



WORKS

wiped out as a nation without allies ready to put out on the line what they already have on the line is crazy.”

Kuwasi Balagoon

It's a shame that now the false media image of the white Anarchists is going unchecked. It's a shame that white "radicals" can think of only themselves when they say the word Anarchist. New Afrikans are not free. Our majorities lie within the pelican bay plantations and secret torture camps that exist throughout America. Yesterday we were slaves and today we are slaves. In the same vein that slave owners outlawed and prevented slaves of the past from written communication, slaves today find their correspondences disrupted and destroyed. As New Afrikans our political formations are completely repressed. What is popular among New Afrikan Anarchists will never find the same platform or footing as what is popular among negro capitalists and negro reformists. What we have to say, the voices that spring forth from the underworld of the plantation, will not find the same attention among white radicals as nihilist voices will. We will not find the same attention among the broader movement to end capitalism. We are written out of existence by negro nationalists who speak for "the black community" and white radicals who speak of themselves as "the Anarchists". This dichotomy has done nothing to increase support from either side. White Anarchists want to speak for all poor people and negro nationalists want to speak for all black people. Neither formation wants to hear what we have to say. Comrades have been dealing with these contradictions for some time. Sometimes I fear those of us with our ears to the plantation are too few and far between to influence the broader, "free", population. This is in fact the impetus for this communiqué. You say working class and think of what you perceive to be the bottom, people working all day at minimum wage to feed and house their families. This is working class but this is not the bottom.

Elsewhere I have argued that the Black is a sentient being though not a Human being. The Black's and the Human's disparate relationship to violence is at the heart of this failure of incorporation and analogy. The Human suffers contingent violence, violence that kicks in when s/he resists (or is perceived to resist) the disciplinary discourse of capital and/or Oedipus. But Black peoples' subsumption by violence is a paradigmatic necessity, not just a performative contingency. To be constituted by and disciplined by violence, to be gripped simultaneously by subjective and objective vertigo, is indicative of a political ontology which is radically different from the political ontology of a sentient being who is constituted by discourse and disciplined by violence when s/he breaks with the ruling discursive codes. When we begin to assess revolutionary armed struggle in this comparative context, we find that Human revolutionaries (workers, women, gays and

