



On Anarkata (2021)

A brief description by Andrewism

[...] Anarkata as a political tendency, developed out of Black Anarchisms and defined by the Afrofuturist Abolitionists of the Americas in 2019, it incorporates elements of not only Anarchism, but also Black Marxism, Maoism, Pan-Africanism, Black feminism, Queer liberation, etc etc. Thus, it stands opposed to not only the Western and capitalist forces oppressing Black people, but all axes of oppression that work against us. The term Anarkata is short for ‘anarchic akata,’ a reclamation of the Yoruba word for ‘housecat’ or ‘wild animal,’ considered a slur by some. Just to make this clear, Anarkata is not a term nonBlack people should be applying to any old Black Anarchic. It is an in-house term. Relax yuhself.

Anarkata is inspired by the rich history of Black resistance. From the communal nomads of Africa, to the stateless Africans who defied African empires, to the refugees who fled Saharan and Atlantic Slave Trades, to the Black captives who found queer love despite all odds, to the Black pirates who bled empire of its stolen wealth, to the Maroons of the Americas, to the slave uprisings and race riots that would threaten the white power structure, to the Black guerillas who resisted European colonialism, to the Black women who challenged white supremacist patriarchy, to the Black trans people who transgress the impositions of colonial gender binaries, to the Pan-Africanist struggle to connect the freedom of the entire diaspora, to the fight for disability justice, to the prison abolitionist struggle.

At the root of the Anarkata tradition is the Black tendency to defy rigidity, borders, hierarchy, and enclosure. To emphasize freedom through grassroots organizing, mutual aid, and revolutionary struggle. To quote the Anarkata statement, “Through countless moments of defiance and flexibility, our ancestors made a way for us to imagine an anarchic radicalism that is unmistakably Black.

