



by this very socially-conservative and doctrinaire attitude to class that sees it in very abstract, purely economic terms or construes it as its own kind of identity politics for the 'white male working class'. It doesn't speak to the vast majority of those who have most to gain from an anarchist-communist society, and its principal achievement so far has been the co-option of its language by the populist right over the past year. When politicians now talk about the 'white working class' or 'those left behind by globalisation', there's little to distinguish that rhetoric from the crudest articulations of class politics from the organised Left.

In reality the vast majority of workers must not only contend with class oppression as its own social and economic system, but also with the ways in which class oppression as it is imposed on them through sexism, racism and other oppressions. This oppression takes place in the workplace, in the family, in communities and as enforced by the state directly. Resistance to oppression and fighting for or building a society freed from these things must take place starting from this position if it is to be of any relevance or use to anyone. This approach can be called intersectional anarchism. It's influenced by Kimberle Crenshaw whose idea of intersectionality means studying oppression in terms of overlapping experiences of sexism and racism. This idea has spread into many spheres of radical politics and culture, and often extends to include class-based, colonialist, and many other forms of oppression. Conventional identity politics focuses on one primary type of oppression – be it in terms of class, gender, race or anything else – and other oppressions are just derived from or are distractions from it.

Intersectionality claims that identity and oppression have a multiplicity of causes and expressions, and you can't challenge one oppression without dealing in some way with others. It takes revolutionary struggle beyond the social conservatism of 'anarchism' and is very different kind of politics from the worst stereotypes of liberal identity politics.

The Black Panthers in London offer a historical example which may at least help anarchists active today to get their bearings on what they want their politics to be and represent, especially in relation to the issues I've just introduced. Because this movement has received very limited attention by historians and anarchists, far less than the movement in America, this talk will be weighted more towards telling the story of what actually happened rather than going as in depth with analysis as I'd like. But I hope to provide some commentary and provoke greater interest in a topic that a lot to offer. There's no way we should expect or even desire to simply take what they did then and carry it out now as if nothing's changed since – there's more than enough historical re-enactment done by revolutionaries already. Nor should we consign the Black Panthers entirely to something of their time with

