

posts by MerriCatherine on abolition, restorative / transformative justice, and revolution.

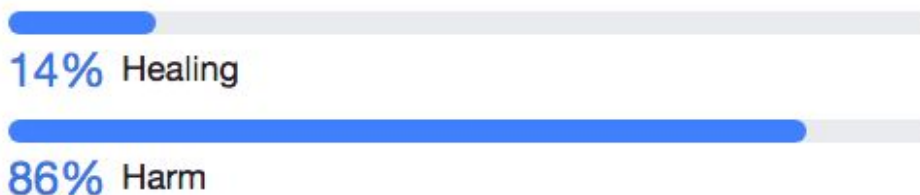
Dismantling white supremacy isn't radical. It's bare minimum. Whites sound like abolitionists saying "We are so great! Be grateful we cancelled slavery!" As if it was something they didn't cause... It shouldn't have existed in the first place.

It's like preventing someone from eating then saying "See? I'm not so bad, I let you eat! Be grateful," once you feed them a bowl of ice cold soup. -- MC | [5 March 2018](#)

White supremacy will r*pe, torture, and kill you legally just as often as it will "illegally". And so abolition is nothing more than a misrecognition of the state of white supremacy's existence. It exists outside of law AND outside of law's [absence]. -- MC | [18 March 2018](#)

If they didn't start massacring white people in 1804 Haiti (men, women, children), there would probably have not been any white abolitionists in Amerika for a long time. What I mean by this is that most abolitionist logic was that of Abraham Lincoln's, who wanted to deport all Black people upon "emancipation" (leaving all the fruit of their labor behind for use by Amerika); it [was] a fear of Black reprisal that lead many to seek abolition of slavery, not an ethical argument, which is why most white abolitionists didn't consider holistic reparations as a follow-up. -- MC | [26 March 2018](#)

Poll: Has "restorative justice" done more healing, or harm, in your spaces/communities when it comes to confronting abusers and perpetrators of sexual assault? If possible, comment on whether they were allowed back into spaces victims belonged to, and if victims left those spaces. | [5 April 2018](#)



This poll has ended.

29 Votes

People get so afraid of practicing revolutionary concepts (e.g. not compromising with and exiling people who have irreconcilably assaulted another activist in the group) because they never dare to try it and see that the world, in fact, does not end.

They get so afraid that they go to great lengths to reintroduce abusers and r*pists back into orgs, using reformist social justice techniques such as restorative and transformative justices that seem to rarely work.

They get afraid that this person, of whom the job of becoming a better person solely relies on, will join a cult of people who worship behaviour that can not be tolerated, not understanding that even if they did, the world would STILL not end, because there is always more people to recruit.

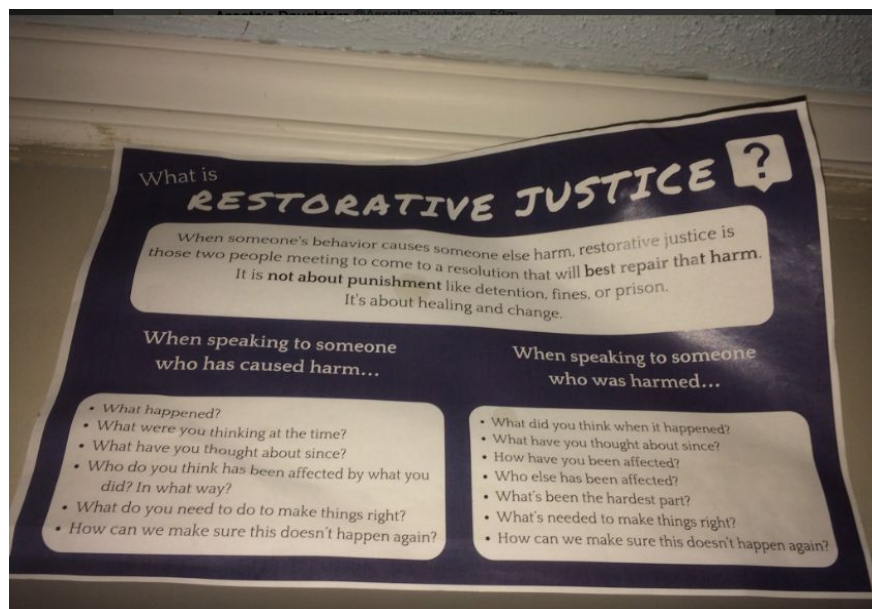
These insecurities produce rampant apologism and desirability politics that MUST END if we are to move forward.

Revolutionaries do not maintain ties with their oppressors in anyway. So it is the oppressor's duty to surrender or be dealt with accordingly. Throughout history, the revolutionary intelligentsia purposefully eroded these bridges (eg Mao advocating for the burning of peasants' fields against [aristocracy's] wishes, and many anarchists advocating spreading fear into the hearts and minds of people who constantly oppress them).

To be a revolutionary one must understand that time is on one's side. Wait it out and see. Revolutionary concepts produce new outcomes.

-- MC | [10 April 2018](#)

restorative justice: the abuser's trump card | [13 July 2018](#)



[re: restorative justice]

In a world where abusers are oppressors, bringing an abuser and their victim/survivor together always creates a favorable environment for the oppressor.

— MC | [13 July 2018](#)

What bothers me most is that after 'abolition' of prisons, "crime" will still exist, because Amerikan law and sovereignty will still exist. And because we, Black people, are permanent, unhumaned fugitives, we'll still be getting punished. Probably through some kind of rentism. This is why simple prison abolition is reformist.

Instead, we ought to focus on freeing the lumpenproletariat from unconsensual captivity without begging the state to practically make it more difficult for revolution by giving us a newer, less obvious form of incarceration. We ought to focus on welcoming the lumpenproletariat into revolutionary warfare to permanently delegitimize Amerikan sovereignty by giving them freedom, agency, and autonomy as opposed to being under the complete discretion of The State.

Maroons did not ask slavers to stop imprisoning them while they were slaves. They did not ask them to simply end slavery. Instead, they created no-go zones (yasss thats dual power!) and encouraged slaves to join, divesting capital and labor from sovereignty itself.

The important ingredient here is the creation of no-go zones, which can happen with or without prison abolition. The difference is where The (Amerikan) State has power, and where it doesn't (answer: the no go zone).

The list of things we would need to abolish to be a liberated people can be consolidated into destroying Amerika, its history, its future and not replacing, but using its remains, the image of its death, to sustain us. Its death must sustain us so we never return again.

— MC | [25 August 2018](#)

[Prison abolition movement - Wikipedia](#)

[Wikipedia](#) > [wiki](#) > [Prison_abolition_mo...](#)

Prison abolition movement. The prison abolition movement is a loose network of groups and activists that seek to reduce or eliminate prisons and the prison system, and replace them with **systems of rehabilitation** that do not place a focus on punishment and government institutionalization.

Exile by communal consensus > post-'abolition' rehabilitation/re-education camps = 'restorative & or transformative justice' without revolution > prison

And 'exile' can exist in so many forms outside of geopolitical "you aren't allowed on this land" types of exile.

It can exist through refusal of services, through refusal of housing etc within the specific local community said oppressor resides or plans to, for however long the locals decide consensually (see consensus decision making)

I recommend the book 'The Left Hand of Darkness' for help imagining the latter.

— MC | [28 August 2018](#)

The idea that only those in prison experience chattel as ontology erases social death as subjugation in the Americas and the Caribbean. Without this social death, there would be no basis upon which to scapegoat and mass incarcerate black people. It is historically inaccurate; as was said in a comment, "... you didn't have to be in prison to be a slave especially while there were prisons on some plantations." This is especially true in places like Dominica and Suriname.

Tl;dr prisons and plantations of chattels have existed, and do exist, simultaneously...

To which I'd ask: after prisons are abolished, when will we be from chattel slavery?

— MC | [26 October 2018](#)

