



## WORKS

Anti-fascist organizing must be bold. The mechanisms working against us do not entertain our humanity: they are hyper-violent. They deal death and destruction in countless numbers across the non-Western world while turning domestic Black and Brown neighborhoods into proxies for how to treat sub-citizen “others.” The militarization of police, border regimes, stop-and-frisk and ICE are clear examples of how the state regards the communities it targets and brutalizes. At the very least, a conversation on self-defense that does not mistreat our survival as a form of violence is deeply needed. And it would be even better if such a conversation normalized anti-fascist organizing that prepared people for the possibility of a fight, instead of simply hoping that that day never comes and respectably clutching proverbial pearls at those currently fighting in the streets.

Everyone has a stake in the fight against fascism. It cannot be defeated with bargaining, petitioning, pleading, “civilized” dialogue, or any other mode of response we were taught was best. Fascists have no respect for “othered” humanities. Regardless of age, gender, race, sexuality, religion, physical ability or nationality, there is a place for all of us in this struggle. We are always fighting against the odds because there is no respite in a perpetually abusive state. It can only function through this abuse, so we can only prevail through organizing grounded in radical love and solidarity.

Our solidarity must prioritize accountability, and it must be authentic. Strategic organizing of this sort, organizing where we understand the inextricable linkedness of our respective struggles, is our means of bolstering the makings of a cohesive left in the United States. The time wasted on dogma and sectarianism, prejudice and incoherence among leftists is over.

The sooner Black America in particular begins to understand our position as an inherently anarchistic element of the United States, the more realistically we will be able to organize. Moving beyond the misnomer of chaos, the elements that make us such are the very tools we should utilize to achieve our liberation. This burning house cannot be reformed to appropriately include us, nor should we want to share a painful death perishing in the flames. A better society has to be written through our inalienable self-determinations, and that will only happen when we realize we are holding the pen.

