

Editor's Notes

The idea for this issue was conceived shortly after the conclusion of the panel, "Battling White Supremacy with Ethnic Studies" at the 34th annual conference of the National Association for Ethnic Studies in San Francisco. A suggestion was made to publish a special issue on a subject exploring "Critical Race Studies" or "Critical White Studies." As it turned out three of the original panel presenters were interested in participating in the initiative; hardly enough for a publication. The articles by Reiland Rabaka, R. Sophie Statzel and Isabell Cserno are based on their conference papers. As it further turned out, I had other papers in the review process which were thematically consistent with the panel papers. I believe the articles comprising this issue make a valuable contribution to the ongoing discourse about the continuing significance of "race" in the United States and other societies.

The contributors to this issue bring our attention to some of the continuing and pressing matters relating to the domestic and international ramifications of white supremacy. In "The Souls of White Folk: W.E.B. DuBois's Critique of White Supremacy and the Contributions to Critical White Studies" Reiland Rabaka provides an analysis of DuBois's article "The Souls of White Folk" and its critique of white supremacy. The author argues just as did DuBois, Africana Studies must join the critical white studies discourse. R. Sophie Statzel's article "The Apartheid Conscience: Gender, Race, and Re-imagining the White Nation in Cyberspace" explores the extent to which an apartheid morality exists in the United States. By drawing on insights from critical white studies she examines the discourse carried out through the online hub of a contemporary white nationalist movement, Stormfront.org. The author observes that there are historical and contemporary reasons for organizations such as this to flourish. Jonathan Gayles and Sarah Tobin's article, "White Conceptions of Racial Hierarchy: Temporary versus Permanent Preferences" is an empirically based argument that some white Americans hold to a persistent belief that African Americans are a socially distant group. "Whiteness Studies and the Colonial Aesthetic: Western Popular Culture and the Representations of Race" by Isabell Cserno is an analysis of and commentary about how the aesthetic of "whiteness" was/is used to maintain colonial dominance of indigenous peoples' cultural products. In the final article, "Reflections on Racial Identity and the Black Movement in the United States and Brazil" David Covin brings to our attention how the construct of race is understood and experienced in the African diaspora. This article brings to the forefront how African people can develop different conceptions of themselves in different spaces, places and times.

These articles draw our attention to the ongoing discourse on race and challenge scholars to be mindful of the wide swath covered by the conversation about "race studies."