CX: What is the plan text, you say states ought to bam, which states and how is that enforced. They will either say "should be all states" The you say ok, are you telling all states what to do, dictating their policy?. Or they will talk about specific states they dont specify. Overall asked how it wil get enforced, either from an Ilaw treaty or domestically. If its enforced domestically read imperialism DA.

Do they fiat that African states ban private appropriation ?

# Imperialism K

## Framework

#### **[ROJ & Tichnor-Wagner]** I negate. **The Role of the Judge is to Promote Critical Global Education**, or learning that helps students resist harm on an international scale.

Tichnor-Wagner: Tichnor-Wagner, Ph.D., Ariel. [Senior Fellow of Global Competence, ASCD] “Why Global Education Matters.” ASCD.org, March 8, 2018. CH

A group of second grade students huddle around their teacher as she reads Eight Days: A Story of Haiti. Down the hall, fourth grade math students are busy dissecting news articles to find real-world statistics that illustrate the human toll of the refugee crisis in Europe. Up the street at a nearby high school, students in science class are putting together a visual informational display about the Zika virus that illuminates the disease’s origins, transmission, global impact, surrounding policy debates, and social stigma. What do these students in the midst of reading, math, and science lessons have in common? They are engaged in global learning. At its core, global learning is about facilitating educational experiences that allow students to appreciate diverse perspectives, understand the connections they have to the wider world, respectively and effectively communicate and collaborate across cultures and countries, and use disciplinary and interdisciplinary knowledge to investigate and take action on issues that matter to them and the wider world. Global learning should not be an “extra” or “nice-to-have” course that only a handful of students can take, nor should it be relegated to a fun project the last few weeks of school. Why? Global issues and perspectives can easily be integrated as a lens for teaching any and all content areas. Furthermore, global learning can lead to the following holistic student outcomes that lead to academic success and overall well-being. Student Engagement. Research shows that when students learn content through authentic tasks and real-world experiences, they are more likely to engage, which in turn leads to higher attendance and achievement. Global education directly engages students with real-world issues and activities. What better way to entice students to practice Spanish than have them Skype with peers in Mexico, or to teach the skills of writing an argumentative essay by having them debate global current events pulled straight from the headlines? College and Career Readiness. Our economy is global, with over 40 million U.S. jobs tied to international trade. Employers today are desperate to higher graduates with cross-cultural skills that allow them to work in diverse teams and with clients all over the world. By providing students with opportunities to understand the wider world and the diversity of people, cultures, and perspectives in it, schools are also giving students a competitive edge in the marketplace. Social-Emotional Learning. Learning from and with the world doesn’t only benefit students’ academic development, but contributes to their social-emotional development as well. Global education helps develop self-awareness of one’s own identity, culture, beliefs and how those connect with the wider world, social awareness including empathy, perspective-taking, appreciating diversity, and respecting others, and relationship-building skills with diverse individuals and groups through effective communication and collaboration. Student Empowerment. Global learning enables students with agency to take purposeful action to improve their own lives and to positively influence the world around them. When students are provided opportunities to investigate issues they deem important (be it gun violence, access to clean water, or human rights violations), unpack why these issues exist, and come up with solutions to make them better, they become empowered to be the catalysts of the changes they wish to see. As numerous teachers and school administrators implementing global education initiatives I have worked with attest, once you open the door for students to take action, you will be amazed at the fundraisers, campaigns, projects, programs, and protests they will devise on their own to make the world a better place. Global education is an effective way to support students’ holistic academic, social, and emotional development. Teachers, school leaders, and community members all have a role to play in leading global initiatives that turn classrooms and schools into windows to the world. ASCD is here to help educators with resources to turn this global education vision into an everyday reality for each and every student.

#### [ROB & Flynn] The Role of the Ballot is to Endorse Exposure of Racism – i.e., to reward the debater with the better means of unmasking the harm, a bottom-up political strategy.

**Flynn:** Flynn, Molly. [University of North Carolina at Charlotte; Contributor, Study Breaks] “Covert Racism: How to Spot It and Stop It.” StudyBreaks.com, January 2017. CH

**If your white friend likes to remind you that they have a black friend after using offensive racial slurs, it’s a good sign that they are casually racist**. If they hate diversity conversations and say that racism doesn’t exist, they sound like the exact people who’ve prompted me to write this article. **These people, these covert racists, live among us. But rather than wear their racism on their swastika-cladded sleeves, they’re more discrete about it and attempt to disguise it. So, how do we unveil the bigots in sheep’s** clothing? Typically, it’s a lot easier to spot a covert racist than you might think. Recently, I was able to meet one of my own. I work in retail and I get to meet a plethora of beautiful people every single day. My job entails talking to people who a lot of times are the absolute worst, but I, like the coverts, have to disguise my true feelings when interacting with a jackass. And the worst type of jackass is the racist one. Last week, a lady and her two daughters came into my store. Like any other customer, I treated them with excitement and gratitude that they were stopping by. After a few minutes of shopping, my associate prepared a fitting room for this family. Right around the same time another manager in the store, Kayla, returned from break. She was working on reorganizing some things around the store and found her way to the fitting room. The lady had her door open and her two daughters were in the hallway. When Kayla entered the room, the lady quickly hushed her kids, shot a death glare at Kayla and told her daughters to quickly come back in while she slammed the door shut. This struck Kayla as very odd. This family had not treated any of the other staff in the same way but then again, Kayla was the only black associate they had interacted with. Before jumping to any conclusions, we decided to assume that maybe this mother was just startled that someone had entered the fitting room. But the attendant had been entering the fitting room frequently along with many other customers to whom she did not react as ostentatiously. Regardless, Kayla and I continued about our business and maintained an environment of acceptance for this family. However, Bigoted Brenda and her clan of two were not finished with their racist display. Whenever they completed their shopping and continued to the register, the cashier asked them who helped them. Shamelessly, she referred to my Mexican-American associate as the “not-American one.” What?? Did she really just call her the NOT American one? As she spoke those words, my mouth genuinely opened in a disbelieving gape. This confirmed to me that her previous act had been conducted with the same level of ignorance and racism that it took to claim that because my associate had brown skin, she was not American. And during it all, she maintained a pretentious smile and was so condescendingly polite. These are a few tells of covert racism. But, there are many other ways someone can display their biases in a nonchalant and inconspicuous way and not all are fueled by hatred, just ignorance. A few years ago, I was driving around with my aunt. As we were crossing through the parking lot, a family crossed the street in front of us. My aunt kindly said, “ That little black girl is so pretty.” This was a fairly innocent comment about the cutest little kid either of us had seen in a while, but why was race even mentioned? This was the only family in the parking lot a part from us and a racial indicator was completely irrelevant. I asked my aunt, “If she was a white girl, would you have mentioned her race?” This started a very engaging conversation between us about how we interact with races different than our own. As pure as the intention was to this comment, it still registers on the covert racism scale. But hey, not as high as people who pretend to be [colorblind](http://www.teenvogue.com/story/trevor-noah-shuts-down-tomi-lahren-on-her-racist-comments-about-black-lives-matter), so I can at least appreciate my aunt for that. **While spotting covert racism might not be too difficult, dealing with it sometimes is. Especially because when people wrap up their racism in pretty packaging, they think they** a**re actually doing the world a favor.** So, now that we’ve sheered the sheep and uncovered the bigots, what do we do? It depends on context. Remember Bigoted Brenda? Well, because I was in my place of employment, I had to keep my mouth shut. But, her level of ignorance in any other environment would’ve encouraged me to very directly call her out. I tend to be confrontational about things I that feel are injustices, so I would have gladly asked her, “Who exactly are you referring to as not-American? Oh, the one who looks different than you? What does it mean then to be American? Also, where does your next KKK meeting take place, ya little shit?!” But again, context is very important. Like how my aunt and I were able to analyze why race was mentioned and like how my coworker and I were able to talk about why she calls security any time a black person comes into the store. There are existing threads of racism that still pump through the veins of the American conscious, and while we may not be able to cut every single one, we can at least confront them and acknowledge them. **Through mindful assessment, we can make changes to** not only the biases people around us possess, but also the **biases we** ourselves **possess. When we commit to divulging discrimination that’s intended to be shrouded with euphemism, we** will start not just combating covert racists but converting them**.** While Bigoted Brenda infects the world with smiley-faced hatefulness, you don’t have to sit by and listen. Whether it’s your neighbor, your coworker or even a family member, call out covert racism when you hear it and please, let your buddies know that having a token black friend does not permit them to claim racism is dead.

## A. Link

#### [Link] The aff prescribes their plan specifically to African nations – they fiat that that state pass the aff, but say in CX that they’re an American with no ties to that country.

## B. Impacts

#### [Etheredge 1] COGNITIVE ETHNOCENTRISM: they assume what’s best for Africa without analyzing that country’s history or culture – creates both performative and substantive harms. Read the Oni card they are trying to appeal to American investors while ignoring the history of imperialism that adrican states have faced.

Etheredge 1: Etheredge, Lloyd S., Ph.D. [Research Director, Policy Sciences Center, Inc.] “Is American Foreign Policy Ethnocentric? Notes Toward a Propositional Inventory.” American Political Science Association, 1988. CH

The study of ethnocentric biases can be bracketed by two null hypotheses: Null Hypothesis (1): No Bias De facto, most of international systems theory assumes - and tells students - that culturally-based perceptions are irrelevant to the analysis of international relations. An American can readily analyze the international behavior of country A or country B, or a hegemon, or a client state, without much regard to the name of the country, its history, languages, customs, or cultures. Just as economists tell us that profit maximization behavior is universal, and use models with the (alleged) power to transcend time, place, and circumstance, so an international systems theorist would tell us that power-maximization behavior (subject to security dilemma constraints) embodies a universal grammar. One can tell - and understand the story of power and politics, in the same terms, regardless of century or culture. Thus, Piscatori ((1985), p. 320)) is probably representative of most international relations theorists when he asserts that "Muslim statesmen, like all statesmen, are guided more by the cold calcula tions of national interests than by the passionate commitment to ideological values... Muslim leaders invariably go about determining their business as 4 everyone else does. There may be much to say for this null hypothesis. Certainly, standard world histories use a set of conventional categories to tell the story of most international events across cultures and millenia (e.g., Roberts (1984), Kennedy (1988)). American behavioral theorists and political anthropologists, alike, have readily adopted similar categories and ideas about power to discuss a wide range of cases (e.g., Bailey (1969), Riker (1962): coalition-formation, authority relations, dominance and dependency, leadership and followership, deterrence and revolution (etc.), are taken to be categories that represent crosscultural and trans-historical universals:

He adds:

Types of Ethnocentric Bias There are four types of ethnocentric biases which might be distinguished: A. Cognitive ethnocentrism By cognitive ethnocentrism I refer to “innocent” errors in which the categories for understanding the world unwittingly and erroneously generalize from one’s own culture. Rather than being objective, the decision maker uses overlays for understanding the world which, like the use of alchemy rather than chemistry, lead to repeated policy failure. We might imagine three levels at which this type of pr might be observed in case material: 1. The simple generalization of one's experience with others in one's own culture. Thus Harry Truman, for example, is said to have thought Joseph Stalin was similar to Boss Pendergast of Missouri and erroneously expected Stalin to behave like an American party boss (Larson (1987). 2. The broader overlay of political categories that reflect the naive assumption that other nations, and leaders can be understood readily by using the model of one’s own political system. Thus, for example, we might predict that American foreign policy has only been grounded in realism and worked well in one specialized arena Western Europe in the period since World War II. A similarity between political cultures (plus the teaching, in America, of its European cultural heritage) has helped to create a local match between what Shepard (1987) has, in another context, called "the principles of the mind and the regularities of the world." The categories and theories of America’s political culture generalized successfully in circumstances where decision makers could pursue American security interests, work through established governments which are democratic (and in countries whose elites wish them to be), and champion freedom, stability, and economic growth in the same coherent package without troubling trade-offs. The Marshall Plan reconstruction of Western European economies after World War ll and the NATO alliance against the Soviet Union effectively served American security, political stability, economic growth, and other shared values. Such an American template, transferred elsewhere, is probably a good candidate to introduce ethnocentric biases. It may not organize realistic analyses and effective choices for successful policies in areas of the world with other principles of cultural and political organization; instead, it will produce policies impeded by irrelevant categories. (E. g. Wiarda (1985), Etheredge (1985), p. 172) . 3. Category errors may be simple, relatively innocent, errors. But they may also arise because the world is understood through scripts which place America at the vanguard of the forces of history with the belief that political forces and human aspirations in other countries tend, naturally to press their political development toward becoming like the United States. The analysis of the concept of "political development," for example, presents numerous arguments that American-derived cognitive templates have been used inappropriately for understanding developing countries.

## C. Implication

#### [Etheredge 2] Reject the case – it actively contributes to MISEDUCATION because it’s rooted in cultural biases – has long-lasting effects and controls the link to their extinction scenarios.

Etheredge 2: Etheredge, Lloyd S., Ph.D. [Research Director, Policy Sciences Center, Inc.] “Is American Foreign Policy Ethnocentric? Notes Toward a Propositional Inventory.” American Political Science Association, 1988. CH

The question of ethnocentric bias is important for practical reasons: 1. One would like to identify ethnocentric misperceptions, now, to prevent students from being mis-informed, with the result that any American ethnocentric biases are locked in for another generation. 2. The results will also be consequential because they bear directly upon the professional training of political decision makers, their staffs, and the career diplomats upon whom they rely. And conclusions about naturally-occurring ethnocentric biases will partly outline the (corrective) briefings which diplomats and the White House staff need to prepare for an American decision maker to help him (or her) understand events in other areas of the world. 3. A rigorous, historically cumulative, study of ethnocentric biases in bi-lateral relations may have practical benefits for university education and practitioner training in other countries. One need not require that misperception models explain all wars or major conflicts to appreciate that they may identify crucial contributors to some unnecessary wars and major conflicts. At present, there are 23 wars in the world (an approximately uniform rate since World War Il); if only 10% of them have resulted from misperception, and this rate of organized violence could be reduced by better professional training, the inquiry will have saved thousands of lives. The question is also important for theoretical reasons. The discovery of these biases - if they exist - is an exciting research enterprise that could substantially enrich (and perhaps alter) international relations theory. The scientific agenda includes an immediate methodological challenge, the need for a systematic technology to write different versions of reality, and with alert sensitivity to diverse types of cognitive (and other) processes and biases which may give the cases their deep structures.

#### 2. [Etheredge 4] THEY PROP UP HIERARCHIES: ethnocentric biases encourage Americans to view other states as lesser.

Etheredge 4: Etheredge, Lloyd S., Ph.D. [Research Director, Policy Sciences Center, Inc.] “Is American Foreign Policy Ethnocentric? Notes Toward a Propositional Inventory.” American Political Science Association, 1988. CH

Another example of such a template: the traditional Chinese view of (what Westerners call) international relations: "The Confucian view of the foreigner depends partly on the stress given to the unique nature of the earthly authority delegated to the Son of Heaven. Such authority precludes the need for or the legality of other political units, and comprizes a temporal power over all members' of the civilized world.... Thus once a barbarian people has shown itself sufficiently well educated to appreciate the benefits of Chinese authority, it qualifies to become a full member of the empire. Subject peoples can acknowledge his [Emperor's] authority by the payment of material tribute whose presence at court serves to enhance the Emperor's majesty and to demonstrate the universal acceptance of his title to power.. (Michael Loewe, quoted in Bell (1985), pp. 266 - 267). 13 Obviously more is involved here than a simple scientific process of describing an external reality: the master categories reflect an act of political creation, a joint structuring of oneself, other actors, and the power and status relationships between them. This type of power-drama structuring of perceptions (and misperceptions) has been used to explain the “top-down” relations between America and leftist revolutionaries in Central America (Etheredge (1985)). It has also been proposed to explain features of alliance relations, in which lower-status allies and client states are perceived (and misperceived) in characteristic ways by hegemons and other alliance leaders (Etheredge (1988). [Each of these power-template examples include arrogance and superiority, and the designation of lower-status states as less reasonable and responsible. Whether all nations manage feelings of superiority in their international dealings, along the lines suggested by Sumner is, I think, an open question: Christopher (1983), for example, believes this is true of the Japanese (although they keep such thoughts to themselves.)]

## Ilaw K

## A. Link

#### [Zvobgo & Loken 1] The aff is rooted in INHERENTLY RACIST tenants of international law like global security – their race-neutral extinction scenarios are an “all lives matter” approach that ignores IR’s racism.

Zvobgo & Loken 1: Zvobgo, Kelebogile [Founder and Director, International Justice Lab at William & Mary] and Meredith Loken [Assistant Professor of Political Science, University of Massachusetts, Amherst]. “Why Race Matters in International Relations.” *Foreign Policy*, June 19, 2020. CH

Race is not a perspective on international relations; it is a central organizing feature of world politics. Anti-Japanese racism guided and sustained U.S. engagement in World War II, and broader anti-Asian sentiment influenced the development and structure of the North Atlantic Treaty Organization. During the Cold War, racism and anti-communism were inextricably linked in the containment strategy that defined Washington’s approach to Africa, Asia, Central America, the Caribbean, and South America. And today race shapes threat perception and responses to violent extremism, inside and outside the “war on terror.” Yet mainstream international relations (IR) scholarship denies race as essential to understanding the world, to the cost of the field’s integrity. Take the “big three” IR paradigms: realism, liberalism, and constructivism. These dominant frames for understanding global politics are built on raced and racist intellectual foundations that limit the field’s ability to answer important questions about international security and organization. Core concepts, like anarchy and hierarchy, are raced: They are rooted in discourses that center and favor Europe and the West. These concepts implicitly and explicitly pit “developed” against “undeveloped,” “modern” against “primitive,” “civilized” against “uncivilized.” And their use is racist: These invented binaries are used to explain subjugation and exploitation around the globe. While realism and liberalism were built on Eurocentrism and used to justify white imperialism, this fact is not widely acknowledged in the field. For instance, according to neorealists, there exists a “balance of power” between and among “great powers.” Most of these great powers are, not incidentally, white-majority states, and they sit atop the hierarchy, with small and notably less-white powers organized below them. In a similar vein, raced hierarchies and conceptions of control ground the concept of cooperation in neoliberal thought: Major powers own the proverbial table, set the chairs, and arrange the place settings.

## B. Impacts

#### [Zvobgo & Loken 2] MASKED IMPERIALISM: states use “security threats” to hide racist colonization.

Zvobgo & Loken 2: Zvobgo, Kelebogile [Founder and Director, International Justice Lab at William & Mary] and Meredith Loken [Assistant Professor of Political Science, University of Massachusetts, Amherst]. “Why Race Matters in International Relations.” *Foreign Policy*, June 19, 2020. CH

Between 1945 and 1993, among the five major IR journals of the period—International Organization, International Studies Quarterly, Journal of Conflict Resolution, Review of International Studies, and World Politics—only one published an article with the word “race” in the title. Another four articles included “minorities” and 13 included “ethnicity.” Since then, mainstream IR has neglected race in theorizing, in historical explanation, and in prescription, and shuttled race (and gender) to the side as “other perspectives.” When IR scholars do engage with race, it is often in discussions of outwardly raced issues such as colonialism. Yet one cannot comprehend world politics while ignoring race and racism. Textbooks that neglect historical and modern slavery when explaining development and globalization obscure the realities of state-building and deny the harms committed in the process. Similarly, when scholarship fails to call attention to the role that race plays in Western nations’ use of international law as a pretext for military intervention, it provides cover for the modern-day equivalent of “civilizing missions.” Likewise, studies of trade and dispute settlement almost always overlook modern arbitration’s deep roots in the transatlantic slave trade. This history is often lost in analyses of wins and losses in negotiations. Race and the racism of historical statecraft are inextricable from the modern study and practice of international relations. They are also not artefacts: Race continues to shape international and domestic threat perceptions and consequent foreign policy; international responses to immigrants and refugees; and access to health and environmental stability. Because mainstream IR does not take race or racism seriously, it also does not take diversity and inclusion in the profession seriously. In the United States, which is the largest producer of IR scholarship, only 8 percent of scholars identify as black or Latino, compared to 12 percent of scholars in comparative politics and 14 percent in U.S. politics.

They add:

Constructivism, which rounds out the “big three” approaches, is perhaps best positioned to tackle race and racism. Constructivists reject the as-given condition of anarchy and maintain that anarchy, security, and other concerns are socially constructed based on shared ideas, histories, and experiences. Yet with few notable exceptions, constructivists rarely acknowledge how race shapes what is shared. Despite the dominance of the “big three” in the modern study of IR, many of the arguments they advance, such as the balance of power, are not actually supported by evidence outside of modern Europe. Consider the democratic peace theory. The theory makes two key propositions: that democracies are less likely to go to war than are nondemocracies, and that democracies are less likely to go to war with each other. The historical record shows that democracies have actually not been less likely to fight wars—if you include their colonial conquests. Meanwhile, in regions such as the Middle East and North Africa, democratizing states have experienced more internal conflicts than their less-democratic peers. Yet leaders in the West have invoked democratic peace theory to justify invading and occupying less-democratic, and notably less-white, countries. This is a key element of IR’s racial exclusion: The state system that IR seeks to explain arises from the 1648 Peace of Westphalia, which ended the Thirty Years’ War and established European principles of statehood and sovereignty. Far from 17th-century relics, these principles are enshrined in the United Nations Charter—the foundation for global governance since 1945. But non-European nations did not voluntarily adopt European understandings of statehood and sovereignty, as IR scholars often mythologize. Instead, Europe, justified by Westphalia, divided the world between the modern, “civilized” states and conquered those which they did not think belonged in the international system. IR scholar Sankaran Krishna has argued that, because IR privileges theorizing over historical description and analysis, the field enables this kind of whitewashing. Western concepts are prioritized at the expense of their applicability in the world. Krishna called this “a systematic politics of forgetting, a willful amnesia, on the question of race.” Importantly, IR has not always ignored race. In the late 1800s and early 1900s, foundational texts invoked race as the linchpin holding together colonial administration and war. Belief in white people’s biological and sociological supremacy offered a tidy dualism between the civilized and the savage that justified the former’s murderous exploitation of the latter. Paul Samuel Reinsch, a founder of modern IR and foreign policy, christened the 20th century as the “age of national imperialism.” He concluded that states “endeavor to increase [their] resources … through the absorption or exploitation of undeveloped regions and inferior races.” Yet, he assured readers that this was “not inconsistent with respect for … other nationalities” because states avoid exerting control over “highly civilized nations.”

**TURNS AND OUTWEIGHS THE AFF –** they *worsen* security threats to non-White states – all of 20th century history proves it.

CASE

#### [Trapp] STATE-LED APPROPRIATION IS INFINITELY WORSE THAN PRIVATE APPROPRIATION – MASSIVELY INCREASES VIOLENCE.

**Trapp:** Trapp, Timothy Justin. [J.D., University of Illinois Urbana-Champaign School of Law; tax associate] “Taking Up Space By Any Other Means: Coming to Terms with the Nonappropriation Article of the Outer Space Treaty.” *University of Illinois Law Review*, Vol. 2013, No. 4, August 2013. https://www.illinoislawreview.org/wp-content/ilr-content/articles/2013/4/Trapp.pdf JP/CH

In general, nations have appropriated areas by some sort of physical ceremony, such as establishing colonies or planting a flag.167 There have been no decent standards set up, however, for determining whose claim was superior in instances in which claims competed.168 Instead, these claims would only survive if they were backed up by military power, and the superior claim would belong to the victor of the struggle over the disputed territory.169 From this, it is clear that any nation which tried to exclude other nations from any portion of space through use of force would be considered to have appropriated, or at least attempted to appropriate, that portion of space, and it would be prohibited from doing so.170 In fact, there is a good chance that the possibility of such a scenario, multiplied by the number of interested parties in space, helped to inspire the drafters of the Outer Space Treaty to include the nonappropriation article.171 Also, the classical version of property law gives dominion to the owner of an article of land from the center of the earth to the reaches of the heavens.172 While this presents obvious problems for objects in LEO, which move over large amounts of landspace very quickly and thus would go through many different parcels of property,173 it seems like it could be applied to objects in geostationary orbit, since they stay over one piece of land indefinitely.174 If this were the case, would countries that lie under the orbit of a geostationary satellite already have claim to that area that predated the Outer Space Treaty, or would they be subject to having satellites hanging over them against their wills?

#### [Blee 1] Their apocalyptic representations are the common denominator for racist ideology.

Blee 1: Blee, Kathleen M. [Department Of Sociology, University of Pittsburgh] “Racist Activism and Apocalyptic/Millennial Thinking.” *Engendering the Millennium: Special Issue of the Journal of Millennial Studies*, Summer 1999. CH

In this paper, I address one aspect of the ideology of contemporary U.S. racist groups -- that is, the role that apocalyptic and millennial ideas, typically grounded in conspiratorial theories, play in the ideas and actions of racist and anti-Semitic groups**.** Although certain apocalyptic ideas – particularly the notion of an impending, cataclysmic “race war” – have long been influential in the discourse and propaganda of organized racist groups, massive popular interest in the year 2000 has leached into white supremacism. Most racist groups now incorporate millennial ideas into their ideologies, typically arguing that Zionist control of government or finance will lead to the collapse of current economic and political systems (and perhaps their replacement by Aryan controlled systems) at the turn of the millennial year. In this paper, I discuss both how racial activists are motivated by apocalyptic/millennial ideas and the extent to which such beliefs of individual members correspond to the ideologies of the racist groups to which they belong. My work has focused primarily on the role of women in such groups, but many of the findings also describe the beliefs of male racial activists. This paper draws from data from indepth interviews that I conducted with 34 female racist activists, together with informal interviews with a number of male racial leaders and rank-and-file activists. Respondents were leaders who are known both within the movement and outside, leaders who are not known publicly, and rankand-file members of racist groups. They live in 15 different states and in all regions of the country. Although difficult to categorize precisely, they include neo-Nazis, Ku Klux Klan members, racist skinheads, white separatists, Aryan supremacists and racist-leaning militia/survivalists. The interviews include lengthy life histories as well as structured questionnaires. These data suggest five conclusions about millennial thinking among members of American’s racist right. 1. Certain aspects of millennial, apocalyptic, and conspiratorial thinking are widely shared across the racist right, even among groups not generally regarded as conspiracy-based. Increasingly, virtually all racist groups share a fear of a so-called "one world order." The one world order is described as a system in which all political and economic power in the world is centralized among a small group of conspirators who are intent on sacrificing the common good to enrich themselves by allowing or even facilitating an apocalyptic war of all-against-all. Thus, many racist groups practice "survivalist" preparations and lifestyles, stockpiling arms, food, batteries, and medical equipment in remote rural hideouts. Ku Klux Klan members, Aryan supremacists and neo-Nazis may clash over the role of religion or private enterprise, but most embrace the idea that internationalism (and thus the erasure of national identity, and perhaps the extinction of racial distinction as well) looms on the immediate horizon and that Jewish interests dominate the push for an international government. Groups that have historically stressed xenophobic, anti-immigrant and nationalistic themes tend to emphasize the threat that they claim a "one world" government would pose to U.S. national interests. Other more racially-focused groups, like Aryan supremacists, accentuate what they claim is Jewish control of international politics. But all come to a similar conclusion about the direction of world politics. The feared Jewish/one-world apocalypse is not based solely on anti-Semitism and xenophobia. Rather, this perceived conspiracy bundles together a number of seemingly-unrelated concerns -- some of which are widely shared across segments of the American population. In the propaganda of racist groups, fears that the government is increasingly eroding personal privacy, that the average citizen lacks control over his or her children's education, that social and cultural change is accelerating, that the economy is becoming increasingly centralized and that corporations are becoming monopolies -- concerns common to a large number of Americans -- are linked together and given a racial cast. Attributing these changes to Jewish control or foreign intervention makes them seem understandable. It also helps to obscure certain contradictions which adhere in conspiratorial logic -- for example, simultaneously fearing that the American system will be undermined and violently opposing the existing system**.**