



WORKS

genocide of Indigenous people and the enslavement of African people. Despite formal emancipation in 1865, Blackness can only be perpetually relegated to the afterlife of slavery as long as the settler project continues to exist.

Though we're formally drawn to the laws of the land, Black America can be understood as an extra-state entity because they are not a part of the social contract. Because of this location I understand blackness in so many ways to be anarchistic. African Americans - that is, the ethno-social identity of descendants of enslaved african people have innovated new cultures and social organisations. Much like Anarchism would require us to do outside of the state structure of a revolution happening tomorrow.

Black radical formations are fundamentally anti fascist despite often and generally functioning outside of antifa spaces. Black people have engaged in anarchistic resistances since our arrival in the Americas, from slave ship and plantation rebellions during enslavement to post emancipation labour and prison camp uprisings.

To Harriet Tubman's literal removal of enslaves people from the custody of their owners, to the creation of maroon societies in the south to combatting the historic and present collusion between state law enforcement and white supremacist groups. Assertions of black personhood, humanity and liberation have always called into question both the foundation and the legitimacy of the American state.

Given this particular positionality and the historical relationship that Black people do have to the state. I'm developing an analysis from this particular position as opposed to simply analysis of the position. That is, I'm trying to develop a decolonized dialectic. Marx and Engels have provided us with an admittedly useful dialectical tools for understanding history, state formation, class, these are tools that have been adopted and adapted by countless resistances to colonialism worldwide.

I find Cedric Robinson's critique of marxism's shortcomings to be incredibly useful, particularly when he writes about the non-universal applicability of orthodox western political thought. Processes of industrialization and proletarianization, the failure to account for the inherently racial character of capitalism. In his 1997 article Identity Politics and Class Struggle Robyn D.G. Kelly writes that "Class is lived through race and gender".

Highlighting both the inextricability of race and gender with class and the necessity for an anti-capitalist identity politic that instrumentalizes unique experiences and

