

THE POLITICS, PSYCHOLOGY AND SOCIOLOGY OF MISCEGENATION

'Darg a sweat but lang hair hide I. Mout a larf but heart a leap'
All that glitters is not gold. Things are not always what they appear
(Jamaican proverb)

Why would one write about miscegenation or interracial sexual relationships in a book about organisational development? That is a question many readers are no doubt asking. Well the answer is fairly straightforward really. This whole book is based upon the premise that the reason we cannot build effective organisations is because the majority of our people are experiencing a range of psychological problems which manifest themselves in a host of self-destructive and group-retarding behaviours.

The causes of this self-defeating behaviour are to some extent described in other chapters of this book, and therefore I will not attempt to rehearse all of the arguments, however I think the problems can be summed up as the result of a people having been culturally conquered.

Africans are existing, for the most part, in a post slavery/colonialism hybrid culture that is not designed to bring about liberation. This book is an attempt to explore and explain the interface between that culture, African group psychology and organisational development, therefore it is imperative that intra-group as well as inter-group relations are understood, and very few types of human relations are as instructive and important in describing group psychology as sexual relations.

In writing this chapter I should make it clear that it is not about whether two people with significantly differing levels of skin melanin or any other physical/biological characteristic can fall in love. It is not about any particular individual or designed to hurt people's feelings. It is about the politics, psychology and sociology of miscegenation, with a particular emphasis on the politics. It is about understanding how a group of people with power who call themselves White use that power to control the sexual relationships of another less powerful group of people they call Black. It is about POWER and the wielding of power in aid of White Supremacy.

When broaching this subject I set myself the challenge, which I extend to you the reader, of presenting a hypothesis or explanation that has explanatory power in a wide range of geographical and cultural settings, as opposed to one localised setting. I feel this is important since White Supremacy is practised by people who classify themselves as white right across the globe in a whole range of geographical and cultural settings and therefore there must be common threads which link the behaviour of all Caucasian groups.

I will mainly focus on how Caucasians view and control miscegenation because so many of our people sadly do not understand the reality that it is Caucasians, not us, who dictate the acceptability or otherwise of miscegenation. As Professor Wade Nobles tells us, "Power is the ability to define reality and have other people respond to your definition as if it were their own, and we all know who wields worldwide power. Secondly, since 'race' is a European social construct it seems appropriate to look at how they relate to this concept of theirs. It is for this reason I use the European term miscegenation (19th Century, Latin, miscere MIX + genus RACE + ATION) which some people may find offensive.

Before moving on it is vital that we discuss this issue within the context of whether certain modes of behaviour are group affirming/sustaining. We need to examine trends amongst our people rather than becoming preoccupied by individual circumstances which is the usual distraction tactic used in preventing any open discussion of this subject. It is totally futile to discuss mixed relationships from the context of examining the individual motivation of someone who tells you they fell in love with someone who just happened to be white.

We need to look at the collective data, the collective trend in order to unpick the story behind the story.

I will make reference to five national locations across five continents, which I hope is sufficient to validate my attempts at creating a holistic explanation of European behaviour in relation to this issue.

The five locations are Australia, Britain, United States, Brazil and Azania (South Africa). These places have been chosen because they offer a wide range of Afrikan populations which is vital to my argument, as well as some different dominant European nationalities i.e. English, English, English/German, Portuguese, Dutch/Belgian.

The key variable in our case study locations is the:

Afrikan (Black) population : White population

My hypothesis is that the level of hostility towards and more importantly the level of restrictions placed upon sexual relations between Afrikan men and Caucasian women increases in direct proportion to the increase in the Afrikan population relative to the Caucasian population. The reason why I emphasise this particular racial/gender combination is because women can only have one baby at a time (generally) whereas a man can impregnate a large number of women at the same time, therefore the dominant group, Caucasian men, will pay particular attention to the level of access the oppressed men have to their females and will restrict or relax access dependent upon the circumstances.

When the Afrikan population is small, Afrikan men will be allowed relatively unfettered access to Caucasian women. When the Afrikan population is in the majority, Afrikan men will face severe restrictions on their access to Caucasian women and Caucasian men will create an interracial barrier that is generally only permeable to themselves i.e. they will still have sexual access to Afrikan women which they have always craved.

Our first location is Australia, home to the so-called Aborigines who now represent less than 1% of the Australian population. In Australia Caucasians faced a social policy dilemma towards the end of the 19th century. Having exterminated the Aboriginal population of Tasmania, Caucasian politicians were openly discussing whether to assimilate (as a means of biological extermination) or separate the Black population. The decision was taken to assimilate the Aboriginal population and this culminated in the 1950's with a policy to actively wipe out the Aborigines through miscegenation. As has been publicly revealed through the release of formerly secret government documents the Australian government kidnapped thousands of Aboriginal children who were taken to children's homes to be raised 'White' with the aim of them marrying into white society. The belief was that through four generations of successive inter-marriage the Black genes could be eliminated and one would end up with a White Australian. You may have noticed how the majority of city dwelling Aborigines are so much lighter in skin colour than those who have remained on the reservations/concentration camps. This is the same skin lightening process that took place during slavery and causes so many Negroes to say 'me no Afrikan'.

When this policy was revealed the Australian Prime Minister John Howard point blank refused to apologise to Aboriginal people.

We can see that Australia conforms to my theory in that the assimilation rather than separation path was chosen, given the small Black population, and the biological extermination is well on the way to success, unwittingly promoted by 'successful' Aborigines like 2000 Olympic 400m champion Cathy Freeman who; like so many Black sports stars around the world tops off their success and 'acceptance' with a Caucasian partner.

Our second location is the UK. In Britain, Afrikan people represent approximately 1.5%-2% of the total population depending upon how people of dual heritage are classified. There has been a trend of dramatically increasing levels of Afrikan/European sexual relationships and increasing social acceptance amongst the general population. In the 1980's 17% of marriages

involving Afrikan people were interracial and by the early 1990's this figure had rise to 25%. In the late 1990's a survey revealed that in the 16-25 age group 54% of Afrikan-Caribbean males and 47% of Afrikan-Caribbean females had a Caucasian partner.

We see that Britain also conforms to my theory given its small Afrikan population and in Nottingham for example, dual heritage children now outnumber Afrikan children. This situation is further exacerbating the deepseated self-hatred in the Afrikan population.

Our third location is the USA. In the U.S. we find once again a history of forced miscegenation, otherwise known as rape, however interestingly, unlike in Azania and Brazil the large mixed population referred to in the U.S. as mulatto was not separately categorised but has always been classified as Black. N.B. In the last U.S. census they introduced a classification of bi-racial for the first time. It was estimated that by 1912 20% of the US Black population was mixed.

Afrikans represent around 13% of the present day U.S. population, although interestingly we are the only so called 'ethnic minority' whose numbers have stopped rising. We are also the only group with a decreasing life expectancy amongst any section of our community (males).

Although the social stigma surrounding miscegenation is far greater in the USA than in the UK (conforming to my theory) the rate of interracial relationships is increasing at a tremendous rate, with the initial surge represented by Afrikan men/Caucasian women couplings just like the initial pattern in Britain, as Afrikan-American men have become free to act upon their plantation nurtured psycho-sexual obsession with the previously unattainable Caucasian woman. Many Afrikan American women have reacted to this additional depletion of marriageable Afrikan males by declaring they now 'want a man' as opposed to wanting a Black man.

White supremacist policy makers in the U.S. have cottoned on to the fact that the already endangered Afrikan family's capability to produce Afrikan social warriors against White Supremacy can be further weakened by the increase in family units where one parent has no cultural or biological reason to fight White supremacy.

The biggest losers in the increasing flight of the Afrikan man to Miss Ann has been the light skinned/Dual Heritage woman who used to be cream of the Black crop when Afrikan men were denied access to Caucasian women and looked for the closest substitute. The dark skinned woman has always been last in line, it is just that now, with the introduction of Blondie, the queue has got a hell of a lot longer.

The foregoing was exemplified in research carried out by sociologist E. Franklin Frazier. In his book 'The Black Bourgeoisie' (1957) he made the telling observation that after graduating from medical school Black doctors signalled their change of status by obtaining a Cadillac and light skinned wife. Robert Staples notes that "Black medical doctors are now driving a Mercedes Benz with a white wife sitting on the passenger's side. In some cases both were trade-ins." (Staples in Hare & Hare 1989: 71). Staples also notes the complaints of light skinned women at having been pushed aside for the real McCoy (Caucasian women), but who were strangely silent when they were the chief beneficiaries of Afrikan men's internalisation of Caucasian beauty values.

Let's move to Brazil. Home of sun, sea, sand, samba and some of the most vicious white supremacists to ever walk the planet.

In Brazil Afrikans are referred to as Preto (Black) and those of mixed ancestry – the vast majority of whom would be considered Black in the UK – as Pardo (Brown). By the 1980's these two groups constituted 47% of the total population, however since it is well known that many non-white people in Brazil like to classify themselves 'up' the racial hierarchy it is certain that the majority of Brazilians are from these two groups as classified in Brazil.

Let us take a brief overview of the ethnic history of Brazil in order to demonstrate the systematic attempt to 'Whiten' Brazil through immigration and miscegenation.

“A demographic survey completed in 1798 resulted in the following data:

Racial Group	Population Numbers	%
Civilised Indians	250,000	8
Whites	1,010,000	31
Slaves	1,582,000	49
Free Blacks	406,000	13
	3,248,000	

N.B. percentages rounded up to nearest whole figure.

The famous politician Rio Branco indicated that in 1822 the Brazilian population was distributed as follows:

Racial Group	Population Numbers	%
Whites	1,043,000	30
Blacks	1,930,000	55
Mulattoes	526,000	15
	3,499,000	

N.B. Rio Branco highlighted a total population of 3,800,000. The composition of the remaining 301,000 people is unknown.

The above survey information was taken from ‘Brazil Mixture or Massacre? (Do Nascimento 1979: 77)

We see clearly demonstrated a Brazil with a majority Afrikan population. This continued to be the case until the near the end of the enslavement period in 1888. Between 1872 and 1890 the Caucasian population increased from 3,787,289 to 6,308,198. This was part of a systematic campaign to ‘improve’ the racial stock of Brazil.

As Do Nascimento tells us “In the 1920’s Brazil was subsidizing by law the immigration of European whites (Celts and Nordic races, Iberians, Slavs, Germans, Portuguese, Austrians, Spanish, Russians and Italians) who flooded the labor market and took jobs from Blacks.” (Do Nascimento 1979: 76)

He further goes on to highlight the starkly different reaction of the Brazilian authorities when the President of the State of Mato Gross discovered that Afrikan- Amerikaners were preparing to take up the land concessions he was offering to people prepared to settle his wilderness state. When the awful news reached the President he hurriedly terminated the concessions notifying the Ministry of Foreign Relations. In response to the reported possibility of large scale Afrikan-American immigration the noted physician and writer Afranio Peixoto pleaded “Will we have enough albumin to refine all this scum? God help us, if he is Brazilian.” (Do Nascimento 1979:77)

To exemplify that the whitening of Brazil was no accident but a consistent and concerted attempt at genocide here are a few further quotes to consider:

Scientist Oliviera Viana noted:

“ the ethnic group that contributes the largest portion to the “melting pot” has the potential to dominate the make-up of the population, not only in its morphological type, but also in its psychological and cultural type.” (cited in Do Nascimento 1979:76)

Arthur Neiva an intellectual supporter of these genocidal policies said:

“Within a century the nation will be white.” (Do Nascimento 1979: 76)

By 1950 Whites officially constituted nearly 62% of the population, Pardos nearly 27% and Blacks 11%. These figures certainly back up the comment of Clayton Cooper a visiting politician from the USA who in 1917 reported:

“An honest attempt is being made here [in Brazil] to eliminate the Negroes and mulattoes through the infusion of white blood.” (Do Nascimento 1979: 78)

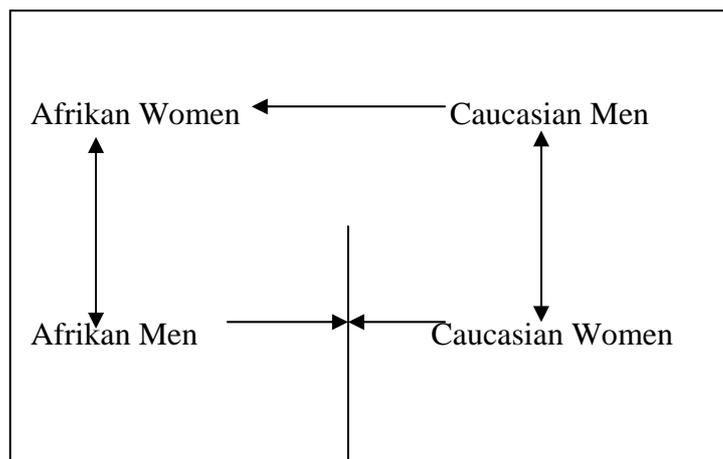
The foregoing has hopefully given you a clear picture of White Supremacy in action in a country that has successfully sold the world a picture of a ‘non-racial democracy’, free from the discrimination and prejudice that blights other majority European countries. Sadly, many Afrikans have bought into this nonsense despite the absolutely appalling treatment meted out to Afrikans in Brazil over the years. Caucasians in Brazil worked damned hard to get into the majority, which they have lost in recent years, however they realise that as long as they can keep the so-called Pardos racially disidentified they can maintain control. This racial disidentification comes in many forms including allowing non-whites – even those with dark brown skins – to classify themselves as white.

Giorgio Mortaro, the leading Brazilian demographer of his time, is quoted by Do Nascimento on this subject of racial reclassification:

“Those born from unions between brown-skinned and black-skinned people are classified as white: and through the reclassifications the black group loses a great deal and gains but little, the brown group gains much more than it loses, and the white group gains a great deal and loses nothing.” (Do Nascimento 1979: 79)

Caucasian Brazilians like to talk of class rather than race, but since most Afrikan-Brazilians are poor and most European Brazilians are not, this is the thinnest of disguises behind which to hide White Supremacy.

You only need to know the history of the Portuguese as a slave trading and colonial power to understand how vicious the system of White Supremacy is in present day Brazil.



The above diagram shows the dynamics of inter-racial sexual relations under White Supremacy where there is a large minority; or majority Afrikan population. As can be seen, intra-racial sexual relationships are unrestricted. Caucasian men also have free access to Afrikan women. The arrow is one way to highlight the power dynamics i.e. almost invariably in societies such as Brazil or Azania, which I will touch on next, the Caucasian man is of much higher social class and has the Afrikan woman as a mistress or concubine, whilst maintaining

his public relationship with his Caucasian wife or girlfriend. I am looking at the generality not exceptions.

Sexual contact between Afrikan men and Caucasian women is restricted since the Caucasian woman is needed to produce Caucasian children and the Caucasian man cannot risk her being impregnated by the Afrikan man. Naturally, where the Afrikan population is small this barrier disappears and Afrikan men gain free access to the 'highly prized' Caucasian woman.

Afrikan-Brazilians have been sold a bag of tricks by their Caucasian oppressors who are hell bent on exterminating their Afrikan biological and cultural identity. Unfortunately, due to the language barrier Afrikans in Brazil have been somewhat sidelined in the Pan-Afrikanist movement which is a shame given that if the so-called Pretos and Pardos realised they have more to gain as one, they could take control of Brazil.

Let us make our final stop on our documentary tour of miscegenation.

In Azania we know the story. A small invading Caucasian population outlaws social contact between Afrikans and Europeans while at the same time Caucasian males sexually prey upon Afrikan women to produce a 'Coloured' population. These 'Coloureds' are accorded second as opposed to third class (Afrikan status) status and taught to hate their historically raped mothers and look up to their historically rapist fathers.

Such is the success of the brainwashing that many 'Coloureds' voted for the White Supremacist National Party of F W DeClerk during 'South Africa's' first open election so that they could keep their second class status rather than voting for the ANC or PACM and risk, as they saw it, becoming third class citizens. Better the Master you know I suppose!

In Azania The 'Coloureds' and Indians were used as a buffer class by the Caucasians to help restrict the need for social contact with Afrikans and as part of their classic divide and rule tactics, which worked beautifully it must be said.

The major tools used by Caucasians for the control of miscegenation are, Legislation; Residential Separation, Violence and the Media.

The greater the Afrikan population the greater the range of measures utilised in preventing miscegenation.

Legislation was used specifically in Azania where inter-racial marriages were outlawed and also in the Southern States of the U.S where the localised Afrikan population was much greater than the national average of 13% and where Jim Crow legislation was in full effect right up until the early 1970's. This is why segregation was harsher in the South than the North, historically there were far more Afrikans there until the great migration North.

Residential separation is key to controlling miscegenation and in Azania you have Townships and Bantustans, in Brazil; Favelas, and in the U.S.A Ghettos. In Australia you have reserves/concentration camps for those Blacks who refuse to be assimilated and in the UK the euphemistic term 'inner city' to describe where a large proportion of Afrikans live and sexually unite with the Caucasian poor. Large sections of misguided Afrikan youth in the UK now boast about living in ghettos as they slavishly mimic their equally ignorant Afrikan-American 'street' heroes.

N.B. Ghetto – Jewish quarter of a city; town district to which a poor or unpopular minority group is confined. (Penguin Concise English Dictionary, Garmonsway 1969: 325).

Violence is used more sparingly and not usually to directly control miscegenation. Violence is used to quell the type of social upheaval that would open the door to miscegenation by changing the existing social order. Caucasians know that in societies where they are in a minority or where there is a large Afrikan minority population they need to maintain economic control since this provides the basis for maintaining residential separation which is the key to

keeping Afrikan genes out of the laager. Once Afrikans gain economic power Caucasians cannot control where we live.

The lynching of thousands of Afrikan men in the USA during the late 19th and much of the 20th Century was a stark example of the use of violence to keep Afrikan men away from the prized forbidden fruit – rape or sexual assault against a Caucasian woman was often the pretext for these murders – and in a permanent state of fear.

Ironically the media is now heavily used both to reinforce the Caucasian beauty ideal - whilst reinforcing Afrikan self-hatred - and in the UK and increasingly in the USA to encourage intra-racial relationships as some sort of ideal for Afrikans, symbolising 'success' and acceptance. It is an irony that the non Caucasian ethnic group with the highest rate of miscegenation; namely Afrikan-Caribbeans, is in many respects the least successful and most dysfunctional ethnic group in the UK.

As mentioned in an earlier chapter, It is worth noting that when that old White Supremacist dog Enoch Powell died, the local paper in Wolverhampton, where he had been an MP, noted that he need not have worried about the effects of large scale immigration by Black people from the Caribbean since the rate at which they were miscegenating they would be absorbed by the White population in a few generations. This I call the 'Ryan Giggs effect'. Check it out.

Miscegenation is inevitable to a greater or lesser extent if people of different 'races' live in close proximity. It has always been a question of who sleeps with whom and who controls who sleeps with whom. From a practical point of view these relationships offer no benefits to Afrikans in our struggle against White Supremacy and therefore are at best neutral and most often negative. As pointed out throughout this chapter, the prevalence of these relationships does not represent greater or lesser degrees of racism amongst the Caucasian population, but rather they indicate the relative ability of the Caucasian population to assimilate and eliminate the Afrikan population; or not as the case may be.

All too often these relationships are a reinforcing symptom of the deepseated hatred so prevalent amongst the Afrikan population. This is both hatred of the Afrikan phenotype (hair, nose lips, colour) as well as the Afrikan cultural failure – failure to prevent conquest by other racial/cultural groups. They are symptomatic of the Afrikan male/female conflict, where each side blames the other for the mess we are in and in turn turns to the oppressor group for succour and comfort.

From an Afrikan male perspective they are often indicative of a deepseated psycho-sexual fixation with the 'forbidden fruit' dating back to the days on the plantation when Marsa was having sex with his wife and raping our wives (and sometimes us), whilst we could not look in the eyes of our violated wives which we thought were saying 'where were you when I needed you? What kind of man are you?' But were actually saying, 'I still love you'. All the time thoughts of and lust for the Caucasian woman grew.

From an Afrikan female perspective, the Caucasian man is not representative of any longstanding historical sexual yearning. Caucasian men have always had access to Afrikan women, in turn as rapists, bupses and latterly as husbands and partners. The Afrikan woman has responded practically to the flight of the Afrikan man after Miss Ann by changing her demand for a 'Black Man' to just 'A Man'. In all too many cases sisters have dealt with this sometimes difficult psychological journey by turning a necessity into a virtue and valorising the Caucasian man to an extent that most Caucasian women would find ridiculous. Some sisters have had to 'settle' and it can be an uncomfortable pill to swallow. For many younger sisters White is the new Black and they do not have time for those 'feckless Niggers'.

In the absence of continued and significant Afrikan immigration into the UK the 'Black' population will turn 'Brown' then 'White' as happened in Argentina during the 19th Century (in the early 1800s 30% of the population of Buenos Aires was Afrikan). However since Britain is not the main battlefield, but rather a side skirmish in the war against White Supremacy this will have little effect upon the overall fate of Afrikan people worldwide.

There are some interesting new ideas emerging in the USA on the question of the racial identity of dual heritage people, which I am sure will sooner or later find echo in the UK. My use of the word interesting should not be interpreted as meaning that I agree with them.

The following is taken from a website for 'mulattos' as the members of this organisation prefer to refer to themselves. See what you think.

The Mulatto People

What Are We For

1. First, and foremost, we are for the establishment of a culture for the mulatto people.
2. We promote and encourage intraracial relationships between mulattoes. Heck, we know we're all biased when we say that mulattoes are the best-looking people, so why not keep up the good work by making more! No, seriously, a problem exists when we overlook our fellow mulattoes for love and companionship. Also, a culture cannot exist unless the majority of the the relationships of its members are involved in intraracial relationships. Afterall, what better person to spend your life with than someone who has experienced the same things that you have, and truly understands you better than anyone else? What better person to look at, then someone who is as good-looking as you are? Understand, we know that love happens, and we do not condemn mulattoes for dating outside. We understand that we are the products of interracial relationships.
3. We encourage monoracial parents of mulatto children tell them of famous mulatto celebrities that they can look up to. Some of them are listed under the celebrity section of Famous Mulattoes: Past and Present.
4. We are for exposing the fact that most so-called "famous blacks" are actually mulatto. When blacks claim people like Douglas Wilder and Tiger Woods, they actually hurt themselves by implying that people of African descent are capable of nothing unless they have "non-black blood" to boost their intelligence and abilities to make them capable of such achievements. This applies to all mixed people they claim, regardless of how they themselves identified. Fortunately, we're here to stop the black community from hurting itself ;-).
5. We definitely promote the use of the word "mulatto". Some people take offense to the word because it's derived from a word that means "mule". To that, I say "So what?". For one thing "bi-racial" sounds too politically correct to be used in everyday language, plus, it's not specific. Also, words like "hapa", and "haole" were once offensive also - but these people have accepted their respective words as their own. That's what we at TMP do. When you accept a word as your own and take pride in it, you can no longer be offended by it. Also, where the word is derived from should be considered irrelevant.

What We Are Against

1. You knew it would be here - the infamous "one-droppism", number one on the \$#!+ list. This rule is supported almost solely by blacks with self-esteem issues - the ones who feel that they are on a low level, with other races above them - who feel the need to drag those who are "higher" down to their "level". If these particular blacks did not think low of themselves, they would not feel the need to impose their race on someone else. After all, the groups with pride are actually more exclusive.
2. The false concept of the oxymoronic "light-skinned black", and the redundant "dark-skinned black". We are against the false notion that "blacks come in all colors". If this was true, they would not be called "black". And you'd be better off saying that "blacks come in all races". If you're black, you're already dark - there's no need to specify that. After all, when blacks were brought over from Africa, do you think there were people looking like Mariah Carey and Jennifer Beals hopping off the ship to start the beginning of the rest of their lives? If I were to speak of a "light-skinned white" and "dark-skinned white", you'd think I was nuts. However, a person speaking of these things lacks the same amount of brains as someone speaking of "light-skinned blacks" and "dark-skinned blacks".
3. Here's what separates TMP from other multi-racial organizations. Other organizations seem to focus on "freedom to identify as whatever they choose". We're not totally against this, but only because we realize that we cannot make people identify a certain way. However, we strongly discourage any racially mixed person, be they mulatto, hapa, mestizo, meti, or haole from choosing a monoracial race to identify as. In the case of the mulattoes, if a mulatto chose to identify as black, and he had everyone convinced that he is black, then those people would think that anyone who looks like him is black too. I've stated on Interracial Voice, the most dangerous person to the multi-racial movement is the black-identified mulatto. The "whiter" he looks, the more dangerous he is. If someone looked almost completely white (which most mulattoes don't), and people thought he was black, then he just screwed it up for darker and curlier haired mulattoes who don't want to identify as black. Therefore, every attempt must be made to evangelize to the black-identified mulatto.

If you want more information on this website and the growing multiracial movement, visit: www.mulatto.cjb.net

Tiffany Q

Now personally I don't have a particular problem if a dual heritage or 'mulatto' person does not see themselves as Black let alone Afrikan. People have the right to self-define and I would never ask anyone to deny the heritage of one of their parents. The definition of dual heritage people as Black is a White definition adopted by Afrikans and based upon the notion that White represents purity and Black some sort of genetic contamination. It flows from the 'one

drop theory' referred to in the above web excerpt which was developed by Caucasians in the US and which states that if a person is 1/16th Afrikan (or more) they are Black. According to this ludicrous madness if 15 of your great great grandparents are Caucasian and one Afrikan then you are Afrikan.

What is more interesting from my perspective is that nowhere in TMP's list of things they are against is there any mention of White Supremacy or racism. In fact all their hostility seems to be directed against the ultimate victims of White Supremacy....Afrikans. TMP seem intent upon voluntarily adopting the 'Coloured' position of South Afrika. As mentioned earlier in this chapter many 'Coloureds' in South Afrika voted for the White Supremacist National Party to maintain their second class status rather than vote with Afrikans for the ANC or PACM (Pan-Afrikan Congress Movement) and risk becoming third class citizens.

You will note the haughty tone of contempt and condescension in the article and the fact that they are completely unwilling to openly recognise that Caucasians created the concept of 'race' in the first place and that Caucasians chose to put them ('mulattoes') in the field and 'big house' as slaves alongside Afrikans rather than living large as slavemasters and overseers alongside their rapist Caucasian fathers. It is also interesting that they do not speak of 'evangelising' to the white identified mulatto.

The attempt by TMP to 'reclaim' the word mulatto is so strikingly similar to the attempt by some Afrikans to 'reclaim' the word nigger. The misguided rationale is even the same. If they are attempting to create this new mulatto culture they speak of, would not self-determination be at the core of this culture as other parts of their statement seem to suggest. Why call yourself a mule, an animal known for stubborn obstinacy and for having very little sense?

This 'Brown Coalition' that they are attempting to forge is truly remarkable and bizarre in that they are basing it upon the fact that people of completely different racial/cultural origins should come together simply because of what they are not i.e. monoracial. This is the same logic which led to the Black= non white classification developed in the UK in the 1970's and 1980's by Caucasian social workers/sociologists and their foolhardy 'Black (as in Afrikan) intellectual followers.

Naturally this fell apart in the 1990's when it became clear that the Afrikan 'Blacks' did not accept the non-Afrikan 'Blacks' as Black and that the non-Afrikan 'Blacks' did not view themselves as Black. Get it!

Similarly, what is the connection between someone of Chinese and Arab parentage and someone of Afrikan and Mexican parentage. Answers on a postcard to, 'You've been had by White Supremacy'. There is no natural connection and that is why this nonsense should peter out.

This TMP stuff reminds me of some of the recent rumblings coming out of Liverpool. I was informed by a friend that some young people of dual heritage have taken to referring to Afrikans as 'Bliks' (using an Afrikaneer accent) whilst referring to themselves as 'Blacks'. Now there is madness for you. I suppose they are reclaiming the word 'Bliks' for Afrikans.

Whether on this side of the Atlantic or the other, this hemisphere or the southern hemisphere, White Supremacy has people in a spin, running around after their tails, hating their mothers and/or their fathers for making them who they are, whilst forgetting to direct their anger at the people who made who they are important.

When push comes to shove you are either against White supremacy or for it. There is no middle ground or neutral status. In chess just as in life the White pieces are the offensive pieces and the Black pieces must work together to co-ordinate a defence and finally a telling counter attack. If the Afrikan King does not work in concert with the Afrikan Queen – because he is too busy wondering what is under the White Queen's skirt – the Black side will be defeated. When the hammer of White supremacy falls it will not stop to ask if you are 'mulatto', bi-racial, mixed race, dual heritage, pardo or 'gone out'. TMP have made their position clear.

The foregoing only goes to emphasise that the notion that interracial relationships have a positive effect in reducing racism is like suggesting that men having sexual relationships with women reduces sexism and patriarchy in society. The most amazing thing to me is that such a ludicrous idea has gained credence amongst increasing numbers of Afrikans. It is because we are trained how to think and what to think by our oppressors that we adopt such illogical reasoning.

Plenty Afrikan chickens are now coming home to roost. Everyone knows an Afrikan who has been abused by other Afrikans for being too dark, having 'bad' hair, thick lips, a broad nose etc. Everyone has seen or heard of that slave foolishness where an Afrikan relative (sadly, often an elder) pulls the nose of a newborn baby in an attempt to lengthen and straighten it. The first things many Afrikans check upon a baby being born is skin colour, hair texture, and nose shape, as opposed to numbers of fingers and toes! I have worked with young Afrikan people whose idea of a gross insult is to call someone 'an Afrikan booty scratcher' or a 'Kenyan' (because they are 'black and skinny' of course). Our self-hatred and white beauty ideal is now coming home to bite us. Dark skinned Afrikan men who used to satisfy themselves with the lightest skinned sister they could find are now going for the 'Real McCoy' so to speak as the Caucasian woman plays 'good cop' and soothes the brother's battered racial self-image.

Case Study

Afrikan Self-Hatred?

I attended a Social Services review meeting during the '90s and as usual the table was full of 'professionals' engaging in 'multi-agency partnership work'. The case centred around the support needs of a Dual Heritage boy. There was a report submitted by the boy's Afrikan social worker that I have never forgotten. The reason I have never forgotten it was the first line of the report which said:

"Damien (false name) is a very handsome nine year old boy."

Why was this line so memorable? The reference to this child's looks was completely without context. There was no reference to it later on in the report or suggestion it had any effect upon the boy's life situation or support needs. Upon reading the report I kept asking myself why was that comment included.

My conclusion was that this comment said more about the social worker than the child. The social worker was a dark skinned, phenotypically Afrikan man with the sort of strong Afrikan features that most Afrikans detest and which do not form part of the Afrikan (Caucasian) beauty ideal. He had a Caucasian partner and dual heritage children.

My reading of the situation was that the boy was representative of his idealised or desired 'Black' image i.e. the boy was representative of how his own children looked, or how he had wanted them to look – because some Afrikans are disappointed when their Dual Heritage children disprove the myth that 'all mixed race people are good looking'. The child no doubt also represented how he would have liked to have looked himself. The sort of look that would have meant he would not have been called 'Toast, Tar Baby, Shadow, Burnt Match head, Blackie, Yu Black an Yu Crusty etc. by his Afrikan peers.

Now of course this is all speculation on my part, however think about it. Why did he include that statement without context or explanation. There is a reason for everything we do, even if we are not consciously aware of it. What is your perspective?

In the light of the information in this chapter what should Pan-Afrikanists and Pro-Blackanists do?

For me, as usual, it starts with the man in the mirror. I have an Afrikan wife and Afrikan children. My job is to be a good husband and father and to show my children, and particularly my son, the beauty and viability of Afrikan love. I will also tell my children of my fervent desire and expectation that they bring home an Afrikan man or woman as their soulmate, and provide opportunities for them to mix with their opposite gender Afrikan peers (It's no good living in bush and expecting them to bring home an Afrikan). If they choose not to, I will at least have done my best.

Remember. Everything in life is political and relationships are no exception.