



WORKS

outcry about the gendered engagements of women invoking stand your ground laws then there were about the perfectly reasonable use of any form of violence in response to the assault on black trans women's personhood.

Perhaps because in the case of Alexander, White liberals particularly White feminists were able to apply their carceral logics of protecting the world from scary brown men that sits in the roots of so many anti domestic and intimate partner violence interventions. Where so many anti-racist logics, even ones that merged from radical spaces appeal to innocence - we continue to rely on the logics of white imaginary and draw upon exceptional cases to buttress our arguments.

Ultimately in doing so, we affirm illegitimate modes of governance and social regulation in an illegitimate state, reliance upon empathy fails to produce a politics that unequivocally affirms black humanity. Doling out our own judgements of who we perceive to be innocent and who we perceive to not be innocent enough fails to actually articulate the states relationship to a production of blackness.

To return to Frank B Wilderson III;

If one were to ask the police why they shot a Black person, they would say 'I shot you because you were black, you are black because I shot you'.

We are blackened, we are named black by the logics of violence that are born out chattel enslavement in the americas, colonial subjugation in the continent - Innocence defences can only ever be flawed because the disciplinary and extractive systems around us (the ghetto, the plantation, the prison, the colony) can only ever define us solely through our criminality, our deviance, our ongoing existence as both capital and a heavily subsidised labour force for the state. We can never be innocent and the issue is not the brutalised and slain black individual we decide to immortalise with hashtags after death but rather our fundamentally criminal subject position. The state does not produce anti black sociality, the state is anti black sociality.

If it isn't yet obvious, my almost single minded focus within a black feminist anarchist is that of safety. We should be able to rely on mainstream feminism because we're women but we're precluded from white supremacist notions of womanhood, an exclusion which is doubly compounded for trans women. White women are only virtuous and worth protecting because black women are not. Protecting white women includes a regulation of public space and criminalization of personhood that still victimises black women.

