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#### They causes essentialism - causes otherization and reinforces patriarchy

Joe Peacott, Iris Mills, Peter Cariani, Ruth Hubbard, ‘8 (““Against Separatism: Anarchism & Identity Politics”, BAD Press)

Perpetuation of oppression. Perhaps the worst danger of nationalist strategies is that they do not eradicate the oppressive distinction on which the oppression is built. In the process of organizing along nationalist lines, it is necessary to create a strong group identity ("class consciousness"), and a strong sense of the Other. Gynocentrists encourage identification as women, lesbian separatists encourage identification as lesbians, black nationalists encourage identification as blacks, and the list goes on. Rather than dissolving the oppressive habit of sex-based stereotyping, the gynocentric program deepens sex-based identities and magnifies sex-based distinctions.¶ Paradoxically, nationalism sets up an incentive for perpetuating the oppression on which it derives its support, since its political base lies in oppression-generated national identities. Once the oppression is sufficiently ameliorated or eliminated entirely, then the movement becomes passe. Leaders of nationalist movements acquire a built-in interest in generating confrontations in order to renew group solidarity. Such inter-group struggle often masks intra-group power differentials(13). After power has been attained by the movement many believers are surprised to find that little actually changes in the basic power relations, except that now their leaders are members of their group rather than of a different one (e.g. female bosses instead of male ones).

#### Their alt fails to resolve oppression- coalitions are better

Diane S. Grimes, ‘2k (Chair of the Art Department at Immaculata University. “Essentialism and Difference in Community Building”, http://www.mngt.waikato.ac.nz/ejrot/Vol6\_2/grimes.pdf)

For the most part, various feminist groups have been able to keep themselves ignorant of their exclusionary practices. In Shane Phelan's 1989 book, Identity Politics: Lesbian Feminism and the Limits of Community, she speaks out about the exclusion of certain lesbians from the lesbian feminist wing of an anti-pornography struggle in a particular city. The problem is still one of exclusion and the problems exclusion might pose for community. Phelan's main criticism of several lesbian separatist writers was that they were too quick to draw boundaries and legislate who could be part of the community and who could not.¶ There was a sense that a united front should be presented that was moral as determined by (part of) the community. These particular communities were responding to pressures to downplay lesbian sexuality and/or to be "normal" lesbians, because they were dealing with the anti-pornography fight and straight feminists, the New Right and other allies in that struggle . She argued that those lesbians worried about the image other lesbians might portray were responding to their exclusion from both the dominant society and the women's movement. However, they ended up being exclusionary themselves.¶ The rhetoric of the anti-pornography campaign, for example, separated women into good girls and bad girls. "The good girls are the radical feminists, while the bad girls are prostitutes and other sex workers (unless they hate it and are trying to leave or have left)" (Phelan, 1989, p. 86). These distinctions had consequences for lesbians who did not conform. Phelan (1989) cites Echoels who argues: This movement [the antipornography campaign] is as much concerned to regulate female sexuality as it is an effort to curb men's sexuality. . . It has become a vehicle to establish the proper parameters of lesbian sexuality so as to diminish the possibility that lesbians will defect to "male-identified" sexual expression, whether that be s/m, roles, or heterosexuality. (p. 91-92)¶ This type of community could only feel liberating if one did not notice that some members felt oppressed within it. For those who felt oppressed, their situation may have been exacerbated because they may not have had other communities they could comfortably join if excommunicated. This supports the argument that for marginalized group members, difference might be better addressed through coalitions that acknowledge difference rather than by a community that essentializes or excludes it.¶ Drawing on essentialist assumptions, the boundary police may force women in feminist movements to conform in order to belong. The resulting exclusion or invisibility cannot support feminist community. However, coalition work can break out of essentialist assumptions. Such coalitions feel dangerous because they take the step to truly acknowledge difference. In the next section, I address the notion of coalition work across difference and in the last section explore ways to build open-to- differences communities.

#### Alt causes male backlash and reverses the movement.

Jones, Asst Prof Poli-Sci, 93 [Futures Of Women, Women Of The Future¶ by Christopher B. Jones¶ Assistant Professor of Political Science¶ Eastern Oregon State College¶ School of Administrative Studies¶ 1410 "L" Avenue, La Grande, OR 97850.¶ ¶ Prepared for delivery to the "Great Decisions" group¶ La Grande, Oregon¶ December 9, 1993 [http://www.futures.hawaii.edu/publications/half-fried-ideas/J2/jones.pdf]\*\*we](http://www.futures.hawaii.edu/publications/half-fried-ideas/J2/jones.pdf%5d**we) reject any offensive or gendered language used in this evidence

Women's Future(s)¶ Lesbian separatism. There are at least three mini-trends I can think of that result from radical feminism which ¶ could mitigate the growing power of women(SIC). One of those might be what I'll call "lesbian separatism," a ¶ tendency for some women to reject men entirely--as some sort of evolutionary mistake (which granted we may ¶ very well be). This movement, to my way of thinking, is not just to do with a person's sexual orientation but ¶ rather an acceptance of an entirely different paradigm.¶ Male backlash. At virtually the opposite end of the spectrum is male hatred for women, or misogyny, manifesting ¶ itself as a widespread backlash against women(SIC). There may already be symptoms of this in our society, but the ¶ potential for a reversal in the status of women(SIC) is there. Pressures on the male gender are growing and thus the ¶ chances of male backlash may grow. Just as the anti-immigrant movement in Europe has been fueled by loosened immigration laws, so too may violence against women grow, if male dominated society feels truly threatened.¶ Partnership model. Jumping into the breach is a middle- ground approach, one that has roots in radical feminism, ¶ but which seeks a partnership between men and women, rather than the dominance of either. While the ¶ partnership model might suggest a radical redefinition of gender roles and the division of labor in society--even ¶ the end of patriarchal religions as we know them--it argues against violence toward either gender, and for the ¶ growth of healthy relationships between men and women.