

Category: Abolition and the 2016 Elections



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Intro/Conclusion to Abolition's Elections 2016 Blog Series (<https://abolitionjournal.org/introconclusion-to-abolitions-elections-2016-blog-series/>)

[Joy James gives an Intro/Conclusion to the Abolition Collective 2016 Election Blog.]

"Welcome to the party.

So, we "lost." That is the refrain and the grief cue for those seeking justice or peace or freedom, or all of the above in the wake of Donald Trump's election as the 45th president of the United States.

In losing the election, which was not a referendum on justice or peace or freedom, we gained increasing clarity (and, from late night comics, more hilarity laced with obscenities).

To be clear, we wanted to share free land and labor, love, and sacred nature—what we've never had. To be certain, those who wield disciplinary and predatory powers were not and will never be our protectors, allies or benevolent governors. ..."

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What a Trump Administration Means for Health in the Black Caribbean (<https://abolitionjournal.org/what-a-trump-administration-means-for-health-in-the-black-caribbean/>)

by Jallicia Jolly and Veronique Ignace –

As echoed by many reproductive justice advocates, the lives and health of many Black women remain subject to the whims of American politics. Alongside the white nationalist revival and nativism that accompanies Trump's platform of bigotry, the recent divestments in health evoke a special terror in the Caribbean – U.S.'s "backyard", a region that continues to be a "strategic 'battlefield' for US geopolitics no matter the human costs."

Health remains an important political tool used to define the quality of life of Black women as it characterizes historically disenfranchised groups as the repository of social death.

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In the Time of Trump: Housing, Whiteness, and Abolition (<https://abolitionjournal.org/in-the-time-of-trump-housing-whiteness-and-abolition/>)

– by Manissa M Maharawal and Erin McElroy (The Anti-Eviction Mapping Project) –

How is Trump the landlord connected to Trump the president? How can we think about the rise of Trump's reign through a lens critical of the US's racist and colonial histories of private property? Focused on the geography of the San Francisco Bay Area and the analysis of the Anti-Eviction Mapping Project, this piece shows the relationships between luxury development, public housing, gentrification, liberalism, and racialized dispossession. For understanding the data and building an intersectional movement, this piece argues that we need an abolitionist approach to private property.

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The Inauguration of Fascism? Thinking Violence and Resistance in the Age of Trump (<https://abolitionjournal.org/the-inauguration-of-fascism-thinking-violence-and-resistance-in-the-age-of-trump/>)

– by David Langstaff –

In the wake of Donald Trump's election, fascism has once again returned to center stage in left political discourse. If we aim to overcome the impasse of left praxis, our theories of fascism and resistance must refuse false dichotomies of race and class, as well as the treating of fascist violence as a radical departure from the normal operations of the liberal democratic state. Fascistic ascendance, as an historically specific manifestation of white nationalist revanchism, cannot be meaningfully apprehended apart from the foundations of the U.S. settler colonial state in racial slavery and genocide. Turning towards this "position of the unthought" opens up the possibility, not only of grasping systemic violence at its roots, but of recognizing and imagining, celebrating and embracing, forms of insurgent social life which already move beneath, against, and beyond the socio-ecological catastrophe that is the modern world.

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Is Marxism Relevant? Some Uses and Misuses – Part 2: Revolutionary Vision **(<https://abolitionjournal.org/is-marxism-relevant-some-uses-and-misuses-part-2-revolutionary-vision/>)**

– by David Gilbert, political prisoner –

Many of the examples of Marxist-Leninist formations make it tempting to echo Marx in saying, “I’m not a Marxist.” I’m not if Marxism is understood as a pat dogma, as small sects vying to claim leadership of the movement and carrying out political debates by citing opposing quotes from old texts, and especially when it’s used as a “revolutionary” rationale for continuing white and male domination. At the same time, I would encourage today’s activists not to lose a treasure trove in both method and many specifics of analysis by dismissing Marxism out of hand.

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Trump: The Neo-Authoritarian Tendency & the Epochal Crisis of Capitalism (<https://abolitionjournal.org/trump-the-neo-authoritarian-tendency-the-epochal-crisis-of-capitalism/>)

– Luis Arizmendi –

“Make America great again” is a slogan that represents an unquestionably confused and intransigent project of reconfiguration of the US-led capitalist system and the restructuring of US global hegemony. Trump’s aims are not only to integrate the US working class, but also to push forward an authoritarian integration of this group in the government’s efforts to maintain its global influence. He sponsors escalating political violence as response to the present economic crisis. Donald Trump’s capitalism personifies the neo-authoritarian tendency of capitalism in the 21st century.

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Lively Up the Dead Zone: Remembering democracy's racist state crimes (Ashe) **(<https://abolitionjournal.org/lively-up-the-dead-zone/>)**

– by Janine Jones –

A critique of political thinking in Africana thought brings us to a crossroads. At this intersection, passing trajectories meet. Moving in opposite directions, they send contradictory messages concerning democracy, racism, and political violence. One trajectory pursues the accomplishments of Africana intellectual, artistic, economic, and political elites... The other trajectory tracks the misery of local and global black masses. It also traces minority group repression by global capitalism, as well as the potential and real possibilities of racial democracies through state violence and neglect. The intersection of these two diverging lines produces a conceptual dead zone, one that is marked by the absence of analysis engaging antiblack racism and genocide in Western democracies and the resilience of elite thinkers to disavow such analyses.

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Donald J. Trump: Racist, Alleged Child Rapist, and President-Elect (<https://abolitionjournal.org/donald-j-trump-racist-alleged-child-rapist-and-president-elect/>)

– by Ahmad Greene-Hayes –

Even as white liberals cry and lament Trump with more fervor than they would ever mourn Tamir Rice, Aiyana Stanley-Jones, and Sandra Bland; or cry with and for our indigenous co-laborers in North Dakota; or even our Latinx kin who have been deported under Obama's regime, what is undoubtedly apparent to those of us who have been living under white nationalism is that white tears will not save us, nor will white Jesus, nor will white liberals, nor will white Evangelicals. What will save us, though, is a doing away with whiteness writ-large.

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