



WORKS

serve the collective survival of Black communities. As long as the targets of such activities are white, this is Blaqillegalist praxis.

Sex Work

Sex work continues to be criminalized in general which pushes many people especially Black sex workers into dangerous situations with both police and clients. Many Black femmes, especially Black trans femmes involved in sex work do so for survival. When anti-prostitution laws are enforced, they are more aggressively targeted at Black sex workers. Although the criminalization of sex work is not ideal, Black sex workers have and will continue to break the law regardless. Black sex work defies the jurisdiction of the state and refuses to be subsumed by the law. On the ground, money generated from sex work is often shared by a community of sex workers to ensure the collective survival and well-being of that community. When police officers refuse to protect sex workers from violence, this fugitive community is often the first line of defense in keeping sex workers safe. Sex work is a fugitive act for Black people and is a reclamation of bodily autonomy in a world where Black people's bodies are rendered as property not belonging to them. It is an act of flight from the bodily directives that are the secretion of patriarchy.

Vandalism

Activities that destroy, deface, or beautify public and private property generally fall under the category of vandalism. Tagging up buildings, train cars, and other surfaces continue to be a strong Black artistic tradition and is one of the five elements of hip hop culture. The New York City crackdown on graffiti artists in the 80s and 90s notoriously imprisoned many Black artists and reinforced the illegality of tagging. Although graffiti is slightly more accepted (and gentrified) today, it is still generally outlawed especially when the artists are Black. Other activities that also fall under vandalism include sabotage, arson, and general property damage. Vandalism continues to be used strategically by Black people to forestall the encroachment of gentrification in the Black community. Furthermore, property damage that targets white businesses, institutions, and personal holdings is in direct resistance to white supremacist capitalism and is a strong Blaqillegalist praxis. Vandalism is also a key component of revolutionary activities and employs the use of sabotage and arson in particular to further the project of Black liberation.

Inciting to Riot

Any unauthorized public gathering could generally be interpreted as a riot under the law. Historically however Black unauthorized gatherings have always been more likely to be read as riots since the age of the slave codes. Anti-riot laws are another legal residue of slave law, which outlawed Black public assembly of any kind and saw it as a threat to white safety. Over the course of racial history

