



Uncivilized, exotic, dangerous

ūncivilīzēd, ēxōlic, dāngērōūs

*reflection on the 'beurette' identity, against
humanity - in pursuit of self-abolition*

**Preliminary note on the use of the terms
“race”, “racialisation”,
“racialise(d)”**

In recent years, many conversations have emerged, emanating from the pure stupid of a few lost morons; minds which wish to victimize whites and their relation to racialized people. It's fucking annoying to have to, in 2019, re-explain the interest and reasons behind the use of these terms, but I feel somewhat forced to explain my usage in the context of an unreflective and un-reactive milieu which is starved on nuance.

When I talk about race, it's certainly not due to a belief in a biological existence of the category, quite the opposite. What is argued when using this terminology is the social existence that has been given to it along with the very real material consequences that comes from it. Like gender, race is a category to take into account in our analysis of the world if we really wish to destroy it; because to destroy the world is to destroy all its categories, along with its/there defenders. Denying the social existence that has been given to these categories is also to deny the violent reality that comes with them. Today, to refuse to talk about race and gender is nothing more than an attempt to naturalize those categories and impregnate them in the social fabric, they believe that by purposefully invisibilising these categories they can make them seemingly inexistent.

To go back to our main subject, like others – I use the terminology racialization because I like the clarity of what it implies, that is to say a process by which race is created to be imposed onto an individual, with the intent to transform them. This terminology reveals the fraud that race is: another division aiming to divide-better-to-rule, used to justify colonization, ‘pacification’ and whatever other political maneuvers
//// kill society kill!

1- *Hostis* Volume 1- Page 12 in Pdf Page 20 in hard copy.

2- We have chosen not to translate this term from the original French since we consider it to be a name/categorization specific to the French language and the French states colonial history in Maghreb. If you translate this term in a search engine it will offer the translation Arab woman, although this is not an accurate translation of how it is used/its deeper meaning. Through the course of the text we hope a clear explanation of the term will become apparent.

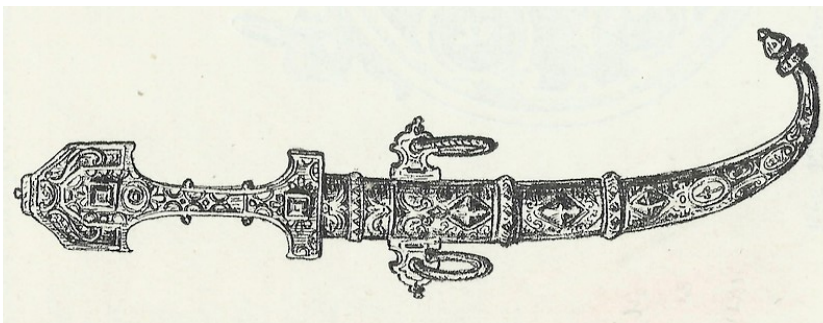
"In the present society, there cannot really exist any identity category, except in recognizing how it only produces the opposite of the desired, stable, identity it promises; every identity merely tells the story of war – wars past and wars to come – and the asymmetrical power formations that have brought bodies to their present collective moment."

Hostis I

In *Hostis*¹ the editors speak about identity as a form of categorization apt to tell the story of war; I see things the same way, [categorization is] a war which is waged against us, sometimes in silence, sometimes with a deafening roar that brings a fucking migraine. The wars/identities conducted against us are multiple, intertwined, and complex; I won't pretend to understand them all because this seems impossible- but I want to try to offer a reflection about what happens when race and gender intersect; from the specific experience of a gendered and racialized identity. More specifically, I want to draw on the experience of being named a Beurette²; by using texts that have nourished my thread of understanding and my own intimate personal knowledge of the category. I would like to sketch out an anti political project -which even if unsuccessful- aims at the destruction of the identities forced upon us.

An exotic bitch filled with bad intention.





- I -

At eight years old, when me and my family moved in France, I was told I was a 'beurette'.

Today, searching a definition online I find many - In order:

- A French woman whose family originates from Maghreb (North Africa). The term is 'verlan'³ of 'rebeue' (slang for Arab).

-An informal word for a whore / slut:

“A Friend: ‘This bitch, she wears too much makeup’

Me: ‘Normal, she’s a ‘beurette’.”

- Feminine version of 'beur' (slang for arab)

“wow she’s so hot this ‘beurette’.”

- Whore

“My luxury ‘beurette’, you’re just a ‘beurette’.”

If I search just the term 'beurette' without the word 'definition', I receive a tide of hits for porn sites:

All kinds of 'beurette' with and without hijab get their asses drilled.

A reference website to find beurettes performing various sexual acts.

A must have for amateurs in exoticism who want to enjoy something tasty

Maghrebian girls, who we call 'beurettes' have 'arab; sex without holding back.

Whether veiled and submissive or not.

Through an intense exacerbation of race and gender categories the identity beurette was constructed, with the aim of fashioning a particular model of womanhood (one for maghrebian women raised in France).

From this '*naming*'⁴ emerge two variations of a particular racialised gender, 'two sides of the same coin:

- A 'beurette' bitch, a little slut who is unveiled and sexually 'loose'; easy, fuckable, colonised and integrated, available.
- A 'beurette' "Princess of the Desert"- exotic and mysterious, unveiled (both literally and metaphorically). In any case to be conquered, colonized, pillaged, raped, and integrated.

To be named 'beurette' is to have already lost a game you didn't choose to play, it's not only being inscribed within a racialised and gendered identity that you can't control, but within an identity predetermined to loose. Even before being born, these identities are assigned to us, objects of intangible restraint⁵, fashioned to control us, restrict us, mark us with iron even before our corporeal existence becomes reality. Like parasitic, malevolent spirits- they manifest themselves by taking possession of us, our bodies, our thoughts; making us believe that they are inscribed in our flesh, are one with us – but the truth is, before them, before being named, **we are nothing.**

3-Verlan is a form of French back-slang which originated in the ghetto as a way of disguising the content of the language, but which has now widely spread in every day language. It involves changing around sets of syllables and sometimes adjusting or removing letters to change the structure and sound of a word- for example Femme (woman) becomes meuf, flic (cop) become keuf etc.

4-When I use this term, i'm referencing here to the meaning offered in *How to Destroy The World*, presented as the way labels and adjectives etc are put onto us, the way we are 'marked' as man or women, as black, beurette, latinx, etc. "To name is the violence, threat, and cruelty of the signifier come down to bear on the nothing that continually escapes, exceeds, falls short, and fails its self."

Through the construction of the 'beurette' identity, a relation to Whiteness, to the western world is negotiated. What is at stake is the desire to integrate, to name. In this 'game of integration', one can be nothing other than a loser; either accept to be integrated, accept the *naming*; you are marked, restrained, limited, you lose – or refuse it, refuse the naming, and oppose oneself to it, but they will still name you because the unknown terrifies them.

To be **named** 'beurette', is to be attributed an overly sexualized body, because ultimately your existence is only measurable in terms of resources to pillage. Whatever you'll ever be able to be is not meant to belong to you.



5- I use this term here with the meaning used in breeding, in domestication: “use of manual or mechanical means to limit some or all of an animal's normal voluntary movement for the purposes of examination, collection of samples, drug administration, therapy, or manipulation.”. Here, we are all both the animal and the breeder.

In « Toward a decolonial feminism », Maria Lugones explores the Colonial & Western constructions of racialized gender identities within the ontology of civilization which are constructed around a frenzied categorization and an incessant naming process ; in the latest, a division is made between the civilized subject and the uncivilized, the human and the non-human. The uncivilized, the non-white, is then perceived as non-human, as existing outside of humanity. With this logic established, she then describes how it gives rise to a sexual dimorphism :

« [...] if i am right about the coloniality of gender, in the distinction between the human and the non-human, sex had to stand alone. Gender and sex could not be both inseparably tied and racialized. Sexual dimorphism became the grounding for the dichotomous understanding of gender, the human characteristic. One may well be interested in arguing that the sex that stood alone in the bestialization of the colonized , was, after all, gendered. What is important to me here is that sex was made to stand alone in the characterization of the colonized »

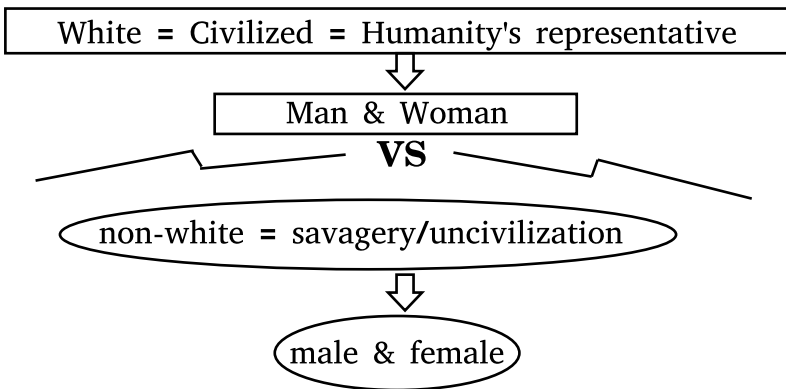
and later:

« Turning the colonized into human beings was not a colonial goal. The difficulty of imagining that as a goal can be appreciated clearly when one sees that the transformation of the colonized into men and women would have been a transformation not in identity, but in nature. »⁶

6- Lugones Maria, *Hypatia*, vol.25, no.4, "Towards a decolonial feminism", 2010

What Lugones describes here interests me, in particular what she develops when it comes to the sexualized bestialization of the colonized. As we have seen, to be colonized, is to be placed out of humanity; yet humanity is here as a sort of a bundle-pack encompassing gender, which is then one of the characteristics of Man. What we see here, is a division between sex and gender when it comes to the colonized ; their lack of humanity, their animality stops them at first to be anything else than 'male' or 'female' ; what happens then is the construction of some kind of gender which is used as a civilizing tool, as a tool of domestication.

To be in the category of the colonized (and i propose here to extend it, in the modern context, to the one of racialized), is then in reality to be outside of gender categories as constructed and affixed to whites ; it's a categorization parallel and Other, and which can never compare to the superior one of a gendered whiteness.



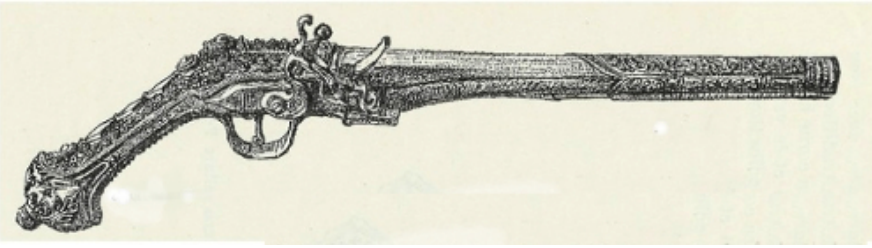
In the colonial project, and, today, post-colonial, what integration proposes is then just a mirage with destructive means. It's a Trojan horse, another tool of war designed to mutilate us. In the 80's, the term 'beurette' was meant to be neutral or even positive, it was 'a "modern", maghrebian woman'. However those words cannot work together, and the lie is more clear today, because a beurette is a whore, a whore who maybe, if she is servile enough she will be allowed to a piece of modernity⁷. But there will always be the suspicion of incivility around her, and they, like 'their brothers' will always be migrants of first, second, third generation. That said, lets be clear: inaccessibility to modernity is not something to cry over; modernity is nothing more than another specter after which human societies desperately chase to 'go forward'; caught in this ideology of a linear progression that they convey in their (his)Stories. Modernity is the quest for the future, for productivity, its the child of 'civilization', the one that stifles us and which in return, we try to kill. Modernity is also a new name for the quest for progress, which is nothing more than a way of hiding the will to crush, to establish the domination of one group over all its surrounding under cover of a shiny concept. Clearcut forests and replace them with exploitable mono-cultures, domesticate those animals that can be and kill, tame or put in a zoo those that can't, create machines to produce faster whilst paying people less, squash their revolts and make them dependent on these types of productions⁸ ; destroy everything that cannot be controlled and bend the rest to the will of those men with pink or orange skin, whose thirst for control is ever growing, who want to crush, to neutralize everything beyond their control. Progress and Modernity; those are the tools of the glorious, victorious rule of humanity ; but what we wish for, is to put an end to humanity and its destructive force, to put an end to this

ultimate category, the of the class of cells that dissect and categorize, which decide whether or not you're good enough to join them. The ultimate goal, is to flee humanity. Flee humanity in order to better destroy it afterwards.

7- It's the big scam of a post-colonial society: offering a bastardized version of humanity to buy social peace and start up an integration process. The total refusal of access to humanity, in the case of Maghrebian people for instance, I perceive it as a colonising tool aiming to brutally impose the coloniser's power. I think that the total de-humanisation of the Maghrebian subject has been a reality, notably during the colonial time, but I think that it evolved today toward something else; that we moved from 'uncivilized, savage, indigenous subject, not a real member of society', to 'an under-class of society'.

8- I'm thinking here of the Luddite "English workers who, mostly between 1811-1813, were at the forefront of an insurrectional movement attacking industrial machinery"

" Exclusion is not remedied by inclusion but by attacking those forces that exclude[...]"



- II -

What I want to draw here, are the lines of a project of hatred, revenge and destruction, of open war against modernity, civilization and the world. It is not a political project, because politics is a weapon of modernity and civilization which i also wish an end to. The author(s) of 'How to destroy the world' propose a project -which excites me- to attack the forces that exclude, to attack what produces the naming. There is a thirst for revenge, and it's this thirst that i propose to use as a weapon. It is neither a thirst that tempers, nor one which accommodates itself to changes, reforms, or apologies. This thirst is not a call to return to the past because it's already too late. What is done is done.⁸

Perhaps you also have an intimate, visceral knowledge of this feeling. The feeling that one is tired of political projects which surround themselves with an aura of grandeur and sacrifice. We have already experienced too many sacrifices to desire making new ones any more, fuck the grandeur. Maybe revenge is 'low' and sneaky, but our enemies don't deserve any better, it makes us feel good, it lights up our eyes and our smiles in the night.

8- I'd like to stop at this point for a moment. As a matter of fact, the past is not interesting to me, in the sense that it's not something i'd like to go back to; I don't especially long to return to a fantasized ante-colonial past. Maybe it was a blast, or maybe it wasn't, who knows? I'm kabyle, and kabylie has known countless centuries of occupation, so neither me or my grandma would know "how it was before". However, what I know for sure is who my enemies are in this present. I know that in the present, colonial claws still rip us apart; its the one of the french State, but more globally, it's all States, all polices, it's all the powerful of this world, it is this world.

Our enemies often describe us as excessively emotional and full of rage ; sometimes they talk of our “lack of refrain”, and during the war of Algerian independence, were terrified in the dim light, of the threat of the kabyle smile. Let’s prove them right. This sentiment is articulated very well in Hostis II : « *We find revenge underrated and underutilized. Revenge is as easy as it is familiar. It follows a comforting, geometric logic. It avoids the silly question of justice that seems to abstract to us to hold any value.* »

To go back to the question of identity, i see very well that it might seem contradictory. Yet our project is not political, but anti-political, so we don’t really give a fuck. The aim is simply to attack and to hurt, at any sort of level. Contradiction can also be used as a strength, and i agree with sky palace when they say

[...] we want to be freed of the social relations that make us into women, queers, women of color, trans, etc. We want to be liberated from these categories themselves, but experience teaches us that the only way out is through’.*⁹

9- Sky Palace, *Lies journal I*, « To be liberated from them (or through them) »

Even if categories stifle us, even if the aim of our project is their destruction and the exposition their true colors, we must also be conscious of the very real form these categories embody when our enemies ‘name’ us, designate us, and also how those identities constitute us as targets in the eyes of those enemies. Contradictions or not, we know how to recognize our accomplices.

I don’t want to remain vague and theoretical in these talks about the use of our thirst for revenge in our projects of destruction. Even if some targets can seem very far, abstract and/or unreachable (e.g. destroying identities, destroying civilization), attacks against individuals and structures participating in maintaining systems which are harmful to us, maintaining this world, is still very much possible and exciting. Our inside burst with excitement when we’re plotting new mischiefs and making new plans of revenge; we’re always a little scared, and yet totally effervescent.

In practice, there’s gonna be lots of ways to attack this world and its identities in which we’re trapped. You attack them when you shut the mouth of the assholes who harass you in the street, whether the violence you use is verbal or physical. You attack them when you throw a hot bowl of soup in the face of this guy who’s blabbering racist bullshit, you attack them when you throw a punch in the face of the guy asking ‘what’s between your legs?’, when you go beyond the crushing wall of silence to talk out against your rapist and he ends up running away. You also attack identities by setting aflame a cop car, by slashing the tires of the fascists in your neighborhood, by sabotaging a project destroying forests, by attacking a laboratory which does bone testing to tell people’s age (presumably) in order to deport them, by interrupting a meeting where white people deny the social existence of race, or by exposing enemies to potential accomplices.

The possibilities are endless! What matters the most is having fun and fueling your lust for revenge, even momentarily...

Against society and those who defend it
Against humanity and the violence it invites
Towards the abolition of self and the destitution of all
identity

If it cannot break it's egg shell, a chick will die without being born. We are the chick, the world is our egg. If we don't crack the world's shell, we will die without being born. Smash the world's shell ! -Chiho Saito



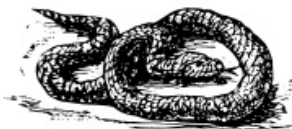
Read more :

- "Against Gender, Against Society" - Ninja bike slut
- "How to Destroy the World"- Ignorant Research Institute
- "Gender Nihilism: an anti-manifesto", Alyson Escalante
- "Dangerous spaces" (Untorelli Press)
- "Towards a Decolonial Feminism", Maria Lugones
- 'Against Innocence- Race, Gender, and the Politics of Safety' - Jackie Wang
- Lies Journal, vol 1 & 2
- Hostis I & II
- "War on Patriarchy, war on the Death Technology" (Untorelli Press)
- "Queer Fire" (Untorelli Press)
- "S.T.A.R.: Survival, Revolt, and Queer Antagonist Struggle" (Untorelli Press)
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