

Fragment of “Towards a Gender Disobedient and Anticolonial Redistribution of Violence”:

Naming the Norm

I now write to the whites – to all white men as well as to all white people – whose whiteness is not so much a colour as a particularly privileged inscription in the history of power and a form of presence in the world: we will infiltrate your dreams and upset your balance.

To the straights, whose heterosexuality is continuous with the political regime of sexual homogenization, of the extermination of sub-normal desires and of the genocide of deviant embodiments, I would like to say: we will enter your families, mess around with your genealogies and ruin your fictions of lineage.

To every cisgender person who looks at themselves and sees themselves as the norm, then looks at the world and sees it as their mirror, I have something to say: we will de-naturalize your nature, break all of your rulers and hack your informatics of domination.

And, finally, I address all the wealthy, all the people whose class position ensures comforts, foods, knowledges, possibilities and structures of reproduction of economic injustice and inequality as a paradigm of social organization: we will invade your homes, set your cars on fire, stone your malls and bank agencies, sweat against your police, curse your safety, empty your fridge and mock your illusions of ontological comfort.

Naming the norm is the first step towards a redistribution of violence which is gender disobedient and anti-colonial, because the norm is that which is not named, and that is what its privilege consists of. The absence of a mark is what endows privileged (normative) positions with their principle of non-questioning, that is: their ontological comfort, their ability to understand themselves as the norm and the world as their mirror. In opposition to this, “the other” - the diagram of images of alterity which shape the margins of the identity projects of “normal subjects” - is hyper-marked., incessantly translated by the analytics of power and raciality, simultaneously invisible as a subject and exposed as an object. To name the norm is to return that interpellation and make the normal face itself, expose the regimes which uphold it, upset the logic of its privilege, intensify its crises and pick apart its dominant, controlling ontology.