



experience and value here) but we must also take as much care and pride in the many alternative lifeways and unique survival tactics employed by Black Anarchic Revolutionaries (BARs) worldwide. Whether that be something as dramatic as illegalism or the less glamorous creation of cooperatives and the like to support members of the Black community economically.

Anarchism isn't just a theory of revolution, it is also a lens of analysis and state of relations between people and the world around them that makes room for joy, respect and dignity in the face of adversity and the often seemingly insurmountable odds pitted against us by capitalism and the state. Finding the voices of people living this life is hard, many of my dear friends who are activists and revolutionaries don't have enough hours in the day to sit down and write or any other way record their experiences. This means that the history of Black Autonomy, despite my best efforts, can often come off as a cheap imitation of its racially nebulous forebear and in many cases has been written off as such by detractors of the required 'identity politics' to take BARs and their influence seriously.

Looking to an oppressed group, within an oppressed group, like the former double and triple enclaves in India and Pakistan for Black people with the interest, free time, energy and contacts in the largely-white, deeply prejudiced White Anarchist world is an incredible ask even if someone was to write, in my experience many have been put off by the rigid academic expectations of white anarchist publishing circles and often being asked to speak on behalf of their entire culture.

Black Anarchism isn't an academic discipline (even though there are a handful of Black Anarchist academics), and searching for the same level of historical detail as we commonly find with white anarchism is an exercise in futility; it simply doesn't exist. I am limited to the English language and thus locked out of many conversations and events. My hope is that, over time, these nonsensical borders (much like the aforementioned enclaves) will disappear through the success of Black-led anti-state projects and spaces. Anarchism's opponents see anarchism as a pastime for middle-class white people on the weekend: a shelf full of expensive hardbacks written by white academics, a crudely drawn logo on the t-shirt of a white teenager stuck in the past, and an ideology that died with the failure of its mass movements in Europe in the 1900s. But if they scratch the surface and ask, "Why does anarchism appeal to students in Sudan, landless workers in South Africa, queer revolutionaries fighting against theocratic Christian settler colonialism in the so-called US, and Black poor people in the heart of the British state?" they can see a glimpse of its value and importance.

Anarchism isn't white, nor will it ever be again.

