



## WORKS

After a spate of extrajudicial police killings, hate crimes and domestic terror incidents, the country is reeling. Black America has been reminded again and again that we are seen as a monolithic group of feeble-minded children to be chastised by the state for our own disenfranchisement and community disadvantage. If there is nothing to be offered that addresses the reparations Black America is owed on several fronts, then we should seek to secure these things ourselves through action.

Liberalism and Democratic Party politics are simply not working for Black people. The agenda of the liberal establishment is frequently not one that is in line with the everyday material needs of Black America. Despite the optics of change and the promises of a new day and the moral victories of “going high,” an old sun is rising on a white horizon. At this point Black people and all people of color across the United States will have to decide between securing real change and bargaining with bigotry for compromise.

### **Blackness and the Zone of Non-Citizenship**

Societal fascism describes the process and political logics of state formation wherein entire populations are either excluded or ejected from the social contract. They are excluded pre-contractually because they have never been a part of a given social contract and never will be; or they are ejected from a contract they were previously a part of and are only able to enjoy a conditional inclusion at best.

Black Americans are the former: they are residents in a settler colony predicated upon the genocide of indigenous people and the enslavement of the Africans from whom they are descendants. Residents in the United States, as opposed to citizens of. Despite a Constitution laden with European Enlightenment values, and a document of independence declaring egalitarianism and inalienable rights as the law of the land, Black existence was that of private property. The Black American condition is perpetual relegation to the afterlife of slavery, and as long as the United States continues to exist as an ongoing settler project, in this afterlife Black people will remain.

As Hortense Spillers makes clear in her seminal work, “Mama’s Baby, Papa’s Maybe: An American Grammar Story,” Blackness was indelibly marked and transformed through the Transatlantic chattel trade. European colonialism and the subsequent process of African enslavement — both as a profit-maximizing economic institution and an un-humaning institution — can be regarded as “high crimes against the flesh, as the person of African females and males registered the wounding.”

