



WORKS

The major problem with both historical and contemporary repatriation-colonization programs is the means by which they fail to both provide reparation for historic violence and answer the perennial question of Black citizenship in the United States. Many or most Black people, including many descendants of enslaved Africans trafficked from the continent centuries ago, have no desire to return to an Africa that has never been their home in any material sense. Given plans to remain, Black people have organized in myriad ways to affect change and actualize varying conceptions of liberation in the United States. But as history has demonstrated, some vehicles for change and political advancement are more fickle than others.

The Anarchism of Blackness

Make no mistake: progress has been secured by Black people's mobilization as opposed to a single political party. We are the ones who have achieved much of the progress that changed the nation for the better for everyone. Those gains were not a product of any illusion of American exceptionalism or melting pots, but rather through blood, sweat and community self-defense. Our organization can be as effective now as it has been in the past, serving every locality and community based on their needs and determinations. This much can be achieved through disassociating ourselves from party politics that fail to serve us as Black freedoms cannot truly be secured in any given election. Our political energy is valuable and should not all be drained by political cycles that feed into one another as well as our own detriment.

While bound to the laws of the land, Black America can be understood as an extra-state entity because of Black exclusion from the liberal social contract. Due to this extra-state location, Blackness is, in so many ways, anarchistic. African-Americans, as an ethno-social identity comprised of descendants from enslaved Africans, have innovated new cultures and social organizations much like anarchism would require us to do outside of state structures. Black radical formations are themselves fundamentally anti-fascist despite functioning outside of "conventional" Antifa spaces, and Black people have engaged in anarchistic resistances since our very arrival in the Americas.

From slave ship and plantation rebellions during enslavement to post-Emancipation labor and prison camps, to Harriet Tubman's removal of enslaved peoples from the custody of their owners, to the creation of maroon societies in the American South, to combatting the historic (and present) collusion between state law enforcement and the Ku Klux Klan — assertions of Black personhood, humanity and liberation have necessarily called into question both the foundations and legitimacy of the American state.

