

The Generation That Destroys Whiteness

Erik Houdini

For those living in the imperial core under the American regime, the most crucial thing to understand is that this regime—the government, the elected officials, the systems and structures of power—is inseparable from Israel. There is no fundamental difference between America and Israel. The idea that "America is controlled by Israel" is a misconception. Look back to the 1860s, to the California genocide. If you want to see the future of Gaza, it's Orange County—because this is the same process we carried out 150 years ago against Native Americans. It's the same system.

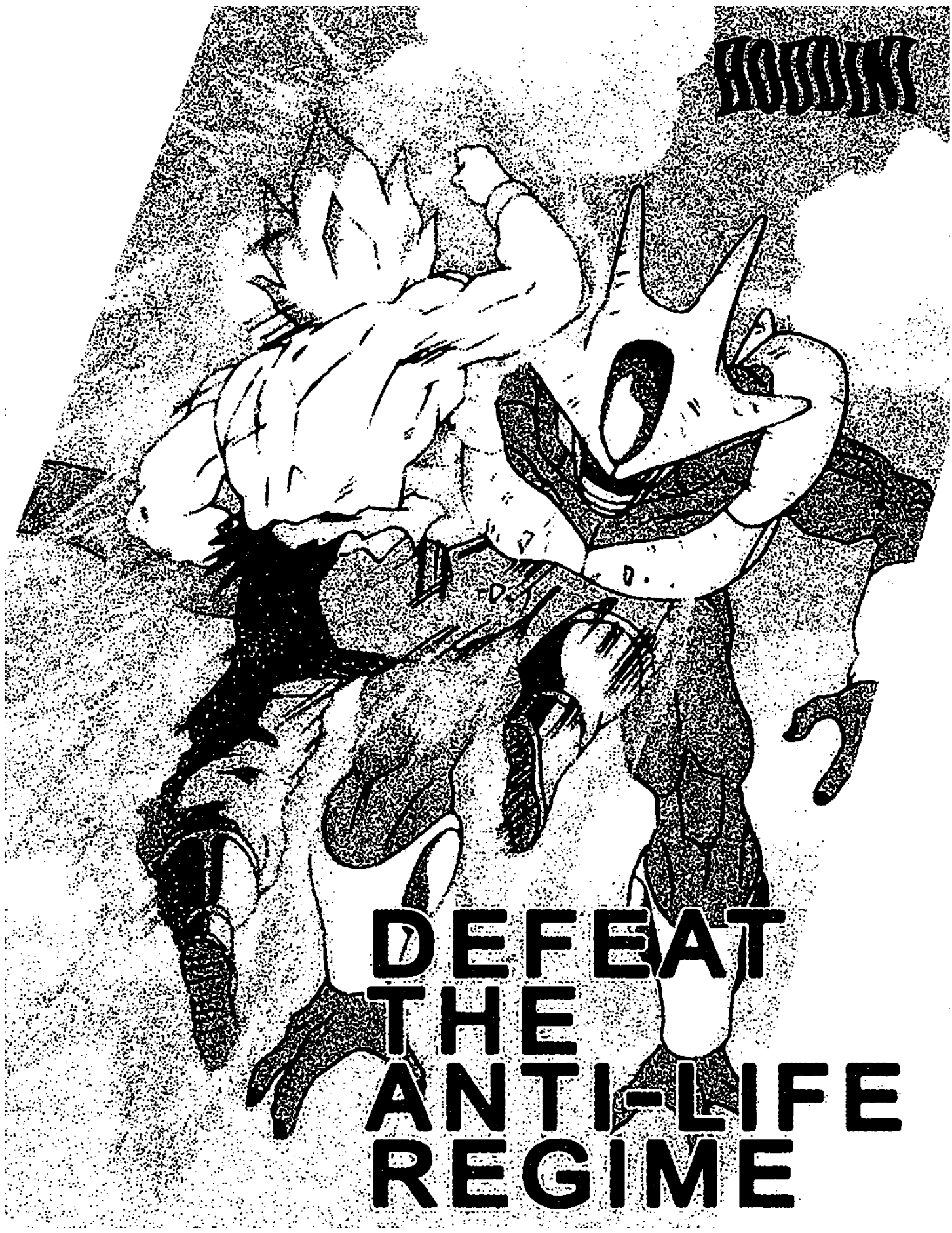
This means you must confront the reality: American troops are in Gaza. American mercenaries are in Gaza. American bombs are falling on Gaza. Israel functions as an American colony. There is zero separation between them, which means this nation-state is actively committing genocide. And if you don't support your tax dollars, your flag, and your national pride being used to kill innocent children and women, to starve people to death—then you must sit with that discomfort and make a change. Because the people in New England during the California genocide didn't confront those truths, and now we have California.

When you hear about Israel bombing tents full of displaced people, killing hundreds in a single strike, understand that it's no different from settlers on the Oregon Trail burning Native villages and forcing survivors onto reservations. It is the same. And if you can face that truth, that's progress—because the only way we build a future free from displacement, starvation, and genocide for profit is by confronting this system and rejecting it. This is the anti-life regime, and it has endured for far too long.

Every bomb dropped on Gaza was made in America. Every can of white phosphorus, every bullet, every depleted uranium round—all produced here. That means we are just as responsible for this genocide as Israel is. You might say, It's happening over there, not here. But people in New England said the same thing during the California genocide in the 1840s, '50s, and '60s. It's over there—why can't we just focus on here?

We were born in the shadow of settler colonialism, and it is our generation's mission. As Fanon said, every generation must find its purpose. Ours is to dismantle this system—so we can create a future beyond mass death and destruction, a future that serves more than just a handful of capitalists.

HOUDINI



**DEFEAT
THE
ANTI-LIFE
REGIME**

One of the big reasons there's such a reactionary push toward Nazi and white power politics in the U.S. right now is because those people are, in fact, a much smaller minority of "whites" than we're led to believe. Many so-called white people are starting to see the reality of our nation—its history and the horrific things committed in its name—and they don't like it.

The system hits them from two angles. On one side, the liberal white guilt narrative, designed to placate that discomfort by replacing it with individualized guilt while reinforcing an attachment to whiteness as identity. On the other, the conservative white supremacist narrative, which rehashes the "glorious past" that liberalism says to feel guilty for. Both approaches reaffirm the category of whiteness. The liberal's confession and the fascist's rally keep it bound to the settler state. Both accept whiteness as the central lens for identity and history, and both ultimately reproduce settler-colonial economics in the neocolony. In either case, the real machinery—land theft, resource extraction, labor discipline—remains untouched.

Whiteness was never an ethnicity. It was a legal and economic category created to:

- **Erase European ethnic differences (Irish, Italian, Polish, etc.) to consolidate settler power.**
- **Justify Indigenous dispossession ("empty land" for "civilized" people).**
- **Enforce Black chattel slavery and racial capitalism.**

Now that the material basis of whiteness—free land, cheap labor, imperial plunder—is crumbling, the ideology is flailing.

When I talk about organizing around lost futures, I use a concrete example: I have a friend who is Indigenous and lives and works on a reservation. She celebrates holidays and festivals I know nothing about—no cultural connection whatsoever. We live in the same general space, both technically American citizens, but there's no shared cultural rhythm. That's not incidental. That's the reservation system doing exactly what it was designed to do.

The reservation system isn't just geographic containment—it's a political technology for preventing the very cross-pollination I'm describing.

It paired legal and spatial enclosure with the outlawing of ceremonies, languages, and mobility. The 1883 Code of Indian Offenses banned Sun Dances, potlatches, and other rituals. This ensured there would be no unmediated cultural bleed-over into settler life—no shared seasonal festivals, no ritual calendar, no cuisine or architecture shaping the dominant culture from within.

In another timeline, "American" culture might include Lakota or Haudenosaunee midwinter ceremonies as naturally as it includes the Fourth of July. Calendars might mark planting and hunting festivals rooted in local ecologies, not just imported Gregorian holidays. Entire categories of art, dress, sport, and collective memory would be ordinary, unexoticized parts of daily life. Instead, the cultural repertoire of "America" is artificially stunted, missing entire branches of what could have been a shared ecological and spiritual vocabulary.

When I think about my own ancestry, most of it is a blank. The records, photos, and artifacts that could have connected me to it were lost in a hurricane. My family history reaches back to maybe the 1970s. There's no guilt there—guilt doesn't make sense to me. What I feel is sorrow. Sorrow for the lost future where Indigenous cultural knowledge and practice were integrated into everyday life.

Guilt is paralyzing; it centers the settler's feelings rather than the material conditions of Indigenous survival. But sorrow for what was destroyed—and rage at the systems that destroyed it—can be mobilizing. When settlers first came to North America, Indigenous nations attempted, repeatedly, to allow for cultural exchange. Trade, intermarriage, and shared practices were possible and, in some cases, already underway. But settler-colonial economics demanded enclosure, dispossession, and monopoly over land and resources. Open cultural fusion was incompatible with profit.

Explaining this in person almost always lands. People start to think about the things they'll never know—rituals, songs, ways of marking time—and it clicks. Even in the few rare cases of crossover, like lacrosse, you can see the narrowness of what's been allowed through. That recognition is a first step toward building a future beyond whiteness.

The overwhelming majority of the working class in America had nothing to do with the original machinery of settler colonialism; we live in its shadow. And who profited then, as now? Capital. Capitalists. Liberalism's fixation on individualized guilt reinforces the very systems it claims to critique.

When white guilt gets personalized—when it becomes "I have to identify as white because I have privilege and therefore I must feel guilty"—it starts to look like the white man's burden repackaged. You didn't commit those crimes. You're 27 and can't pay rent. Meanwhile, the people who did profit still do.

Maybe it's because I'm from Louisiana, but I've never liked identifying as "white." I prefer Creole. You can identify as Italian, Irish, Polish—whatever the truth of your lineage is—while acknowledging the privileges afforded to you by the system. To me, that's one step toward walking it back.

The goal isn't just to reject guilt—it's to reject whiteness as a category altogether, and to build a culture of solidarity across the ethnic and cultural lines that settler colonialism tried to erase. In an ideal world, we'd have those cultural crossovers as a matter of course. That world was possible once. It can be possible again—but only if we dismantle the systems that destroyed it.