

THESES ON IDENTITY POLITICS

Identity Politics are always based on flattening out experience, making the critique of society abstract rather than lived.

Identity Politics promote cross-class alliances, thus offering those with more power (and thus an interest in the proliferation of class society) to silence the most marginalized within these alliances.

Identity Politics are rooted in the ideology of victimization, and thus celebrate and come to enforce norms surrounding what activity people are allowed or able to participate in. This plays out by reinforcing certain mythologies about struggle (i.e. “only cis-white-men participate in black blocs or “oppressed people are incapable of certain strategies of revolt”).

Identity Politics are always based on the fallacy of coherent communities. Some French people once said that “there are greater ethical differences within communities than between them.” That is to say that those trapped within certain “communities” or identity confines often have less in common with one another than they do with those who they are purported to be opposed to. This fallacy thrives on abstraction of experience rather than analysis of lived experience itself. A queer in prison has more in common with their straight cellmate than with some scumbag gay senator, and yet the mythology of the “queer community” serves to suffocate enemies of society and subjugate them to their self-appointed representatives.

Identity Politics are fundamentally reformist and seek to find a more favorable relationship between different subject positions rather than to abolish the structures that produce those positions from the beginning. Identity politicians oppose “classism” while being content to leave class society intact. Any resistance to society must foreground the destruction of the subjectifying processes that reproduce society daily, and must destroy the institutions and practices that racialize and engender bodies within the social order.

Identity Politics are deployed by, inherently refer to, always valorize and are in and of themselves the State.