



## WORKS

numerous Black anarchists criticized their hierarchical approaches. Comrades remarked that in the past, they'd seen Black people circle up in radical spaces despite political differences almost out of a scarcity mentality. Or going even further, Black authoritarian or liberal perspectives would go unchallenged because the speaker is Black in a mostly non-Black space.

Simultaneously, there were Black participants in the Maroon workshop who were upset about the conflict and ridicule directed at the presentation. They made comments about how we're "all on the same side" and other liberal platitudes such as "it's problematic to laugh during a presentation" that diminishes very real political differences between black people. This is just dishonest. To suggest that Black anarchists should have common cause with Black liberals and authoritarians is real goofy. However, an important development nowadays is that Black liberals and authoritarians can get challenged by people that look like them and be forced to actually defend their ideas.

As an increasingly prevailing form of liberal politics, abolitionism has so much territory in black radicalism that people assert false similarities between abolition and anarchy, and are too generous with what it means to be an abolitionist without any coherent critiques of the state and capital, while also lacking any real self-developed principles and action. Abolitionism is a political language of comfort, is devoid of the visceral nature of attack contained within anarchism, and is the perfect home for radlibs. The language of abolition has become so dominant in radical lexicons that it has warped people's understanding of material reality, where "informed consent," "restorative justice," and "communities" obscure our understandings of the ranges of repair, which frequently includes confrontation, expulsion and violence.

### **Black Anarchist Projectuality**

The anarchist subculture is mostly white. This has been true for decades. Though there's some argument that it has improved in the last 5 years due to Black anarchists building consistent long term projects, whiteness remains common and alienating for most Black folks involved in anarchist spaces. Though it's uncomfortable, as we mentioned earlier, there were a variety of conversations and vibes over the course of the weekend that indicated that many Black anarchists are happy, or at least content, to remain within the mostly white anarchist space. One of our comrades back home who didn't attend remarked that he felt anarchist convergences are often disappointing because very often the Black people who attend them don't really fuck with Black people. Anarchism, unfortunately, can exist as a subculture for Black people who are uncomfortable being around other Black folks, which opens up the space for tokenism.

