

A Praxis for a New World: Mutual Aid, LANDBACK, and Abolition

Having rejected the politics of the old world, the Nobiss-Kisling alliance has focused on constructing a coherent and integrated alternative.

This praxis rests on three interconnected pillars:

- Mutual Aid
- LANDBACK
- Abolition

These are not a random assortment of progressive tactics but a cohesive and symmetrical antidote designed to directly counter the "fused system" of Christian, Colonial, and Capitalist violence they have diagnosed as the root of contemporary crises.¹

The Foundations of a New World

A holistic problem demands a holistic solution. The decolonial abolitionist praxis offers a symmetrical antidote, countering each pillar of oppression with a pillar of liberation.



Mutual Aid

Counters Capitalism
Builds "people's infrastructure" based on solidarity and collective care, not charity or profit. It creates non-commodified systems of support outside the market.



LANDBACK

Counters Colonialism
A concrete political project demanding the literal return of ancestral lands to Indigenous stewardship, restoring sovereignty, culture, and ecological balance.



Abolition

Counters the State
Systematically divests from carceral systems (police, prisons) while investing in community-based alternatives that create genuine safety and address root causes of harm.

The strategic elegance of this three-pronged approach lies in its perfect symmetry, with each pillar of the solution directly mirroring and reversing a pillar of the problem:

- **Mutual Aid vs. Capitalism:** Mutual aid is a practice of collective care that directly opposes the transactional, scarcity-based logic of capitalism. Defined as "Solidarity, Not Charity," it is a horizontal process where communities come together to solve shared problems, building networks of care that de-commodify survival.¹ This practice, with deep roots in the survival strategies of marginalized communities like the Black Panther Party, builds the trust-based relationships that actively undermine the "vertical hierarchy required for white supremacy".¹
- **LANDBACK vs. Colonialism:** LANDBACK is the direct and material reversal of colonial violence. It is a comprehensive vision for "returning land to the stewardship of Indigenous peoples," which includes the restoration of full sovereignty over language, culture, and food systems.¹ This is not a utopian fantasy but a practical and ongoing political project with a range of scalable tactics, including the creation of Indigenous-led land trusts, the payment of voluntary land taxes or "rent" to tribal nations, and the establishment of co-stewardship agreements for public lands.²⁰
- **Abolition vs. the Colonial State:** Abolition directly confronts the coercive power of the state that protects colonial hierarchy and capitalist property relations. It is a dual strategy of divesting from the violent institutions of the carceral state (police, prisons, surveillance) while simultaneously investing in community-based alternatives that create genuine safety.¹ The prison-industrial complex is understood as the modern enforcement arm of the settler-colonial project, a successor to the logic of the Indian Boarding Schools, used to suppress resistance and manage dispossessed populations. Therefore, a truly abolitionist future must be a decolonized one; the two projects are inseparable.¹

These three pillars are not discrete strategies but a single, indivisible praxis. Their integration creates a resilient, holistic system that mirrors the integrated nature of the oppressive system it seeks to replace. A siloed approach is doomed to fail because the system it opposes is fully integrated. For example, a movement for LANDBACK is difficult to sustain without the community resilience and material support built by mutual aid networks. Likewise, LANDBACK is vulnerable without an abolitionist community defense strategy to protect liberated land from state violence. The abolition of the colonial police state is incomplete if the colonial land relations it was created to protect are not simultaneously dismantled through LANDBACK. This reveals a sophisticated strategic coherence. The "raft" Nobiss and Kisling are building is not a collection of disconnected planks; it is an integrated, self-reinforcing vessel designed specifically for the storm it must navigate.

The Problem: A Fused System of Violence	The Praxis: An Integrated Liberation
Capitalist Violence: An economic engine fueled by land theft, resource extraction, and the creation of hierarchies. It operates on a logic of transaction, scarcity, and disposability.	Mutual Aid: Directly counters capitalist logic with a practice of solidarity-based, non-commodified collective care. It builds horizontal relationships and a "people's infrastructure" for survival.
Colonial Violence: A political project aimed at permanently replacing Indigenous populations with a settler society, achieved through land theft, cultural genocide, and the elimination of Indigenous sovereignty.	LANDBACK: Directly counters colonial violence by demanding the material return of stolen land and the full restoration of Indigenous sovereignty, stewardship, and cultural lifeways.
Christian (State) Violence: An ideological engine (historically Christian, now secularized into state power) that provides moral license for conquest and a coercive apparatus (police, prisons) to enforce its hierarchies.	Abolition: Directly counters the coercive power of the colonial state by seeking to dismantle its primary enforcement arm—the carceral system—and replace it with community-based systems of safety and care.