



## WORKS

black anarchist, that's MY issue to deal with cuz they'se MY FOLKS. But it points to where anarchism and nationalism have differences: most anarchists in the U.S. have NO understanding of what it means to be BLACK in this fucked up society. We do not have the luxury of being so intellectual about this excruciating boot on our collective neck, this modern-day middle-passage into the Prison Industrial Complex and other forms of neo-slavery.

As a postmodernist anarchist, identity politics is important to me. Every time I hear someone talk about my people as if we are just some "working class" or "proletariat" I wanna get as far away from that person or group as possible, anarchist, Marxist, whatever. As a postmodernist anarchist I also find my people's experience the foundation from which we will find our way to liberation and power. That's what I get from being the "insurrection of subjugated knowledges." My nationalism gave me that kind of pride because it was such a rejection of White thinking or at least a decentering of the primacy of white thought, capitalist, socialist, whatever. Folks outside of our experience need to respect that they ain't got no monopoly on revolutionary thinking and damn sure ain't got none on revolutionary practice. It is easy to sit back and intellectualize about our nationalism from the modernist, eurocentric framework of rational, scientific, materialist models. While one does that, it is our nationalism that constantly rallies our people to come together, remember our history, love ourselves, dream on and fight back. Black anarchists and anti-authoritarian revolutionaries understand the limitations of nationalism in terms of its historical sexism, hierarchy, or its modernist trappings in general. But we also recognize anarchism's modernist trappings in the form of American racist/class privilege when it comes to people of color.

The efforts of Lorenzo Kom'boa Ervin, Greg Jackson and others to build an organization/federation of black community partisans/organizers is an example of uniting black revolutionary nationalism and anarchism. The Black Fist organization and publication, even if called generally a people of color or third world anti-authoritarian organization, understood the necessity to be grounded in the experiences of black and brown communities. Thus, the experiences of the Panthers and the Brown Berets and similar groups were essential. The question seems to be whether white anarchists and anti-authoritarians can work with such groups. Even if those two groups no longer exist, their experiences are important.

White folks need to deal with being ANTI-RACIST ALLIES to folks of color communities and activists. Activists in particular because we are usually whites' entry point into any possible relationship with our communities. Anarchist theory and practice cannot take the form of a mere adherence to the founding fathers and canonical practices, such as Kropotkin, Bakunin, and the Spanish Civil War. Tired

