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When Does the Unreasonable Act Make Sense?

Race Traitor

1994

Scientists have concluded that there are no biological standards for distinguishing one “race” from another, and social scientists have begun to examine how the white race was constructed and how it is reproduced. However, few scholars or activists have taken the next step: indeed, one might say that up to now the philosophers have merely interpreted the white race; the point, however, is to abolish it. How can this be done?

The white race is like a private club, which grants privileges to certain people in return for obedience to its rules. It is based on one huge assumption: that all those who look white are, whatever their complaints or reservations, fundamentally loyal to it.

What if the white skin lost its usefulness as a badge of loyalty? What if the cop, the judge, the social worker, the schoolteacher, and the other representatives of official society could no longer recognize a loyal person merely by looking, how would it affect their behavior? And if color no longer served as a handy guide to the dispensing of favors, so that ordinary whites began experiencing the sort of treatment to

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which they are normally immune, how would this affect their outlook?

Elsewhere in this issue it is pointed out that the rules of the white club do not require that all members be strong advocates of white supremacy, merely that they defer to the prejudices of others. The need to maintain racial solidarity imposes a stifling conformity on whites, on any subject touching even remotely on race.

The way to abolish the white race is to disrupt that conformity. If enough people who look white violate the rules of whiteness their existence cannot be ignored. If it becomes impossible for the upholders of white rules to speak in the name of all who look white, the white race will cease to exist. The abolitionists are traitors to the white race; by acting boldly they jeopardize their membership in the white club and their ability to draw upon its privileges.

We recognize that this advice flies in the face of what is usually regarded as sound, practical sense. Even (we might say especially) in the ranks of the reformers the conventional wisdom teaches that the way to achieve social change is to strive to express the desires of an existing constituency. That is perhaps why most social reform is so useless.

We are calling for the opposite: a minority willing to undertake outrageous acts of provocation, aware that they will incur the opposition of many who might agree with them if they adopted a more moderate approach.

How many will it take? No one can say for sure. It is a bit like the problem of currency: how much counterfeit money has to circulate in order to destroy the value of the official currency? The answer is, nowhere near a majority—just enough to undermine public confidence in the official stuff. When it comes to abolishing the white race, the task is not to win over more whites to oppose “racism”; there are “anti-racists” enough already to do the job.

In a previous issue we wrote, “In a certain sense, the entire project of **Race Traitor** is to examine, from every possible angle, the moment when Huck Finn, and all the modern Huck Finns, decide to break with what Huck calls ‘sivilization’ and take the steps that will lead to Jim’s, and their own, freedom.” Since we are talking about acts which are, by definition, unreasonable (because they fly in the face of all contemporary reasonable opinion), we could reformulate as follows the central problem **Race Traitor** seeks to address: When does the unreasonable act make sense?

In our pages we have published accounts from the past and present, where so-called whites have committed acts which defy reason but which turn out to have been socially effective. There are others we know of but have not written about, and still others we do not know of but want to report. We believe that to popularize such examples will contribute to altering current notions of what constitutes reason, and will encourage others to be still bolder.

Finally, we know how devilishly difficult it is for individuals to escape whiteness. The white race does not voluntarily surrender a single member, so that even those who step outside of it in one situation find it virtually impossible not to step back in later, if for no other reason than the assumptions of others. But we also know that when there comes into being a critical mass of people who, though they look white, have ceased to act white, the white race will undergo fission, and former whites will be able to take part, together with others, in building a new human community.