

# On the Prospect of Weaponized Death

*John Gillespie*

## I.

When the idea for this essay originally came to me, I was at a neighborhood vigil for the late rapper Lor Scoota, an influential figure in the Baltimore hip hop scene.<sup>1</sup> After hours of Black tears and suffering, due to the murder of yet another Black person, a burst of black joy emerged as if from the ashes, as folks listened to Scoota's hit single "Bird Flu" on repeat, and danced around the neighborhood. This burst of black joy must have shook the entire city. Consequently, the Black mourners-turned-dancers were met by the police state issuing a curfew, forcing everyone to go home. The police, in riot gear, surrounded the mourners with guns pointed in their direction and helicopters that circled the West Baltimore neighborhood. Newscasters and cameras poured into the neighborhood as flashing lights beamed down throughout the darkness, where the shiny metallic balloons that read "SCOOTA" still danced in the wind. We were occupied in every direction.

There had been no riots, but the police prepared for war as if Baltimore was burning. I could not help but be mesmerized at the militarized guns, the riot shields, the coordination and discipline of the force. I could not help but observe the size and number of police officers-turned-domestic-military. I could not help but be enamored by the spectacular power of the State, and recognize this as the social utility of occupation—to stiffen black existence, to sustain the simulation of white superiority and black inferiority. I could not help but think about the need for a revolution. I was taken by an impulse to destroy the simulation and return to a new Real—a "zero degree of transformation," a "turn toward blackness."<sup>2</sup> Yet I was also struck by the thought that if a revolution were to come, we could never win.

We could never win a revolution, and the death that swallowed Lor Scoota is the same unceasing death that surrounds the people who mourned him, and anyone who attempts to challenge the anti-Black world. It was not easy to come to this conclusion. I still obtain glimmers of hope for the future, but the historical record shows that if the future is anything like the past, the only thing guaranteed is fungibility and accumulation. I remember running home, crying, and writing the beginning sketches of what would become this essay. These sketches became the building blocks for a theory of *weaponization*—one blackened answer to the question of "how should we live" in the unending age of anti-blackness. I did not write this out of self-righteous radicalism. In fact, I believe that those who write radicalism self-righteously forget that, "Normally people are not radical, normally people are not

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