

Zoom chat texts on IFA Community session #1

Race is the creature of racism. We cannot combat racism without using the concept of race as a “social kind,” a sociological classification. Using the category of race to combat racism, as we must, risks reifying and reproducing racism. This contradiction is irremediable. The challenge is to always keep race’s character as artefact in mind, to avoid being hoodwinked by a concept we must use.

You can't use the word to define the word

We use the term racialization, rather than ‘race.’

What is the collective term that you use to define people?

Either you choose to allow others to define you or you define yourself by elevating beyond the maze. There are troubles with being "amazed" by the social construct of race

As Abdul says, we are currently in a moment of going back on history, reversing historical gain. So, a couple notes from history. 1) in the 1930s in the context of both rising KKK in USA and rising Nazis in Europe, left movements including communists, but also others, offered classes to workers that were almost identical in contents to Abdul’s class today to combat the ideas. 2) The Anti-Apartheid Movement in South Africa, and especially the trade unions, called themselves “NON-racial” movements, not “MULTI-racial” movements, which is an important logical conclusion of what Abdul is saying today.

Can Africans be racist? Even V.I. Lenin maintained that the nationalism of African and other colonized people is not like white supremacy. African and other colonial people have a right to be nationalist.

you are asking whether Africans can be supremacist, whether White supremacist [ex. Clarence Thomas] or Black supremacist.

What could be done with the fact that “white” children and “black children are introduced very young to their roles

Please be careful with AfricanAncestry.com. A Black geneticist that I recently worked with on a film about using DNA to locate Black ancestors explained to me and the director that the database that helps these ancestry companies to identify our heritage is soare for a number of reasons, not the least of which is the devaluation of documenting the existence of our ancestors during slavery. I did the African Ancestry test as well and was told my ancestors on my mother's side are Yoruba from Nigeria too. That is the default.

You asserted that Yoruba is the default for the maternal line for AfricanAncestry.com. However, the evidence does not support that assumption. Over 50,000 people from the USA have been tested and a significant percentage have had their maternal line traced to the Tikar ethnic group in Cameroon

My assertion is based on the expertise and experience of the geneticist I referenced. I'm glad to know there is what is hopefully more accurate identifying analysis being offered by AA.com. My main point which I did not articulate is that it takes some cross referencing from various ancestry sources to get a full picture of who we are and our people are. 🙏

Just in case you're interested, someone told me that Ancestry.com has a special going on right now for \$59.

When it concerns science. Is it science facts or science mythology? We are all aware when Afrikan science is presented, European mythology trumps the Facts about TRUTH

In Red Earth White Lies Indigenous scholar Vine Deloria argues that the scientific theories that assert Indigenous peoples migrated to North America are colonial notions used to justify European migrations as equally legitimate and thereby dismiss Indigenous claims to the land. Curious how that critique can intersect with the arguments given here

“The battlefield is everywhere.” Robeson

"Race is the creature of racism. We cannot combat racism without using the concept of race as a “social kind,” a sociological classification. Using the category of race to combat racism, as we must, risks reifying and reproducing racism. This contradiction is irremediable. The challenge is to always keep race's character as artefact in mind, to avoid being hoodwinked by a concept we must use."

especially post-Civil Rights era sociological arguments of the inferiority of so-called Black people have been highly effective among people who would "agree" that biological race doesn't exist but would say that there have been historical "delays" in development that justify inequities in education, employment, etc. so debunking biological race is necessary but insufficient

In the Homer Plessy decision, the Chief Justice was very clear about race and ruled that way as was the case with the Chief Justice in the Dred Scott decision

Ivan van Sertima encouraged us to include SCIENCE in Black Studies.