

THE OBJECTIVE

Catalonia

Nationalist Catalonia and National Socialism

«Catalonia is a world in which this feeling of collective victimization can be induced through school indoctrination, media information and social networks»



Pro-independence demonstration | Zuma Press



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M and was moved to hear Angela Merkel speaking of his regret and shame on behalf of the German people when visiting Auschwitz. This is what decency demanded it. Not long before, on the contrary, I had been scandalized by the Catalan councillor Elsa Artadi, when she visited Mauthausen: Anne Frank, also a victim of some oppression and therefore similar to the inmates of that camp. **To think that You need to be very stunned.** If not, So, it is simply a shame, an obscene act that only increases the ignominy to the victims of the Holocaust, a desecration in all its forms. Then came Clara Ponsatí asserting that the expulsion of the Jews in 1492 Hitler's era *avant la lettre* and was equivalent to the treatment provided currently to the "Catalan minority."

Not long ago we saw, in that sea of small meannesses that has become there everyday life, a perverse distortion of words of Javier Cercas, one among many in the

public and private discourse of Catalonia. And the Stupid verbal aggression against Ricardo Garcia Manrique, professor at the University of Barcelona, in front of the silence of all its cloister in a shameful attitude of *omertà*. Days later afternoon, after a violent attack on a group of constitutionalist students in the Autonomous University of Barcelona, which were branded as 'fascists', the academic authority issued a statement in which seemed to ignore the seriousness of such events. Well, not being aware of the social danger and the lack of moral quality of such behaviour may be an indication of **the confusion with which Catalan nationalism perceives itself**. We must therefore ask a decisive question: is it closer of the victims or closer to the perpetrators? Which of the roles of the Auschwitz tragedy is at risk of actually ending up playing? Is it the expelled Sephardic or rather the fanatic who feeds the expulsion? Is it the persecuted or the persecutor, the speaker or the censor? I would like to provide some data for a possible

answer.

The fundamental core of the ideology

National Socialist is the concept of community popular, the German *Volksgemeinschaft*, a collective entity with a life of its own, endowed with an immanent order whose internal disposition and temporal vicissitudes are not capricious or casual but necessary according to historical or natural patterns. A conception of the German people as a real entity, which is born and develops by itself without being created or generated deliberately by no will, a higher community that permeates all its members and all the cultural manifestations that occur within it. The importance of this perception of the community lies in what it is, in the creed

National Socialist, that which attributes both the individual condition of German and the political rights of the nation. **It is the**

community

the one that grants the individual his personal identity, his citizenship and his moral stature.

And also the one that holds the title for the government politician. One is German because one belongs to the German community, and the German community is the agent destined by history to exercise political domination in a space determined, the holder of the original right to govern. From it we can infer the Ethnic traits that define the belonging of the

individuals and thereby justify the exclusion of others, as well as the discourse that authorizes the exercise of sovereignty and, if necessary, expansion. *Blut und Boden*. Blood and territory.

Anyone who frequently examines the Catalan reality, the content of some of the nationalist messages and the moral texture of events such as those mentioned must have detected symptoms that the beginnings of a construction of the *Poble Català* similar to this one have begun to take hold. It seems in effect that the conception of Catalonia as a historical subject aims at a popular community of this nature, the belonging to which is beginning to take shape in the identity of the Catalans who consider themselves most authentic and in the positions of quite a few of their political leaders.

«Some outbreaks of xenophobia and a certain supremacist attitude can be experienced daily in Catalonia. Not to mention expressions, fortunately rarer, of crude racism»

This claim explains, among other things, that its Recognition as such by the State, the European Union and the international community is today the priority goal of Catalan nationalism. Much more than the rights of its citizens, citizens. And that is what is hidden slyly after that stubborn appeal to the consultation, the referendum, which seems to be the *sine qua non* condition of any political dialogue or negotiation. **Without a referendum, no step will be taken, they repeat over and over again.** A sort of induced conviction that has taken hold incomprehensibly in formations not nationalists to the point of being able to transfer many citizens of Catalonia, but that can be the beginning of a path of no return because the holding a referendum of that nature will mean transforming a simple majority of human beings with full political rights in a *Volksgemeinschaft*, a unitary *Catalan people* that has the right to act as a dominant political subject, and can therefore dictate measures marginalizing or excluding those who do not naturally belong to it. Some

outbreaks of xenophobia and a certain disposition supremacist can be experienced daily in Catalonia. Not to mention expressions, Fortunately, there are fewer crude oils racism.

And then there is the growing “victim” consciousness.

It is unacceptable to say or think seriously that in Catalonia today there are no victims remotely similar to the prisoners of the *Lager*, Anne Frank or the Sephardim of the exodus. But **the**

The advent of the Third *Reich* did indeed occur after a very acute experience of victimization by the German population. An experience that was not imaginary but very real:

from the economic terms of the Treaty of

At Versailles , conditions were imposed on the Germans that were so impossible and degrading that they were denounced as such even by liberal economists like Keynes.

They were an ingredient of psychology collective very decisive in the rise of Hitler to power.

«From their enviable heights of freedom and well-being, many Catalans may even consider themselves victims of some dark humiliation»

Catalonia today is undoubtedly another world, and nothing like that one, but it is a world in which that feeling of collective victimization **through school indoctrination, media information and social networks**. Because being a victim can be something real but it can also be something invented. And it is essential that we observe seriously if that invention is not being spreading in Catalonia. Many are inclined to believe so, because in a country where per capita income is high and rights coverage is very complete, that is, in a very prosperous and very free country, it is not uncommon to hear in public and in private jeremiads and fake complaints about the oppressed condition.

of the Catalans. If misfortune is not had, the

Misfortune is invented. And by inoculating it again and again, many end up believing it. From their enviable heights of freedom and well-being, many Catalans can even imagine themselves victims of some dark humiliation.

That victim psychology and the corresponding paranoid invention of an enemy determined a very widespread attitude of the German population during the Third Reich.

To the point that they gave shape to a well-known equation that ended up presiding over their difficult coexistence. **The friend-enemy tension was imposed as the underlying explanation of personal relationships** in the German political space .

This allowed the

social atmosphere was fueled by a loyalty

uncritical and docile towards friends and an exclusive

sectarianism towards those who were not. In everyday German life – and not only in political life – any criticism or disagreement was considered a kind of petty disloyalty, the shadow

of a

possible betrayal. In contrast to that morbid susceptibility to one's own, Any misdeed or nonsense against the "others" was celebrated as an unequivocal sign of Germanic authenticity. The more cruel and arbitrary one was with one's enemies, the more German one was. If one adds to this the arrogant feeling of membership in the *Volksgemeinschaft* as higher moral community, some Conditions for the Holocaust were already in place put. Enemies and "*Untermenschen*"



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