



Over the past two years, I have realized that my commitment to struggle could not be contained to activism as a hobby. I have always tried to not be contained within anarchist or activist subcultures, socially. I feel these anarchist subcultural scenes are often toxic and strange (also white), so I do not spend time in them. Thus, many of my friends and lovers do not share my beliefs. Long time relationships were filled with tension leading to their end as a result of the rebellion and its fallout. Many people in my life did not grasp the importance of the uprising, and, to me, those are the moments that test who we are as human beings. We must allow these moments to change us and adjust who we are and how we exist in the world. We must not resist it and act as if the revolt was a blip in history. For many of us who have lived shorter lives, it was the closest thing to freedom, liberation, a revolution or anything along those lines that we have experienced. Even if you did not participate directly, those of us who seek liberation must grapple with the importance of the rebellion in our own lives and the broader world.

I have been a self described pro-Black activist since I was young before eventually calling myself an anarchist. I have always understood myself as linked to the Black liberation struggle. I read Malcolm, listened to Dead Prez, and watched the Baltimore Riots live in high school. I was inspired by the Black teenagers fighting back on their own terms against the police. I remember post-Trump, I saw some people in black bloc fuck up a car that tried to ram a Black Lives Matter march, and I decided those were the type of politics I wanted to have. However, I found myself brought into a bunch of socialist and communist milieus that doubted the viability of Black self-activity as the central force for revolution. I found myself lost in a dual-power infrastructure/base-building milieu who resigned me to the fact that we were not ready to fight back and we just all needed to build community gardens and worker's cooperatives. I was really into learning about Cooperation Jackson, Black cooperative farming practices and Black histories of mutual aid. I think some mutual aid and cooperative economic projects are cool but most didn't seem to be relevant to the rebellion at all when it happened. They seemed to be mostly passion projects of middle class people masquerading as "revolutionary". While I think those things are well intentioned, they were largely disconnected from the fighting on the streets. I just think we gotta keep it real. Other articles like those written by the homies who wrote Black Armed Joy have explained the limitations of "mutual aid" a bit better than myself. Conversations with my Anarkata comrades have also shaped my opinions about care and militancy in meaningful important ways. I'm not against mutual aid, I just think we gotta explore the care and revolt dialectic a bit more but I can't do it justice here.

I got caught up in the idea that I needed to follow or defer to a certain type of Black leadership if their ideas were not correct. I no longer believe that revolutionaries

