**Right now, you are in the presence of the product of an anti-black system. The same way that the resolution marks us for death now, my Taino and Incan ancestry were marked for rape by White European Colonialism. Just like we were told it’s either be raped or be killed, the resolution tells us it’s either kill ourselves through the destruction of our environment or starve ourselves through abject poverty. This is a WHITE SUPREMACIST mindset and a reason to reject the resolution. The Tainos and the Incans never had to rape the earth to feed and clothe themselves. Only after being colonized did we ever ask ourselves the question: “Do we die from starvation or rape the earth.”**

**Because we need to reject the false dichotomy of the resolution I negate.**

**THE RESOLUTION PROMOTES A FALSE DICHOTOMY THAT SHROUDS THE REALITY OF WHITE SUPREMACY; WHITE SUPREMACY DEFINES WHAT IS DEVELOPING, WHAT ENVIRONMENTS CAN BE DESTROYED AND WHAT RESOURCES CAN BE EXTRACTED. THE AFFIRMATIVE’S FAILURE TO TARGET WHITE SUPREMACY MEANS THEY CAN NEVER RESOLVE THEIR IMPACTS.**

**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.**

**AND,**

**THE AFFIRMATIVE’S OPERATION WITHIN AND ATTEMPT TO MAINTAIN THE LOGIC OF CIVIL SOCIETY REINFORCES NOTIONS OF WHITENESS AND ANTI-BLACKNESS.**

**Wilderson** Professor of African American Studies and Drama @ UCI 20**10**Frank B.; “Red, White and Black” CQ

**The imaginary of the state and civil society is parasitic on the Middle Passage. Put another way, No slave, no world.** And, in addition, as Patterson argues, no slave is in the world. **If,** **as an ontological position, that is, as a grammar of suffering, the Slave is not a laborer but an anti-Human, a position against which Humanity establishes, maintains, and renews its coherence, its corporeal integrity; if the Slave is**, to borrow from Patterson, **generally dishonored, perpetually open to gratuitous violence, and void of kinship structure, that is, having no relations that need be recognized, a being outside of relationality, then our analysis cannot be approached through the rubric of gains or reversals in struggles with the state and civil society, not unless and until the interlocutor first explains how the Slave is of the world. The onus is not on one who posits the Master/Slave dichotomy but on the one who argues there is a distinction between Slaveness and Blackness.** How, when, and where did such a split occur? The woman at the gates of Columbia University awaits an answer.

**THE ROLE OF THE JUDGE IS TO BE AN ANTI-ETHICAL DECISION MAKER CONCERNED WITH THE DESTRUCTION OF CIVIL SOCIETY. 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**. **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.**

**I CONTEND THAT WE SHOULD ENGAGE IN A REFUSAL TO AFFIRM THE 1AC. RATHER, WE SHOULD AFFIRM A PROGRAM OF COMPLETE DISORDER. THE 1AC SIMPLY OPERATES WITHIN THE LOGIC OF CIVIL SOCIETY, NOT CHALLENGING IT’S ANTI-BLACK ASSUMPTIONS NOR EMBRACING THE INCOHERENCE OF THE BLACK BODY.**

**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.**

The DEATH CULTURE posed by nuclear war has already ENDED the world for people of color, SURVIVAL AT ANY COST outweighs LIBERTY, PEACE and DIGNITY. People of color face NUCLEAR HOLOCAUST and GENOCIDE through their jobs, housing, schools, families and land. Someone MUST STAND UP and make the connection between NUCLEAR ARSENALS, RACISM, SEXISM and IMPERIALISM.

**Omolade** a historian of black women for the past twenty years and an organizer in both the women’s and civil rights/black power movements 19**84**Barbara; Women of Color and the Nuclear Holocaust; WOMEN’S STUDIES QUARTERLY, Vaol. 12., No. 2, Teaching about Peace, War, and Women in the Military, Summer, p. 12; <http://www.jstor.org/stable/4004305> City College Center for Worker Education in New York City

**In April, 1979, the U.S. Arms Control and Disarmament Agency released a report on the effects of nuclear war that concludes that, in a general nuclear war between the United States and the Soviet Union, 25 to 100 million people would be killed. This is approximately the same number of African people who died between 1492 and 1890 as a result of the African slave trade to the New World.** **The same federal report also comments on the destruction of urban housing that would cause massive shortages after a nuclear war, as well as on the crops that would be lost, causing massive food shortages. Of course, for people of color the world over, starvation is already a common problem, when, for example, a nation’s crops are grown for export rather than to feed its own people. And the housing of people of color throughout the world’s urban areas is already blighted and inhumane: families live in shacks, shanty towns, or on the streets; even in the urban areas of North America, the poor may live without heat or running water. For people of color, the world as we knew it ended centuries ago. Our world, with its own languages, customs and ways, ended. And we are only now beginning to see with increasing clarity that our task is to reclaim that world, struggle for it, and rebuild it in our own image. The “death culture” we live in has convinced many to be more concerned with death than with life, more willing to demonstrate for “survival at any cost” than to struggle for liberty and peace with dignity. Nuclear disarmament becomes a safe issue when it is not linked to the daily and historic issues of racism, to the ways in which people of color continue to be murdered. Acts of war, nuclear holocausts, and genocide have already been declared on our jobs, our housing, our schools, our families, and our lands. As women of color, we are warriors, not pacifists. We must fight as a people on all fronts, or we will continue to die as a people. We have fought in people’s wars in China, in Cuba, in Guinea-Bissau, and in such struggles as the civil rights movement, the women’s movement, and in countless daily encounters with landlords, welfare departments, and schools. These struggles are not abstractions, but the only means by which we have gained the ability to eat and to provide for the future of our people. We wonder who will lead the battle for nuclear disarmament with the vigor and clarity that women of color have learned from participating in other struggles. Who will make the political links among racism, sexism, imperialism, cultural integrity, and nuclear arsenals and housing? Who will stand up?**

**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.**

**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.**