

Notes for the Thinkshop: Race, racism – what do against it and what better not

1. The concept of race – the false naturalization of humans will – contradiction: why argue about humans what is according to the concept of race their nature? Race is the implementation of the (positive or negative) will of the racist into a human the racist wants the human to have/be or not to have/be as the humans nature.
2. Racism: decolonial thinking argues against and practices racism – how come?
3. What is the critique of racism in decolonial thinking: the contradictions in the notion of an inequality of races: opposing and practicing racism
4. Why de-colonial thinking is unable to critique racism and even perpetuates racism: The view from national entities (and their naturalized variation: culture and ethnicism) as the essential mission of decolonial thinking, race as the personalized perspective of national views from the level the individual concern of nationalism, aiming at equally acknowledged citizenships - the view constituting de-coloniality
6. The difference between the nationalism of nation states and of individuals and the mistake counting on the identity as a national in front of nation state as a means for the interests of people) Or: Why ethnic or cultural communities are a means of political power to rule people (because the economic interests of people are not an issue in these communities) and not a means against the oppression of people's interests in capitalist societies - unless the interest are interests which coincide with those of the political power, such as in de-colonial thinkingpresenting the rejected nationals as serviceable citizens
7. Finally: How to deal with racism? How to move beyond the rationale of race and racism.

Quotation:

**“We Move - A Race Equality & Migrants Rights Summit”
Conference title of the de-colonial critique network**

“Yet, even though a third wave of Critical Whiteness Studies is increasingly focussing on whiteness in non-Western contexts, there has been insufficient attention toward whether white privilege also exists in East Asian universities. This article seeks to explore this issue by offering an autoethnography in which the author, a mixed-race academic who is racialised as white on some occasions and as a person of colour on others, critically interrogates whiteness in East Asian higher education.”

