

1: NPR Choice page

This paper builds from scholarship on whiteness and white privilege to argue for an expanded focus that includes settler colonialism and white supremacy. We argue that engaging with white supremacy and settler colonialism reveals the enduring social, economic, and political impacts of white supremacy as a materially grounded set of practices.

Her publications include *Native Americans and the Christian Right*: These scholars and activists rightly point to the neglect within ethnic studies and within broader racial-justice struggles of the unique legal position Native peoples have in the United States. At the same time, because of this intellectual and political divide, there is insufficient exchange that would help us understand how white supremacy and settler colonialism intersect, particularly within the United States. In this paper, [you] will examine how the lack of attention to settler colonialism hinders the analysis of race and white supremacy developed by scholars who focus on race and racial formation. The *Logics of White Supremacy Before* [you] begin this examination, however, it is important to challenge the manner in which ethnic studies have formulated the study of race relations as well as how people of color organizing within the United States have formulated models for racial solidarity. However, they do not necessarily challenge the model as a whole—often assuming that it works for all groups except theirs. Instead, as also argued, we may wish to re-articulate our understanding of white supremacy by not assuming that it is enacted in a single fashion; rather, white supremacy is constituted by separate and distinct, but still interrelated, logics. One pillar of white supremacy is the logic of slavery. This logic renders black people as inherently enslavable—as nothing more than property. That is, in this logic of white supremacy, blackness becomes equated with slaveability. The forms of slavery may change, be it explicit slavery, sharecropping, or systems that regard black peoples as permanent property of the state, such as the current prison—industrial complex whether or not black Americans are formally working within prisons. This logic is the anchor of capitalism. That is, the capitalist system ultimately commodifies all workers: To keep this capitalist system in place—which ultimately commodifies most people—the logic of slavery applies a racial hierarchy to this system. This racial hierarchy tells people that as long as you are not black, you have the opportunity to escape the commodification of capitalism. Anti-blackness enables people who are not black to accept their lot in life because they can feel that at least they are not at the very bottom of the racial hierarchy—at least they are not property, at least they are not slaveable. A second pillar of white supremacy is the logic of genocide. This logic holds that indigenous peoples must disappear. Through this logic of genocide, non-Native peoples then become the rightful inheritors of all that was indigenous—land, resources, indigenous spirituality, and culture. Genocide serves as the anchor of colonialism: It is acceptable exclusively to possess land that is the home of indigenous peoples because indigenous peoples have disappeared. A third pillar of white supremacy is the logic of orientalism. This logic is evident in the anti-immigration movements in the United States that target immigrants of color. It does not matter how long immigrants of colour reside in the United States, they generally become targeted as foreign threats, particularly during war-time. Consequently, orientalism serves as the anchor of war, because it allows the United States to justify being in a constant state of war to protect itself from its enemies. What becomes clear, then, is what Sora Han declares: Under the old but still dominant model, organizing by people of color was based on the notion of organizing around shared victimhood. In this model, however, we see that we are not only victims of white supremacy, but complicit in it as well. Our survival strategies and resistance to white supremacy are set by the system of white supremacy itself. What keeps us trapped within our particular pillars of white supremacy is that we are seduced by the prospect of being able to participate in the other pillars. For example, all non-Native peoples are promised the ability to join in the colonial project of settling indigenous lands. All non-black peoples are promised that if they conform, they will not be at the bottom of the racial hierarchy. Coalition work is based on organising not just around oppression, but also around complicity in the oppression of other peoples as well as our own. It is important to note that these pillars of white supremacy are best understood as logics rather than categories signifying specific groups of people. Thus, the peoples entangled in these logics may shift through time and space. Peoples may also be implicated in more than one

logic simultaneously, such as peoples who are black and Indigenous. For instance, in the case of Latinos, these logics may affect peoples differently depending on whether they are black, Indigenous, Mestizo, etc. Consequently, we may want to follow the lead of Dylan Rodriguez, who suggests that rather than organize around categories based on presumed cultural similarities or geographical proximities, we might organize around the differential impacts of white-supremacist logics. As outlined here, these logics reflect a United States-specific context and may differ greatly in other places and times. However, the point [we] are trying to argue is that analyzing white supremacy in any context may benefit from not presuming a single logic but assessing how it might be operating through multiple logics even as these multiple logics may vary. Omi and Winant demonstrate that race cannot simply be understood as epiphenomenal to other social formations, such as class. They further explain how race is foundational to the structure of the United States itself. As [we] will review later, their work makes important contributions that those engaged in Native studies will want to take seriously. At the same time, however, it generally ignores the importance of indigenous genocide and colonialism in its analysis of racial formations. However, they do not necessarily share his conclusions. Thus, under this racial realism framework, one is forced either to adopt a project of racial progress that contradicts the initial analysis that the United States is inherently racist, or to forgo the possibility of eradicating white supremacy. The reason for these two equally problematic options is that this analysis presumes the permanency of the United States. Because racial theorists often lack an analysis of settler colonialism, they do not imagine other forms of governance that are not founded on the racial state. When we do not presume the givenness of settler states, then it is not as difficult to recognise the racial nature of nation-states while simultaneously maintaining a non-pessimistic approach to ending white supremacy. Many people in Native studies believe alternative forms of governance can be developed that are not based on nation-states. This tendency for theorists of race to presume the givenness of the settler state is not unique to Bell or Omi and Winant, and in fact appears to be the norm. Again, the answer is that the Native genocide is relegated to the past so that the givenness of settler colonialism today can be presumed. For instance, Sexton contends that the high rate of interracial marriages for Native peoples indicates racial progress rather than being part of the legacy of US policies of cultural genocide, including boarding schools, relocation, removal and termination. Interestingly, a central intervention made by Sexton is that the politics of multiculturalism depends on anti-black racism. That is, multiculturalism exists to distance itself from blackness since difference from whiteness, defined as racial purity, is already a given. However, with an expanded notion of the logics of settler colonialism, his analysis could resonate with indigenous critiques of mestizaje, whereby the primitive indigenous subject always disappears into the more complex, evolved mestizo subject. As mentioned previously, it is important to conceptualize white supremacy as operating through multiple logics rather than through a single one. Otherwise, we may misunderstand a racial dynamic by simplistically explaining one logic of white supremacy through another logic. But again, if we understand Arab Americans as racialised through a white-supremacist logic of orientalism, then it is in fact their proximity to whiteness that allows this logic of orientalism to operate. Similarly, in the case of indigenous peoples, it is the proximity to whiteness that allows them to disappear into white society. In this intersection, whiteness may operate as a weapon of genocide used against Native peoples in which white people demonstrate their possessive investment not simply in whiteness, but also in Nativeness. Nor are [we] arguing that lighter-skinned Native peoples are more oppressed than those who are darker-skinned. There are a number of flaws with this proposal. First, it replaces an analysis of white supremacy with a politics of multicultural representation; if we just include more peoples, then our practice will be less racist. This model does not address the nuances of how white supremacy is structured, such as through these distinct logics of slavery, genocide, and orientalism. Consequently, scholars who challenge the so-called black-white binary do not particularly address settler colonialism any more than do scholars who focus on anti-black racism. Thus, my point is not to invalidate the importance of those interventions. Rather, [we] think these interventions can be strengthened with some attention to settler colonialism. The consequence of not developing a critical apparatus for intersecting all the logics of white supremacy, including settler colonialism, is that it prevents us from imagining an alternative to the racial state. Our theoretical frameworks then jointly consolidate anti-black racism rather destabilize it. This tendency

affects not only the work of race theorists, but the work within Native studies as well. In the next section, [you] will focus on some of the work emerging in Native studies as it grapples with white supremacy. Whiteness in Settler Colonialism As mentioned previously, many Native Studies scholars have refused engagement with ethnic studies or critical race theory because they think such engagement relegates Native peoples to the status of racial minorities rather than sovereign nations. Yet, even as Native Studies articulate their intellectual framework around sovereignty, some strands within them also simultaneously presume the continuance of settler colonialism. One such example can be found in the work of Ward Churchill. In such a framework, Native peoples are then set up to compete with other groups for recognition. Thus, it is not a surprise that Churchill opposes a politics that would address racism directed against non-indigenous peoples, arguing that Native peoples have a special status that should take primacy over other oppressed groups. Consequently, when Native struggles become isolated from other social-justice struggles, indigenous peoples are not in a position to build the necessary political power actually to end colonialism and capitalism. Instead, they are set up to be in competition rather than in solidarity with other groups seeking recognition. This politics of recognition then presumes the continuance of the settler state that will arbitrate claims from competing groups. When one seeks recognition, one will define indigenous struggle as exclusively as possible so that claims to the state can be based on unique and special status. When one wants actually to dismantle settler colonialism, one will define indigenous struggle broadly in order to build a movement of sufficient power to challenge the system. While, as argued previously, this latter binary certainly exists, our analysis of it is insufficient if not intersected with other logics of white supremacy. Much of the rhetoric of the Red Power movement did not necessarily question the legitimacy of the US state, arguing instead that the United States just needs to leave Native nations alone. The problem arising from their position, as Maracle notes, is that if we do not take seriously the analysis of race theorists such as Omi, Winant, and Bell that define the United States as fundamentally white supremacist, then we will not see that it will never have an interest in leaving Native Nations alone. If we see peoples in Iraq simply as potential future settlers, then there is no reason not to join the war on terror against them, because morally they are not differentiated from the settlers in the United States who have committed genocide against Native peoples. Native studies scholar Robert Williams does address the intersection of race and colonialism as it affects the status of Native peoples. Because Williams is both a leading scholar in indigenous legal theory, and one of the few Native scholars substantially to engage critical race theory, his work demands sustained attention. Consequently, [we] consider his arguments in greater detail. Williams argues that while Native Nations rely on the Cherokee nation cases³³ as the basis of their claims to sovereignty, all of these cases imply a logic based on white supremacy in which Native peoples are seen as racially incompetent to be fully sovereign. Rather than uphold these cases, he calls on us to overturn them so that they go by the wayside as did the Dred Scot decision. Williams points to the contradictions involved when Native peoples ask courts to uphold these problematic legal precedents rather than overturn them: I would never attempt to stereotype the justices in that way. In addition, the strategy of addressing race first and then colonialism second presupposes that white supremacy and settler colonialism do not mutually inform each other³⁴ that racism provides the anchor for maintaining settler colonialism. That said, this critique is in no way meant to invalidate the important contributions Williams does make in intersecting Native studies with critical race theory. It may well be that the apparent contradictions in his analysis are the result less of his actual thinking than of a rhetorical strategy designed to convince legal scholars to take his claims seriously. Moreover, while conditions of settler colonialism persist, short-term legal and political strategies are needed to address them. As Michelle Alexander notes, reform and revolutionary strategies are not mutually inconsistent; reformist strategies can be movement-building if they are articulated as such. But in the end, as Taiaiake Alfred⁴³ and Coulthard argue, we must build on this work by rethinking liberation outside the framework of the white-supremacist, settler state.

2: Roots of Oregon's White Supremacy: An Interview with Scot Nakagawa | APANO

Settler colonialism and white supremacy is the right, holistic frame with which to understand Israel and Palestine, as well as the U.S.â€” it helps us understand what we're really struggling against, and holds us accountable to ways we may inadvertently be serving the status quo.

Centering his book on the Eastern Seaboard of North America, the Caribbean, Africa, and what is now Great Britain, Horne provides a deeply researched, harrowing account of the apocalyptic loss and misery that likely has no parallel in human history. This is an essential book that will not allow history to be told by the victors. It is especially needed now, in the age of Trump. With cinematic flair, he takes us through what at first may appear to be familiar terrainâ€”slavery, dispossession, settler colonialism, the origins of capitalismâ€”but by extending his analytical lens to the entire globe, he delivers a fresh interpretation of the 17th century. His careful attention to European militarism, technology, national and imperial political dynamics disrupt the now common Anglo North American story of the emergence of whiteness, racial slavery, and class consolidation. Kelley, author, *Freedom Dreams: The Black Radical Imagination* This is history as it should be done. Acutely perceptive and solidly documented, lucidly presented and uncompromising in its conclusions, *The Apocalypse of Settler Colonialism* reveals the roots of our present socioeconomic nightmare with a force and clarity unrivaled by anything previously available. This book simply must be read. Taking settler colonialism seriously as central to the development of whiteness, he brilliantly situates changes in that tiny part of the 17th century world in what would become the U. Among much else Horne demonstrates that colonies were not marginal to capitalism nor to the politics of the colonial powers. This brilliant, concise monograph is a must-read for all who propose to change the social order. He shows that transnational solidarity is the greatest foe of settler colonial domination. *The Apocalypse of Settler Colonialism* is a must-read for all wishing to understand the historical roots of race oppression in the U. Imperial capitalism, rapacious colonialism, human trade, genocidal warsâ€”all were incubated by the white racism that stabilizes the present order. Essential reading for those who wish to comprehend how the past led to the violence of the present order, and how best to plot an alternate trajectory. *A Feminist Race Reader* With his typical craft and erudition and the scholarly architecture of his book, Horne may transform common understandings of the historical developments that led to the formation of the British Empire and the US. His short volume reveals how settler colonialism, the emergence of capitalism, the Atlantic slave trade, and the formation of white supremacy grew as interconnected processes within the British imperial system and, subsequently, in the USâ€”. Gerald Horne is one of the great historians of our time. His scholarly erudition is impeccable and his revolutionary fervor is undeniable. A prolific scholar, he has published more than three dozen books, including *Confronting Black Jacobins* and *Race to Revolution*, both by Monthly Review Press.

3: Uprooting Colonialism: The Limitations of Indigenous Peoples'™ Day " Indigenous Action Media

Because white supremacy is built on and justified by settler colonial discourses and practices, it is a necessary first step to trace the ways white supremacy fundamentally structures space, place and race within settler colonial states.

APANO condemns efforts to target and intimidate our communities, has called on our electeds to speakout, and we continue to organize with residents to counter hate and work for social justice. In addition to engaging with our members, APANO is lifting up the history of White Supremacy and the ways our community can resist and transform. Our Executive Director Rev. Scot is a long-time organizer and thought leader in fighting White nationalism, White supremacy, and intersectional forms of oppression for a generation in Oregon. What brought you to Oregon? I was born and raised in rural Oahu where I worked in social services for a few years right after leaving high school. I was pushed out of direct service provision by Ronald Reagan era funding cuts and restrictions on community-based organizations. I wanted to dig into a bigger city where I could spread my wings as a gay person. What was one of your first experiences encountering White Supremacy in Oregon? It was the 80s, not at all a warm and friendly time for Asian Americans. A truckload of white teens with sticks and bike chains starting following me and shouting xenophobic and racist taunts. I was near the then under construction Hollywood Fred Meyer and was able to escape through the construction area. It was a brief, scary moment. My complaint was swept under the rug. That made me want to fight back. Vivian, a civil rights veteran. We named neo-Nazi activists, groups and strategies in Oregon, while organizing a base of opposition grounded in LGBTQ communities and communities of color, faith-based groups, and white anti-racist progressives in our state. What are the roots of White Supremacy in Oregon? First, we want to be careful not to exceptionalize Oregon because White Supremacy is part of our national heritage. Oregon is just one of the places where racist anxieties of early settlers resulted in the establishment of racial exclusion laws that first expelled and then excluded Black people and made it very difficult for people of color generally to live and work in Oregon. Those laws remained on the books until the s. For this reason, I suggest that we think of Oregon as a magnet for White flight from the rest of the country, not just from until the s, but in the decades since then. Even after the laws fell, the unusual whiteness of Oregon made it kind of like a suburb, or maybe ex-urb is a better term, where white folks seeking a cultural homogenous community went to settle. The author, Rich Benjamin, describes a similar dynamic in his book Searching for Whiteopia. Oregon is kind of a more complicated version of that phenomena on a national scale. Particularly after the abolition of slavery and the end of the Civil War, many whites pushed west to escape the movement of African Americans from field to factory fearing their labor would be degraded by competition from Black workers. The Oregon migration stream was driven by white supremacy in a couple of ways. Of course there was straight-up racial hatred involved. Given the period under question here, of course there would have to have been. Instead, I suggest we think of the migration of White people, their Westward settler expansion, as a series of expulsions and genocides driven from the top-down and not just from the bottom-up. This underlines the connection between race and class. These same Free Whites were also being forced into Indian wars, seeking wages, fueled by racism and fear towards Indians, driven by government policy to capture and exploit new lands. Many were coerced into being soldiers, and incentivized with the offer of land grants in order to escape indentured servitude and the widespread poverty created, in part, by Slave plantations. This sets in place a whole set of norms and a culture of racism that makes Oregon a peculiarly inhospitable place for communities of color. Oregon originally ratified the 14th Amendment, the Equal Protection Clause. But then a couple of years later rescinded it. This says something about the attitude of White people regarding POC. Oregon also resisted ratifying the 15th Amendment voting rights until , lagging significantly behind most Northern states. In , the Ku Klux Klan played the role of kingmaker in the Oregon gubernatorial election, helping to win the election for Governor Pierce. This sets in motion a pattern of White settlement that results in where we are now. Oregon is one of the Whitest states and Portland is the Whitest large city in the U. This idea was being articulated a century earlier. This history is an integral part of the culture of our state. Racial exclusion served as a kind of blueprint for the future demographics of the state, drawing whites seeking a cultural homogenous

homeland in waves over many years, setting a populist tradition and class consciousness in Oregon that stands with one foot in racial exclusion. Or, put another way, the brand of freedom that drew early settlers here was defined in the context of racial exclusion. On April 29th, , approximately people marched on 82nd Ave in SE Portland chanting racist and xenophobic ideals in one of the most diverse parts of Oregon. What are ways our community can organize and fight back? I think it is important to know your enemy. We need to understand who is leading these racist and xenophobic rallies. Who is in charge? Find out who the organizers are, target them, expose them publicly in order to force people to grapple with who they follow and who they represent. In the past many of the leaders have been professional neo-Nazi ideologues. This forces their base to question who leads them, and can lead to division of their base and undermining their power. This information will also help you better anticipate what White supremacists are doing, when and where, thus allowing us to be more strategic in our coalition building and community organizing efforts. People should recognize that when we stand up to oppose White supremacy, we are exercising our right to free speech. We are not denying them their free speech. To silence ourselves is to de facto censor ourselves. People should stand up, protest. Keeping in mind however that escalation that results in violence can result in repression on all sides. This is especially of concern in the current Trump Administration where one of the more notorious American racists now heads the Justice Department. We want to identify and organize people who are similarly affected by the multi-issue regressive agenda of the right wing. Opposing these right wing groups is important because of the intensive experimenting these groups do in Oregon. Our political and media markets are easier to access and make us a target for ballot measures and political rhetoric that are consistently beyond the pale i. Part of this strategy is to test messages, to listen for the response or the silence, in order to steadily push community values further towards White nationalist right-wing ideals. Rural Oregon is under siege by paramilitary white nationalist groups. This is happening all throughout the state and not just in Portland. We should not be silent, as this implies the messages are working. Instead, people should be moved to challenge, to develop responses to reject the hateful, exclusionary proposals right wing groups and leaders are presenting. But the Left cannot be a big wall of No. We need to develop and present clear alternative ideas and make concrete proposals of our own. Scot is a community organizer, activist, and public intellectual. He has spent the last four decades exploring cultural production and hegemony, racial injustice and racial formation through community campaigns, cultural organizing, popular education, writing, and direct political advocacy. Learn more about his current work with ChangeLab [here](#).

4: Yusra Khogali Called Justin Trudeau a "White Supremacist"™ When Few Dared "Muslimah Me

On the one hand, many racial-justice theorists and activists unwittingly recapitulate white supremacy by failing to imagine a struggle against white supremacy outside the constraints of the settler state, which is by definition white supremacist.

In , Franklin D. The African delegation walked out of the meeting in protest. In , the Transform Columbus Day Alliance was formed by Colorado AIM and more than 80 organizations to directly resist cultural imperialism in the form of an annual Columbus Day parade. These declarations started a watershed movement, since then more than 60 cities, Indigenous Nations, states, and counties have passed IPD resolutions. Is it merely political posturing or window dressing to diminish liberatory agitations? Our senses are heightened as most re-brandings of Columbus Day into IPD appear to whitewash ongoing colonial legacies. The statistics are all too familiar: So yes, we have very good reason to be skeptical of symbolic gestures. Problem is they are not. What else are we to glean from superficial declarations handed down by occupying governing bodies? Decolonial aspirations are stunted with liberal cosmetology if nothing concrete is done to address historical and ongoing anti-Indigenous brutality. This is an insidious conciliatory process of decolonial recuperation that is rooted in cultural and symbolic change primarily fixated on transforming social stature. It fails to meaningfully confront and transform social power. To illustrate, nearly all recently passed IPD declarations use the same template with some minor variations: With non-profit or self-appointed managers holding it down: A holiday on stolen land. To focus on abolishing one day that celebrates genocide of Indigenous Peoples is to ignore the others that are also entrenched in the ongoing occupation and exploitation of Indigenous lives and land. Naming places and days of celebration after horrific killers like Cristoforo Colombo, Columbus , is a way of creating social acceptance for his crimes: Seeing these names celebrated around us elicits deep historical trauma for Black and Indigenous peoples and functions as a form of racial microaggression. But addressing public representations that glorify colonial and racial violence is not enough, we must also end ongoing acts of colonial and racial violence for these representational measures to have any kind of lasting social significance. If the statue of Columbus and the genocide celebration of Thanksgiving are gone, there is still a myriad of other acts of colonial violence happening every single day that need to be addressed. Rectification with colonialism can only be achieved through decolonization. Rectification with racism can only be achieved through the abolishment of white supremacy as a structuring institution and social system, not only as a practice of individual bigotry. Rectification with heteropatriarchy can also only be achieved through abolition. Sorry to rain on your parade. Yet, Tongva desperately need more than a symbolic name change. If not, then why not? We are still here. If the goal is for Indigenous autonomy, liberation of the land, people, and other beings, than why plead with our oppressors to merely acknowledge or recognize our existence? As Charles Taylor notes in the book *Multiculturalism: Nonrecognition or misrecognition can inflict harm, can be a form of oppression, imprisoning one in a false, distorted, and reduced mode of being. It is extremely different to stand with and honor protocols and customs for being a visitor or guest on Indigenous lands, than to merely recognize their existence. Putting this into perspective: This re-colonization perpetuates the very erasure that IPD is scripted to address, this is a glaring example of lateral violence. If we understand that colonization has always been war, then why are we fighting a battle for recognition and affirmation through colonial power structures? Those days eventually become a consumer capitalist driven celebration, taking on the value system of the dominant greed cultures with christian euro-centric values and behaviors. We are not free because we are told we are free, we are not free because it is printed on paper or stamped on coin, we are only truly free when there is not a dominant entity or other culture making the decisions for our people, our land, our medicines, livestock, food, water, education and health. Yet they are constantly profaned and attacked by the very political forces that now decry select facets of their past transgressions. There are telescopes, ski resorts, pipelines, mines, skyscrapers, and other effigies of oppression that are either desecrating or threatening to violate countless other sacred places right now. Due to their role in maintaining a contract to sell millions of gallons of wastewater to Arizona Snowbowl ski resort*

for desecration of the holy San Francisco Peaks, a group of folks shut the process down. A process that moves beyond re-branding how our oppression is recognized and restructures our power relationships towards abolishing white supremacy, heteropatriarchy, capitalism, and settler colonialism. While the framework was promising, ultimately the initial process was co-opted by liberals who allowed the accountability and community power-building components to fall by the wayside. In becoming a liberal project that served to improved the functioning of the occupying governing forces, it became a process perpetuating colonial violence. If anything it re-enforces the notion that we are a conquered people. I rather put my energy into burning the table if insincere gestures of acknowledgment and respect are offered by settler colonial institutions. Basically, whatever effort we put into IPD should be at the least be put into actually campaigns that protect local Indigenous culture. Just south of phoenix, Moadag South Mountain is being desecrated by a construction of the loop extension. This is 21st century colonization by the state but we should still be grateful that the state changed the name of a holiday? The name change is a symbolic victory. Rather than attacking 21st century colonization they choose to celebrate what the colonizers give them. What about supporting and celebrating the ongoing struggles for liberation of our Mother Earth? Put this into perspective that folks rushed to support nodapl resistance yet perpetuate erasure of sacred lands and water struggles right where they live. Anti-colonial struggle necessitates an understanding that the front-line is everywhere. It measures and calculates how colonial power operates. This particular brand of superficial activism and anti-colonial posturing that has become more prevalent post-Standing Rock. This form of radical posturing craves its validation so much so that it aggressively seeks those who are agreeable, and when it finds them it objectifies and capitalizes off their participation. This is no form of solidarity, it is viciously exploitative. This is where the false allyship of settler colonizers intersects with capitalism. To be clear, anti-colonial posturing upholds white supremacy and capitalism. The most basic attempts at whitewashing anti-colonial colonialism result in a redfaced facade. Anti-colonial posturing thrives off of lateral violence. Radical posturing and silencing of those disagreeable is how white supremacy navigates the perpetuation of itself. Of course we continue to face how disposable we are every day. Radical communities and spaces are no exception unless they are our own or the long-term hard work to configure relationships in fight, to truly become accomplices not allies, has occurred. And still, how meaningful that relationship is will never be determined by white settlers. Uprooting Colonialism Colonialism is not a static event but a structure built on ideas. Assuming that colonial power structures will bend to moral arguments is a position that accepts the idea that colonial power can absolved, we believe that it cannot be. It must be destroyed and the conditions that precipitate it must also be rooted from these lands. As anti-colonial abolitionists, we seek the total dismantling and systematic erasure of colonial domination and exploitation from these lands. We desire an unmapping of colonial geography, and see how the dismantling of hystoric documentation and iconography is an integral part, but we assert that such gains should be wholly in the hands of the people and not the state. These kinds of attacks against markers of colonial power can break away at its legitimacy. Actions that may begin with taking down a statue or ending a holiday, but that certainly cannot end there as removing a monument does nothing to address mass incarceration or police brutality and ending a holiday does nothing to address the disposability of Indigenous life or the desecration of sacred sites. In short, its something measurable, not simply a sentiment, or word game constituting an agreement in word not deed, easily forgotten and ignored tomorrow. Or even to take it over. Its not just a bunch of solidarity photo-ops and masked up defensive actions with junior settlers driven by their colonial guilt during their weekend warrior adventure. For the Colonized, life is war, we are under occupation and siege from all sides at all times. Even the would be accomplice is and always has been, yet another contingent potential traitor. Just as much so, we the colonized all have the potential to collaborate in our own genocide. The difference is not a matter of what position we take. Genocide is always the situational condition of our struggle and we are forced to respond accordingly. Its their cabins or our teepees ablaze but one way or another way something is burning.

5: Project MUSE - Queer Theory and Native Studies: The Heteronormativity of Settler Colonialism

Keywords: indigeneity, settler colonialism, white supremacy, racial state, ethnic studies, Native studies, decolonization, race, racial formation, race relations California Scholarship Online requires a subscription or purchase to access the full text of books within the service.

The opinions, facts and any media content in them are presented solely by the authors, and neither The Times of Israel nor its partners assume any responsibility for them. Please contact us in case of abuse. In case of abuse, Report this post. Zionism at its core is white supremacy. However, there is no factual or historical basis to this claim. In addition to being inaccurate, such a claim is incendiary, which is counterproductive to the greater cause of understanding and mutual respect. If these activists had made the claim that some of the early Ashkenazi Zionist leaders made derogatory comments against the Mizrahi, which is specific rather than general, then that would be an accurate statement. If they made the claim that there is less representation of Sefardi and Yemenite communities in the Israeli government, then that would also be an accurate statement. But, these activists are not making the claim that Israeli society has some flaws which can be improved. Instead, they are making a specific attack, which is that Israel was created to be a system which favors white people over people of color. It can be tested and verified by examining historical facts. For example, under the Jim Crow South there were laws which separated white people from black people. If Zionism at its core is white supremacy, then there should be arguments made by the early Zionist leaders that Israel had to be a white Jewish State, a legal definition of Judaism based on white skin color, and the presence of white Israeli segregation laws. But, none of these things exist; in fact, the entire claim is disconnected from reality and is completely false. In addition, one of the problems with this criticism is that intra-Jewish racism does not perfectly translate to the normative pattern of white versus black racism. Being considered Jewish is not defined by skin color, so no one group of Jews can be seen as qualitatively different or outside the family. The first usage of the words refers to skin color. Obviously, white people have light pigmentation, and people of color have darker pigmentation. The second usage of the term is political. According to the political usage of the term, some people argue that even Jewish people who appear white should be classified as people of color, because they are a persecuted minority. In 3, years of history the Jewish people have never used white as a criterion to be considered Jewish, nor did the Zionists. The argument over whether Jews are a race, a religious group, or a nationality has been debated for quite some time. Sometimes the words are used interchangeably or sometimes with sharp distinctions depending on who is using them. In the Jewish Bible, Israelites are described as a nation. In Jewish religious law, which is called halacha Hebrew: If someone has a Jewish mother, then he or she is considered legally Jewish. After the destruction of the Temple, and later in the diaspora, the Jews under Catholic Europe were considered in some sense a nation within a nation. Also, it was generally understood that Jewish people were descended from the Middle East, and not pure Europeans. However, the Enlightenment began to change their status as non-citizens among the European countries. One of the guiding principles of the enlightenment was that everyone should be granted equal citizenship, that is, that they should be emancipated. The question remained if the Jewish people should be granted these same rights. Should these hardworking and good citizens be less useful to the state because they come from Asia, because they differ from others in their beards, circumcision and the particular way of worshipping the supreme being they have inherited from their oldest ancestors? The question of whether Judaism was a religious identity or a national identity caused a split amongst the Jewish people. Orthodox Jews attempted to maintain the same definition, which is that they were a nation in exile. The Reform Movement split off from the Orthodox movement in Germany in the s, and they argued that Judaism was just a religion. They officially renounced all claims to Jewish people being defined as a nation. Also during the Enlightenment, theories of racial classification were just beginning. During the Enlightenment, Carl Linnaeus developed his theories on the classification on animals. But, Linnaeus also developed a simple classification of human groups. However, his attempt to scientifically classify groups of people in many ways led to the formation of modern racial theories. The question of racial theory was also affected by the European and American Slave trade, which

attempted to define which groups of people should be considered slaves. The white race contained the Aryans, who were the epitome of beauty, intelligence, and strength. His book helped develop the theory of the superiority of the Aryan race. Galton argued that human beings had the power to select traits for the best breeding amongst themselves. European and American scientists began to see eugenics as a concern of public health and welfare. In the early s, eugenics became quite popular as a scientific theory which would improve the genetic quality of the human population. The Holocaust began with the sterilization and clinical killings of German disabled people, which evolved into the attempt to exterminate the Jewish race. In the end, the Holocaust revealed the horrors of the eugenics movement, and afterwards the eugenics movement was irredeemably tainted. Before the Holocaust there were even a tiny handful of Jewish scientists who had advocated for the benefits of eugenics. The early Zionists were fully aware of the debate about the superiority of racial skin color and eugenics. In , Israel was created as a state. The Zionists wanted to form a Jewish state. They had to pick a definition of what it meant to be a Jew, or a criterion to be granted citizenship. The Zionists could look back on 3, years of Jewish history to choose criteria to become a Jewish citizen. They also had a couple of centuries of debate by Jews and non-Jews about whether Jews were a race or a religion. In the end, in , the Zionists effectively chose to define Jewish identity as coming from the mother, or the Orthodox religious definition of a Jewish person, which comes directly from the Bible. In the first half of the 20th century it was common to focus on skin color, race, and eugenics. The Enlightenment had started the question of racial theories, the European slave trade caused further debate on the issue, the Americans created Jim Crow laws, and the Holocaust was the culmination of the eugenics movement. And yet, the Zionists did not choose one single skin color to define a Jewish person as the basis of the Jewish state. A Jew did not have to be white in order to become a citizen of the Jewish state. Instead, a Jew could be any color. In a sense, it is incredible that Israel emerged with so little focus on skin color given the era of its creation. In three thousand years of history the Jewish people have never used white as a criterion to be considered Jewish, nor did the Zionists. Perhaps even more ironic is that Gilmer has a Jewish mother and an African American father. She even participated in Young Judaea, a Zionist youth group. She is fully aware that she is eligible to become a citizen. She is a living contradiction to her own claim, and she can become a citizen based on her mother, not based on being white. Lastly, it should be noted, that there is one reference to the natural skin color of Israelites in the the Mishna, the primary source of Jewish law, which was composed about 2, years ago. In the chapter which deals with Negaim, or skin blemishes, there is a discussion about how to identify the discoloration of the blemish compared to the natural skin color. The Mishna analyzes the skin color of the German, Ethiopian, and the Israelite. But, of course, skin color is not a necessary condition to be considered Jewish. In conclusion, within Judaism, Zionism, and The of State Israel, skin color is not the basis of being considered Jewish. Israel is the Nation State of the Jewish people; it is not the nation state of white Jewish people. Finally, it should also be mentioned that Jews are often hated for two mutually contradictory ideas. For example, Jews were hated for being the evil bourgeois exploiters and at the same time for spreading communism. The same thing might be true in the case of the accusations leveled by these activists. The Nazi ideal criterion of an Aryan was someone of northern European descendant, with pale skin, blonde hair, and blue eyes. Jewish people were seen as inferior because they descended from the Middle East, and they had supposed Middle Eastern features, such as hooked noses. One of the reasons that Nazis murdered the Jews was for not living up to the standards of the ideal white Aryan. In other words, 80 years ago, the Nazis murdered the Jewish people for being from the Middle East and for not having Aryan-European-white features. In a complete turn of argument, these activists are claiming the polar opposite, which is that Jews are not from the Middle East, or European colonialists, and that the Jewish State is a white supremacist state. The reality is that Israel was not founded to benefit white people; it was founded to give Jewish people their freedom. About the Author Daniel Swindell is a Zionist. He has a B.

6: White supremacy and settler colonialism at UMass – Massachusetts Daily Collegian

This article is also available in mp3 format. White settlers who seek solidarity with Indigenous challenges to settler colonialism must confront how white supremacy shapes settler colonialism, our solidarity, and our lives. As a white person working in Canada and the United States to challenge.

Submit your article to this journal Article views: Settler colonialism is a continuously unfolding project of empire that is enabled by and through specific racial configurations that are tied to geographies of white supremacy. In this context, settler colonialism is an enduring structure—an interrelated political, social, and economic process that continuously unfolds—requiring continued reconfigurations and interventions by the state. Such a framing connects land- scapes of militarism and geopolitics with everyday forms of violence, social difference, and normalized power hierarchies and relationships of oppression. Building from these insights we argue that theorizations of U. Downloaded by [Joshua Inwood] at For these reasons it is necessary to cultivate a broadly conceived and militantly uncompromising peace agenda premised on antiviolence and the rejection of the racism and its intersections with gender, class, and sexuality implicit in the settler colonial state. Baltimore uprising, Ferguson uprising, militarism, peace studies, white supremacy. Annals of the American Association of Geographers, 0 0 , pp. At legitimate the state in moments of austerity and crisis are hardly new phenomena S. King went on to explain black and brown bodies in a racialized system of capital that over the course of his public work on behalf of accumulation and normalizes the routine exposure of civil rights he had begun to see the war in Vietnam these same bodies to spectacular and banal forms of and the inability of U. As King pointed of the same problem. To war against difference, and normalized power hierarchies and rela- your own people, while warring against another tionships of oppression see also Hyndman ; Loyd nation, is the ultimate in political and social bank- , , ; Dowler Building from these ruptcy. For King, to remain silent settler state. We see the intertwined geographies of about the war and the pervasive growth of militarism militarism and white supremacy as linking a range of in the United States would be a betrayal of the core seemingly disparate practices, including systems of values of his work Inwood Finally, and pre- policing with crises in capitalism S. Bonds and the con- death and destruction that is meted out every day in comitant policies of mass imprisonment, detention, the name of U. The processes income neighborhoods of color Ahmed-Ullah ; and relationships reproducing such hierarchies might and the privatization of water and foreclosure of mean- be less evident, however. We argue that a focus on set- ingful and transformative grassroots political move- tler colonialism and white supremacy is key in under- ments in U. The domestic police responses in the United side Church in States to the Black Spring and, in particular to the To illustrate how these configurations of power uprisings in Ferguson, Missouri, and Baltimore, build work, we engage with the uprisings in Ferguson, Mis- from histories that have made increasingly militarized souri, and in Baltimore, Maryland, over the deaths of white supremacy too familiar to be shocking. Further- unarmed black men at the hands of the police. We more, moral panics around black youth and crime and theorize these events within the framework of settler Confronting White Supremacy and Militaristic Pedaogy 3 colonialism and militarism. Finally, we offer some con- people, the devaluation of black life, and the racialized cluding thoughts about the role of peace and antivio- political economy established through this system. Importantly, we argue that ery mutates and mobilizes across time and space, sys- this effort is not situated exclusively in the realm of tematized through various structures of social control human geography. This logic connects slavery, geography has much to offer in challenging and miti- sharecropping, welfare programs, and mass imprison- gating the environmental harms and violences of war. A settler colonial framework illustrates the connec- The logic of slavery rationalizes racial exploitation tions among racial hierarchies, environmental destruc- and is the cornerstone for the very notion of private tion, and geographies of violence and militarism. Militarism ical economy built on and through the subordination The analytic of militarism requires first a focus on of persons of color. Thus, slavery introduces into the Downloaded by [Joshua Inwood] at This includes the removal of Native ples in support of the appropriation and privatization of peoples and geographies of indentured servitude, slav- indigenous lands Smith Genocide sustains a ery,

sharecropping, and, more contemporarily, urban spatial politics of erasure and exclusion, institutionalized abandonment and practices of mass imprisonment. The practices of genocide are anti-processes of racialized capital accumulation and dis-mated by and through logics of private property that placement necessary to sustain the permanent occupa- connect geographies of indigenous disappearance with tion of a territory. In this sense, it is an enduring labor systems meant to make the land productive. The foundational rationales come to predominate in the United States of slavery, genocide, and orientalism contour the for a broader discussion see S. Hall ; Gilmore white supremacist settler state: Bonds and Inwood The founding moments of US nationalism [meaning the According to Smith , settler colonialism is social and cultural identity of the nation] are founda- sustained by three primary logics that enshrine white tional to both state and culture. The US was conceived supremacy. The first of these logics is that of slavery, in slavery and christened by genocide. These early prac- which is usually premised on the enslavement of black tices established high expectations of state aggression 4 Inwood and Bonds against enemies of the national purpose and that valo- widespread violence that characterizes the U. Gilmore , 20 toward Native peoples to the criminalization of com- munities of colorâ€”depends on and reinforces discour- These logics are reformulated and continue to sive constructions that demonize those who stand in take shape in an era of ostensible color-blindness the way of the settler state and, more often than not, predominated by official discourses and government culminates in national campaigns against those beyond commitments to racial equality. Even as overt rac- the scope of U. The indiscrimi- ism is eschewed, taken for granted socioeconomic nate killing associated with this kind of violence is hierarchies, racial exploitation, and the redistribu- easily dismissed as an unfortunate consequence of war tion of wealth reproduce and sustain white Hixson Kraska and Cubellis noted that there is a This understanding of the United States as a set- long history of collusion between the military and tler state is significant for theorizing militarism, we police departments in the United States and the mili- argue, because it situates the persistent violences of tary paradigm is an important organizing principle genocide and slavery as enduring structures shaping within the development of modern policing practices, social and political economic relations. Rather than organization, and tactics e. Hall and Coyne These tral to the continued development and futurity of practices took on added significance during the latter the United States. A settler colonial perspective half of the twentieth century as U. Special Forces head sive growth of military and police cooperation A. Although ostensibly uncon- enemy, the ramifications and taken for granted sen- nected to questions of race and economic inequality, sibilities of settler geographies become all too clear militarism is fundamentally linked to structural violen- Hixson , The settler state is premised Securing the white supremacist settler state relies on permanent war, inscribing militarism and vio- on racial, gender, and class hierarchies that enable the lence into everyday geographies and naturalizing coherence of an imagined nation with clearly marked racialized power hierarchies and the dispossession inclusions and exclusions. That is, the targeted and and erasure of racialized bodies. Justice Department , 2. Baltimore, Maryland, although embedded in a pro- Placed within the scaled geographies of militarism, tracted history of police violence against people of racism, and settler colonialism, the events in Ferguson color, throw the concept of differential vulnerability reflect broader practices in U. As they walked, the police officer from Ferguson, shaped by the specific racial and politi- approached them in a vehicle and ordered them onto cal economic formations of the city. After some kind of verbal exchange and there are some discernable similarities. On 12 April alleged assault, the police officer shot Brown six times, , Freddie Gray, a twenty-five-year-old black resi- twice in the head, killing him. Many witnesses in the dent of Baltimore, was arrested for what police allege neighborhood contradict the official police version of was an illegal switchblade. While being transported to the officer. These injuries are cial killings of other young people of color, touched off assumed to have resulted from the fact that Gray was protests and uprisings in Ferguson, in other U. For example, a well-publicized U. The report clarified officers to inflict punishment on those they arrested with- what communities of color have long known and what out ever being accused of physically assaulting them with their weapons or hands. For a suspect with hands cuffed an abundance of empirical evidence illustrates see S. Practices of policing speeding police van, a sudden stop or a sharp turn or a in Ferguson had little to do with crime. Rather, the bumpy road can cause severe injuries that can leave a city was relying on the police

department to generate person in a wheelchair or disfigured for life. Fernandez municipal revenues, specifically targeting Ferguson, A18 communities of color to achieve this objective. Just as extraction of value from black bodies. As local police departments become that King sought to connect with the Vietnam War. Geographers have facilitated democracy, to commonsense understandings of the tated imperial projects and militarism by mapping the rights enshrined in the U. Constitution and how world and through the development of geospatial tools they apply to different populations—misrepresent and and technologies that have supported warfare, dispo- sanitize historical geographies and reaffirm white cul- session, and the unquestioned accumulation of capital Downloaded by [Joshua Inwood] at Significantly, Inwood and Tyner ; Loyd ; Bryan and these normative interpretations intersect with a par- Wood We must not overlook the fact, there- ticular kind of geographic understanding that white- fore, that racism and genocide also are a central part of washes geographies of genocide and slavery, such that our disciplinary legacy. The white spatial tions,⁴ and the coproduction of militarism within the imaginary emerges from the early efforts of Europeans discipline. Human geography is of increasing interest and later Americans to remove and marginalize to the U. This imper- to use geographical data and techniques of analysis to ative drove the genocidal geographies of white con- develop and enable new systems of surveillance, tar- quest, Indian removal, and reservation containment, geting, and mapping. The use of geospatial technolo- as well as the violence and contradictions of the slave gies to facilitate the spatial profiling of particular labor system, the Black Codes, and Jim Crow. These populations and places— from indigenous groups in historical geographies that produced the contemporary Oaxaca unwittingly participating in detailed mapping white supremacist national urban landscape Lipsitz for the U. As deca- the violence in Vietnam was intimately implicated des-long debates have made clear, knowledge produc- with inequity on the streets of the United States, tion is never neutral and researchers who are so we also must connect the uprisings occurring in distanced from those who suffer from epistemic vio- U. Far too many police abuses. The events in Ferguson and Balti- geographers and students of geography are willing, if more might have shone a light on the militarization unwittingly, participants in the exploitation of their of U. Thus, contempo- the American Association of Geographers AAG; as rare militarism and white supremacy go hand in though the project itself was not politically motivated glove: To what indigenous [and other populations] has been limited, end do we produce geographic knowledge? Will we disrupt or further military and police anticipatory geographies of war? Or, rather, as the violence and the surveillance of people of color? Unfortunately, and as the response of the broader AAG membership to the Bow- Cultivating Everyday Geographies of Peace man Expeditions makes clear, too many are more comfortable with silence than speaking out against Over three decades ago, Jenkins urged us practices that sustain racial state violence. Now is not the time for disciplinary moral of the content and methods of the discipline, have ambiguity. Both authors contributed equally to this article. We landscape from settler colonialism, white suprem- are indebted to the editors of the forum as well as acy, and the continued and unfettered accumula- Richard Wright and the anonymous reviewers who tion of capital. Certainly this seems like a daunting task. Yet oppor- tunities to cultivate peace and destabilize geographies of militarism and white supremacy abound in challeng- Notes ing structures of power that sustain inequality and 1. Smith borrowed heavily from the work of marginalization McConnell, Megoran, and Williams Edward Said to undergird her use of Orientalism. At the time of writing, the local prosecutor in Balti- unfolding of the U. Challenging the up his charges. On war and geography: Engaging ment noted that in the cities with the larg- with an environmental frontier. Progress in Physical est black populations in the United States, in the first Geography The report found that growth: From military Keynesianism to post-Keynesian a security officer kills a black person every twenty-eight militarism.

7: Indigeneity, Settler Colonialism, White Supremacy | Keep Ypsi Black

But white supremacy and settler colonialism are rarely confronted on campus. Town Hall meetings and blue ribbon committees are on diversity, or at the extreme, "racism." Black and brown people are "underrepresented" rather than deliberately excluded via a Eurocentric admissions process.

White settlers who seek solidarity with Indigenous challenges to settler colonialism must confront how white supremacy shapes settler colonialism, our solidarity, and our lives. This essay presents my responsibilities to theories and practices of decolonization that connect Indigenous and racialized peoples. I highlight historical studies by Indigenous and critical race scholars — notably, those bridging black and Indigenous studies — as they illuminate deep interlockings of white supremacy and settler colonialism. I call white settlers to become responsible to these, and related projects, so as to challenge the authority we might claim, or have conferred upon us, to appear to lead discussions of decolonization. White settlers do not lead the work of decolonization, in practice or in theory. I want white settler critics to act as respondents to projects that displace whiteness: By writing this essay, I illuminate how these stakes drove my prior scholarship, and I recommit to ensuring that they express clearly in my ongoing work. For instance, if white people self-define through an oppressor role with respect to Indigenous people, does our emphasis on this let us evade naming our oppressor roles with respect to peoples of color? A key area where these processes arise is when white people invoke Indigenous solidarity in ways that evade addressing black subjugation as integral to white settler colonialism in the Americas. In light of this, if white people in Canada singularly address our aspirations to Indigenous solidarity, then our efforts to challenge white settler rule readily converge with its nationalist form: What if white people who practice Indigenous solidarity recognized that settler politics in the Americas also formed through sustained practices of transatlantic slavery and the subjugation of diasporic black peoples? Or that whiteness arises here through these and more relationships that both intersect and exceed our ties to Indigenous peoples? Following Thobani and Walcott, and the work of Jodi Byrd, how can white settler critics address how, in the Americas, white supremacy depends upon anti-blackness, Orientalism, and Indigenous genocide acting together to produce settler whiteness? How can our aspirations for decolonization effectively lead us to challenge all forms of racism and colonialism that produce white settler power and rule? In recent years, as I considered these matters with colleagues and in public discussions, I found a useful tactic for drawing white people to address white-supremacist settler colonialism multidimensionally in a term from critical race and Indigenous studies: Also, as a social researcher, I am less inclined to define statuses than to sustain inquiry: For instance, while Idle No More targets the Canadian state as the engine of white settler capitalism and nationalism, Indigenous people and people of color are dialoguing about relational responsibilities and are contesting state efforts to incorporate them. As I study critiques of white settler power, I also answer accounts of colonization in the Americas that address the linked subjugations and, potentially, linked decolonizations of black and Indigenous peoples. In their works Shona N. Jackson and Tiffany Lethabo King trace how white settler capitalism and law offer false humanizations to black and Indigenous people. Jackson calls for Creole subjectivities to be transformed by defying the racial and colonial logics of modernity: How are the landscapes and analytics of slavery that currently are over determined by Master and Slave relations also structured by Native genocide and settler space-making practices? By negotiating tensions and ties among black and Indigenous communities, they also resonate with extensive U. While the cited works raise complex insights for deeper discussion, I close by tracing how these and other projects decenter white settlers not only in Indigenous solidarity but also in the critique of settler colonialism. As a white scholar of settler colonialism, I emphasize this point to indicate how I understand solidarity to impact knowledge production. When white settlers critique settler colonialism, do we or do we not acknowledge and center such works and their fields of study? This question also bears on how our work gets cited. If Indigenous scholars adapt our work to serve decolonial knowledge, then the work is resituated within and made responsible to Indigenous projects that exceed our own. But if non-natives in particular trace the critique of settler colonialism only to white scholars, how are Indigenous critiques of colonialism erased,

and white epistemic authority entrenched, in the very attempt to challenge colonial power? I ask these questions because they direct me to revisit my work, notice if turns within it re-center whiteness, and confront how the power of whiteness does not cease: In my book *Spaces between Us* and other past and upcoming works, I narrate a politics of accountability to projects that are prior to and greater than my own, and to which mine present as secondary responses. I sought to ground my work not only in the substantive matter of white settler colonialism, but also in the methods through which white knowledge production confronts the demands of decolonization. With this in mind, I end by asking: I intended this essay to argue and model how a white settler critic might answer Indigenous people and people of color whose linked anti-colonial and anti-racist projects precede, exceed, and contextualize any contributions we make. By writing questions and open-ended reflections, I signal that these issues exist within living dialogues, and that the work to which I am calling myself and other white settlers does not end. Rather than a conclusion, then, I offer a continuation: The final product is entirely my responsibility. I am grateful also to my co-panelists and to our audiences for productive discussions. Indigenous Pathways of Action and Freedom. University of Toronto Press ; Bonita Lawrence. University of Nebraska Press *Queer Settler Colonialism and Indigenous Decolonization*. University of Minnesota Press , p. *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*. University of Minnesota Press Duke University Press ; Mab Segrest. *Memoirs of a Race Traitor*. South End Press He is the author of *Spaces between Us*:

8: Zionism Is Not White Supremacy | Daniel Swindell | The Blogs

Learn about the state of white supremacy in the US. Read ADLs latest report, "With Hate in Their Hearts: The State of White Supremacy in the United States." This comprehensive report covers the historical roots to the modern iterations of white supremacist ideology and groups.

Tweet I will start this post positioning myself as a cissexual and heterosexual Binizaa "Latinx woman who converted to Islam about ten years ago. I am also an immigrant: On January 29th, Muslim communities in Canada were shaken by an attack on a Quebec City mosque that killed six men. The night the news came through was a difficult one for many Muslims, including MMW writers who live in Canada. We exchanged messages and calls to check on each other because we were suddenly reminded that our places of worship, which are sacred for some, are easy targets of violence. Photo provided by the author. I was there, in the protest, with a Bangladeshi friend of mine. To be a woman of color in spaces of protest, heavily surrounded by primarily white policemen, means that we always know we are at risk of violence and criminalization. Thus, we often make arrangements for friends and family to know where we are and to know to look for us, if we fail to report back. But despite the challenges, protestors, the majority Black, Indigenous and People of Color BIPOC, continued to fill the streets despite the incredibly cold weather. Some counts say 5, people showed up. For some Muslims, the show of solidarity from all segments of the population has been life-changing. Hearing them say the words in front of thousands, felt like a relief perhaps a validation of much of my own experiences living in Canada and of much of what the women who have mentored me, the majority Indigenous, have taught me. Sadly, but not unexpectedly, Khogali and Symone were heavily attacked in the media, and harassed elsewhere. Khogali, as the co-founder of BLM TO, has been a target not only for her political stance, but also for her Blackness, Muslimness and womanhood. The violence that Khogali has faced is something that many Black women activists experience because the reality of things is that anti-Blackness is something that has always existed in colonial spaces and that we, as immigrants and settlers, adopt and perpetuate. Not only that, gendered violence against Muslim women, particularly Black Muslim women, has been heavily normalized in the past decade in Canada. But these attacks on Black Muslim women are one of the clearest demonstrations that Khogali is right. Canada is a white supremacist State with a Prime Minister that operates from a system that is inherently violent, and who has not political or personal interest in changing the conditions of the Settler-State in any way. I am neither surprised by the fact that those currently perpetuating violence against Khogali and Symone have found platforms to do so, nor by the fact that as Muslim immigrants, settlers and Indigenous peoples we are often reluctant to speak of white supremacy, let alone, call the Prime Minister of Canada a white supremacist. It seems that we give white men, with State-sanctioned powers to exercise violence, the benefit of the doubt any day, but God forbid a Black Muslim woman calls out racism, because hell breaks loose. In addition, engaging in a critical exercise requires a deep analysis of our own colonial trauma, through which we have become deferent to colonial governments, to white-male leaders, to capitalism, to patriarchal relations, to white feminism, etc. These are very real things. We stay quiet, people die. In fact, six Muslims were shot a few weeks back. Photo provided by the author. It was created for white settlers, and to date, such is the case. As Muslims living on this land, is this really the best we can do? More importantly, as non-Black immigrants and settlers, is the role of the white-supremacy-bureaucrat what we aspire to?

9: Indigeneity, Settler Colonialism, White Supremacy - California Scholarship

*You've said that the \$64, question is elusive when it comes to the origins of global white supremacy, and you and Roxanne Dunbar-Ortiz have suggested that it lay in the Crusades. In one of your footnotes [in *The Apocalypse of Settler Colonialism*], you say a scholar dates the word "race" back to*

Word within the word list 11 Mozart turkish march sheet music Republic of Croatia 3d research challenges in cultural heritage Customizing Joomla! templates Clock of destiny Pu holidays list 2018 Catia v5 macro programming with visual basic script Islamic asset and fund management Museums in the German art world from the end of the old regime to the rise of modernism Competitiveness of the European city and the role of urban management in improving the citys performance Modular electricity storage The american revolution writings from the war of independence Odyssey of Hearing Loss Recipes ebook Henk Badings Andrew McCredie Shadows on the Koyukuk A typical American town LEIBSTANDARTE-SS ADOLF HITLER Paleotethysides in West Yunnan and Sichuan, China 98th Indian Science Congress-2011 V. 17. Uncle Scrooge comes Account of Azariah Orton, of Farmington, Illinois, and his descendants The French Renaissance. Petersons Guide to College Visits 2001 (Guide to College Visits) War and society in colonial Connecticut Mary Anne Clarke (1776-1852), by W. G. Waters. Notebooks of William Brewster V. 2. Military and naval commanders. Judges and barristers. Physicians and surgeons. Blood will out walter kirn Agricultural economics and farm management book Behavioral research in accounting King Georges Army 1740-93 (1): Infantry Law of God, law of man Black directors in Hollywood High school football rule book 2012 The aficionados Southwestern cooking. The teacher who taught me to pray Daniel Kellermeyer John Gault and J.C. Ayer : encased postage stamp maker and his largest client Wayne Homren NUMERICAL MODELS IN GEOMECHANICS-V2