

With the Name of Allah, The Beneficent, The Compassionate

Peace Be Unto Those Who Follow Right Guidance.

This is the official response from the Bandung2 movement concerning comments received in regard to the presentation "The Field, The House and The Yard: Reflections on Racial Political Economy" delivered by one of its representatives at the Global Vision 2000 Conference on Saturday 13 December 2008.

It is important to clarify that Bandung2 is a global movement of individuals committed to replacing all forms of man-made supremacy with a system of justice based on The Qur'an. For clarification of this point, please visit www.bandung2.co.uk and bandung2.blog.co.uk. Although Bandung2 maintains that the dominant, contemporary form of man-made supremacy is the globally operating system of Racism (White Supremacy), it does not maintain that this is the only form of supremacy and/or oppression. On the *What is Bandung2?* page of the Bandung2 website, the following statement appears: (<http://www.bandung2.co.uk/home/bandung2.htm>)

Various forms of oppression exist in the world including political repression, **economic exploitation**, **gender discrimination**, child abuse, animal rights violations, environmental destruction etc. **All** of these forms of oppression are injustices and must be confronted and eradicated by any and all legitimate means available. **The Bandung2 movement is committed to seeing this happen.**

However, we take the view that the **dominant** form of oppression in the contemporary world is Racism (White Supremacy).

Thus, it is incorrect to assert, as was done at the conference by certain individuals (all of whom were white and one of whom was female) that the Bandung2 movement does not consider class-based and/or gender-based forms of oppression/injustice.

In a private communication to the host of the event, Moeen Yaseen, one conference participant stated that he

found some of the comments on white people (and black too) to be quite offensive no matter what position you or [the Bandung2 representative] take on this.

The same person goes on to assert that

a number of other audience members felt the same way. Surely GV2000 is about bringing people together and building bridges not alienating them?

Firstly, this person did not state precisely which "comments" made by the Bandung2 representative caused offence. This ambiguity – which may or may not be intentional – makes it almost impossible to present a targeted response.

Secondly, contrary to what has been stated above, the Bandung2 representative did not make "comments" on white and/or black people, but rather presented an analytical framework for understanding the structure of racial power relations that exist between people classified as white and non-white. This framework is based on research that has been carried by academics and activists, both white and non-white, and reported in a number of works including the following:

1. Alam, M.S. (2004) "Is Eurocentrism Unique?" *Science and Society* 67 (2) (Summer 2003), 205-217.
2. Alam, M.S. (2000) *Poverty From The Wealth of Nations: Integration and Polarization in the Global Economy since 1760.*
3. Alexander, T. (1996) *Unravelling Global Apartheid: An Overview of World politics.*

4. Asadi, M. (2000) *Constructing a Global Ghetto: Racism, The West & The "Third World"*.
5. Bessis, S. (2003) *Western Supremacy: The Triumph of an Idea?*
6. Bonnett, A. (2005) "From the Crises of Whiteness to Western Supremacism." *Australian Critical race and Whiteness Studies Association Journal*, Vol. 1, 2005, 8-20.
7. Bonnett, A. (2004) "From White to Western: 'Racial decline' and the Rise of the Idea of the West in Britain, 1890-1930." In *The Idea of The West: Culture, Politics and History*.
8. Bonnett, A. (2000) "How the British working class became white." In *White Identities: Historical and International Perspectives*.
9. Easterly, W. (2006) *The White Man's Burden: Why the west's efforts to aid the rest have done so much ill and so little good*.
10. Fuller Jr., N (1984) *The United Independent Compensatory Code: a textbook/workbook for thought, speech, and/or action for victims of racism (white supremacy)*.
11. Furedi, F. (1998) *The Silent War: Imperialism and The Changing Perception of Race*.
12. Garner, S. (2007) *Whiteness: An Introduction*.
13. Gogwilt, C. (1995) "A Brief Genealogy of the West". In *The Invention of The West: Joseph Conrad and the Double-Mapping of Europe and Empire*.
14. Hobson, J.M. (2007) "Is critical theory always for the white West and for Western imperialism? Beyond Westphalian towards a post-racist critical IR." *Review of International Studies* 33, 91-116.
15. Hobson, J.M. (2004) *The Eastern Origins of Western Civilisation*.
16. Ignatiev, N. (2008) *How The Irish became White*.
17. Mills, C.W. (2003) *From Class to Race: Essays in White Marxism and Black Radicalism*.
18. Mills, C.W. (1998) *Blackness Visible: Essays on Philosophy and Race*.
19. Mills, C.W. (1997) *The Racial Contract*.
20. Pateman, C. and Mills, C. W. (2007) *Contract and Domination*.
21. Roediger, D. (2007) *The Wages of Whiteness: Race and the Making of the American Working Class*.
22. Winant, H. (2004) *The New Politics of Race: Globalism, Difference, Justice*.
23. Winant, H. (2001) *The World is a Ghetto: Race and Democracy Since World War II*.

It is interesting to note that the white person who took "offence" did not challenge the correctness or otherwise of the framework presented by the Bandung2 representative, but merely pointed out that women and white people (such as the Irish) have also been victims of oppression/injustice. While this is indeed correct, it does not change the fact that Racism (White Supremacy), as a globally operating system of structural and functional victimisation of non-white people, is an existential fact and/or reality. Rather than accepting – or refuting – the position presented by the Bandung2 representative, this person chose to divert the discussion away to consideration of other issues. While it might be argued that this was in the spirit of broadening the discussion by being more inclusive, it, in fact, serves to undermine and shift attention away from the subject under consideration – Racism (White Supremacy).

Even more interesting is the white person's assertion that "some" of the "comments" made by the Bandung2 representative were "offensive ... *no matter what* position you [Moeen Yaseen] or [the Bandung2 representative] take on this [emphasis added]." It would appear that this person is

simply not prepared to consider the evidence presented in order to determine the truth (or otherwise) of the claims being made; rather, he is committed, dogmatically, to rejecting the presentation on an *a priori* basis. From a counter-racist perspective, it is necessary to ask what this basis might be. Could it be that the white person feels anxious and/or threatened in some way by the content of the presentation? If so, why?

During the presentation, the Bandung2 representative was careful to distinguish between white people and White Supremacists (Racists). According to the Bandung2 position on this issue (<http://www.bandung2.co.uk/home/WSR.htm>)

It is important to appreciate that all White Supremacists (Racists) are necessarily "White" people, but not all "White" people are necessarily White Supremacists (Racists).

If the "offended" white person is not/was not a Racist (White Supremacist), why was/is he "offended" by the material that was presented?

For the record, it should be noted that, consistent with Islamic principles as laid down in The Qur'an, and reflected in Islamic counter-racist thought, speech and/or action, nothing said by the Bandung2 representative was intended to "offend" anybody, white and/or non-white ("black"). It is interesting to note that not a single non-white person presented negative feedback to the Bandung2 representative concerning either the content or mode of delivery of the presentation; on the contrary, all feedback received thus far has been overwhelmingly positive.

Regarding the statement that "a number of other audience members felt the same way", it is clear, given what has been stated previously, that all such people must have been white people. Again, what was/is the grounds for their "feeling" "offended"? Is it possibly the fact that, as white people, they are *de facto* beneficiaries of a variety of powers and privileges in a system into which they have been born and into which they are socialised and, thereby, feel threatened by the exposure of this system by the Bandung2 representative, who happened to be a 'mulatto' ("person of mixed-race") and, therefore, a non-white victim of the unjust globally operating system of Racism (White Supremacy)?

Concerning the question "surely GV2000 is about bringing people together and building bridges not alienating them?", given that the Bandung2 representative was not authorised to speak on behalf of Global Vision 2000 by Moeen Yaseen, he cannot and will not do so. However, the stated remit of this "independent, international, Islamic think-tank" is collaboration and, therefore, "bringing people together". It is the understanding of Bandung2 that such "bringing together" must include the "bringing together" of individuals reflecting a range/diversity of positions, including those that some might deem unpalatable and/or "offensive". For example, it is conceivable that die-hard proponents of materialism and neo-liberal usurious capitalism might take "offence" at the incisive critique and refutation of this position by the monetary reformers who presented in the morning session of the conference on Saturday 13 December 2008.

As to "building bridges", if the Bandung2 movement was not concerned to do so, why would it have one of its representatives address an audience which included white people? However, Bandung2 takes the view that a commitment to "building bridges" and/or outreach does not entail the necessity of "leaving some things unsaid in some settings" on "strategically and tactically prudent" grounds (as has been suggested by another white commentator). In Islamic terms, such a position is tantamount to what is known as *kufr* (concealment of truth). According to counter-racist analysis, refusal to engage with Racism (White Supremacy), understanding WHAT it is and HOW it works, leads to nothing other than confusion. As those who struggle to surrender to God/Allah on a daily basis – that is become a *Muslim* - it is the belief of individuals within the Bandung2 movement that although such confusion benefits Racists (White Supremacists) in the short term – that is, in *this* world – it ultimately leads to their ruin (in the *next* world), which is why the Bandung2 movement attempts to "build bridges" and/or reach out to people of all hues – black, white, brown, red and yellow.

In closing, the Bandung2 movement should like to reproduce the comments of another white person who has provided feedback on the presentation of the Bandung2 representative for comparison with the comments of the white person reproduced earlier:

*[the Bandung2 representative's] presentation, **which I personally thought was very good**, did cause quite a 'stir' amongst **some** of the 'white' participants at the conference, **which I think it should have done, and maybe was intended to do**. However, it is a 'tricky' ('sticky') topic, and **can easily be misinterpreted and/or regarded as being divisive**. I recognise that I and no other 'white' person can ever really know what it is like to be 'non-white' in this world. All I can suggest is that in the interest of building bridges, **we need to be careful. I am not suggesting that such issues should be brushed under the carpet, or tempered in any way**. Perhaps some consideration could be given towards recognising that some of the most ruthless deprivations exercised by the **Anglo-Saxon** establishment were practised against the British and Irish and European peoples, until relatively recently. When she was a little girl, my own mother had to pick food scraps out of rubbish bins to eat because she was hungry, and that was in relatively affluent Dorset in the 1940s, so 'white' people were existing like that in what had been the greatest super-power nation the world had ever seen up to that time. It is not that long ago, and it still hurts, so **many 'white' people would feel it a deeply grievous affront to feel they were being lumped-in with the monsters that suck our blood on a daily basis - we all bleed the same**.*

*There **was** some **uneasy** comment about the last presentation after the event, but in my view this is largely a case of **misinterpretation**. In my own experience, **I sometimes need to be 'shocked' into learning some things**; going through a process of 1. rejection; 2. reflection; 3. recognition; and 4. realisation.*

***I personally do not think there is anything wrong about [the Bandung2 representative's] approach fundamentally, and I not think that any ideas should be censored**, but it may be strategically and tactically prudent to leave some things unsaid in some settings, or **perhaps just say things in different ways with different qualifications with respect to different audiences, for the 'greater good'** [emphasis added].*

Apart from the incorrect assertion that the Bandung2 representative was "lumping-in" (all) white people with the White Supremacists (Racists), the Bandung2 movement can broadly endorse what has been stated above. However, the Bandung2 movement is not prepared to de-emphasise the *primacy* of the victimisation of non-white people by the system of White Supremacy (Racism) in which *all* white people, merely by virtue of being classified as white by other white people, are beneficiaries.

To do so would be unjust.

Replace White Supremacy (Racism) with Justice.

Peace

The Bandung2 movement

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