

Our Irrepressible Conflict

By [Daniel Mallock](#) (March 2019)



Shock Workers, Pavel Filonov, 1934-35

Identity politics is not about politics, it is about

people—their concept of self, and how they view themselves in relation to one another, within and without groups, the government, and society. Identity politics was catastrophically and unavoidably built into the foundations of the American edifice upon its founding. The conflict between former sovereign colonies that became states, and the central federal authority representing the union of all the states was the essential conflict that finally produced the Civil War. This was the “irrepressible conflict” that afflicted our forebears. The leap from citizen of a state to citizen of a union of states was one that not all wanted, or were capable of making. Our own unhappy generation is facing a similar existential challenge, whether this nation so conceived can endure. It is a time of revolutionary upheaval and threat, fueled by utopian dreams and the embrace by too many of failed and murderous political ideologies. We are engaged in a fundamental struggle for the future of the country, all fueled by the greatest crisis in the American left for generations. This is our irrepressible conflict.

As each colony separated from Great Britain, they then became sovereign entities. During the American Revolution these sovereign states voluntarily surrendered their independent characters and joined the American confederation—a fellowship for mutual protection, individual and national freedom—later uniting under the constitution as the United States.

In the early years of the Republic many believed that despite joining the Union (and thus becoming a part of a greater whole) the several states of the compact *retained* their sovereign status and that this sovereignty allowed them to nullify federal law should such laws be inconvenient or unfavorable to them. The nature of the surrender of state sovereignty was the source of much disagreement until the

issue was finally resolved on the bloody battlegrounds of the Civil War.

Nullification was first suggested by Jefferson in [General-in-Chief](#) of all Confederate armies.

Mr. President and Gentlemen of the Convention, –Profoundly impressed with the solemnity of the occasion, for which I must say I was not prepared, I accept the position assigned me by your partiality. I would have much preferred had your choice fallen on an abler man. Trusting in Almighty God, an approving conscience, and the aid of my fellow-citizens, I devote myself to the service of my native State, in whose behalf alone will I ever again draw my sword.

The secession of Virginia and 12 other southern states caused the greatest catastrophe in American history with the result a devastated region, and [Maoist](#) in character.

One victim of the horrors of the Chinese Cultural Revolution was Ji Xianlin, then a senior professor of languages and co-department chair at Beijing University.[\[7\]](#) In his memoir of survival during that nightmare time, “The Cowshed: Memories of the Chinese Cultural Revolution,” he wrote,

I believe that the Cultural Revolution can serve as an excellent example of what not to do; reflecting on it will show us, by extension, how to act in the future. This is of crucial importance in helping our country to move

forward. If we don't learn from it, we will have missed an unprecedented opportunity.[\[8\]](#)

It is clearly of great value to learn the lessons of history. At the core of the study of history is the desire to avoid repeating costly mistakes—in particular to know what *not* to do. What do we say when a large segment of the citizenry does not agree with this obviously true statement?

When our founders created the country, they were well aware that there was unfinished business: the problem of inequality and slavery. They knew that they could not both solve the conundrum *and* have a country; they chose the latter and trusted that warnings from them would inspire the wisdom of future generations so that *they* would solve what the originators could not.

One of the greatest tragedies of American history was born the day the country began, an “irrepressible conflict” according to a later Secretary of State, William Seward. Regardless of the lessons of history—regardless of the many failed systems and ideologies, and of their casualty counts in the tens of millions—all now widely unknown and ignored within the American left—there is a new irrepressible conflict.

One of the tools of the Democrat socialist/communist/globalist/utopian “revolutionaries” is the creation of disunion and discord in the national life by a bitter and irreducible emphasis on identity politics whose purpose is the destruction of the single, unifying national identity: American.

Kamala Harris, Democrat senator from California and newly declared candidate for president, was [publicly criticized by her own father](#) for using identity politics and stereotypes for her own political gain. In an extraordinary statement (February 15, 2019) published in [Jamaica Global](#), Ms. Harris's father, [Donald Harris](#), a professor of economics at Stanford University, wrote:

My dear departed grandmothers (whose extraordinary legacy I described in a recent essay on this website), as well as my deceased parents, must be turning in their grave right now to see their family's name, reputation and proud Jamaican identity being connected, in any way, jokingly or not with the fraudulent stereotype of a pot-smoking joy seeker and in the pursuit of identity politics. Speaking for myself and my immediate Jamaican family, we wish to categorically dissociate ourselves from this travesty.

Dr. Harris's comments were a direct response to his daughter's reply to a New York City interviewer who asked her if she smoked marijuana, to which she answered, "Half my family's from Jamaica. Are you kidding me?"



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This incredible, public rebuke of a child from a parent is both unusual and revelatory, and speaks a great deal to comparative character between father and daughter. More importantly, it leads us to a possible resolution of our own difficulties, and a reassertion of national unity in the face of the culmination of decades of discord, revolutionary agitation, and internal conflict all originating from the great crisis in the American left.

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In the late 1970s, Jamaica experienced extreme political violence between left and right on the streets of the national capital, Kingston. [Bob Marley](#), the first international reggae music star and informal goodwill ambassador of his island nation (later a national hero of Jamaica), was invited to perform at a massive concert in the capital city to encourage unity in the country.[\[9\]](#) The event was called “The One Love Peace Concert.” The two leaders of the national political

blocks, Prime Minister Michael Manley and his rival Edward Seaga, were invited to attend—both accepted.

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