

Von den
verschiedenen
Racen der Menschen
die
Ankündigung der Vorlesung
der physischen Geographie
im Sommerhalbjahre 1777

1.
Beantwortung der Frage:
Was ist Aufklärung
(G. Decemb. 1783. S. 516.)
Aufklärung ist der Ausgang des Menschen
von seiner selbst verschuldeten Unmündigkeit.
Ihre Ursache ist das Unvermögen
des ohne Leitung eines anderen
zu denken. Der Mensch ist derselben nicht am
Wort, sondern der Entschließung und
Handlung seiner ohne Leitung eines
anderen. Sapere aude! Habe Mut,
deinen Verstand zu bedienen! Ist also
die Pflicht der Aufklärung.



Critik
der
reinen Vernunft

VON
Immanuel Kant



Immanuel Kant (1724 - 1804)

What we were taught in school:

He lived a very strict and disciplined life, never left his hometown of Königsberg. Some say one could set the clock on his schedule. [1]

He was a popular teacher and a modestly successful author even before starting on his major philosophical works. [1] He also worked as a private lecturer.

Kant believed that reason is also the source of morality, and that aesthetics arise from a faculty of disinterested judgment. [1]

He was one of the central thinkers of Enlightenment.

Enlightenment: Every human has the ability to think and reason -> human equality and autonomy

Moral philosophy: (*Groundwork of the Metaphysic of Morals*) [2]

1. **Principle of universalizability:** "Act only according to that maxim whereby you can at the same time will that it should become a universal law."
2. **Principle of humanity:** "Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end."
3. **Principle of autonomy:** "Thus the third practical principle follows [from the first two] as the ultimate condition of their harmony with practical reason: the idea of *the will of every rational being as a universally legislating will.*"

Political philosophy: *Doctrine of Right* (1797) [3]

- Establishing a universal and permanently peaceful life: a state must become the community of a large number of people, living provided with legislative guarantees of their property rights secured by a common constitution
- *Rechtsstaat* ("legal state" or "state of rights")
 - power of the state is limited in order to protect citizens from the arbitrary exercise of authority
 - people can live together as citizens in relations of non domination

What we were not taught in school:

He developed courses in anthropology and/or geography.

He most likely never met a BIPOC in his entire life. He formed his theories based on second-hand knowledge and experiences.

He formed the scientific basis to create an enduring racial taxonomy and the "color-coded, white-over-black" ideology with which we are familiar. [4]

He supplied the first scientific definition of *race*.

*About the different Races of Mankind*¹

- 4 Races:
 - “whites contain all the impulses of nature in affects and passions, all talents, all dispositions to culture and civilization and can as readily obey as govern. They are the only ones who always advance to perfection”
 - South Asians : “educated to the highest degree but only in the arts and not in the sciences”
 - Hindustanis: “can never reach the level of abstract concepts”, “always stay the way they are and can never advance”
 - Africans (he used *Negros*): “they can be educated but only as servants, that is [if] they allow themselves to be trained”, “can be disciplined and cultivated, but is never genuinely civilized. He falls of his own accord into savagery.”
- Humans are one species because they can procreate as well as their offspring can
- He based the different appearances and also characteristics on geographical origin and climatic conditions
- He argued that *whites* are the origin *race* which all other derived from²

Stereotypes that still exists because he stated them: ³

- Because of the climatic conditions the skin of Black people is oily and therefore they smell
- Because of the climatic conditions, he argues that Black people are strong and “fleshy” but because of the rich resources provided by their environment they are lazy and softish/weak
- If Black people are brought to Europe, the adjustment to the climatic change occupies them so much, they lose their autonomy and “urge for activity”
 - This was used as a justification for slavery

With his theories he deprives Black people their ability to reason and their right for autonomy.

His works (and personal contact through letters) also influenced Johann Friedrich Blumenbach (1752–1840), a medical and biologist. Blumenbach researched the relations of skulls and *race*. He wrote his dissertation on an anthropological topic: “The *races* of mankind”. According to Blumenbach there were five *races*: Caucasian, the white race; Mongolian, the yellow race; Malayan, the brown race; Ethiopian, the black race; and American, the red race. He is also responsible for the stereotype that Black people have a higher pain tolerance which led to a lot of deaths of BIPOC and still does today.

Metaphysics of Morals(1790s) clearly condemns slavery and colonialism. This contradiction was justified by the deprivation of humanity as mentioned earlier. It led to a separation of his “followers” into two parties. One derived from his works a justification for slavery and the others saw Black people as poor people in need of help. This formed the basis for “white saviorism”.

References

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[2] https://en.wikipedia.org/wiki/Categorical_imperative

¹ Disclaimer: This is the title of his works translated, there are no human *races*. I will continue to write it in cursive to emphasis that.

² Today we know this is wrong. And racist.

³ He did not invent them but gave them a scientific basis.

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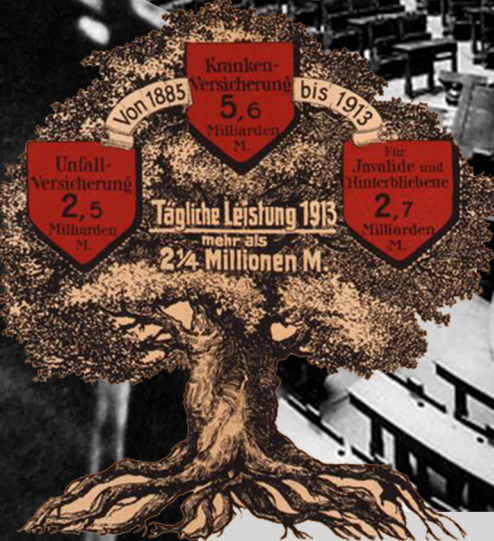
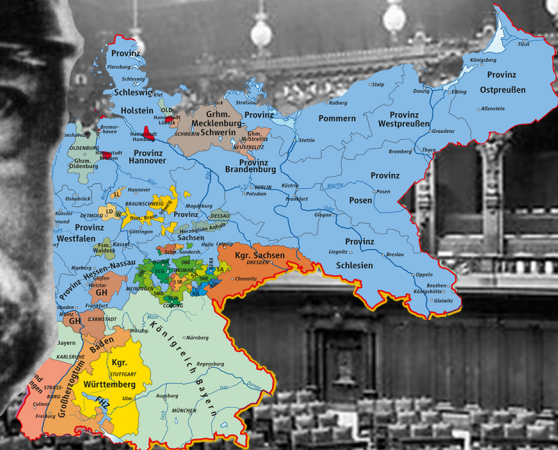
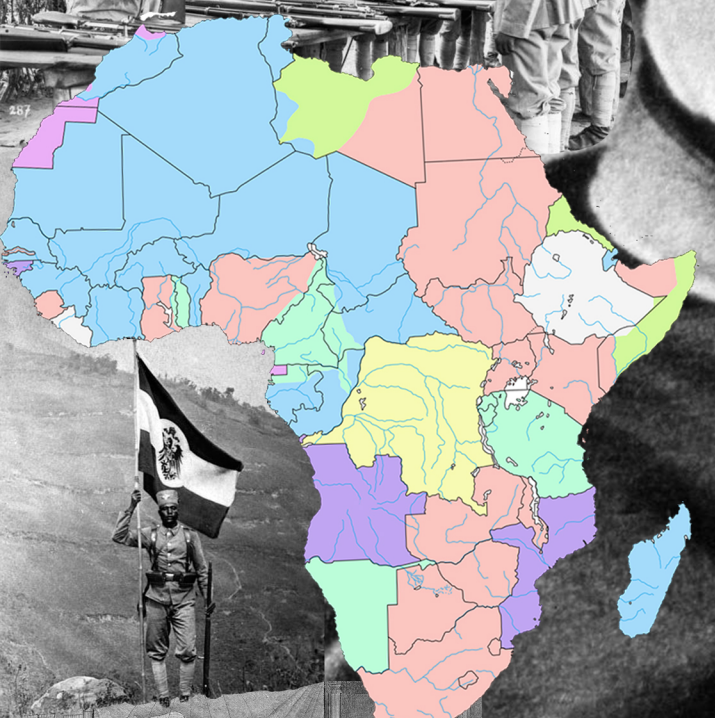
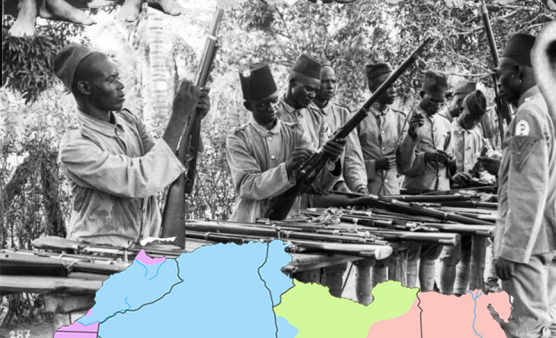
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[8] Blumenbach, Johann Friedrich: Handbuch der Naturgeschichte.



11 Milliarden Mark wurden in der deutschen Arbeiterversicherung-Sozialfürsorge in der Zeit von 1885 bis 1913 aufgewendet.

Deutschland	426	England	41
Leistungen	92%	besitzt ähnliche Einrichtungen	24
Verhältnis von Leistungen zu Beitragsleistungen pro Fall in Mark	65	erst seit Mitte 1912	59%
			40



Die deutsche Sozialversicherung steht in der ganzen Welt vorbildlich und unerreicht da.

Otto von Bismarck (1815 – 1898)

What we were taught in school:¹

From 1871 to 1890, he was the first chancellor of the German Empire, he was a key driving force in building it. Bismarck is considered to have masterminded the unification of Germany and to have created the modern welfare state. [1]

He implemented the first **welfare state** in the modern world:

- 1883 Sickness Insurance Law
- 1884 Accident Insurance Law
- 1889 Old Age and Disability Insurance Law

Kulturkampf ("culture struggle"):

The conflict escalated in 1871; all Prussian bishops and many priests were imprisoned or exiled. He abolished the Catholic Department of the Prussian Ministry of Culture. The conflict ended in 1878 and settled diplomatically in 1887. As a result, civil weddings needed a civil ceremony and schools were now public and funded by the state. [1]

Germanisation:

Bismarck pursued a policy of hostility especially towards the Polish people, this was rooted in his Prussian history. Over 35.000 non-Prussian Poles were deported starting in 1885 and a year later the "Settlement Law" was instated with which a systematic buying up of Polish goods was aimed for. [2] [3]

Colonization:

Under his regency Germany acquired territories in Africa. Germany's colonies included Togoland (now Togo and part of Ghana), German Kamerun (now Cameroon and part of Nigeria), German East Africa (now Rwanda, Burundi, and the mainland part of Tanzania), and German South-West Africa (now Namibia). He promoted liberal goals of free trade commercial expansionism in order to maintain economic growth and social stability, as well as preserve the social and political power structures. [3]

What we were not taught in school:

His motivation for the welfare state did not come from a place of concern about the working class. He wrote, "My thought was to win over, or shall I say bribe, the working classes to see the state as a social institution that exists for their sake and wants to provide for their welfare". [1]

Germanisation:

Part of it was rooted in antisemitism, they feared too many Jews would immigrate from Russia to the Polish part of Prussia. This was far from reality and more of a rumor.

Prior to the deportations of the Polish people, the German government prevented the immigration of Jewish immigrants which was in violation with the then existing law. [2]

Colonization:

In 1884 Bismarck organized the Berlin Conference with the motivation to regulate the freedom of trade on the rivers Congo and Niger. 13 Nations participated and decided the division of Africa. [4]

¹ It is no easy to draw a line between what we were taught in school, and what not. It is more about the missing details here.

Germany was “late to the game” of acquiring colonies, yet became the third biggest colonial empire after Great Britain and France until the end of the first world war. [5]

The goal of the colonization was to expand German state territory in order to prevent the immigration of Germans to the USA and offer them a “place under the sun”. This resulted in colonies being called “*Schutzgebiete*”(protected areas) as they argued they were not taking the land from the inhabitants rather protecting them.

Bismarck handed Carl Peters the imperial safe conduct over the territories in east Africa, where Peters founded German East Africa.

Carl Peters founded the association for German colonization.

In Africa, he began to close safe conducts with the indigenous rulers/leaders, he gave them small presents, like pearls, in exchange for their land. It was land obtained by fraudulent means.

He was later a hero to the Nazis, due to his racist ideologies. He was brutal and cruel in his function as *Reichskommissar* (Imperial High Commissioner) for the Kilimanjaro Region, he arbitrarily used the death penalty, often with personal motivations behind. [6]

Colonial Germany after 1890:

The colonies were mainly used to exploit raw materials; in order to achieve this the indigenous people were suppressed with military force to help.

When the leaders were not willing to “sell” their land or to subject to the colonial rulers, they were brutally forced to do so.

The regency in the German colonies took measures like threats, taxes and forced labor to suppress indigenous people. If they tried to defend themselves, every riot was brutally quelled with military force. [7]

In the colony of Togo, no forcefully suppressed riots happened, it almost appeared to be “humane”. How “humane” the German colonial policy in Togo had been, was shown, for example, by the fact that the Germans built more prisons than schools. [7]

Herero and Namaqua genocide – the first genocide of the 20th century (1904 – 1908):

The existential fear of the indigenous people, the Herero, led to a riot that was brutally suppressed. Germany send an additional 15.000 man to support the “*Schutztruppe*” in East-West Africa.

Most of the Herero fled to the waterless desert, which the Germans than closed off. Thousands of Heroes and their livestock died of thirst. [8]

Lieutenant general Lothar von Trotha, who was the Commander in Chief of the colonial forces said, “The Herero are no longer German subjects. [...] Within the German border, every Herero with or without a rifle, with or without cattle, will be shot; I will no longer take in women and children, drive them back to their people or have them shot as well.”[8]

Learning from the warfare of the Heroes, the Nama avoided an open battle against the German occupation and started a guerrilla warfare. After some of their leaders died, they demoralized and submitted to the Germans which ended the war in 1907.

Maji-Maji-War in East Africa (1905-1907):

Forced labor and the arbitrariness of the colonial leaders were the origin of this war. An alliance of indigenous people from different tribes fought against the colonial suppressors. Even though shootings and other acts of violence happened, most deaths were due to famine because the German “*Schutztruppe*” burned down fields and villages. [7]

In 1907 Germany had given a correction to the colonial policy. No longer should blind violence be the focus of their methods used to maintain rule, but rather the effective exploitation of land and people. [7]

"Starvation wages, excessively long workdays, insufficient food, inadequate housing, women's and children's labor, a disrupted family life, early death, beatings and chain sentences-this was the lot of workers in Cameroon." [7]

Germany's colonial empire ended in 1919 with the end of the First World War.

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DER KAMPF UM DAS DEUTSCHTUM



DGS DEUTSCHE GESELLSCHAFT FÜR SOZIOLOGIE



DIE PROTESTANTISCHE ETHIK UND DER GEIST DES KAPITALISMUS

DER SOZIALISMUS VON UNIV.-PROF. DR. MAX WEBER.

Der Nationalstaat

die Volkswirtschaftspolitik

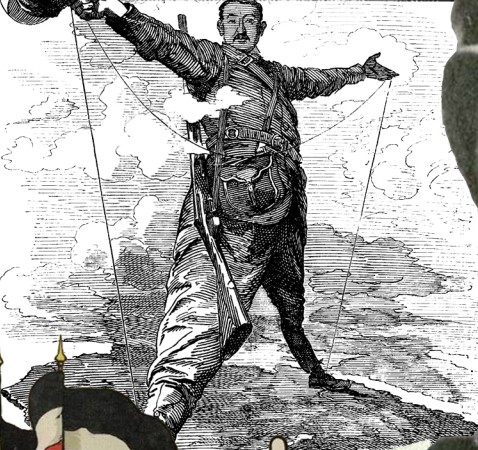
All-Deutscher-Verband.

Samstag, den 13. März 1897, Abends 8 1/2 Uhr im Saal der Harmoniegesellschaft

Vortrag

des Herrn Professor Dr. Weber: Das Polentum in den deutschen Ost

...wäfte, auch Damen, willkommen. Insbesondere für ... des Deutschen Schulvereins und Sprachvereins ... gesellschaft freundlichst eingeladen.



Hurma! ... Die Fortschritt ... s. M ... chen verankert ... wember, abends 8 Uhr im ... an der Sonnenstraße ... Professor Dr. ...

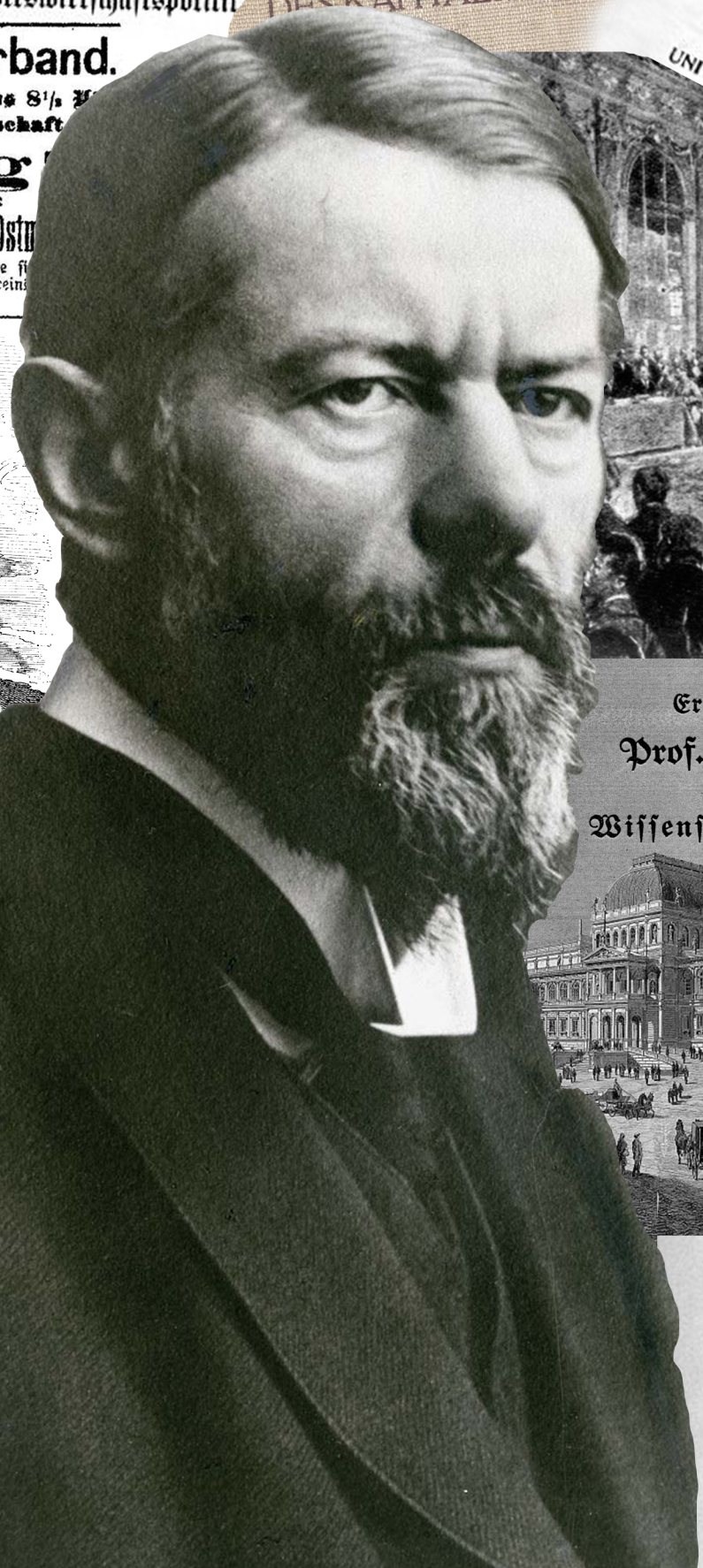


Die Verfassung des Deutschen Reichs. Vom 11. August 1919.

Und Eure Pflicht?



Zeichnet Kriegsanleihe



Erster Vortrag Prof. Max Weber (München) Wissenschaft als Beruf



Max Weber (1864 – 1920)

What we were taught in school:

He was the greatest polymath of his time and one of the most important German sociologists.

He is called the father of sociology and had great influence on political and economical science. He was a co-founder of the DGS (Deutsche Gesellschaft für Soziologie (German Society for Sociology)), his self-conception from economist to sociologist changed at 45.

He taught at Friedrich Wilhelm University Berlin (now Humboldt University), University of Freiburg, Heidelberg University, University of Vienna, and Ludwig Maximilian University of Munich. He was a sociologist, historian, jurist, and political economist. [1]

He was researching the spirit of capitalism; his main work:

The Protestant Ethic and the Spirit of Capitalism (German: *Die protestantische Ethik und der Geist des Kapitalismus*):

- Capitalism is decisively driven by the ethics of ascetic Protestantism
- His idea of modern capitalism as growing out of the religious pursuit of wealth meant a change to a rational means of existence and wealth. [2]

His works are presented similar to legal texts, every word is precisely chosen.

Social action: Social action [...] is to be called such an action, which is related to the behavior of others according to the sense intended by the actor(s) and is oriented to it in its course of action. [3] He finds his way to describe social actions and society only in western societies.

His aspiration was to bring a system into sociology, to define basic concepts to organize thinking.

In 1912, Weber tried to organize a left-wing political party to combine social-democrats and liberals. This attempt was unsuccessful, in part due to many liberals feared social-democratic revolutionary ideals. [1]

He propagates asceticism as a principle of marriage and practices it with his wife. Later in his life he does not continue this principle and has relationships with two other women. Later, he even moves closer to one of them (without his wife).

He had such a reputation that the German foreign minister invited him as an expert for the war guilt question to Versailles in 1919 for the peace negotiations after the First World War. [4]

What we were not taught in school:

He has a long history of depression and suffered from nervous breakdowns, starting in 1898. One of the reasons is his effort to break up university hierarchy structures. Even after his fragile recovery, he constantly feared relapses, suffered from sleep disorders, and therefore consumed vast amounts of medication.

"Max Weber did almost everything he did excessively. So that concerns work, that concerns argument, that concerns consumption, he ate and drank excessively, he consumed incredible amounts of books . . . he wrote an incredible amount of sentences, words, pages. It was a life of excess." [4]

1895, Weber demands in his famous Freiburg inaugural address German imperialism, he claims it would strengthen bourgeoisie and industrialists and give them domestic power (which means a loss of power for nobility). [4]

He demanded realpolitik and dreamed of an authoritarian power state. Weber valued democracy only as an efficient form of leader selection. He introduced the concept of the charismatic leader. As a member of the constituent assembly in Weimar, he argued for the direct election of a president endowed with power, who would later pave the way for Hitler in the person of Hindenburg. [4]

Weber was a nationalist and since 1893, he was a member of the radical association Alldeutscher Verband. He fought for "*Reinheit des Deutschtums*" (purity of Germanness) and demanded German values for science. This is paradox because on the other hand he advocated freedom from valued judgment in science. [4]

Weber saw the 'Germanness' endangered by the uncontrolled immigration waves of migrant workers. His time in the Alldeutsche Verband ended 1899 after the so called "Polenfrage" (Poland question). He demanded closing the borders for polish migrant workers, but the "peasant" members, who gave priority to overcoming the shortage of agricultural workers, were able to assert their interests. He complained that the Alldeutsche Verband had not demanded the total exclusion of the polish people with the same vehemence with which they had advocated the expulsion of the Czechs and Danes. [5]

He was a patriot through and through, he would have liked to have fought in the first world war, but he was already too old (aged 50) when it started. He said: "War, for all its ugliness, is still great and wonderful, it is worth experiencing it" [4]

He praises the purchase of war bonds as a good financial investment and a national duty.

He was teaching at University of Vienna during the war. The main building of the university was also a hospital for injured at that time, yet he never mentioned anything about all the suffering he saw on his way to work in his letters. He wrote their deaths on the field had a greater sense (for war).

After the peace treaty in Versailles, he said in a speech: The be-all and end-all of every policy must be the amendment of the peace treaty; every action must be directed toward this goal. The time for this has not yet come. [4]

He considered public confessions of war guilt as "utterly undignified and politically disastrous". [5]

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