

American Renaissance

There is not a truth existing which I fear or would wish unknown to the whole world.

— Thomas Jefferson

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Arguments for Our Side

Some ideas on how to debate the race question.

by Jared Taylor

For more than ten years I have been an open advocate of racial consciousness for whites. During that period, in hundreds of radio interviews and dozens of television appearances, I have debated people who defend current racial platitudes. In this process, I have come across a number of effective arguments, and several to which there appear to be no effective replies. Readers of AR may find some of these arguments useful.

Our society is filled with debates, whether over the air, in print, in classrooms, or in private conversation. These debates are what establish the “opinions” of the vast majority of Americans who do not have ideas of their own. Most people absorb what they hear around them and are most likely to absorb what they hear most often. Americans encounter dissident views on race so infrequently they will not be persuaded through simple repetition. A defense of white racial consciousness must therefore be clear, even arresting, in order to have an effect.

“Racism”

Unfortunately, the other side has, until recently, so dominated the debate and so grossly misrepresented our views that anyone who departs from racial orthodoxy will at some point have to contend with the charge of “racism.” “That’s a racist statement,” your opponent will say, in a tone that suggests he has just dropped a nuclear bomb, and for timid people—about 95 percent of whites—that ends the argument. The “racist” apologizes, back-peddles, and shrivels into silence.

You, of course, are not going to do that, but the whole “racism” issue means you must defend against an accusation, and gets in the way of making positive arguments. Some racial advocates try to put opponents on the defensive by ask-



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ing them to define “racism,” but this is a bad mistake. First, it gives your opponent the floor, whereas you should be

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using the time to make your own points, not letting him explain why you are a bad person. Second, you will not get a definition. You will get a long list of things like slavery, segregation, apartheid, genocide of the Indians, colonialism, Jim Crow, etc., followed by, “That’s what racism is.” If it is a public debate and your opponent is trying to prove his virtue by being nasty to you, he may add, “and it was racists like you who did those things.”

The fact that the “racism” accusation is usually so effective is actually an advantage for us, because the people who make it have probably never seen it fail. You therefore have an opportunity to shock them by walking away from ground zero without a scratch. If you are in a radio debate, or some other forum in which you need to save time, deflect the “racism” charge in a light-hearted way by saying, “Come on, say something original.” No one ever expects that reply, and during the surprised pause that follows you can make a positive rather than defensive argument.

If the “racism” argument comes up again—and often it won’t—or if you want to go on the attack, you might say: “Don’t you realize that you’re not making an argument any more? When you call me a ‘racist,’ all you’re doing is calling me names. Of course, when you’re reduced to name-calling it’s the most graceless way of admitting you’ve lost the argument.”

If someone calls you a “racist,” he has completely shifted his ground and isn’t dealing with facts or logic anymore. He is saying “You’re bad!”, which is pure emotion. Prof. Michael Levin, author of *Why Race Matters*, says this kind of childish outburst makes no more sense than calling someone a “poopoo-head.” Grownups do it only because it works, and it works only because so many whites are invertebrates.

The silliness of the “racism” charge is especially clear if you are talking about racial differences in IQ. Just point out that the only legitimate issue is how to interpret the evidence. Your conclusions are either right or wrong. If someone stops trying to explain why you are wrong and instead starts calling you names, it’s a sure sign he *can’t* explain why you are wrong—which is because you are right.

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