



Kickbacks like the Back to School one I mentioned before. What we prioritize is **engaging the community without requiring anything of them**. You don't have to declare yourself Anarkata to work with us, or to be Anarkata for us to collab with you on what serves the community's betterment and community's defense. And when you rock wit us, it aint all theory or baseless, performative subversions. No, issa vibe and it's fun as hell, wit music and food and we strive to make it that because we tryna resonate wit yo Soul and do this revolution stuff for the culture too. And we are dedicated, we are principled, and we are serious about revolution. We are adamant about mutual aid, about trans liberation and disability justice, about community defense and political education, about abolition and true accountability, about food sovereignty, about freeing the most marginal and knocking the people clambering to the top right on down, about spreading leadership capacity and nurturing that which already is at work — even such that bears no “politic” (like with the kids at the park). It is central that we be out here as radicals funneling resources to those who need it and facilitating their capacity to meet their needs and help one another and themselves — and that we do so in a genuine, principled (not flaky), and unselfish way.

This, quite strangely, makes the Anarkata Turn unique, perhaps even “incorrect” to many anarchists. That's why I declare that **perhaps Anarkata is to anarchism what a shadow is to a glass**. Both are not something you can clearly see or grasp with the eye, but that is the only real connection between the two. Glass can go invisible and shadows fade and don't have form, but they are distinct phenomena and only one has hidden Black people running from slavecatchers in the woods (cuz if we did rebellious stuff under a glass we'd be visible enough to be caught or burned by the light of a thousand suns like ants!) Anarchy and Black life have much in common, yes, and Anarkata is just about extending that to its most revolutionary form.

It is akin to Kwame Turé's reminders that the “unconscious” already seek freedom, will quickly mobilize for it, and that revolutionaries need really to just be helping a “conscious” understanding of unconsciously rebellious behavior develop — through radical organizing. But (orthodox) anarchism looks past this, often instead requires that niggas trade their Blackness for some dead white man's philosophy, as if we need something from them in order to transcend our fallen ways, and give the impression that this simple formula is the Way and the Truth and the Life, that if we simply meditate on and convene around and try to individualistically apply the insights of some European man's book, we'll all rise to the liberation hilltop. Anarkata and traditional anarchism are therefore not the same. Perhaps anarchism and Black struggle aren't incommensurable, but what my comrades and other Black Anarchic Radicals (BARs) do know is that until the “genre” of

