The crudity of anti-Semitism in the NAACP is beyond the pale. It can still get it right.

By BEN COHEN
Special to the Intermountain Jewish News

On Aug. 6, the NAACP finally broke its silence. In a statement that was emailed to the Philadelphia Tribune, its national spokesperson, Austyn Ross, relayed that the organization had "suffered" and "deeply disappointed" by the harm caused by Mr. Muhammad. It also stated it "now recognizes the offensive nature of the imagery and post." Ross said the NAACP, with the change of appropriating Naimi imagery by referring to the views of his master, Louis Farrakhan, on the Holocaust, is "a view that is accompanied by fear, this is because of the knowledge of where those vile images led in the recent past."

I doubt that Rodney Muhammad grasps this fact. As a follower of the Nation of Islam, he will doubt the charge of appropriating Naimi imagery by referring to the views of his master, Louis Farrakhan on the Holocaust. Farrakhan, who pals around with Holocaust deniers among other conspiracy books, the Holocaust was just another money making venture for big Jews was not something that you call the Holocaust," Farrakhan declaimed in a New York Times article.

"Little Jews died while big Jews made money. Little Jews were turned into dollars while the dead Jews was turned into wealth," he added.

It's hard to think of an accusation more base and crude than this. When it comes to base and crude language, for which no other comment or claim of cultural superiority is possible for the death of Jesus. "The Holocaust is the black experience of Hitler and poor Jews died while rich Jews made money. "International bankers financed the destruction of Palestine, and of course the destruction of the Orthodox Jewish communities. As a Jew, I can sit happily with any and every Jew, no matter how anti-Semitic their opinions, as long as they don't call the Holocaust a money-making scheme of big Jews and little Jews."

If that is how a Jew sees a black person, it is hard to imagine how a non-Jewish writer about Jews, or that is how an Arab sees a non-Arab writer about Arabs (Edward Said's approach), then the outsider perspective is worse than wrong. It is malicious. It is unworthy of consideration. It contributes to evil.

It represents an unbridged intellectual and cultural chasm. This is a possible end point of the view that only blacks can write about blacks or Jews. That is what Farrakhan believes, and what he continues to believe and will continue to believe as long as he remains in the Nation of Islam. In case there was any doubt about what Farrakhan thought about Jews, it should be pointed out that his record of anti-Semitic rhetoric stretches beyond a single post on Facebook.

In a post on Twitter defending Farrakhan's July 4 message, Muhammad wrote "the belief that Jews were responsible for the death of Jesus. "The Taskriah (sir) about to create new psychology to counter Jews," Muhammad posted.

Similarly, on the website of the Nation of Islam in Philadelphia, where Muhammad presides, many videos are available in which speakers matter-of-factly outline Farrakhan's conceptualization of the Holocaust as a murder on the American public as the "Synagoge of Satan." If one of this is subtle — which is what makes the NAACP's response disappointing.

One cannot write about the black experience or the Jewish experience, or only Jews describe the Jewish experience, the conclusion is inescapable. Clearly, I did not understand his logic, which is how a black sees a white writer about blacks, or that is how a Jew sees a non-Jewish writer about Jews, or that is how an Arab sees a non-Arab writer about Arabs (Edward Said's approach), then the outsider perspective is worse than wrong. It is malicious. It is unworthy of consideration. It contributes to evil.

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