*No sooner had we concluded the formalities of taking possession of the island than people began to come to the beach, all as naked as their mothers bore them, and the women also, although I did not see more than one very young girl. All those that I saw were young people, none of whom was over 30 years old. They are very well-built people, with handsome bodies and very fine faces, though their appearance is marred somewhat by very broad heads and foreheads, more so than I have ever seen in any other race. Their eyes are large and very pretty, and their skin is the color of Canary Islanders or of sunburned peasants, not at all black, as would be expected because we are on an east-west line with Hierro in the Canaries. These are tall people and their legs, with no exceptions, are quite straight, and none of them has a paunch. They are, in fact, well proportioned. Their hair is not kinky, but straight, and coarse like horsehair. They wear it short over the eyebrows, but they have a long hank in the back that they never cut. Many of the natives paint their faces; others paint their whole bodies; some, only the eyes or nose. Some are painted black, some white, some red; others are of different colors. The people here called this island Guanahaní in their language, and their speech is very fluent, although I do not understand any of it. They are friendly and well-dispositioned people who bear no arms except for small spears, and they have no iron. I showed one my sword, and through ignorance he grabbed it by the blade and cut himself. Their spears are made of wood, to which they attach a fish tooth at one end, or some other sharp thing.

I want the natives to develop a friendly attitude toward us because I know that they are a people who can be made free and converted to our Holy Faith more by love than by force. I therefore gave red caps to some and glass beads to others. They hung the beads around their necks, along with some other things of slight value that I gave them. And they took great pleasure in this and became so friendly that it was a marvel. They traded and gave everything they had with good will, but it seems to me that they have very little and are poor in everything. I warned my men to take nothing from the people without giving something in exchange. This afternoon the people of San Salvador came swimming to our ships and in boats made from one log. They brought us parrots, balls of cotton thread, spears, and many other things, including a kind of dry leaf that they hold in great esteem. For these items we swapped them little glass beads and hawks' bells.

Many of the men I have seen have scars on their bodies, and when I made signs to them to find out how this happened, they indicated that people from other nearby islands come to San Salvador to capture them; they defend themselves the best they can. I believe that people from the mainland come here to take them as slaves. They ought to make good and skilled servants, for they repeat very quickly whatever we say to them. I think they can easily be made Christians, for they seem to have no religion. If it pleases Our Lord, I will take six of them to Your Highnesses when I depart, in order that they may learn our language.*

**And here I am, 7 centuries later. When Christopher Columbus discovered the Taino People he viewed our communities as developing, our environments as destroyable and our bodies as extractable resources. This marking of our bodies hasn’t ended; we have simply gone from the plantation to the ghetto, from Guanahani to Newark. It is this destructive white mentality that still looks at my hood as a place where our people and water are NATURAL RESOURCES that can be used to make white people money. When we are taken from our communities and used to feed the billion dollar prison industry, we are NATURAL RESOURCES. When our children are taken from public schools and placed in charter schools where white people can profit off of their bodies, we are NATURAL RESOURCES. When our public water and public buildings can be sold to white people for profit, our communities are NATURAL RESOURCES.**

**TRADITIONAL APPROACHES TO THE TOPIC FAIL TO EXPLAIN THE INSIDIOUS POWER OF WHITE SUPREMACY; WHITE SUPREMACY DEFINES WHAT IS DEVELOPING, WHAT ENVIRONMENTS CAN BE DESTROYED AND WHAT RESOURCES CAN BE EXTRACTED. NEWARK IS JUST ONE EXAMPLE OF THE COUNTLESS COMMUNITIES AND COUNTRIES THAT HAVE THEIR ENVIRONMENTS RAVAGED AND DESTROYED BY WHITE SUPREMACY.**

**Cone** Professor of theology at Union Theological Seminary and author of many books on black theology and liberation **2000**

James H.;WHOSE EARTH IS IT ANYWAY?, 2000, <http://www.crosscurrents.org/cone.htm> CQ

**The logic that led to slavery and segregation in the Americas**, **colonization and Apartheid in Africa,** **and the rule of white supremacy throughout the world is the same one that leads to the exploitation of animals and the ravaging of nature. It is a mechanistic and instrumental logic that defines everything and everybody in terms of their contribution to the development and defense of white** world **supremacy. People who fight against white racism but** **fail to connect it to the degradation of the earth are anti-ecological -- whether they know it or not. People who struggle against environmental degradation but do not incorporate in it a disciplined and sustained fight against white supremacy are racists -- whether they acknowledge it or not. The fight for justice cannot be segregated but must be integrated with the fight for life in all its forms. Until recently, the ecological crisis has not been a major theme in the liberation movements in the African American community. "Blacks don't care about the environment" is a typical comment by white ecologists. Racial and economic justice has been at best only a marginal concern in the mainstream environmental movement. "White people care more about the endangered whale and the spotted owl than they do about the survival of young blacks in our nation's cities" is a well-founded belief in the African American community. Justice fighters for blacks and the defenders of the earth have tended to ignore each other in their public discourse and practice. Their separation from each other is unfortunate because they are fighting the same enemy -- human beings' domination of each other and nature.**

**TRADITIONAL ETHICS HAVE BEEN EMPLOYED TO MASK AND MYSTIFY THE REALITIES OF WHITE SUPREMACY AND ANTI-BLACKNESS. THE ONLY TRUE ETHICAL DELIBERATION WE CAN ENGAGE IN IS AN ANTI-ETHICAL ONE.**

**Curry** 20**13**

Dr. Tommy; “In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical”

**Traditionally we have taken ethics to be**, as Henry Sedgwick claims, **"any rational procedure by which we determine what individual human beings 'ought'—or what is right for them—or to seek to realize by voluntary action”** (1981:1). **This rational procedure is however at odds with the empirical reality the ethical deliberation must concern itself with.** **To argue**, as is often done, **that the government, its citizens, or white people should act justly, assumes that the possibility of how they could act defines their moral disposition. If a white person could possibly not be racist, it does not mean that the possibility of not being racist, can be taken to mean that they are not racist. In ethical deliberations dealing with the problem of racism, it is common practice to attribute to historically racist institutions, and individuals universal moral qualities that have yet to be demonstrated. This abstraction from reality is what frames our ethical norms and allows us to maintain, despite history or evidence, that racist entities will act justly given the choice. Under such complexities, the only ethical deliberation concerning racism must be anti-ethical, or a judgment refusing to write morality onto immoral entities.**

**THE ROLE OF THE JUDGE IS TO BE AN ANTI-ETHICAL DECISION MAKER CONCERNED WITH THE DESTRUCTION OF CIVIL SOCIETY AND THE RUPTURING OF THE EUROPEAN CONCEPTION OF MAN. THE WORLD AS WE KNOW IT MUST END.**

**Curry** 20**13**

Dr. Tommy; “In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical”

**Racism is not unethical simply because it is a moral affront to the allegedly generalizable Western/white/enlightenment notion of humanity extended to Blacks by the liberal synonymy of citizenship. Racism is unethical, immoral, because it re-presents—makes known in the present— and acts to capture the Blacks urging the acknowledgment of racism in the ontological entity of modernity’s greatest oppression—the slave; the non-human. It is the historical event of their inhumanity introduced by modernity that allows the white to retreat so easily into the rationalization of their death and dehumanization. It is the memory of slavery, which motivates the white’s attachment to the contingency of Black life, and ultimately concludes that racism, while unfortunate, is/was necessary for America/the West, the world to exist and humanity/the citizen to reach its historical/imperial apex. Thus, MAN, the onto-anthropological basis of humanity and the cultural values that are simultaneously birthed to project humanity into existence is the origin of the oppressive conceptualizations of the other.** **Oppression “as is” was born out of and sustained by the exclusive morality of white/Western humanity against** **the** **barbarism imposed on the Black/African.** **As such**, **the nigger born of racism is behind all oppressions, since “it” is the cultural/epistemological/historical ontology to be deterred/ameliorated by being ethically deliberated upon—the nigger is the moral rock bottom of dehumanization.** **The oppressed is made nigger through dehumanization; the product of absolute debasement, while morality/virtue the valuations of ethics itself is reified perpetually by the activity of whiteness; its perpetual commanding of morality to conform to and justify their existence as the human.** As Karen Gange writes in “On the Obsolence of Disciplines (2007), **The shift *out* of our present conception of *Man,* out of our present “World System”—the one that places people of African descent and the ever-expanding global, transracial category of the homeless, jobless, and criminalized *damned* as the zero-most factor of *Other* to Western Man’s *Self*—has to be first and foremost a cultural shift,** ***not* an economic one.** **Until such a rupture in our conception of being human is brought forth, such “sociological” concerns as that of the vast global and local economic inequalities, immigration, labor policies, struggles about race, gender, class, and ethnicity, and struggles over the environment, global warming, and distribution of world resources, will remain status quo**.

**WE CAN’T GET OUT OF THIS DISCUSSION! THE WORLD IS ROOTED IN ANTI-BLACKNESS BECAUSE IT SUTURED ITSELF AT THE EXCLUSION OF THE BLACK BODY THROUGH THE MIDDLE PASSAGE. THE WEALTH, PHILOSOPHY AND INSTITUTIONS OF EUROPE AND THE AMERICAS ARE ROOTED IN THE MIDDLE PASSAGE. THIS METAPHYSICAL HOLOCAUST MADE US THE ZERO POINT FOR IDENTITY, THE NON-HUMAN, A FUNGIBLE OBJECT FOR ANY SUBJECT. CIVIL SOCIETY CONTINUES TO INFORM ITSELF THROUGH THE ENSLAVEMENT OF THE SAVAGE NON-HUMAN. THE 1AC CHALLENGES YOU TO INTERROGATE ANTI-BLACKNESS WITHIN YOURSELVES. WE MUST EMBRACE THE ETHICAL DEMAND OF THE SLAVE BY DISCONFIGURING CIVIL SOCIETY.**

**Wilderson** Professor of African American Studies and Drama @ UCI 200**3**

Frank B.; The Prison Slave as Hegemony’s (silent) scandal CQ

**Fanon writes, "Decolonization, which sets out to change the order of the world, is, obviously, a program of complete disorder."** If we take him at his word, then **we must accept that no other body functions in the Imaginary, the Symbolic, or the Real so completely as a repository of complete disorder as the black body. Blackness is the site of absolute dereliction at the level of the Real, for in its magnetizing of bullets the black body functions as the map of gra­tuitous violence, through which civil society is possible— namely, those bodies for which violence is, or can be, contingent. Blackness is the site of absolute dereliction at the level of the Symbolic, for blackness in America generates no categories for the chromosome of history and no data for the categories of immigration or sovereignty. It is an experience without analog—a past without a heritage. Blackness is the site of absolute dereliction at the level of the Imaginary, for "whoever says 'rape' says Black" (Fanon), whoever says "prison" says black (Sexton), and whoever says "aids" says black—the "Negro is a phobogenic object."** **Indeed, it means all those things: a phobogenic object, a past without a heritage, the map of gratuitous violence, and a program of complete disorder. Whereas this realization is, and should be, cause for alarm, it should not be cause for lament or, worse, disavowal—not at least, for a true revolutionary or for a truly revolutionary movement such as prison abolition.** **If a social move­ment is to be neither social-democratic nor Marxist in terms of structure of political desire, then it should grasp the invitation to assume the positionality of subjects of social death. If we are to be honest with ourselves, we must admit that the "Negro" has been inviting whites, as well as civil society's junior part­ners, to the dance of social death for hundreds of years, but few have wanted to learn the steps. They have been, and remain today—even in the most antiracist movements, such as the prison abolition movement—invested elsewhere. This is not to say that all oppositional political desire today is pro-white, but it is usually antiblack, meaning that it will not dance with death. Black liberation, as a prospect, makes radicalism more dangerous to the United States. This is not because it raises the specter of an alternative polity (such as socialism or community control of existing resources), but because its condition of possibility and gesture of resistance function as a negative dialec­tic: a politics of refusal and a refusal to affirm, a "program of complete disorder." One must embrace its disorder, its incoherence, and allow oneself to be elabo­rated by it if, indeed, ones politics are to be underwritten by a desire to take down this country. If this is not the desire that underwrites ones politics, then through what strategy of legitimation is the word "prison" being linked to the word "abolition"? What are this movements lines of political accountability? There is nothing foreign, frightening, or even unpracticed about the embrace of disorder and incoherence. The desire to be embraced, and elaborated, by dis­order and incoherence is not anathema in and of itself.** **No one, for example, has ever been known to say, "Gee-whiz, if only my orgasms would end a little sooner, or maybe not come at all." Yet few so-called radicals desire to be em­braced, and elaborated, by the disorder and incoherence of blackness—and the state of political movements in the United States today is marked by this very Negrophobogenisis: "Gee-whiz, if only black rage could be more coherent, or maybe not come at all." Perhaps there is something more terrifying about the foy of black than there is in the joy of sex (unless one is talking sex with a Negro). Perhaps coalitions today prefer to remain in-orgasmic in the face of civil society—with hegemony as a handy prophylactic**, just in case. **If through this stasis or paralysis they try to do the work of prison abolition, the work will fail, for it is always work from a position of coherence (i.e., the worker) on behalf of a position of incoherence of the black subject, or prison slave. In this way, social formations on the left remain blind to the contradictions of coalitions between workers and slaves. They remain coalitions operating within the logic of civil society and function less as revolutionary promises than as crowding out scenarios of black antagonisms, simply feeding our frustration. Whereas the positionality of the worker (whether a factory worker demand­ing a monetary wage, an immigrant, or a white woman demanding a social wage) gestures toward the reconfiguration of civil society, the positionality of the black subject (whether a prison slave or a prison slave-in-waiting) gestures toward the disconfiguration of civil society. From the coherence of civil so­ciety, the black subject beckons with the incoherence of civil war, a war that re­claims blackness not as a positive value but as a politically enabling site, to quote Fanon, of "absolute dereliction." It is a "scandal" that rends civil society asun­der. Civil war, then, becomes the unthought, but never forgotten, understudy of hegemony. It is a black specter waiting in the wings, an endless antagonism that cannot be satisfied (via reform or reparation) but that must, nonetheless, be pursued to the death.**

**I AFFIRM THE RESOLUTION AS A SITE FOR ALL DEVELOPING COUNTRIES TO DEMAND AN END TO WHITE CIVIL SOCIETY’S CLAIM OVER OUR BODIES. WE, AS BLACK PEOPLE, NEED TO REJECT WHITE VIRTUE AND THE WHITE’S AXIOMATIC CLAIM TO OUR BODIES BY PROTECTING OUR ENVIRONMENTS AND REJECTING THE EXTRACTION OF OUR BODIES.**

**Curry** 20**13**

Dr. Tommy; “In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical”

**Anti-ethics; the call to demystify the present concept of man as illusion, as delusion, and as stratagem, is the axiomatic rupture of white existence and the multiple global oppressions like capitalism, militarism, genocide, and globalization, that formed the evaluative nexus which allows whites to claim they are the civilized guardians of the world’s darker races. It is the rejection of white virtue, the white’s axiomatic claim to humanity that allows the Black, the darker world to sow the seeds of consciousness towards liberation from oppression. When white (in)humanity is no longer an obstacle weighed against the means for liberation from racism, the oppressed are free to overthrow the principles that suggest their paths to liberation are immoral and hence not possible. To accept the oppressor as is, the white made manifest in empire, is to transform white western (hu)man from semi-deitous sovereign citizen to contingent, mortal, and un-otherable. In short, seeing whites as they are is the proof that Black consciousness has shifted our present conception of man and has found a new teleological/cultural orientation; an endarkening path towards a new humanity.**

**THE 1AC’S AFFIRMATION OF BLACKNESS IS THE ONLY POLITICS OF LIFE AFFIRMATION THAT WE HAVE ACCESS TO.**

**Sexton** Associate professor of African American studies and film and media studies @ UCI 20**11**
Jared; “The Social Life of Social Death: On Afro-Pessimism and Black Optimism” InTensions Journal 2011 by York University (Toronto, Canada)

**Elsewhere, in a discussion of Du Bois on the study of black folk, Gordon restates an existential phenomenological conception of the antiblack world developed across his first several books: “Blacks here suffer the phobogenic reality posed by the spirit of racial seriousness. In effect, they more than symbolize or signify various social pathologies—they become them. In our antiblack world, blacks are pathology”** (Gordon 2000: 87). **This conception would seem to support Moten’s contention that even much radical black studies scholarship sustains the association of blackness with a certain sense of decay and thereby fortifies and extends the interlocutory life of widely accepted political common sense. In fact, it would seem that Gordon deepens the already problematic association to the level of identity. And yet, this is precisely what Gordon argues is the value and insight of Fanon: he fully accepts the definition of himself as pathological as it is imposed by a world that knows itself through that imposition, rather than remaining in a reactive stance that insists on the (temporal, moral, etc.) heterogeneity between a self and an imago originating in culture. Though it may appear counterintuitive, or rather because it is counterintuitive, this acceptance or affirmation is active; it is a willing or willingness, in other words, to pay whatever social costs accrue to being black, to inhabiting blackness, to living a black social life under the shadow of social death. This is not an accommodation to the dictates of the antiblack world. The affirmation of blackness, which is to say an affirmation of pathological being, is a refusal to distance oneself from blackness in a valorization of minor differences that bring one closer to health, to life, or to sociality.** **Fanon writes in the first chapter of Black Skin, White Masks, “The Black Man and Language”: “A Senegalese who learns Creole to pass for Antillean is a case of alienation. The Antilleans who make a mockery out of him are lacking in judgment” (Fanon 2008: 21). In a world structured by the twin axioms of white superiority and black inferiority, of white existence and black nonexistence, a world structured by a negative categorical imperative— “above all, don’t be black”** (Gordon 1997: 63)—**in this world, the zero degree of transformation is the turn toward blackness, a turn toward the shame, as it were, that “resides in the idea that ‘I am thought of as less than human’”** (Nyong’o 2002: 389).xiv **In this we might create a transvaluation of pathology itself, something like an embrace of pathology without pathos. [24] To speak of black social life and black social death, black social life against black social death, black social life as black social death, black social life in black social death—all of this is to find oneself in the midst of an argument that is also a profound agreement, an agreement that takes shape in (between) meconnaissance and (dis)belief. Black optimism is not the negation of the negation that is afro-pessimism, just as black social life does not negate black social death by inhabiting it and vitalizing it. A living death is as much a death as it is a living. Nothing in afro-pessimism suggests that there is no black (social) life, only that black life is not social life in the universe formed by the codes of state and civil society, of citizen and subject, of nation and culture, of people and place, of history and heritage, of all the things that colonial society has in common with the colonized, of all that capital has in common with labor—the modern world system. Black life is not lived in the world that the world lives in, but it is lived underground, in outer space. This is agreed. That is to say, what Moten asserts against afropessimism is a point already affirmed by afro-pessimism, is, in fact, one of the most polemical dimensions of afro-pessimism as a project: namely, that black life is not social, or rather that black life is lived in social death. Double emphasis, on lived and on death.**

**PREFER THE POLITICS OF THE 1AC; WE NEED TO REALIZE THAT THIS ROUND IS MORE THAN JUST A BUBBLE. WE NEED TO ENGAGE IN THIS DISCUSSION IN ORDER TO LIBERATE OURSELVES IN AND OUTSIDE OF THE DEBATE ROUND.**

**Smith** History Maker and Best Assistant Debate Coach evaaaa 20**13**

Elijah; “A Conversation in Ruins: Race and Black Participation in Lincoln Douglas Debate

**It will be uncomfortable, it will be hard, and it will require continued effort but the necessary step in fixing this problem, like all problems, is the community as a whole admitting that such a problem with many “socially acceptable” choices exists in the first place. Like all systems of social control, the reality of racism in debate is constituted by the singular choices that institutions, coaches, and students make on a weekly basis. I have watched countless rounds where competitors attempt to win by rushing to abstractions to distance the conversation from the material reality that black debaters are forced to deal with every day. One of the students I coached, who has since graduated after leaving debate, had an adult judge write out a ballot that concluded by “hypothetically” defending my student being lynched at the tournament. Another debate concluded with a young man defending that we can kill animals humanely, “just like we did that guy Troy Davis”. Community norms would have competitors do intellectual gymnastics or make up rules to accuse black debaters of breaking to escape hard conversations but as someone who understands that experience, the only constructive strategy is to acknowledge the reality of the oppressed, engage the discussion from the perspective of authors who are black and brown, and then find strategies to deal with the issues at hand. It hurts to see competitive seasons come and go and have high school students and judges spew the same hateful things you expect to hear at a Klan rally. A student should not, when presenting an advocacy that aligns them with the oppressed, have to justify why oppression is bad. Debate is not just a game, but a learning environment with liberatory potential. Even if the form debate gives to a conversation is not the same you would use to discuss race in general conversation with Bayard Rustin or Fannie Lou Hamer, that is not a reason we have to strip that conversation of its connection to a reality that black students cannot escape.**

**Delgado[[1]](#footnote-1) 92**

**The debate on objective and subjective standards touches on these issues of world-making and the social construction of reality. Powerful actors**, such as tobacco companies and male dates, **want objective standards applied to them simply because these standards always, and already, reflect them and their culture. These actors have been in power; their subjectivity long ago was deemed "objective" and imposed on the world**. n36 **Now their ideas about meaning, action, and fairness are built into our culture, into our view** of malefemale, doctor-patient, and manufacturer-consumer relations. n37**It is no surprise, then, that judgment under an "objective" (or reasonable person) standard generally will favor the stronger party. This, however, is not always the case: Rules that too predictably and reliably favored the strong would be declared unprincipled**. n38 **The stronger actor must be able to see his favorite principles as fair and** [\*819]  **just -- ones that a reasonable society would rely upon in contested situations.** n39 **He must be able to depict the current standards as integral to justice, freedom, fairness**, and administrability -- to everything short of the American Way itself (and maybe even that, since societies that regulate these relationships more closely are paternalistic, and verge on (shhh!) socialism). n40

1. Delgado, Law Prof at U. of Colorado, 1992 [Richard, “Shadowboxing: An Essay On Power,” In Cornell Law Review, May] [↑](#footnote-ref-1)