

RACE, WORLD RELATIONS AND OUR PEOPLE'S FUTURE

By Kalamu ya Salaam/AHIDIANA (ca. 1975)

Let us decide not to imitate Europe; let us combine our muscles and our brains in a new direction. Let us try to create the whole man, whom Europe has been incapable of bringing to triumphant birth.

Two centuries ago, a former European colony decided to catch up with Europe. It succeeded so well that the United States of America became a monster, in which the taints, the sickness, and the inhumanity of Europe have grown to appalling dimensions.

Comrades, have we not other work to do than to create a third Europe?...

If we want to turn Africa into a new Europe, and America into a new Europe, then let us leave the destiny of our countries to Europeans. They will know how to do it better than the most gifted among us.

But if we want humanity to advance to a step further, if we want to bring it up to a different level than that which Europe has shown it, then we must invent, and we must make discoveries.

-FRANTZ FANON

Europe is bankrupt today, and every nation within her bounds is endeavoring to find new openings, new fields for exploitation – that exploitation that will bring to them the resources, the revenue and the power necessary for their rehabilitation and well-being.

We are living in a strenuous, active age, when men see, not through the spectacles of sympathy, but demand that each and every one measures up in proportion to the world's demand for service.

The attitude of the white race is to subjugate, to exploit, and if necessary, exterminate the weaker peoples with whom they come in contact.

If the Negro is not careful, he will drink in all the poison of modern civilization and die from the effects of it.

The world does not count races and nations that have nothing.

Point me to a weak nation and I will show you a people reduced to serfdom, peonage and slavery.

Show me a well-organized nation, and I will show you a people and a nation respected by the world.

All of us may not live to see the higher accomplishment of an African Empire – so strong and powerful, as to compel the respect of mankind, but we in our life-time can so work and act as to make the dream a possibility with another generation.

-MARCUS GARVEY

The concept of race, as we know and use it today, was established by Europeans. We are struggling not to shake free of this “gift brought by greeks.”

Western scientists, anthropologists, politicians, and religious figures have done their best to apologize for and participate in the blatant and selfish use of the concept of race as an integral part of their rationales for their subjugation of us. We Afrikans¹ have at various times sought to deal with the concept of race by assuming that race per se was the issue. Some of us denied its existence, others attempted to mystify it, others tried to reverse the European use of race.

Our purpose here is twofold. First we want to briefly examine how the concept of race has been used since the European rise to power and second we want to propose a working definition of race and suggest what uses, if any, the concept of race can have for our people.

I. RACE AND THE EUROPEAN RISE

The Use of Race

The concept of race is grounded in two distinct phenomena. Race first of all is predicated on observable and highly identifiable physical characteristics. Second, race implicitly accentuates differences, even when there are no major differences except for physical appearance. Because the basis of race is founded on the identification of differences, race is particularly prone to be used politically, i.e. to control societies.

Since the sixteenth century race has been used mostly to defend the gross oppression and exploitation of the majority of the world’s population by a minority of the world’s population in unscrupulous pursuit of wealth and economic security. This violent use of race led directly to the development of modern-day racism. Racism had been in existence long before the sixteen hundreds, but that early racism was not universalized into a definer and determiner of world order simply because, up until recently in the history of the world, Europeans had not been able to literally conquer the world (regardless of what claims are made for “boy wonder” Alexander). The need for us to understand the racism of earlier periods is therefore partially academic. The need for us to

¹ The use of “k” in Afrika is an embracement of African linguistic cultures that commonly had no hard “c” sound within their linguistic patterns. Thus, the English word “Africa” would often be problematic for speakers of traditional African languages.

understand the racism and the concepts of race which have developed since the sixteenth century is, on the other hand, totally necessary and vital to our future development.

However, we must bear in mind that the antecedents of today's theories of race are to be found not in present day conditions but rather in history, specifically the history of European development.

A Curious Twist

To understand race relations in today's world it is necessary to make note of the fact that although other people, at other times have evolved race theories and have exhibited various forms of race chauvinism and /or racism, only the European has been able and willing to institutionalize and a particular brand of racism and particular theory of race on a worldwide level. The reason this is so is because of an undying and resolute commitment to white supremacy on the part of Europeans. Their goal is nothing short of conquest of the universe. This quest for universal power is not confined to any period of history or to any specific group of Europeans but is rather reflective of the European mentality as a whole. From the Aryan invasion of India to present day American and Russian imperialism, every contact that Europeans have had with other people has been a contact which ultimately was put into the framework of the actualizing (or the attempts at actualizing) white supremacy.

Many people mistakenly equate racism and race chauvinism with white supremacy. While it is true that racism and race chauvinism can be and often are logical outgrowths of white supremacy, there are actually nothing more than the fruit of the tree of white supremacy. To attack racism and chauvinism is not the same thing as attacking and containing white supremacy. The end of racism, prejudice, segregation and other manifestations of white supremacy will not ipso facto put an end to white supremacy. In fact, now that white supremacy has successfully entrenched itself throughout the world, now that Europeans no longer have to live in Europe, they can and will give up racism precisely because they have accomplished their objectives.

The curious twist is this, now that a large portion of the world is under European control, the continuance of racist policies becomes a liability. Now that nonwhite peoples are no longer militarily defenseless in the face of white military might a race war is the last situation that Europeans want to see come about. A race war in Afrika would mean the end of European settler states, in America it

would mark the end of the material high point of European development, in other parts of the world it would mean that there would be few safe places where Europeans could live outside of Europe. Therefore, today many of the leading opponents of racist practices are whites who nevertheless remain practicing white supremacists.

The Ways of White Supremacy

In my opinion Europeans left Europe for their own survival's sake. By that I mean that the colonization of the world by Europeans was not a chance decision or an act of "natural evilness" but rather, according to their worldview, a necessity in order for the European peoples to survive. I used to wonder, when I was in high school, why spices were so important that people would risk "sailing off the edge of the world" in order to find new routes to the source of spices. Much later I found out that spices were valuable to Europeans as a method of preserving food and making palatable bad food that otherwise could not be stomached. The trade in spices was serious business.

The traditional environment of Europe is generally a cold and foreboding environment and is hardly conducive to producing a surplus of "food stuffs". In addition, most of the natural resources necessary for the development of an industrial society are not found in Europe. Finally, Europe did not and presently does not have a large labor pool. Any way you look at it, Europe needed and continue to need the rest of the world in order to survive.

I further postulate that the development of capitalism as a system is a reflection of the European mentality which places a high value on profit. The profit motive is actually but an extension of the drive to provide security during the long winters. To make a profit, initially meant more than money, or gold, and diamond. Making a profit meant surviving.

Europeans in the early stages of their development were a people constantly on the verge of being wiped out (see the history of European so-called "Dark Ages" which by the way was Europe at its best on its own). Therefore, they conceivably might become more than a little obsessed with the idea of conquering nature, turning a profit, preserving food and assuring themselves a place of permanence in the natural order of the world.

However, nature offered Europe a cold face and Europeans reacted in turn by attempting to conquer nature (interestingly other people living in cold climates, specifically Asians, most notably Eskimos, accepted the cold conditions and found ways to harmonize with the environment and thus

were able to survive without having to resort to exploiting and slaughtering other peoples). As a response to meager food supplies, Europeans invented and continue to perfect ways to preserve food and create synthetic foods. As a response to high disease rates, a sickly population and physical features that were often deformed, blemished and animal-like (see early drawings and pictures of Europeans from Medieval times), a preoccupation with permanence, nonprocreative sex and cosmetics was developed. As an assertion of worth and a compensation for the dearth of natural resources a profit-making mentality was embedded in these people's mind.

Generally speaking, every mentality, every attitude has some material stimulus which is usually grounded in the historical environment of the people who exhibit the mentality or attitude under consideration. In this regard, Europeans are no different.

White supremacy then, when viewed against this backdrop, can clearly be seen not simply as the work of "devils" but rather as an understandably and conditioned response to an adverse environment. Another cause for the expression of white supremacy is simply that Europeans respond to being a world minority, numerically and genetically, by asserting that even though they are a minority they are the best out of all the people on the face of the earth. (For more on this line, see the Cress Theory of Color Confrontation by Dr, Francis Welsing.)

White supremacy may thus best be described as an act of defiance against the natural order of the world. Indeed, the avowed purpose of white supremacy is not to improve the world or to improve the whole of humanity, but rather simply to prove that whites can and must be seen as the epitome or everything good. They consider themselves and their so-called civilizations the high point of human development.

All Around the World

Prince Henry, the Navigator; Columbus, the Gem of the Ocean; and Ferdinand Magellan are European heroes because their exploits opened the way for the first worldwide rip-off in history. From the sixteenth century on, Europeans from poor Portugal to gigantic Germany proceeded to rip-off the natural resources, land and labor of other people.

As various forms of production were perfected and various military campaigns were won, first the natural resources, then the labor and finally in some cases the land itself was subjected to European rule.

For our purposes, one aspect of this worldwide spread of white supremacy needs further explanation. The development of European settler states is key to our understanding of present-day race relations and key, also, to planning for the future of our people.

The European settler state is a recent development in world history. There is nothing new about people migrating from one area to another. Migration is in fact how the world was populated. However, European settler states unlike other migrations were often dependent on the eradication or severe containment of the indigenous population.

Today when one hears Europeans discouraging the creation of new nations or arguing that separation is idealistic and romantic and that migration cannot work, one must wonder how is it that the very people whose power and hegemony came about precisely as a result of their development of new nations, their separation from old nations and migration to other lands, how is it that these same people would now tell us that such solutions are invalid and will not work?

The history of European settler states is yet to be written from the viewpoint of people who had to suffer the indignity of having their land stolen. From up north in Canada to down under in Australia, from the mountains of Chile to the plateaus of South Afrika, not to mention the “home of the free and land of the brave”. All of these are European settler states and all of this and more is what white supremacy is about. Never have so few, taken so much for so many.

II. RACE TODAY

Race and World Relations

Today it is fashionable to debunk race theories and to be resolutely opposed to racism. Various theories used to be put forward to explain why darker races were inferior and whiter races superior, but once the relationship of white superiority/black inferiority had been concretely established the explanation is no longer needed, for now it is fact and until the darker races are organized to defend and develop ourselves, white will “objectively” remain superior. As long as South Afrika stands, whites are superior in Afrika. As long as American imperialism exists and America continues to consume nearly three quarters of the world’s resources, whites are superior. As long as South American dictatorships are run by the sons and daughters of Europe (many of them second and third generation German and Italian immigrants), whites are superior.

The most important point to realize is that white supremacy is not simply a theory in some racist's head but is rather the concrete reality of power relationships in the world today. No matter how much we may disprove theories, concrete fact remains concrete fact. Theories can be proved or disproved with logic, but concrete reality can be changed only by force. Abstract concessions of "human equality" by those in power do nothing to alter power relationships. Any expression of "equality" which does not include the equalizing of power is, in fact, in the final analysis an apologetic for the continuance of the present day inequality of human beings which inequality is concretely characterized by the existence and perpetuation of white supremacy.

It is with this understanding in mind that we insist that the Black liberation struggle is a struggle for power, Black power! It is clear to us that to struggle for anything short of Black power plays ultimately into the hands of white supremacists who will otherwise remain in power.

What is Race

According to Brother Richard A. Goldsby, an Associate Professor of Biology at Yale University, in his book RACE AND RACES:

A race is a breeding population. A breeding population is one which for reasons of geographical or culture mates largely within itself. As examples of breeding populations that we can call races we can include groups such as the Australian Aborigine and the American Black. On the other hand, it is inaccurate to speak of groups such as the Jews, who share much common culture, but not a common pool of inheritance, as a race. The Australian Aborigines exist as a race primarily because of geographical factors. The isolation of their homeland, the island-continent of Australia, has for millennia insured that mating will take place with fellow islanders. The American Black is a relatively new and hybrid race maintained as a breeding population by social factors.

...In our discussion of human races let us remember that race is best defined in terms of populations and the frequency with which certain inherited traits occur in particular populations as contrasted with other populations of the same species. A race is not an individual marked by certain internal and external characteristics. A race is a breeding population of individuals identifiable by the frequency with which a number of inherited traits

appear in that population. It is not the uniformity with which an inherited characteristic appears, but rather its comparative frequency that serves to define race.

We accept this definition.

Without getting into the discussion of what causes racial differences or the comparison of races (I suggest you read Goldsby if you are interested in that discussion), let us imply accept that common sense would dictate that we would want to advance our race.

The most immediate question we must then ask ourselves is how do we advance our race? First, is our race advanced by advocating our assimilation into another race? Second, is our race advanced by accepting others into our race? Third, is our race advanced by advocating racial purity?

For us these are particularly difficult questions to answer.

For us these are particularly difficult questions to answer. We as a race came into being and were sustained because of a set of social circumstances which we are struggling daily to eradicate. As we eradicate the various barriers that created the patterns of selection that produced our race the question pops up should we try to maintain ourselves solely as a race? To answer affirmatively would be, in my opinion, a mistake.

When race became the sole determinant of our relationships with people, places and things then we begin reacting and acting like Europeans which eventually will lead us to such paranoid extremes as characterizing value judgments such as good, bad, intelligence, etc. as racial rather than social characteristics.

As we know “value” is a human concept which results from the judgment of humans concerning the utility of an idea, thing or person. Once human contact is made, whether abstractly or concretely, whether consciously or unconsciously, a value judgment arises out of that contact. Europeans place an extremely high value on racial supremacy and this value is the basis for their theory of race, which as we attempted to show earlier is actually a practice of white supremacy more than simply a theory of white supremacy.

Exclusive White/Inclusive Black

Our particular breeding population, i.e. our race, is a hybrid race, i.e. a mixture. We are at root the result of various Afrikan breeding populations forcibly and/or politically mixed with just

about any and everybody else that has ever set foot on North American soil. We are careful to note that while we consider Afrikan people a category useful in making distinctions and comparisons between Afrikans and Europeans, or Asians, at the same time we do not equate Afrikan with any one particular race or racial characteristic. To do so is a serious mistake because Afrikan is more than a racial term.

We Afrikans born in America cover a complete color spectrum simply because we are an inclusive race which simply means that the child of an Afrikan and European is considered Black in America. It is therefore impossible for us to maintain racial purity (in the sense of being or originating from one source) simply because we do not have such a racial purity to maintain in the first place.

Racial solidarity, on the other hand, is what we should advocate. Not an exclusive, chauvinistic attitude, but rather a preference to be with, advance and propagate our own race. Such a racial solidarity would not mean that we automatically hate people of other races, or that we feel or think ourselves superior or inferior to other races.

Racial solidarity does mean that we accept the responsibility of working for the race and using what is good for our people as one of our major standards of value judgments.

Enemies, Allies and Us

Although, it is true that our oppressors and exploiters in this country are racially white, that is not all that they are. They also espouse a distinctive culture (capitalism, materialism, individualism as well as democracy, technological development, industrialism, etc.), and a distinctive consciousness (white supremacy).

However, this European mentality (as described earlier) is not tied to any one race, indeed Blacks can display it. We do not let this confuse us though because we understand that the practice of white supremacy was created by Europeans even though it is sometimes maintained by Europeans, and those non-Europeans whom Europeans either control or “mentally convert”.

Today it is in vogue to throw one’s arms open to Europeans who do not exhibit overt racist tendencies based on the fact that “we are opposed to white supremacy and white racism, not white people”. In that case, the assumption is, of course, that white people can exist without being white

supremacists. The only way that European people can exist, as a people, without being white supremacist is to exist in isolation from contact with the rest of the world.

Since the mixing of the races will eradicate European peoples while only enriching and/or expanding people of color, in order for Europeans to exist as Europeans and at the same time have contact with the rest of the world, they must set themselves apart from other peoples of the world. However, because Europeans are such a small minority numerically and so weak genetically (as far as possessing and be able to pass on dominant genes) the only way they can exist as a racial minority is to exercise power over the majority, which power eventually manifests itself as white supremacy.

Of course, there is a third option open to European minority populations which exist among non-European minority populations. This third alternative is to commit genocide on the majority population, i.e. exterminate them.

As a diabolical testimony to the seriousness of the European intent to settle outside of Europe and yet remain European, i.e. white in color, culture and consciousness, they have at various times espoused and practiced isolation, white supremacy and genocide. In fact, every contact with non-Europeans by Europeans usually starts off in a strategic isolationist phase and quickly (as soon as it is expedient) moves to either a supremacy or genocidal phase (genocide is really an extreme manifestation of supremacy).

Thus when we say that Europeans are our enemy, we say this because as long as Europeans intend to live outside of Europe and concurrently intend to remain European then it is inevitable that they will have to move in opposition to us. We repeat, there is no way for European people to remain European outside of Europe and not at the same time be white supremacist.

Of course, Euro-Americans who, having completely secured their foothold via genocide of the Native American and enslavement of the Afrikan, can slyly but safely call for the spread of democracy and “integration”.

Democracy and integration are compatible with white supremacy in America because Europeans have made sure that they are in the majority. However, in Afrika, and other parts of the non-European world, Europeans are not so quick and/or willing to advocate democracy (majority rule) and integration. With this in mind, we should obviously not be moved to patriotism by America’s integrationist democratic state. Democratic or not, integrationist or not, this is a state built

by and for white supremacists on genocide and slavery. There will be no world peace until states such as this one and all other white supremacist states outside of Europe are dismantled.

Our Racial Policies

We must therefore be opposed to white supremacy and at the same time understand how white supremacy manifests itself. One point in particular is important for us to remember, any where in the world that we go outside of Europe and we find Europeans, and descendants of Europeans, in charge, we are looking the power of white supremacy dead in the eye.

While it is wrong, as we have attempted to point out, to base our policies on race alone, it is also a mistake to underestimate the European commitment to white supremacy.

As we have attempted to show, in order for Europeans to remain racially white they must become white supremacists unless they wish to live in isolation. But the whole history of Europe is one of the European people struggling to get out of Europe, struggling to find footholds in other parts of the world. Indeed, the history of Europe suggests that it is impossible for Europeans to live even among themselves, in isolation, without manifesting white supremacy. Hitler was not an aberration. The whole history of Europe is filled with wars of one European state against another, each trying to establish supremacy over the others. We would do well to study the history of Europe. We would do well to study the ways and methods of white supremacists.

Some of us think that we are merely fighting a system, as if that system came into existence and maintains itself without people driving it. The ruling class theory and the theory of class struggle only informs us at best of how various factions fight for dominance within a given society. There is nothing in marxism to explain white supremacy. Our struggle is not simply to defeat capitalism, but rather to defeat white supremacy. We do not have to raise the curtain and look at Hungary or Czechoslovakia, nor do we have to look at the deep rift between Russia and China to know that socialism can be made to serve white supremacy. All we have to do is look at our own history, look at our own contact with white supremacists of every political and economic stripe from democratic capitalist to totalitarian socialist and fascist feudalist.

Let us be clear, we are fighting white supremacy. We are fighting not to institute Black supremacy or Black racism, but rather we are fighting for our rights or self-determination, self-defense and self-respect. Our fight is both simple and complex.

The survival of our people, as a people (as defined by color, culture and consciousness) can not be based on some narrow and/or hysterical and paranoid “skin game”. However, one fact is certain, all around the world the European racial hierarchy holds. All around the world darker peoples are subjugated and exploited by lighter peoples. Since Europeans set sail from Europe in the fifteenth and sixteenth centuries the question of race and race relations has been fought with violent conflicts and various forms of subjugation, exploitation and genocide. There is a pattern here. Worldwide white supremacy is not accidental. We ignore this pattern of white supremacy at our own peril.