How does it end

Harney &Moten 13 (Stefano Harney and Fred Moten "The Undercommons: Fugitive Planning & Black Study" pg 5)

It ends with love, exchange, fellowship. It ends as it begins, in motion, in between various modes of being and belonging, and on the way to new economies of giving, taking, being with and for and it ends with a ride in a Buick Skylark on the way to another place altogether. Surprising, perhaps, after we have engaged dispossession, debt, dislocation and violence. But not surprising when you have understood that the projects of “fugitive planning and black study” are mostly about reaching out to find connection; they are about making common cause with the brokenness of being, a brokenness, I would venture to say, that is also blackness, that remains blackness, and will, despite all, remain broken because this book is not a prescription for repair. If we do not seek to fix what has been broken, then what? How do we resolve to live with brokenness, with being broke, which is also what Moten and Harney call “debt.” Well, given that debt is sometimes a history of giving, at other times a history of taking, at all times a history of capitalism and given that debt also signifies a promise of ownership but never delivers on that promise, we have to understand that debt is something that cannot be paid off. Debt, as Harney puts it, presumes a kind of individualized relation to a naturalized economy that is predicated upon exploitation. Can we have, he asks, another sense of what is owed that does not presume a nexus of activities like recognition and acknowledgement, payment and gratitude. Can debt “become a principle of elaboration”? Moten links economic debt to the brokenness of being in the interview with Stevphen Shukaitis; he acknowledges that some debts should be paid, and that much is owed especially to black people by white people, and yet, he says: “I also know that what it is that is supposed to be repaired is irreparable. It can’t be repaired. The only thing we can do is tear this shit down completely and build something new.” The undercommons do not come to pay their debts, to repair what has been broken, to fix what has come undone.

#### What do we want

Harney &Moten 13 (Stefano Harney and Fred Moten "The Undercommons: Fugitive Planning & Black Study" pg 6)

If you want to know what the undercommons wants, what Moten and Harney want, what black people, indigenous peoples, queers and poor people want, what we (the “we” who cohabit in the space of the undercommons) want, it is this – we cannot be satisfied with the recognition and acknowledgement generated by the very system that denies a) that anything was ever broken and b) that we deserved to be the broken part; so we refuse to ask for recognition and instead we want to take apart, dismantle, tear down the structure that, right now, limits our ability to find each other, to see beyond it and to access the places that we know lie outside its walls. We cannot say what new structures will replace the ones we live with yet, because once we have torn shit down, we will inevitably see more and see differently and feel a new sense of wanting and being and becoming. What we want after “the break” will be different from what we think we want before the break and both are necessarily different from the desire that issues from being in the break.

#### Where are we going?

Harney &Moten 13 (Stefano Harney and Fred Moten "The Undercommons: Fugitive Planning & Black Study" pg 7)

And when we are called to this other place, the wild beyond, “beyond the beyond” in Moten and Harney’s apt terminology, we have to give ourselves over to a certain kind of craziness. Moten reminds us that even as Fanon took an anti-colonial stance, he knew that it “looks crazy” but, Fanon, as a psychiatrist, also knew not to accept this organic division between the rational and the crazy and he knew that it would be crazy for him not to take that stance in a world that had assigned to him the role of the unreal, the primitive and the wild. Fanon, according to Moten, wants not the end of colonialism but the end of the standpoint from which colonialism makes sense. In order to bring colonialism to an end then, one does not speak truth to power, one has to inhabit the crazy, nonsensical, ranting language of the other, the other who has been rendered a nonentity by colonialism. Indeed, blackness, for Moten and Harney by way of Fanon, is the willingness to be in the space that has been abandoned by colonialism, by rule, by order. Moten takes us there, saying of Fanon finally: “Eventually, I believe, he comes to believe in the world, which is to say the other world, where we inhabit and maybe even cultivate this absence, this place which shows up here and now, in the sovereign’s space and time, as absence, darkness, death, things which are not (as John Donne would say).