



and as consistent Black revolts ensued, legal precedents adopted from slave law became codified in the language surrounding rioting and inciting to riot. Black people have been breaking this law since we have arrived in the Americas as both a feature of Black social life, and as moments of Black uprising. From the countless uprisings during and after slavery, the race riots of 1919, the 1943 Detroit riots, the 1965 Watts riots, 1968 race riots, the 1969 Stonewall uprising, the 1992 LA riots, to the contemporary uprisings in Ferguson and Baltimore, rioting fits squarely within the Black radical tradition and is a part of Blaquillegalist praxis.

### **Treason**

Treason is legally defined as any activity that is an act of war against the state, seeks to destroy the state, overthrow the state, or collude with its enemies. These include espionage, sabotage, and some forms of terrorism. Black revolutionary activities that seek the elimination of the white supremacist state as a requirement for Black liberation are marked as acts of treason by the law. If the state is the principal instrument of anti-Black oppression, which props up white supremacy and facilitates colonialism and imperialism, then it is the state who has already waged war on Black people. Similar to the BLA, a Blaquillegalist praxis rejects the legitimacy of the white court of law in its entirety and recognizes it as an extension of the state's undeclared war on Blackness. Black people tend to fight for their liberation and fighting for liberation means fighting to destroy the state that oppresses us and subjects us to super-exploitation. Black revolutionary activity breaks the law by definition.

Those criminal activities that do not lend themselves to Black liberation or survival would not constitute a Blaquillegalist praxis and would be considered counterrevolutionary. Although these still might be understood as fugitive in so far as they are still acts of flight from the law and possess a quality of refusal that is innate to Blackness, the refusal does not present itself as a gesture towards freedom. Criminal activity that steals from poor and working-class Black people, murders indiscriminately, peddles self-destructive drugs into the community, engages in domestic violence, assault, rape, and other violence especially against femmes and LBGQTQIA people, do direct harm to Black people and could not be said to be Blaquillegalist. Much of this activity invites increased police repression in Black communities, foster unsafe environments for Black people, and is generally never for the collective wellbeing of Black people on the ground. A Blaquillegalist position must remain critical of counterrevolutionary Black illegal forms which very often are encouraged by the state because they destroy the social fabric of Black communities and make them easier to police and contain.

