



and this dissonance is heard in the rebellion itself, much to the dismay of many who seek security rather than risk. This refuge is often disseminated in the search for demand, for clarity, and indeed for the propagandist intention where any legible answer to the search is subject to the safe vantage of state horizons the question of demands is meant to obfuscate. The cataclysmic vantage of the Watts Rebellion overflows on a narrative meant to misapprehend both the political subjectivity of Black people and their conditions of possibility.

The narrative that maintains the vote, electoral politics, or state sponsored tactics as something that can properly represent black interrogations. Demands, as Johan Casper argues, are simply screens to interface between worlds of rage and worlds of law which presume that interface is possible and are meant to pull us to the perspective of the law as a significant effector of change, rather than staged encounters of racial antagonism and the source of want and degradation. Powell's desire for the demand and disgust with what he calls a riot thus betrays his reliance on Western political proceduralism.

This common turn to the systematic progression through electoral representation may serve the questions at the level of civil rights, but can it make sense of those and for those who have been rendered socially dead? The disillusion with demand also reveals why the destructive refusals of Black Anarchism may not correspond to a politics of prefiguration as many across radical traditions adhere to prefiguration as a necessary tenant, where learning by doing generates the possibility to reveal alternative logics of life, such an orientation can overdetermine what is transformative.

The danger of fitting these practices into this normative frame is that what is prefigured exists by definition within the dimensions of the known and only provides contestations of the world that are compatible with the indefinite reproduction of this world. Similar to the inquiry for demand, prefiguration inhibits our understanding of the philosophical content of the revolt as it privileges questions of what is achieved by revolt, rather than the questions that are asked.

The physically destructive revolt, like the enslaved who jumps the slave ship, holds no guarantees of what may come and thankfully has the potential of embodying possibilities of which we have no understanding. This is indeed the anticipatory power of the cataclysm as refusal and as erasure. Neither we, nor those who generate revolt can know what those possibilities are. Indeed, the revolt does not remake the world, but in its interruptive questioning of our current world, it surely takes the first step in clearing ground for its anticipation.

