So far so good?*
about identity politics and racialism in France

Anonymous

“10 years ago, in the same kind of meeting as today, if you’d said « white »¹, people would have broken the furniture. Today, thanks to the Indigenous of the Republic, thanks to Houria² one can say « the whites ».” – Eric Hazan³

Unfortunately we are still unable to prove wrong what Eric Hazan has said above. He is the publisher, classified as extreme left,

¹In France, up until a few years ago, any discourse containing the word "race" or any assumption about people based on the color of their skin would have been deemed as racist, extreme right politics. A certain part of the extreme left has embraced all the concepts related to "race", originating from American Universities. Organised non-mixed „racial” groups are now a common thing. (Tn.)
²Houria Bouteldja is the leader of the PIR (Indigenous of the Republic Party) who is constantly in the media and the writer of the anti-semitic pamphlet Whites, Jews and us. She declares herself against mixed marriages and against "state philo-semitism", a supposedly republican state ideology dominated by or pushed for by Jews. (Tn.)
³Eric Hazan is a famous French editor who advocates alliances with the police during social struggles. Close to the "Invisible Committee", he is now a fierce defender of "racialisation" and of Houria Bouteldja whose book Whites, Jews...
of the latest explicitly anti-semitic pamphlet by Houria Bouteldja
*Whites, Jews and us*, whose enormously repulsive character has not
causd as many reactions as it would deserve. The categories and
vocabulary of the ideology of racialisation, which for some time
has been taken up in political organizations and milieus that range
from the extreme left to the libertarians, are now becoming the
norm and are establishing their hegemony. This vocabulary is be-
ing imposed insidiously, without being either discussed or argued.
Moreover, many people are unable to politically support these un-
tenable positions, except through affirming tautological assertions
and false evidence. A semantic shift is already, for the most part,
being operated: the terms “race”, “white”, “non-white”, “racialized,”
“racialization”, “decolonial” have overnight become analytical cat-
egories considered relevant, necessary, and are even promoted as
tools with a perspective for emancipation, whereas we see this as
a catastrophic failure.

We live in an epoch of generalized crisis conducive to confu-
sion, which thrives in counter-revolutionary currents, currents
which are threatening or even murderous like the red-fascists, such
as racist shopkeepers like [Alain] Soral and Dieudonné [M’bala
M’bala] or variants of political Islam. So some find nothing better
to do than to resurrect race theory by rehabilitating cultural, social
and religious attributes in line with the ethno-differentialism of the
Nouvelle Droite*. The turnaround has gone to the point that the
mere questioning of the ideology of racialisation has become im-
possible, both in public meetings and on the websites of activist cir-
cles, who operate a real censorship in these places. All this thrives
and takes hold particularly by using the blackmail of guilt through

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*The “New Right” is a school of thought following Alain de Benoist and the
GRECE (Research and Study Group on European Civilization). Nouvelle
Droite arguments can be found in the rhetoric of many major radical right
and far-right parties in Europe such as the National Front in France, the Free-
dom Party in Austria and Vlaams Belang in Flanders (Belgium). (T.n.)

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which the proponents of this ideology manipulate the situation. Ironically, today, to refuse the terms of "Race" or "Islamophobia" gets you exposed to the infamous accusation of racism, aimed at stifling any possibility of debate, of critique or of refusal. Some anarchists manage to outlaw the slogan "neither God nor master" under the pretext of "Islamophobia" and some Marxists believe that to be antiracist it is vital to add "race" to class. In fact the term "race", which was until recently the preserve of the far right, finds itself today added to all sauces. Promoting identities and cultural or religious communitarianism have never had any other function than the maintenance of social peace.

The task of a break around these issues must be clarified and worked at thoughtfully. There’s good reason to believe that, in the current situation, racialisation ideology can only lead to the war of all against all. This political offensive is fraught with consequences for everybody, and from a revolutionary point of view it’s a point of rupture. Where will we be if, after a bit of time, it should prove victorious? Sooner or later we will have to choose sides and the sooner the better.

_Note:

_Assembly of mixed revolutionaries, non-mixed in class

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We call for this text to be circulated as widely as necessary, and it can be used to stimulate discussion, debate and confrontation.

* P.S.

* Reference to the quote in the movie La Haine (1995) : "Heard about the guy who fell off a skyscraper? On his way down past each

_3_A term that was recently exhumed by religious leaders to defend their religion, with the trick of being able to assimilate any critics of islam as a religion to racism. Affirming atheism is presumed to be a racist threat to people who are defined as Muslim, people who are of many colours and types. This term is now proliferating amongst a certain part of the extreme left, even marxists or anarchists. (Tn.)
floor, he kept saying to reassure himself: "So far so good."
"So far so good...". How you fall doesn't matter. It's how you land!". (Tn.)

* Footnotes