of his own sexuality”, she is not to be blamed for anything at all but is “made guilty by the guilt of others, and everything for which woman is blamed should be laid at man’s door”.⁵⁰ Claiming that a man tends to “elevate” a woman instead of “nullifying” her because man’s hatred for women is “not conscious hatred of his own sexuality”, Weininger thinks that in effect a man ends up applying love which serves to express his “most intense effort to save woman as woman, instead of desiring to nullify her in himself”, concluding that a man’s “consciousness of guilt comes from the fact that the object of guilt is coveted instead of being annihilated.”⁵¹



Otto Weininger (1880-1903)

Discussing the issue of hatred projection in Weininger’s thought, it is compelling to observe an important difference between women and Jews as objects of hatred. While a woman seems to be unable to escape her inferior lot, a Jew is capable of salvation of which Christ’s choice is an example: “Christ was the man who conquered in himself Judaism, the greatest negation, and created Christianity, the strongest affirmation and the most direct opposite of Judaism.”⁵² At the same time a Jew is likened to a woman in Weininger’s approach, which serves to pose a question regarding the very nature of the escape option allegedly available exclusively to a Jew. Typically, Weininger wrote as follows :

49 Ibid., p. 151.

50 Ibid.

51 Ibid., p. 183.

52 Ibid., p. 199.

In Christians pride and humility, in Jews haughtiness and cringing are ever at strife; in the former self-consciousness and contrition, in the latter arrogance and bigotry. In the total lack of humility of the Jew lies his failure to grasp the idea of grace. From his slavish disposition springs his heteronomous code of ethics, the "Decalogue", the most immoral book of laws in the universe which enjoins on obedient followers, submission to the powerful will of an exterior influence, with the reward of earthly well-being and the conquest of the world. His relations with Jehovah, the abstract Deity, whom he slavishly fears, whose name he never dares to pronounce, characterize the Jew; he, like the woman, requires the rule of an exterior authority.⁵³

Nevertheless, claiming that "every single Jew" should strive to resolve the "Jewish question" individually because, allegedly, there could be no other means of a resolution, Weininger unexpectedly offers a promising solution, applying exclusively bright colours and indicating that "the Jew, indeed, who has overcome, the Jew who has become a Christian has the fullest right to be regarded by the Aryan in his individual capacity, and no longer be condemned as belonging to a race above which his moral efforts have raised him. He may rest assured that no one will dispute his well-founded claim."⁵⁴

It seems being common to account for Weininger's hatred towards both women and Jews by referring to the contemporary social conditions. Helen Ferstenberg, to provide an example, assumes that Weininger claimed "a position as an insider in German culture by distancing himself from outsiders such as Jews and women."⁵⁵ Shulamit Volkov, emphasizing common social problematics, explained the success of Weininger's monograph, *Geschlecht und Charakter* (Sex and Character), published in May 1903, referring to Weininger's suggesting "new links" between femininity and Jewishness, indicating :

...Weininger focused primarily on the fundamental dualism between the sexes and on feminine inferiority, but he also labored to compare "femininity" with "Jewishness", reiterating older analogies, and suggesting new links between them. The struggle against Judaism and femininity was one and the same, Weininger argued, and his message evoked a range of cultural associations, striking dormant and familiar notes in the minds of his contemporaries... But the book's

53 Ibid., p. 191.

54 Ibid., p. 190.

55 Ferstenberg, Helen Joanna. *Meditations on Jewish Creative Identity : Representations of the Jewish Artists in the Works of German-Jewish Writers from Heine to Feuchwanger*. Ph.D. Tesis. Yale University, 2002, p. 130.

unique attraction was not mere coincidence. It was rooted in a much broader context, that of the attitude towards all “others” in Europe in general and in the German-speaking countries in particular.⁵⁶

Volkov claims as well that the “associative link” between “Jew and woman that had been forged more than 100 years earlier and was finally being expressed in a most extreme and somewhat perverse manner by Weininger” might be viewed as a matter of a “paramount importance” in terms of the evolution of a search for defining “otherness” within the European society at large. While Volkov’s assessment hardly raises any particular doubts, it might be worthwhile indicating as well that a critical review of Weininger’s peculiar notion of *projection* serves to testify to the fact that Weininger projected his “hateful qualities”, implying his Jewish ethnicity, on women so that to be able to “stand apart from them and hate them.”⁵⁷ This serves as well to help explain Weininger’s notion of love as a mistaken projection and, most of all, his peculiar ideas about overcoming Jewishness by means of an individual conversion, an act of ridding oneself of Jewishness as a means of gaining normalcy, the means arguably available solely to men as inborn possessors of a free will.

Sharing Death with Beethoven : Frontiers of Jewish Self-Hatred

As has been fairly noted by Ferstenberg, “Some writers of Jewish origin of this period did internalize the notion of Jewish difference conceived as inferiority to such an extent that it is entirely appropriate to speak of Jewish self-hatred. The life and writings of Otto Weininger (1880-1903) are particularly relevant in this context since he was interested in the notion of creativity. His tortured thought is best understood as a quest for a radical assimilation which involves an intense rejection of his own Jewishness.”⁵⁸ In a desperate attempt at proclaiming his willingness to rid himself of Jewishness, soon after the publication of his book Weininger committed suicide in the room in which Beethoven had died, thus applying free will in order to join the “desired community of German culture”⁵⁹ and exercising his allegedly inborn right as a man to nullify Jewishness. In this particular regard, as a comparative effort, it is noteworthy that attempting to identify the “social trauma of racial anti-Semitic oppression and persecution” in Freud’s thought, Lehman discovered similar distortions, typically rooted in references to Judaism. Thus, consider-

56 Volkov, Shulamit. *Germans, Jews, and Antisemites : Trials in Emancipation*. Cambridge : Cambridge University Press, 2006, pp. 137-138.

57 See Footnote 42.

58 Ferstenberg, p. 129.

59 *Ibid.*, p. 131.

ing the concept of Jewish chosenness in a religious sense, Lehman, in the context of discussing Freud's last work, *Moses and Monotheism*, observes as follows :

Since Freud contends that anti-Semitism is, in part, a reaction against Jews' contention that they are God's "chosen people", Freud takes it upon himself to change the nature of Jewish chosenness. In Freud's conceptualization, Jews are no longer God's chosen people, but rather the "chosen people" of Moses. And since Moses, according to Freud, is of Gentile origin, the notion of Jewish chosenness, like the custom of circumcision, is one of Gentile origin. The implication is that Jews, for this reason, should be somehow exonerated of their complicity with both the notion of chosenness and the custom of circumcision.⁶⁰

Allen Ginsberg : Between Male and Female

While one inclined to relate the Jewish self-hatred to the pre-Holocaust social and political conditions, the post-Holocaust milieu abundantly provides similar examples, of which that of Allan Ginsberg, well-known American poet, might be viewed as typical.

Discussing "gender, sadness and depression", Robyn Fivush and Janine Buckner, while admitting that sadness must be viewed as a "universal human emotion", nevertheless assert that "females and males come to understand and integrate emotional experience into their lives in different ways as a result of participating in gender-differentiated activities and interactions", concluding that, which in particular relates to the realm of literary expression, "females and males discuss sadness with others in different ways, and through these gender-differentiated discourses, females and males construct different understandings of sadness"⁶¹. Moreover, both scholars assert even that "how one is sad is part of being female or male"⁶². At the same time assumptions which challenge the latter position keep growing in number, "including the notions that the study of gender is closely wedded to the study of heterosexual relations, that gender is an attribute rather than a practice, and that the study of gender is the study of individuals"⁶³.

Allen Ginsberg's formative years having stretched through the immediate post-World War II

60 Lehman, p. 274.

61 Fivush, Robyn, Bruckner, Janine. "Gender, Sadness and Depression : The Development of Emotional Focus through Gendered Discourse" in Fischer, Agneta H. *Gender and Emotion : Social Psychological Perspectives*. Cambridge : Cambridge University Press, 2000, p. 232.

62 Ibid., p. 250.

63 Ember, Carol, Ember, Melvin. *Encyclopedia of Sex and Gender : Men and Women in the World's Cultures*. New York : Kluwer Academic/Plenum Publ., 2003, p. 150.

period, both his early homosexuality and the Jewish ethnic descent have gravely affected Ginsberg's poetry, with representations of self-hatred and a powerfully gendered approach, bordering on hatred towards the feminine, being plentiful. As Jonah Raskin fairly indicates, stressing in particular the sexual orientation aspect, Ginsberg "had been homosexual for as long as he could remember, and in his relationships with women he was impotent. Moreover, much of the time he was depressed, saddled with a sense of guilt and a feeling of sordidness about himself".⁶⁴

An ethnic Jew who grew up in a period when being Jewish was terrifying, considering the horrors of European fascism, Ginsberg "was astounded to learn that in Germany and in Italy political parties advocated 'killing all the Jews.' It was crazy, surreal, and terrifying. The horror of fascism became an everyday reality for Allen, and it haunted his imagination".⁶⁵ In the winter of 1945, after he was expelled from Columbia College, Ginsberg proceeded to join the U. S. Maritime Service, turning into a sailor, traveler, and a poet. Writing to Jack Kerouac, a close friend, Ginsberg tried to convince Kerouac how different they were. According to Raskin, Ginsberg must have believed that "Jack was French Canadian and working class; his parents were anti-Semitic and anti-communist", warning Kerouac that he "was a Jew and an outcast": "I am alien to your natural grace...I am in exile from myself...You are an American more completely than I, more fully a child of nature and all that is of the grace of the earth ... I am not a child of nature, I am ugly and imperfect."⁶⁶

A typical eccentric incident testifying to Ginsberg's early "Jewish self-hatred" inclinations occurred in March 1945 when, while a student at Columbia College, New York, Ginsberg traced two drawings on the student dorm window, adding two provocative phrases, with one of the latter having been "Fuck the Jews". While this incident caused indignation and misunderstanding among Ginsberg's teachers, Raskin accounts for such a behavior pattern, referring to two of Ginsberg's "unpublished poems, 'A Violent Ballad for the Inferior Races' and 'Times Square, April 28, 1945. 'In 'A Violent Ballad, 'which he wrote in February 1945, just a month before he traced the obscenities in the dust on his dorm window, he took on, oddly enough, the persona of a Nazi military officer. The Nazi narrator of the poem explains that he has spent the war years lashing Jews and hanging blacks. 'There's a gibbet for the nigger and a whip for the Jew, 'he exclaims. In the grim ending to the poem, the Nazi narrator realizes that the fascist cause has been defeat-

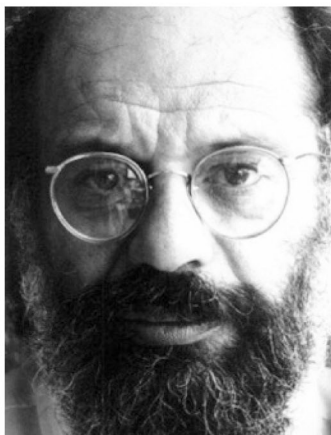
64 Raskin, Jonah. *American Scream : Allen Ginsberg's Howl and the Making of the Beat Generation*. Berkeley, CA : University of California Press, 2004, p. 75.

65 Ibid., pp. 33-34.

66 Ibid.,pp. 62-63.

ed and that 'there is nothing we can do / but hang ourselves.'" ⁶⁷

This particular context might prompt to recall the above-mentioned misogyny of Otto Weininger, with the obvious difference being that for his part, Ginsberg, according to Raskin, "embraced misogyny; he knew it and admitted it" in the mid-1950's.⁶⁸ Typically, in a letter addressed to Jack Kerouac and dated December 29, 1954, Ginsberg, while relating about his having met Peter Orlovsky, who was destined to become the poet's friend and lover for years to come, mentions as follows "…will I see please Peter much when he's gone, needs a friend, needs sweet companion, I shudder, I see the love, I am doomed, my heart melts again – how I hate women, can't stand not to be in love, can't stand not to be melting with real tenderness, childlike need sweetness…".⁶⁹



Allen Ginsberg (1926-1997)

I feel compelled to mention as well that Ginsberg's predominantly Eurocentric educational background and environment must have added its share to the poet's depressed and alienated condition, possibly serving to intensify his gendered attitudes. A comparison with Sigmund Freud's Eurocentric bias might be meaningful, considering in particular Freud's Jewish descent, a feature he shared with Ginsberg. Raskin mentions that in a letter Ginsberg wrote in late 1940's to Wilhelm Reich, an outstanding Jewish psychoanalyst from Germany who emigrated to the United States, he begged for psychiatric help, relating to Reich that he suffered from "the normal Oedipal entanglement".⁷⁰ However, typically, the inventor of "the Oedipal entanglement", Sigmund Freud, in fact might have himself suffered from the "Jewish self-hatred" malady which can be de-

67 Raskin, Jonah, pp. 59-61.

68 Raskin, Jonah, p. 148.

69 Morgan, Bill, ed. *The Letters of Allen Ginsberg*. Philadelphia, PA : Da Capo Press, 2008, p. 113.

70 Raskin, Jonah, p. 75.

tected through the above-mentioned examination of the Eurocentric bias of the *Oedipus complex* concept, casting serious doubts regarding the alleged “normalcy” Ginsberg had referred to.

Considering Ginsberg’s typically deep involvement in self-analysis, Freud’s own identity crisis might help appreciate the scope of emotional struggle Ginsberg must have been experiencing. Returning to Allen Ginsberg’s poetry, I tend to support the approach offered by Raskin who claims that “for most of his life, the female body appeared repulsive to him and sex with women proved to be difficult, if not impossible. In his poetry he mythologized the vagina and the womb as dark, deadly places”.⁷¹ This particular feature frequently applies as well, and indeed especially, to Ginsberg’s poetry, expressing “pain, sadness and depression”. Thus, a poem entitled “Under the world there’s a lot of ass, a lot of cunt” typically pictures a gendered worldview primarily through the agency of the title per se which in fact uniquely serves to associate the author’s indignation exclusively with a female imagery. The very fact that in the context of the poem as a whole the title is being the only apparent indication of the author’s biased attitude delineates the gendered approach. A closer look at the text allows to recognize a number of other gendered insinuations identifying feminine features with the “underworld” of alleged passive acceptance.⁷²

Ginsberg’s poem entitled “A Desolation” stands out as a gendered melancholic admission of a man’s “loneliness” and the consequent desire to abstain from forming a family by marrying a woman.⁷³ In a poem entitled “Mescaline” a play of words involving “mescaline”, which is a hallucination-inducing drug, and “masculine” serves to enforce the poet’s gendered fear of old age and death, with women “all over me” pictured as disgusting creatures seemingly guilty of having given birth to the poet who feels doomed to “rot” and turn into “trash in the grave”.⁷⁴

One may hardly fail to notice that as of late there has appeared an enormous renewed public interest towards both the practice and the theory of psychiatric science, including psychoanalysis, which frequently takes the form of various superficial “revelations” and less frequently tends to review the actual failures and achievements of that particular sphere of human scholarly endeavour. At the same time one may not fail to observe the “reverse” expansion of the psychiatric science towards treating and analyzing a great variety of social and political phenomena located outside of the mainstream clinical science.

71 Raskin, Jonah, p. 33.

72 Ginsberg, Allen. *Collected Poems 1947-1997*. Allen Ginsberg Trust, 2006. Kindle Edition.

73 Ibid.

74 Ibid.

Typically, Allen Ginsberg's poetry is filled with a sense of horror when the poet depicts monstrous social and political realities of modern capitalist society : ⁷⁵

Let go your Holy Land Let go
Let go Palestine P.L.O.
Jews Let Go Let go Let go
Let go Israel Ho Ho Ho
Let go Apocalypse Let go Let go
Let go Yr Bomb Ho Ho Ho

Your Nuclear Bomb Ho Ho Ho
Let go your Disaster your Death Let go
Ho Ho Ho Ho Ho Ho
Millionaires of Mexico Ho Ho Ho
Millionaires of Nicoragua Let go Let go

It is worth noting that Ginsberg's affiliation with the communist ideology is rooted in his family upbringing, with his Jewish ethnic roots playing an important role. In order to appreciate the latter aspect, further research is badly needed, however.

Breaking through Eurocentric Jewish Studies : Towards the Asian Studies Agenda

Returning at this point to the issue of Jewish self-hatred projected in particular on people of the Asian descent, it seems appropriate to briefly review Weininger's valuable contribution of introducing a peculiar notion of *projection* which might be assessed as anticipating Melanie Klein's interrelated concepts of *phantasy* and *splitting* that uniquely serve to account for racial hatred. As interpreted by Simon Clarke, *phantasy* for Melanie Klein, a Jewish psychoanalyst born in Vienna, might be defined as a "psychic representations of the instincts. Phantasy draws upon material from both internal and external worlds, modified by feelings and emotions and then projected at objects both real and imagined."⁷⁶ Proceeding to presenting his version of Klein's splitting, which he tends to see as "bound up with the concept of phantasy", Clarke observes that :

An infant's fear takes the form of phantasies of persecution, and in defence the world is split into good and bad objects. The good is introjected and idealized, the bad projected out into some-

⁷⁵ Ginsberg, Allen. *Collected Poems 1947-1997*. Allen Ginsberg Trust, 2006. Kindle Edition.

⁷⁶ Clarke, p. 123.

one or something. Splitting is essentially an attempt to create order out of chaos; the product of splitting is the formation of boundaries and a strong sense of 'us' and 'them', 'good' and 'bad'.⁷⁷

Further relevant research in the field of Jewish studies will definitely contribute towards expanding the frontiers of Asian Studies at large.



Melanie Reizes Klein (1882-1960)

⁷⁷ Ibid., pp. 123-124.