Global Raciality

Global Raciality expands our understanding of race, space, and place by exploring forms of racism and anti-racist resistance worldwide. Contributors address neoliberalism; settler colonialism; race, class, and gender intersectionality; immigrant rights; Islamophobia; and homonationalism; and investigate the dynamic forces propelling anti-racist solidarity and resistance cultures. Midway through the Trump years and with a rise in nativist fervor across the globe, this expanded approach captures the creativity and variety found in the fight against racism we see the world over.

Chapters focus on both the immersive global trajectories of race and racism, and the international variation in contemporary configurations of racialized experience. Race, class, and gender identities may not only be distinctive, they can extend across borders, continents, and oceans with remarkable demonstrations of solidarity happening all over the world. Palestinians, Black Panthers, Dalit, Native Americans, and Indian feminists among others meet and interact in this context. Intersections between race and such forms of power as colonialism and empire, capitalism, gender, sexuality, religion, and class are examined and compared across different national and global contexts. It is in this robust and comparative analytical approach that Global Raciality reframes conventional studies on postcolonial regimes and racial identities and expression.

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This series of research publications focuses on the shifting and contradictory meaning of race in the aftermath of the massive racial upheavals that followed World War II: civil rights, anti-apartheid, major demographic shifts, decolonialization, significant inclusionary reforms and expansions of political rights on the one hand, combined with reinvented but still extremely deep-rooted patterns of structural racism, racial inequality, and "post-" imperial formations on the other hand.

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Race and Empire: The Situation Today

This book takes on the challenges of global raciality. Across many countries, often the most powerful in their regions, there has been a notable rise in right-wing, racist, or quasi-racist social movements, a shift that often extends beyond movements to state policies and practices. In the US, Donald Trump rose to power on white supremacist ideology that specifically addressed working-class white voters, and his first moves included a selective ban of Muslims from seven countries. In India, Hindu nationalists who target Muslims, other religious minorities, adivasis (indigenous peoples) and Dalits (untouchables) for assimilation or elimination, have been running the government for several years. In Latin America anti-indigenism and anti-black policies and politics are on the rise, and Asian racialities are also being revived and politicized. The right wing has steadily risen across much of Europe, deriving a great deal of its political energy from Islamophobia and negrophobia.

At the same time, the world that we live in today is more deeply interconnected than ever and it is changing rapidly. In many sites across the
work on a global level, these women are also caring for children, migrants, and refugees. Women’s and LGBT struggles are also co-opted by neocolonial and neoliberal regimes to justify interventionism, Islamophobia, negrophobia, and other forms of racism. Jasbir Puar coined the term “homonationalism” to analyze this phenomenon. These practices are not separate from each other. They converge in and are co-constitutive of what we call global raciality. Race, racialization, and racism are also crucial to many forms of resistance to inequality, exclusion, and social injustice today (Pile 1997; Bacchetta forthcoming). The objective of this book is to develop new approaches and methods of analysis to match these rapidly shifting patterns of conflict. Today, many different strands of scholarship are grappling with planetary configurations of power, including racial power. The scholars included here offer multiple approaches that can speak to one another through sets of common concerns around race, racialization, and racism. This work is part of a larger effort organized by the University of California Center for New Racial Studies (UCNCRS), aimed at engaging the central place of race, racialization, and racism in the world today.

As the organizers of this collective project, we are interested in research that explores the global contexts of race and empire, past and present. Although racial formation takes vastly different forms across cultural, spatial, and historical contexts, it also exhibits strong continuities, especially in given sites: consider immigration restriction as it has repeated itself over time in the US; consider the repeating patterns of scientific racism over time; consider the rationalizations imperial powers have offered over and over again for their repression and violence; consider the increasing globality of anti-racist resistance, whose origins lie in resistance to slavery and conquest, in abolitionism, and in struggles against imperial conquest and settlement. We want to put these transnational forms of consistency and of difference in conversation with one another. In addition, we are interested in questions of racial identity and racialized experience in the global context of imperialism and its afterlives. We are exploring the overlaps and discrepancies between colonial and postcolonial regimes and their oppositions. And we are fascinated by decoloniality, which we understand as the process of undoing colonialism, or perhaps never succumbing to it.

New Racial Studies

New racial studies rethink earlier paradigms of race, racialization, and racism to offer new perspectives that can more adequately address shifting racial formations. Race has always been a global matter, but scholars, activists, journalists, and others are struggling to make sense of racial
structures that are constantly being challenged and reconstituted at all levels, from the social psychological to the local and national, to the global political economy, and in the realm of culture as well.

In many places today the dominant idea is that of post-raciality, that is to say, the world is becoming more diverse and multicultural, and that the idea of race is becoming less relevant. This is partly true, but it also masks the persistence of racial inequalities and the continued violence of racism.

The writers included in this book engage with these questions, exploring how racialized identities and experiences are produced across different registers in a global context. Several chapters offer a transnational approach to raciality that is both sensitive to local specificities and explores how notions of race travel across national borders. For example, Padma Maitland’s chapter on Dalit communities in India highlights the connections that Dalits themselves have established between their own struggles and the struggles of other oppressed peoples.

The United Nations World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, held in Durban, South Africa in 2001, could have missed these links, due to the massive participation of Dalit communities at the event. Bettina Ng’weno and Lok Siu’s chapter explores the ways in which racialization processes, Greg Burris focuses on global racial solidarities in the context of Black Lives Matter, Ferguson-Gaza solidarity movements, and related mobilizations against white supremacy.

He traces the ways these circuits of settler colonial policing and violence have tended to converge, especially in recent years. Other chapters focus on the dynamism of race, racialization, and racism by demonstrating how established models of race lag behind shifts on the ground. Indeed, theories of race cannot keep pace with the empirical data they study! Quite often, predominant racial discourses draw on entrenched notions of race that have been challenged and surpassed, that have not only been ignored by scholars but have also occulted in everyday life. Hareem Khan’s research on images of the “new Indian woman,” as represented in advertisements for skin-lightening creams, demonstrates the obligation that race researchers face. Khan engages with how the creams are both consumed and resisted by Indian women as they negotiate notions of colorism, class, religion, national identity, and modernity. What may at first glance look like remnants of the past are shown to have remarkable continuity. In beauty parlors, advertising, and family life, women’s bodies, women’s skin, is made and remade under conditions of social and political struggle. This is actually a very current, emergent manifestation of race and racism that draws on earlier notions, revitalizes them, and makes them relevant for the current context.
In a number of places across the planet, notably in the global North, the discourse of diversity and inclusion, of multiculturalism in general, both promotes post-racialist ideology and undermines anti-racist consciousness, and countermands the containment, are countered by critical race studies that interrogate the containment, subject to violence—particularly relevant to a number of contexts today.

One set of race, racialization, and racism discourses and practices that is particularly salient today, within and across many countries, is Islamophobia. The genealogy of Western hostility towards Muslims is very long-standing; in some ways it represents a primordial form of racism. In orientalist (and perforce colonialist) discourses and popular culture, Muslims may be said to have constituted the West, at least in part. Islamophobia has shown how Muslims are divided into “good” and “bad” subjects across the global North (Mamdani 2004). Looking at India, Bacchetta has deciphered a three-fold model for Muslims in Hindu nationalist discourse: Muslims as ex-foreign invaders; Muslims as ex-Hindu converts; and claims that Muslims are actually Hindu. Working on the US, Maira demonstrates that in the post-9/11 era Muslim Americans have been scapegoated in a racist fashion while simultaneously being recruited through appeals to religious multiculturalism, particularly if they perform the role of the “good Muslim” citizen (Maira 2016). Across Europe and the US, racialization and religion are globally intertwined. There are new forms of collaboration and coordination among states in counterterrorism programs; these target the racialized figure of the Muslim and Arab as a security threat, the male in particular, but (as Fanon analyzed decades ago), increasingly the females. The “bad” Muslims and Arabs are the subject of moral panic whipped up to stoke fears about terrorists lurking within or crossing national borders, which must be fortified and policed.

In the US Islamophobic rhetoric has dominated the media to such an extent, especially since 9/11 in 2001, that it has become “common sense.” was therefore easily deployed as a blatant pillar of Donald Trump’s successful 2016 presidential campaign. Across the globe—but especially in the West—Islamophobia is gendered and queered such that the male terrorist-seeking virgins in the sky, while the female terrorist figure is imagined to subject in her own right (Puar 2007; Bacchetta forthcoming).

In many countries across the global North and South, the mobilization of racialized Islam for foreign and domestic policies of racial and military subjugation occurs in tandem with social panic about other, somewhat differently racialized and gendered, domestic populations. In the US, claims of black and Mexican (or Mexican-American) criminality and illicit Mexican bodies. Aggressive policing is on the upsurge under Trump. The police state has encountered its most formidable anti-racist opposition in years in the form of the Black Lives Matter movement. #BLM has posed a public challenge to the normalization of the racist policies of “stop and frisk” policing and mass incarceration, and has joined with other anti-racist movements to oppose other white supremacist policies, such as voter suppression and ex-felon disenfranchisement (Movement for Black Lives 2017).

Although they vary in form, securitization and carceral are constitutive of many nation-states beyond the US. In this volume, Kimberley McKinson’s chapter demonstrates how ideas about criminality, policing, and race play out in Jamaica in the context of urban communities subjected to surveillance, discipline, and even invasion by security forces. Her research speaks to what she calls the post-9/11 security moment in which new or intensified practices of racialization, citizenship, and discipline call for a “new orientation to the study of Black lives.”

At the same time, we are living in a period of new global solidarities. For instance, Greg Burris’s chapter provides insights into the ways in which globalized policies of policing and brutalizing black and brown bodies have brought Palestinians and African-Americans together in transnational solidarity movements such as Ferguson–Gaza, which challenges the collaboration between US and Israeli policing and counterterrorism regimes. These new global solidarities help illuminate racial projects, that is, the case of the US and Israel, are imbedded in settler colonial histories, that rely upon the elimination or disappearance of native bodies, and that warehouse or annihilate black and brown bodies. New technologies of policing, surveillance, containment, elimination, and warfare are constantly being developed and shared across national borders. Many of these methods are experimental, tried out on both domestic and foreign racialized populations. For instance, a number of scholars demonstrate how carceral is constitutive of the US state. As Angela Davis points out, prisons are not just an institution created to manage a “social problem” of black criminality;
they are the afterlife of slavery (Davis 2005; see also Alexander 2012; Forman 2017). In this volume, movements that challenge state-sponsored torture and the insights into solidarity movements, as well as violence and repression on the US–Mexico border, through rituals and performative activism that concern Guantanamo and elsewhere, help to signal not simply a comparative view of racialization in different countries, but also the multiple and differential, intersecting and co-constituting, constructions of race, processes of racialization, and practices of racism as they manifest in distinct sites across the planet. Across the world, race categories are constructed according to varying criteria, while they also overlap in complex ways. Racial practices, too, are not always identical from one context to another. Raciality is produced not in isolation but rather in connection with other contextual relations of power, such as colonialism and empire, capitalism, gender, sexuality, class, caste, queerphobia, religion, indigeneity, ageism, and disability. The race concept takes on different meanings across space and time, and in relation to scattered hegemonies; this is what racial formation theory is all about.

All the chapters included here address global raciality; generally they do so in comparative frameworks, based on research carried out in a particular, or in multiple national sites. Some tackle global raciality more theoretically, but these pieces also refer to particular sites.

Padma Maitland’s chapter addresses situated processes of racialization and manifestations of racist practices that are constructed around caste oppression, repression, exploitation, and inequality in India. Maitland’s research on Dalit communities in India that are oppressed by caste demonstrates the powerful connections made by Dalit Buddhists with the Black Panther Party in their analysis of the links between race and caste.

In their advocacy for radical self-emancipation, the Dalit have situated themselves in a global struggle for equality.

The chapter by Paola Bacchetta, Fatima El-Tayeb, and Jin Haritaworn focuses on the intellectual and political labor of subaltern racialized subjects in Europe: lesbian, queer, and transgender people of color are generally erased in accounts of conditions of power and of social movement activisms. Yet, as these co-authors demonstrate, bringing their conditions, critiques, activism, and creative practices into relief actually helps to clarify multiplicities of relations of power in their current situation. The legacies of colonialism and colonial identity, and the comprehensive presence of capitalism, racism, gender, and sexuality all structure the conditions under which these subaltern racialized subjects live.

The co-construction and imbrication of raciality with multiple relations of power is also demonstrated in Hareem Khan’s discussion of notions of the “modern Indian woman” in national culture and in neoliberal consumption and marketing practices. Indeed, today we have recourse to a

Global Racialities

The concept of global raciality is the book’s starting point. We use it to signal the co-construction and imbrication of raciality with multiple relations of power and in neoliberal consumption and marketing practices. Indeed, today we have recourse to a

Four Critical Concepts

This book is oriented by racial formation theory and critical race theory. The chapters included here all speak in various ways to problems of global racialities, empire, postcoloniality, and decoloniality. In this introductory chapter we frame these four concepts and discuss how they are articulated with one another.

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very broad array of diverse approaches that consider how many different
relations of power work together. Along with identifying multiplicities of relations of power, Bacchetta, El-Tayeb and Harries warn configurations themselves. They show how some conservative and privileged LGBT subjects reproduce white power over communities of colour, by criminalizing and invading spacesprimarily inhabited by LGBT people. In France, a similar supremacy, for instance in Germany, of a racially, and gender identity, the racialized space of the kind of unrepresented white supremacy is operative as some privileged people. The racialized space of the kind of unrepresented white supremacy is operative as some privileged people imagine there is a tension between the racialized space of the kind of unrepresented white supremacy and the processes of dominated, working-class, urban, and postcolonial life.

The racialized, working-class, urban, and postcolonial life of people of colour, inadvertently reproduce it in various ways.

It is vital to understand that, on a global level as much as in any local or national setting, racial dynamics are both unstable and contested. Race is a category of race, notions of color, and practices of racism in Haiti, which categories of race, notions of color, and practices of racism in Haiti, which have not been entirely eliminated were sedimented under colonialism, have not been entirely eliminated but instead have been preserved over the centuries. Schneider's analysis situates contemporary racialized property relations in Haiti within the national Haitian discourses about security, violence, and race within the national Haitian discourses about security, violence, and race within the history of the Caribbean plantation. She traces the legacies of the Haitian colonial project in postcolonial national politics. Her chapter makes a key argument for linking global racialities to the histories of empire, postcoloniality, and decoloniality.

Empire

In the modern world empire has always been a racially inflected term. This was explicit from the beginning of the European “age of empire” in the sixteenth century. By the seventeenth century, las Casas and Sepúlveda were debating before Charles V of Spain whether the Indians were human beings (Todorov 1984; Carrière 2003). Race, racialization, and racism—today largely recognized as socially and historically

“constructed”—remained deeply intertwined with modernity, imperialism, colonialism, and decoloniality.

Different racial practices emerged from multiple forms of colonialism—excluding administrative and economic colonialism, settler colonialism, and de-territorialized forms of empire. Today, notably in the United States, imperialism is disavowed, and flexible, more implicitly than explicitly racist, and de-territorialized racial regimes are the norm. And so the world retains its highly racialized system of rule. Work on the US empire has highlighted the ways in which US rule was reorganized from earlier European modes of territorial colonialism, while preserving many of their core features and rhetorical tropes. The US reliance on covert or proxy wars, and client regimes around the world, all represent variations on themes pioneered by the British and other European empires. For much of the globe, notions of benevolent imperialism have shrouded the violence of colonial rule and expansionism in the language of humanitarianism. This pattern has the effect of legitimizing wars and imperial conquest as acts of rescuing or liberating racialized others (Singh 2017; Bacevich 2009).

Other similar examples—all relevant to this volume—include official French pronouncements about Africa, as seen in Nicolas Sarkozy’s infamous speech in Dakar (Sarkozy 2007), or the recent law according to which French colonialism in Algeria must be taught in a way that places France in a positive light (Agence France-Presse 2008). Let us also take note of the way in which the US has justified military occupation in Afghanistan and Iraq. Drawing its tropes from the history of settler colonialism in North America, the US has framed mass killing and genocidal violence as missions of democratization: “Welcome to Injun country,” journalist Robert Kaplan reports being told as he stepped off the plane at Baghdad Airport (Kaplan 2005, 4). The codename for the US Seal Team mission that killed Osama bin Laden in 2011 was “Operation Geronimo.” Underlying these logics of empire is a notion of exceptionalism that conjures up the US as a beacon of freedom, democracy, and peace, even as it enforces its “way of life” on others, domestically and globally, with violent force, and even as it claims to be a garrison nation itself under siege and facing threats (Stoler 2006).

A substantial debate persists over the qualities and extent of empire in relation to neoliberal capitalism, militarization, sovereignty, and state power (Bacevich 2017, 2009; Harvey 2004). Race and racism are sometimes acknowledged in this literature, and often ignored or sidelined. The ongoing presence of genocide, incorporation, and forced assimilation or disappearance reveal that many who live under regimes of settler colonialism and military occupation are not yet postcolonial, if indeed they will ever be. Modern empire and colonial rule created racial boundaries in law,
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Current scholarship focusing on race, including the writing in this book, has benefitted tremendously from an engagement with postcolonial theory, which addresses current conditions across much of the planet. Postcolonial theory ranges across the disciplines in the humanities and social sciences. It was initiated primarily in South Asia, notably as Subaltern Studies, and also had an early presence in francophone Africa, prior to spreading around the world and reaching the US. In the social sciences, postcolonial theory emerges from dependency theory, born in Latin America, and from world-systems theory, which has an African Studies provenance. World-systems theory has generally Marxist and Luxemburgian roots; coloniality of power approaches (Enrique Dussel, Walter Mignolo, Nelson Maladonado-Torres)
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Decolonial theory

A key point of departure for decolonial theory is the resilience and independence of the colonized, the endurance and vitality of native cultures. Decolonial theory emphasizes, however, the continuities and aftereffects of power itself on a global scale, building up the racial and gender-based dimensions of their empires, while interweaving them with the political-economic aspects of slavery, super-exploitation, and conquest—the American “frontier,” “homesteading,” etc.—inevitably clash with decolonial and subaltern understandings. Lee-Oliver demonstrates how the hegemonic historical construction of indigenous people in the US, which is a gendered, sexed, and racialized framework, informs the logic of exceptionalism that operates today in US domestic and foreign policies of occupation, invasion, and expansion. She shows how whiteness place too much emphasis on the period from the nineteenth century until today. Instead, for decolonial theorists the last 500 years are crucial to any real understanding of today. Within the field there are also many developments that directly shape global raciality. For instance, in an important article, drawing on a host of feminist and queer scholarship across the globe on gender and sexuality under colonialism, Maria Lugones (2008) proposes the concept of a colonial gender system to account for how colonialism imposed the colonizers’ gender and sexual normativities, outlawed or otherwise suppressed prior gender and sexual practices, and continues to restrict definitions, discourses, and practices of gender and sexuality today in colonized and postcolonial sites. For Lugones, coloniality and gender cannot be separated; they are part and parcel of the same system. Feminist and queer scholars who are concerned with women’s and queer liberation across the globe, then, need to work to decolonize gender and sexuality.

Related to decolonial theory, a transnational cluster of scholars working in an area that can loosely be called epistemologies of the global South(s), are making major contributions to the study of global racialities as they emphasize alternative epistemologies, especially in the form of indigenous and other subaltern knowledges and knowledge productions (Smith 1999). A broad critical literature on current manifestations of coloniality, based on the standpoint of the subaltern subject, is appearing across the globe. New approaches, concepts, and political logics are being developed as places where southern epistemologies of subjugation and resistance contend. Consider the many movements of the “poor,” the occupied, the colonized, in which their autonomy, creativity, and courage are at work (Desai 2002; Desmarais 2007). In many respects, though, decolonial theory’s greatest contribution is its identification of spaces, places, practices, and discourses that are outside the colonial, and indeed postcolonial, regimes. There are important overlaps with critical race theory here, notably the focus on “infrapolitics” (forms of action and thought that ruling regimes cannot access), and the challenge to Eurocentrism (Chakrabarty 2007).

In this volume, Lee-Oliver’s chapter develops some of these critical concerns, looking at how coloniality, race, history, and the supposedly postcolonial present are understood in the dominant ideology of US history and US national “development.” These frameworks of settlement and conquest—the American “frontier,” “homesteading,” etc.—inevitably clash with decolonial and subaltern understandings. Lee-Oliver demonstrates how the hegemonic historical construction of indigenous people in the US, which is a gendered, sexed, and racialized framework, informs the logic of exceptionalism that operates today in US domestic and foreign policies of occupation, invasion, and expansion. She shows how whiteness
A Final Word

This book is organized according to the three title themes of race and empire, postcoloniality, and decoloniality. Although we have made every effort to assign the articles included here to one of these three categories, we must request the reader’s indulgence on this matter; many of these pieces cross over the three sections. In addition to this Introduction, both pieces are written by Howard Winant, the New Racial Studies book series editor, the Foreword by Vijay Prashad, a peerless thinker and activist, and the Afterword to this volume, seek to summarize and contextualize the wide range of the contributions.

Notes

1. Geographical approaches to racial (and ethnic) demographics go back a long time. In the US some pioneering modern work can be found in Savoy (2016). For the UK see Smith (1989) for South Africa see Hart (2002).
2. George W. Bush famously claimed that US military intervention in Afghanistan was aimed at establishing “respect for women.” See Bush (2002); Brown (2006); and Puar (2007). Bush’s comments were made to women and nationalism, see McClintock (1995); Mosse (1985). On homonationalism see Puar (2007); Bacchetta and Hiltrudnow (2011).
3. The book began with a cycle of competitive research grants made to faculty and graduate students across the University of California on the topic of “Global Racialities.” Most of the articles included here are revised versions of papers based on this research and were presented at a May 2015 conference on “Postcoloniality and Decoloniality.” Most of the articles included here are revised versions of papers based on this research and were presented at a May 2015 conference on “Postcoloniality and Decoloniality.”
4. The Preface to this volume and Howard Winant.
5. The Haas Institute for a Fair and Inclusive Society (HIFIS), based at the University of California, Berkeley. HIFIS has organized a series of conferences and publications on the title “Othering and Belonging” (HIFIS 2017).
6. We note that Islamophobia also manifests in non-Western settings, for example in India (regarding the Rohingya), in China (concerning Uighur and other peoples), and in the United States, for example in the case of Mohan Bhagwat, leader of the Rashtriya Swayamsevak Sangh (RSS), on this point (Hindustan Times 2017). The RSS, a Hindu nationalist organization, is a large right-wing paramilitary group that is a central pillar of the Bharatiya Janata Party (BJP), the ruling party of contemporary India. The RSS has been responsible for violence against Muslims, especially in the state of Gujarat. Indian Muslims, especially in the state of Gujarat.
7. It should also be remembered that Jews and Muslims were also very early targets of racism in the Western world.
9. The relation between race and caste is itself a worldwide phenomenon. See Malindrace, S. Ambakar, the founder of the Dalit movement, was in touch with W.E.B. Du Bois, whose treatment of caste is extensive. For example, in Black Reconstruction in America, Du Bois (1998 [1935], xo) summarizes his book’s theme: “The war between the races was in the United States for more than one hundred years. The whole weight of America was thrown to color caste. The colored world went down before the white world. The upward moving of white labor was betrayed into wars for profit based on color caste. Democracy died saved in the hearts of black folk.”
10. The term “homonationalism” was presented by Jasbir Puar (2007). It refers to the ways in which liberal politics incorporate certain queer subjects into the nation-state, notably by means of the legal recognition of LGBTQ rights, such as the right to marry and to serve in Western power structures and imperial projects. She also points to homonationalism’s admiration of Muslims as uniformly homophobic and its associations of terrorism with this linkage. Similar racist tropes can be found in US and other imperial associations of Muslims and misogyny. Various LGBT and feminist groups have adopted these linkages, thereby associating themselves with the US wars in Iraq and Afghanistan for example, or with the “war on terror” in Europe and the US. See also Reddy (2011).
11. As examples, consider the operation of racial/ethnic boundaries in South America, South Asia, and Israel-Palestine. On ethnic boundaries, see Barth 1998 [1969].
12. Consider Dr. King’s linkage of the black movement with the Greek concept of agape—all-embracing love—as one kind of affective repudiation of otherness. Anti-racist nationalism, such as the national liberation movements embraced by Fanon, Cabral, and others, appear from this standpoint as a reification or sacralization of racial “othering,” an affective racial “belonging” (King 1957; Fanon 1966; Cabral 1979). On “othering and belonging” see powell (sic) and Menendian (2016).
13. No categorization of postcolonial thinkers can be fully accurate, much less complete. There are two additional examples of important work in this area. Achille Mbembe (2001) should be included here but does not fit neatly into the various currents listed. His approach to the title of his best-known work suggests. But his concerns invoke thinkers such as Giorgio Agamben (2005), who addresses the “state of exception” and the denial of social and political rights in postcolonial regimes. Ananya Roy (Roy et al. 2016) is an urban planner who precepts, austerity, and neoliberalism in the global South—and explores decoloniality. In our view, both Mbembe and Roy are postcolonial theorists and both are attentive to racism in the periphery and semi-periphery of today’s world-system (Wallstein 2011).
14. This perspective embodies an ontological perspective of its own, which its advocates only rarely realize. In terms of race, such decolonial theorists as Mignolo insist that Western colonialization, notably in the Americas, was key to the production of racial categories that continue and are reworked in the current racial order.

References


