



Blaqillegalist says that under white supremacy the Black person already breaks the law as a consequence of their very being, and as a refusal to die under white capitalist oppression. This renders all efforts to remain lawful pointless and undoes any moral obligation Black people might have had in abiding by the law. Since we are ‘damned if we do, damned if we don’t’, the Black person might as well engage in illegal activity if it is responsible and for the survival of themselves and their communities.

Of course, on the ground, Black people have already arrived at this conclusion. There are a great variety of illegal activities that are already employed by Black people every day. Of these, only some constitute a Blaqillegalist praxis, while others don’t. A Blaqillegalist position generally embraces both small and large-scale illegal activity pointed in the direction of Black collective survival and Black liberation and is critical of illegal forms that are ultimately detrimental to that project. Here we will examine and reclaim the Black illegal forms that would fall under a Blaqillegalist praxis.

Disorderly Conduct

Definitions for what actually constitutes disorderly conduct remain arbitrary, and on the ground, disorderly conduct could refer to any normal activity Black people do that break some arbitrary law imposed by the state. This could be anything from “being too loud” in a public place, playing loud music, selling goods without a permit, soliciting, loitering, trespassing, squatting, protesting without a permit, to even resisting arrest. These laws are almost always meant to target Black people specifically and are a residue of the slave codes that regulated Black movement and assembly in public spaces. Black people always break these laws, usually unbeknownst to them, because what is being regulated here is Black everyday life. Blaqillegalist praxis asserts that we should break as many of these arbitrary laws as possible while evading the police.

Theft

Under white supremacist capitalism, all theft by Black people that targets white individuals, institutions, and businesses are reparations. This includes shoplifting, petty theft, burglary, looting, expropriation, grand larceny, scamming, embezzlement, piracy, and fraud. Colloquially called swiping in the Black community, these acts have always been practiced and for some have been a viable means of survival. Black theft emerges as a direct refusal of capitalist oppression and resistance against a system that has stolen from Black people for centuries. A Blaqillegalist praxis would encourage continued decentralized theft of white institutions as the best means to obtain reparations for slavery and colonialism. Furthermore, the stealing and redistribution of food, medication, toiletries, clothing and other necessities

