# 1NC

### Body ptx

#### Next is T – Black Framework:

#### AFFIRMATIVES must demonstrate how they engage efforts to advocate the plan BEYOND hypothetical imagination

Shanara Reid-Brinkley 2020, “The Future is Black: Afropessimism, Fugitivity, and Radical Hope in Education”, Edited by Carl Grant, Ashley Woodson, Michael Dumas, https://books.google.com/books?id=SMHyDwAAQBAJ&pg=PR5&source=gbs\_selected\_pages&cad=2#v=onepage&q&f=false//WY

What lies in the wake" of competitive policy debate? How are Black debaters doing wake work? In the following section I take two examples from the National Debate Tournament Final Round to demonstrate wake work in competitive debate. Next, I ana-lyze the central argument in the final round characterizing the current clash of civilizations in debate and the ramifications of building community in debate. The final round of the 2017 National Debate Tournament was not just a com- petition, it was a referendum on the notion of a universal community and the structural exclusions and fairness issues that characterize the traditions and norms of competitive practice. Georgetown is affirmative in the debate and of fer a federal policy toward Alaska as an example of a specific proposal to combat catastrophic climate change. Based on the norms of competition, Georgetown presents a coherent affirmative argument providing an effective stasis point for fair deliberation of the climate change resolution. After the affirmative's speech Rutgers is allowed to cross-examine the speaker. Devane Murphy asks, “When is the first life saved as a result of the afffirmative]?” (2017). While Georgetown admits that a debate round cannot save lives directly, they argue that discuss- ing climate change policy is a valuable academic conversation. Rutgers then asks a series of questions about Georgetown's relationship as individuals to the people and places targeted by the federal policy they suggest: “Do you know any people in the arctic? Do you know any communities in the arctic? Can you name a family in the arctic?” (Murphy, 2017). While Georgetown answers no to these questions, they argue that a focus on debaters as individuals rather than the policy option they have presented is a distraction from the stasis point they have set for the debate. Using Afropessimism as a heuristic for engaging the resolution, debaters like Rutgers, reject any affirmation of the United States Federal Government. For these students, the federal government is always an unethical actor. In as much as the resolutional statement requires the affirmative to posit federal govern- ment action as an ethical response to public need, the vast majority of Black debaters refuse to take such a position. To combat this refusal to follow com- petitive norms, the Framework argument developed to confront the disruption of the normative form and content of policy debate competition. Framework debaters (mostly White and non-Black POCs) argue that if a team violates the norms of common practice they reject the normative stasis points for delibera-tion destroying the educational benefits of policy debate. Framework has operated as a strategic tool of capture and exclusion of Black thought in competitive debate. However, as "the holds multiply" so too does Black innovation. Rutgers' strategy in the final round took the form of the traditional Framework argument, but using Black thought to revise the content and turn it against the norms of traditional debate. Black Framework, Rutgers' strategy, argued that the affirmative must embody their politics and demonstrate how they directly engage in efforts to reduce climate change. Rutgers' argues that Georgetown is disconnected from their politics which is why they can advocate a policy that may affect the people of the Arctic while having little knowledge of those people or their lives. This kind of orientation toward policy action is dangerous, encouraging what Rutgers refers to as “ascetic tourism" by which debaters role-playing policy advocates “tour [the] trauma of various populations without ever acting to alleviate the harm” (Murphy, 2017). When Georgetown seeks further clarification of Black Framework, Rutgers' responds: "We provided an interpretation of what we think debate should look like, the same way in which when you're negative and you read my affirmative and you say we should not be able to do what we do. Very simple” (Murphy, 2017). Georgetown often runs the traditional Framework argument against Black Debate teams who fall outside their interpretation of a fair stasis point for debate about the resolution. Rutgers' turns the tables on Georgetown argu- ing that the traditional form of policy debate produces poor policy advocates and that Black Debate practice which centers embodied political practice is a superior method of training political advocates**.** Black Framework is an exam- ple of political theorizing from the hold. It operates from the perspective that anti-blackness is the stage upon which all political deliberation is played and then strategically identifies a tactic and an exigency for disruption.Rutgers capitalizes on the growing middle majority of judges who agree that Black Debate practice is an effective training tool for political advocacy. The use of Black Framework flips the script; it is a jarring (re)performance of the acts of exclusion that Black debaters have faced for decades. It took the form of Framework, paired with Black content, to argue that the neo-liberal norms of civil society would no longer get a free pass as the base frame for political negotiation. Rutgers turned a mirror on debate and offered a reflection of itself haunted by the specter of Black death. Arguing Black Framework was an act of bringing out the dead.

#### They violate

#### 1] Ascetic tourism – reading absent direct efforts to challenge communal violence posits them as tourists to violence. Benefits to scenario planning don’t disprove violation.

#### 2] Revitalization of stasis - Our offense isn’t just “going beyond scenario planning” BUT specification of such since it revitalizes stasis forces research beyond traditional norms.

#### 3] Effects T – Words holding potential of action proves scenario planning could effect action, which links since it still posits them as tourists over violence, and is infinitely regressive – anything can could effect each other.

### K

#### The topic is haunted by black ghosts. A chorus of voices led by Henrietta Lacks, whose non-consent has formed the basis for medical advancement. The 1AC chooses to begin the conversation at access as opposed to consent which legitimizes the fungibility of blackness.

**Nelson 07** (Alondra Nelson is professor of sociology and gender studies at Columbia University, where she has served as the inaugural Dean of Social Science and Director of the Institute for Research on Women, Gender, and Sexuality. She is President-elect of the Social Science Reseach Council and Chair of the American Sociological Association Section on Science, Knowledge, and Technology. Prior to joining Columbia in 2009, Nelson was on the faculty of Yale University, where she received the Poorvu Award for interdisciplinary teaching excellence. She graduated with a PhD from New York University in 2003. She is the twelfth President of the Social Science Research Council. “Unequal Treatment.” The Washington Post, WP Company, 7 Jan. 2007, www.washingtonpost.com/wp-dyn/content/article/2007/01/05/AR2007010500180.html.)

A fresh account of **the Tuskegee study**, including new information about the internal politics of the panel charged by the Department of Health, Education and Welfare with investigating it in 1972, lies at the center of Harriet A. Washington's courageous and poignant book. The balance of Medical Apartheid reveals, with arresting detail, that this scandal **was neither the first chapter nor the last in the exploitation of black subjects in** U.S. **medical research**. Tuskegee was, in the author's words, "the longest and most infamous -- but hardly the worst -- experimental abuse of African Americans. **It has been eclipsed in** both **numbers and egregiousness by other** abusive medical **studies**." Although medical experimentation with human subjects has historically involved vulnerable groups, including children, the poor and the institutionalized, Washington enumerates how black Americans have disproportionately borne the burden of the most invasive, inhumane and perilous medical investigations, from the era of slavery to the present day. (This burden has become global in the last few decades.) In 1855, **John "Fed" Brown, an escaped slave, recalled that the doctor to whom he was indentured produced painful blisters on his body in order to observe "how deep my black skin went."** This study had no therapeutic value. Rather, fascination with the outward appearance of African Americans, whose differences from whites were thought to be more than skin deep, was a significant impulse driving such medical trials.Shielding whites from excruciating experimental procedures also proved a powerful motivation. **J. Marion Sims**, a leading 19th-century physician and **former president of the A**merican **M**edical **A**ssociation, **developed** many of his **gynecological treatments through experiments on slave women who were not granted** the comfort of **anesthesia**. Sims's legacy is Janus-faced; he was pitiless with non-consenting research subjects, yet he was among the first doctors of the modern era to emphasize women's health. Other researchers were more guilty of blind ambition than racist intent. Several African Americans, including such as Eunice Rivers, the nurse-steward of the Tuskegee study, served as liaisons between scientists and research subjects. The infringement of black Americans' rights to their own bodies in the name of medical science continued throughout the 20th century. **In 1945, Ebb Cade,** an African American trucker being treated for injuries received in an accident in Tennessee, **was** surreptitiously **placed without his consent into a radiation experiment sponsored by the U.S. A**tomic **E**nergy **C**ommission**. Black Floridians were** deliberately **exposed to** swarms of mosquitoes carrying **yellow fever** and other diseasesin experiments conducted **by the Army and the CIA in the early** 19**50s.** Throughout the 1950s and '60s, black inmates at Philadelphia's Holmesburg Prison were used as research subjects by a University of Pennsylvania dermatologist testing pharmaceuticals and personal hygiene products; some of these subjects report pain and disfiguration even now. **During the** 19**60s and '70s, black boys were subjected to** sometimes **paralyzing neurosurgery by a U**niversity of **Miss**issippi **researcher** who believed brain pathology to be the root of the children's supposed hyperactive behavior**. In the** 19**90s**, **African American youths in New York were injected with Fenfluramine** -- half of the deadly, discontinued weight loss drug Fen-Phen -- **by Columbia researchers investigating** a hypothesis about **the genetic origins of violence.** Washington's litany of experimental misdeeds done to African Americans is more extensive than can be described here. With such damning evidence, one wonders why she felt it necessary to include examples that, while clearly offensive, do not rise to the threshold of medical experimentation. For instance, supporters of slavery, to justify the peculiar institution, cited data from the 1840 census showing that free African Americans had poorer mental and physical health than enslaved blacks. Nonetheless, taking ideological liberties with questionable statistics is not, in and of itself, an example of medical experimentation, nor was circus impresario P.T. Barnum's display of black Americans as entertainment. While demonstrating the widespread exploitation of blacks, it confuses the thrust of Washington's argument. But Washington also sheds light on how our understanding of what constitutes medical research requires broadening in the face of new developments in genetic science. Federal and state forensic DNA databases contain a disproportionate number of samples from African Americans, for example. Because genetic samples collected for this purpose carry information about a subject's health, blacks are particularly vulnerable to the exposure of sensitive medical information. And although experimentation with human subjects is less invasive than it once was, Washington cautions that it is no less injurious. Researchers still need to be mindful of the rights of their subjects. Given the history presented in Medical Apartheid, it is no surprise that some African Americans continue to regard the medical system with apprehension, despite more stringent safeguards enacted by the federal government in the 1970s. Washington attributes this outlook, which she calls iatrophobia, to the seeds of distrust sown in black communities by the Tuskegee scandal and a history of lesser-known mistreatment.

#### This lack of consent forms the basis for a cyclical form of antiblack violence. The 1AC furthers the intergenerational legacy that marks freedom on the basis of black non consent.

**Wilderson 20** (Frank B. Wilderson III is a full professor of Drama and African American studies at the University of California, Irvine. He received his BA in government and philosophy from Dartmouth College, his MFA from Columbia University and his PhD in Rhetoric and Film Studies from the University of California, Berkeley. He is the author of Incognegro: A Memoir of Exile and Apartheid (South End Press, 2008), which won the American Book Award for 2008, and Red, White, & Black: Cinema and the Structure of U.S. Antagonisms (Duke University Press, forthcoming). He spent ﬁve years in apartheid South Africa, working as an elected ofﬁcial in the African National Congress; a member of the ANC’s armed wing Umkhonto we Sizwe; a lecturer at the University of Witwatersrand, Vista University. “Afropessimism”. Liverright Publishing Corporation. 2020.)

**The** Electoral College is a prime example of a **so- called “democratic” institution** that **owes its condition of possibility to the sexualized violence against**, and captivity of, **Black people.** **Without** the sexualized violence against and mass incarceration of **hundreds of thousands of Black captives, America**ns **would not be able to elect a** U.S. **president.** Thomas Jefferson would never have become president. In the late eighteenth and early nineteenth centuries, “389,000 [that’s less than a half million] . . . African slaves, bred like horses or sheep, became four- million enslaved African- Americans . . . [T]he forced mating of slaves . . . gave slave states more voting power based on the number of slaves they held captive.” Virginia was the largest slave- breeding state. As a result it gained twenty- five percent of the forty- six Electoral College votes, more than enough to send Jefferson to the White House. Think about that. The kind of captivity needed to breed slaves dwarfs the kind of captivity Muslims are subjected to in Guantánamo or in the “love nest” where the female CIA agent raped the young Afghan. How else can 389,000 people be made to procreate, under pain of torture or death, into 4 million people if they are not incarcerated and forced into sex? Slave- breeding is a kind of forced sex that makes words like rape and incarceration puny and inadequate . The young Afghan man had a prior moment of freedom, and a prior space of consent, before the White woman held him captive and raped him. **For Blacks there is no prior space and time of freedom and consent: the freedom of all others**— in the form of electoral politics— **owes its** condition of **possibility to the** unfreedom (**lack of consent) of** and sexualized violence against **Black people**. People of color experience this madness from time to time; but the forced procreation of Blackness is the bedrock of this madness. The young Afghan’s rights were violated by the White woman; but the concept of rights that can be violated, or respected, rises up out of the breeding of Blacks like cattle. **You can speak of prisoners’ rights, but the term slave rights is an oxymoron.** A historical analysis of the Electoral College illustrates how Black people are political currency, not political subjects. And that is the paradigm of Black people’s existence today. **Black people are political currency** or objects, **not** political actors or **subjects.** Subjects havehomes, or at leastthe capacity forsome sort ofsanctuary. Objects exist as implements, tools, in the psychic life of Human subjects. Hartman’s analysis of the paradox that the idea of rape presents for the woman who is Black, who is a slave, alerted me to the fact that **this universal possession** **of** the oppressed and the oppressor— **consent**— **wasn’t universal at all.** **Consent was not an inherent**, organic capacity, an **element of political ontology that belonged to everyone**, high and low. My mind abstracted in ever- widening concentric circles: if the Black woman cannot be raped because she had no consent to give or withhold, and if this absence of consent is both particular and general— in other words, if it applies broadly to the status of Blackness, and not only to the status of Black women who come before the court as plaintiffs in nineteenth century courts, and if, qua Sexton, the Black man can by raped by the White woman, and if (the culminating and most devastating if) “rape” is too feeble a concept to explain the violation\* of Black flesh— then **all** of us **who are** **marked as Black are of a** different species than all of those who are not. We are a **species of sentient beings that cannot be injured** or murdered, for that matter, because we are dead to the world. No narrative arc of dispossessi**on** can accrue to us. What do I mean by that? Just this: for there to be **a narrative arc** the persona in the narrative must move from possession to dispossession to (the denouement) the prospect of repossession. Another way **of** earmarking the points on the narrative arc would be: Equilibrium to disequilibrium to equilibrium (restored, renewed, and/or reimagined). Rape can be seen on this arc: consent as an ontological and social possession: followed by rape, which would be **dispossession** of consent: followed by consent restored via the trial of the perp, or his/her murder, or the narrative could explain how the victim regained their self- esteem and self- worth even if justice was not done. But even here, when the denouement does not include justice, **there is an assumption that the victim had a “self” to be violated**. In other words, no matter how you slice it, no matter the details of the arc, the narrative arc itself is possible because there exists within the ontology of the subject the Human capacity of consent that could be restored just as it was taken away.

#### The medicines the 1AC claims to provide cannot rectify the disease of antiblackness that they intensify. The alternative is wake work, an analytic that gives rise to new forms of care that arise from our theory of social death that refuses the universalism of consent.

**Hartman 17** (Saidiya Hartman, Professor of English and Comparative Literature at Colombia University, PhD from Yale University, February 2, 2017, “In the Wake: A Salon in Honor of Christina Sharpe,” <https://www.youtube.com/watch?v=DGE9oiZr3VM>, uploaded February 7, 2017 by Barnard Center for Research on Women, transcribed from video 6:11-10:18)

Wake work is the center of Sharpe’s critical repertoire. **The wake is “the conceptual frame** of and **for** living blackness in the diaspora in the still unfolding aftermaths of Atlantic chattel slavery.” To be in the wake is Sharpe’s way of **describing the afterlife of slavery and the** constitutive and **gratuitous violence that makes Black death the norm** of our modernity. In **the Wake offers** a way of thinking about life lived in the wake of antiblack violence—and in **an intimate relation with death**—**that moves** us **beyond the prevailing debate about Afro-Pessimism and Black vitalism**, social death and love. The **forms of social life and** the **practices of care** that **emerge in, and** that **are conditioned by, social death** are the focus of Sharpe’s extended meditation on slavery and its afterlife. **Wake work**, too, **is a method**. It is “**a turn away from disciplinary solutions to Blackness’s ongoing abjection**” and **toward apprehending the multiple meanings of that abjection** “through inhabitation, that is, through living them as consciousness.” **Wake work is an analytic, an existential ontology, an ethics of engagement, and a poetics of relation that demands we take care**, that we take care of one another. One of the refrains which structures the text is “we are constituted through and by continued vulnerability to this overwhelming force” yet “we are not only known to ourselves and each other by that force.” There is beauty and care and creation. Other key terms that structure the work are “the Door of No Return,” “aspiration,” “annotation” and “redaction,” “anagrammatical blackness,” “trans\*,” “orthography,” “partus sequitur ventrem,” “the intramural,” and “the afterlife of slavery.” Sharpe is a deft and creative reader of literary texts and visual images. Her **archival rearrangements produce new** objects to think with as well as **ways of understanding** and apprehending **the past**. This is, in part, the result of her gaze. **When looking at images of Black suffering**, “I keep looking because that cannot be all there is to see or to say. **I had to take care.” Care is the antidote to violence**. Her method of archival engagement, **annotation and redaction, are ways** to imagine-otherwise a mode of transcription, reconstruction, and creation. In her words, they “are ways **to make Black life visible, if only momentarily**.” The text moves poetically, associatively, and by thinking through juxtaposition. The series of refrains that structure the text produce a collective utterance, rich with the songs and cries of centuries. Sharpe deeply inhabits the words and thoughts of Fanon, Kamau Brathwaite, Dionne Brand, NourbeSe Philip, and others, making obvious the point that we never speak alone, that the chorus is the vehicle for thought, that we are always in relation and need only recognize it. The Wake, the Ship, the Hold, and the Weather are the key constellations of the text. Sharpe’s elaboration of these across the Atlantic and the Mediterranean, across North America, the Caribbean, Europe, and Africa attends to the global dimensions of Black Studies, embracing the captive, the migrant, and the refugee. Reading In the Wake, one has the sense that Sharpe brings all she knows and loves to the object under consideration, to the ship that is a girl, to eyes that reach out to her and to us, and to the lives lost in the wake. Sharpe is a collector and a curator, a poet and a critic, and her strategies of reading, imagining, erasing, and creating have created a beautiful work that is destined to be one of the classics of Black Studies.

### Case

### AT: FW

**Psychic Burnout DA- policy engagement leads to black psychic and physical violence which precludes engagement in their model of debate – this warrants of the entire debate:**

**1] It proves the alt is inaccessible**

**2] On fwk it proves policy engagement is bad**

**3] This is a net benefit to the K – wake work creating care allows psychic survival – dealing with stress is what the alt provides**

**Sullivan 17** (Shannon Sullivan, Chair of Philosophy and Professor of Philosophy and Health Psychology at UNC Charlotte, “Setting Aside Hope: A Pragmatist Approach to Racial Justice”, 2017)

IN THE TWENTY-FIRST CENTURY, significant racial inequalities and anti-black violence continue to be rampant in the United States. Decades, even centuries, of political and legal struggle have deco lisle to change that fact. This chapter will argue that black Americans need new tactics and strategies for responding to the white class privilege and white supremacy that fundamentally structure the country.' They need to increase the number and type of tools in their racial justice toolkit, expanding beyond liberal faith in civil rights and white people's good intentions to cooperate with racial change. The political and legal work that black and other people of color (along with some white people) have done to eliminate antiblack racism isn't working. Pragmatists in particular need to be able to face up to that fact given that we value the practical work that ideas, concepts, and truths can do. Why then, as Calvin Warren pragmatically asks in the epigraph above, would we expect people fighting racism to keep doing the same thing? Why would anyone hope that the same failed actions and strategies would mm out any differentia the future? This kind of hope can function as a cruel optimism that "works" by keeping black people focused on the very thing that undercuts their flourishing (Warren 2015, 221). In line with Warren's concerns, I argue that black America' hope that political struggle can achieve racial justice tends to be a harmed emotion they should avoid. I maim my case in a pragmatist spirit that opposes Comet West's influential argument for black hope In contrast to West, I contend that pragmatists and others concerned about racial injustice would do better to draw on Derrick Bell's racial realism and Warren's blank nihilism to develop alternative strategies for addressing antiblack racism In related ways, Bell and Warren urge their readers to reckon with the permanence of racism and to give op hope that additional political struggle will eliminate it. After exploring their complementary accounts, I augment them with concrete evidence from the health sciences that black hope can be physically harmful to black people, weathering their bodies nod damaging their psychosomatic health such that they are less able to withstand the inequities of anti-black racism. I conclude by arguing for the advantages of reading Bell's and Warren's claims about the permanence of racism pragmatically, that is, by assessing the truth of their claims via their effects. The result m the working hypothesis that black people will have a much greater chance of developing new practices, habits, and strategies of flourishing in an anti-black world if they no longer hope that political struggle will eliminate racism. [Pages Later] De facto white class privilege in the form of racial microaggressions contributes to people of color's "racial battle fatigue," which entails "the constant use or redirection of energy for coping against mundane racism which depletes psychological and physiological resources needed in other important, creative, and productive area of life" (Smith, Hung, and Franklin 2012, 40). Racial battle fatigue has been linked empirically to depression, tension, and generalized anxiety disorder in African Americans, and the stress associated with all of these psychological problems also contributes to physiological weathering that harms black health, contributing to high rates of hypertension, cardiovascular disease, pre-term birth rates, and infant mortality to name a few (Smith, Hung and Franklin 2012, 37, 40; D. Smith 2012). The effects of white racism literally get inside and help constitute the bodies of black people in harmful ways. They wear down the body's various systems by creating a high allostatic load via stressors that accumulate over time. The results are health problems such as disproportionately high rates of pre-term birth, infant mortality, cardio-vascular disease, diabetes, and accelerated physiological aging (Blitstein 2009). Racism hurts—literally—and it also kills in ways that am subtler but no less deadly than the lyncher's noose or the neighbors Met (Drexler 2007). These effects, moreover, can be transgenerational, physiologically passed onto subsequent generations through various epigenetic changes (Sullivan 2013).

AT: Rosen

#### This is horrible, their card saysy our authors are the ruling class but our authors aren’t the ruling class or university, and the attempt to call them so is pathologizing and pathetic.

AT: Butler

#### We the people includes tons of white people who are psychologically against black populations – giving control to those with a psychic drive against blackness is bad

### AT: Advocacy

AT RC:

#### 1] No root cause – your theory can’t explain why Europeans picked black people as slaves instead of other groups that were geographically closer. 2] Also can’t explain the squo like why police only kill black people and not ind people or brown people, or poor white people, 3] can’t explain issues within debate – like the Black debaters being called the cops on bc of music, terrible prefs and black judges struck out, being kicked out of their hotel, or being sent DEATH THREATS AFTER THE NDT.

#### ONTOLOGY in debate oversteps cap – our theory can explain processes of debate but their can’t means you default to mine

AT alt:

#### Ontology overdetermines their form of progress. Make them disprove the countless examples of gratuity that occurs throughout time with no end. The Dillion ev we’ll read later + ontology disprove their aff

On their movements claims –

#### Their form of movements are singular – debate is encroaching on linguistic comments and we don’t have access to movements outside of debate – hope creates resentment for change

Dillon’13 [Stephen Dillon assistant professor of Queer Studies, holds a B.A. from the University of Iowa and a Ph.D. in American Studies with a minor in Critical Feminist and Sexuality Studies from the University of Minnesota. “It’s here, it’s that time:” Race, queer futurity, and the temporality of violence in Born in Flames” amrita]

In other words, the future within the film is not the future that awaits us, but the present and past we are and have been living. Born in Flames does not show us what is coming, but what is here – what has always been here. This is evident in the ways that the film undoes the fabricated division between fact and fiction. In an interview, director Lizzie Borden describes the film as inhabiting a “border line between what is present and therefore documentary and what would be fiction, and therefore science fiction” (Borden and Sussler 1983, 27). The film is an ostensible documentary of the near future, but also uses fiction to produce forms of knowledge that exceed the epistemo- logical boundaries of the state, the non-profit, the university, and the social order. Indeed, the film was conceived, filmed, and released at the moment when new modes of govern- ance based on the prison, the market, and the non-profit emerged.2 In particular, the urgency and impatience of the Women’s Army produces a politics and epistemology that undermines the temporalities of progress and reform central to the state and the het- erosexist and patriarchal regulations of revolutionary nationalisms (Ferguson 2004). The film’s critique of the forms of knowledge central to the state, white supremacy, and hetero- patriarchy is evident in its engagement with the relationship between time and violence – what I call the temporality of violence. In this essay, I consider the different temporalities in the film and their relation to state, non-state, and revolutionary forms of violence in order to think through the debate in queer studies concerning hope and the future. This debate has centered on psychoanalysis, popular culture, and the aesthetics of art and literature, yet what is often missing are the the- ories and histories of radical and revolutionary activists who contested the unbearable weight of the present in the hope of creating something else. While much of this debate has centered on the ideological and libidinal labor of the concept of the future, here I am concerned with theories of time and violence and their relation to the future.3 Even after 30 years, Born in Flames raises pressing questions about the relationship between time, vio- lence, race, sexuality, and gender. I situate the film’s engagement with the politics of tem- porality within the writings of 1970s activists who theorized the relationship between race, time, and violence. In particular, I argue that by showing the continuity between the racia- lized and gendered violence of the past, present, and future, the film constructs an anticipat- ory queer politics of urgency and presentism. Additionally, the film gestures toward an anti-social politics that arise out of, not despite, the constitutive violence that produces and regulates race, gender, and sexuality. In other words, the Women’s Army does not deny the future and hope for its end because they miscalculated the power of racialized and gendered subjection. Rather, they hope for the end of the future precisely because they understand the power of anti-black- ness, white supremacy, and heteropatriarchy. In one of the first lines of the film, a state newscaster covering the celebration of the revolu- tion’s tenth anniversary says that the news program will look “at the progress of the last ten years, and will look forward to the future.”4 Progress is central to the discourses produced by the revolutionary state and is the liberal conception of time that the Women’s Army attempts to undo. Progress is named as a time that is cyclical and forcefully forgetful (Söderbäck 2012, 303). Indeed, progress, patience, and reform are the temporalities used by the state to justify and erase the violence that continues under the names of justice, equal- ity, and democracy. The state describes the future as a space of safety and security in order to maintain the violence of the present, and to temper the rage of those who refuse to wait for the future’s warm embrace to arrive. According to the state media, the Women’s Army is not “interested in the progress of all of us” because their actions and demands contradict the teleology of state development and reform.5 The state declares change will come, to be patient, to trust in the progress of time. Critically, this narrative is not just produced by the state, but also by the white feminist editors of the Socialist Youth Review. When asked about the actions of the Women’s Army, and more specifically about the continuation of sexual violence in the revolution, they respond: Well, I think statistics will show you that the percentage of rape and prostitution at this point is lower than it was in pre-revolutionary society and that obviously it’s an advancement, it’s a step forward. It’s impossible to talk about the complete, you know, abolition [of sexual vio- lence], because this is not the nature of this government, they don’t abolish ... it’s a question of a gradual move toward something, and I think everything is leading up to the point where those things will no longer exist.6 Here, white feminism aligns itself with the state through its adherence to liberal Western notions of time and history. This is a notion of history where the passage of time washes away the violence of then and now so that the future is free from the horrors of the past. In this way, the past is constructed as a space of radical alterity, an aberration to the progress of the future. Sexual violence will be left behind by the progress of the revolution. Time will temper terror. Yet, the very ability of the editors to believe in the progress of time is tied to the immunity of whiteness from structural forms of racial violence, regulation, and social death. For instance, when Adelaide Norris, the black lesbian leader of the Women’s Army, goes to the editors of the Socialist Youth Review to ask for their support, their con- versation highlights the divergent temporalities of black feminism and white feminism. When Norris tells the editors, “You’re oppressed too and it’s pathetic that you can’t even see it!” they respond, “There are problems, we know. But things are so much better than they were before. Things are not going to happen overnight. It’s important that the party remains strong so progress can be made.”7 Norris’s response sutures gender and race to a different theorization of time: You know the way my mom brought us up; there were eight of us and she took care of the domestic work all by herself. And abortions; she couldn’t even think of abortions. And daycare – hmph – we took care of ourselves, no one took care of us. And there are plenty of women who are living now in the same manner: Black women, Latin women, young women living in that same lifestyle.8 For the editors, the future of the revolution will be free from state and non-state forms of racialized and gendered violence because the reforms sutured to time’s progression will undo the horrors of the present. But for Norris, gendered racism built into the banality of everyday life undoes the imagined progress of time, so that time’s passage is merely the modification and intensification of older modes of subjection and subjugation. For those bearing the brunt of white supremacy and heteropatriarchy, the past, present, and future are not distinct temporal spaces. In other words, Born in Flames documents the amplifica- tion, modification, and protraction of the past in the present, where the past is not an isolated aberration of what is here, but, rather, is an anticipation of the present and future. The past is an image of the future because the future will be a repetition of the past. In this way, the film critiques normative notions of time and a liberal conception of history. In Specters of the Atlantic: Finance Capital, Slavery, and the Philosophy of History, Ian Baucom argues for a conception of history that undoes liberal notions of progress, change, and time. Baucom’s theory of history centers on the massacre of 132 slaves aboard the slave ship The Zong in 1781. Over three days, the slaves were handcuffed and thrown overboard in order to collect the insurance money that sealed their value even in death. For Baucom, the massacre is the paradigmatic event of modernity. It encompasses the racial, financial, and epistemological regimes that have not only failed to dissolve with the passage of time, but instead, have intensified so that our current moment finds itself anticipated and enveloped by this event. As Baucom argues: “Time does not pass, it accumulates” (Baucom 2005, 24).

### AT: Offence

#### T/L – none of their ev. is specific to IP right for medicines, meaning that they don’t have any offence on why reducing ipr for a nations on medicines will avoid their impact. There’s no ev. in the 1AC that states the plan would create material change for black people or anyone…

#### The affirmative resets the cycle and rejuvenates short-term capitalist accumulation in two ways.

#### First, is false liberalism. The plan is representative of the idea that capitalism can be saved- eliminating “intellectual property protections” is a scheme that aims to boost falling rates of profit and improve rates of capital accumulation.

Gilbert 19 [Geoff Gilbert is a Professor of Law in the School of Law and Human Rights Centre at the University of Essex. He was Head of Department between 2000-2003 and 2011-13. In 2012, he was appointed a Professorial Visiting Fellow at the University of New South Wales in Sydney. He was Editor-in-Chief of the International Journal of Refugee Law from 2002-15 and is co-Editor-in-Chief as of September 2019; he also sits on the Advisory Board., “Free trade” is today’s imperialism by the 1 percent, 1-13-2019,No Publication,https://www.bilaterals.org/?free-trade-is-today-s-imperialism, 8-21-2021 amrita]

As Lawrence Summers, economic adviser to the Clinton and Obama administrations, points out, the GATT/WTO free trade regime has been so successful that today’s free trade agreements aren’t even about the traditional obstacles to free trade, as these obstacles are already effectively eliminated in most countries. **Instead, today’s agreements involve protecting the property rights (especially the intellectual property rights) of multinationals and harmonizing the regulatory regimes across countries with which multinationals must comply. In other words, today’s free trade agreements are about enforcing the unequal economic relationships that global North corporations have continued to enjoy since the times of colonialism. The most egregious example of global North countries using the WTO to codify their colonial unequal economic relationships is the Trade-Related Aspects of Intellectual Property Rights (TRIPs), an agreement that is part of the WTO. TRIPs extend patent, copyright and trademark protections to all WTO members — effectively the entire world economy.** However, **the global North is a net intellectual property producer and the global South is a net intellectual property consumer. TRIPs’ intellectual property protections extend to goods like pharmaceuticals**, digital technology hardware and software, and most art and media entertainment**. Intellectual property protections allow the global North corporations that own the patents, copyrights and trademarks for these products to maintain monopoly control over them. Global North corporations can charge high prices for pharmaceuticals and digital technology to global South consumers, transferring wealth to global North corporations. Further, intellectual property protections make it impossible for global South corporations to compete with global North corporations to produce these goods, meaning that global North corporations can continue to monopolize the profits**. Since the post-WWII restructuring of the international economy, global South countries have needed to find capital to develop their own industries. **The GATT/WTO free trade framework bars global South countries from creating policies that can help their own industries develop their own surplus capital, as described above, so global South countries have resorted to borrowing money from the financial sector**. The IMF and the World Bank have promoted and subsidized global North banks lending to global South countries, and have only made capital available to global South countries if they accept the conditions of the North’s free trade policies, as well as privatization of any state-owned businesses and deregulation of their economies. **Through the work of GATT/WTO, the IMF and the World Bank, global South governments and corporations have been kept in the unequal economic position developed during colonialism.** As Vijay Prashad explains, US and Western militaries have also helped to expand free trade throughout the world by supporting military dictators and military coups throughout Asia, Africa and Latin America. **This economic and military violence is the visible hand the global North governments and corporations have used to concentrate the world’s wealth**. This visible hand explains how global North, and especially US, corporations continue to own and control a disproportionate amount of the most profitable industries in the global economy.

#### Second is WTO legitimacy. The plan is a colonialist revision that re-packages the WTO as a legitimate organization that can overcome its insidious past towards a future of equal free trade—that decks class consciousness.

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Free Trade Imperialism: **Continuing the Unequal Trade of Colonialism With mass global South resistance to colonialism increasing in the early 1900s and intensifying in the aftermath of the world wars, global North corporations and governments no longer needed colonialism.** From their perspective, moving toward the international economic model that would become free trade was much more cost-effective. As the US sociologist Johanna Bockman writes of US government and business elites in the aftermath of the second world war, **“[They] supported neither free trade nor globalization imagined as a level playing field with flows moving evenly around the globe. Instead, they supported the international neocolonial system through the [General Agreement on Tariffs and Trade (GATT)], while using the rhetoric of free trade and modernization to support US national interests.”** Roughly 70 years after the global North created the post-second world war international order, global North corporations continue to own and control a disproportionate amount of the most profitable industries in the global economy. Though many US commentators warn of the rise of Brazil, Russia, India and China, US corporations, in 2013, still had leading positions in 18 of the 25 most profitable industries. Moreover**, US corporations are dominant in the most profitable advanced industries, including banking and financial services, aerospace and defense, chemicals, computer hardware and software, insurance, pharmaceuticals, heavy machinery, and oil and gas.** While the US has roughly 5 percent of the world’s population and 25 percent of the global share of gross domestic product, US corporations likely control far more than 25 percent of the profit-producing capital in the world. **These profits are concentrated among the shareholders of multinationals incorporated in the US, which, according to one estimate, are at least 85 percent owned by US citizens. These profits are not being shared with vast majority of people in the world, most of whom do not own any wealth, let alone shares in corporations.** Global North and US multinational dominance of the world economy is not an accident, as global North governments and multinationals have used the international institutions they created following the second world war to continue to dominate the world economy. **These institutions include the United Nations; the GATT, which has since become the World Trade Organization (WTO); the International Monetary Fund (IMF); and the World Bank. The WTO is the main international institution that makes and enforces trade policies. The core GATT/WTO principles are “non-discrimination” and “national treatment.**” Non-discrimination means that countries will not use their trade policies to discriminate between goods that are produced in different foreign countries. National treatment means that countries will not use their trade policies to favor products produced in their own country over products produced in any other country. As described above, global North countries used their trade policies to promote the products of the corporations based in their countries for centuries. **The free trade principles of non-discrimination and national treatment deny the ability of any country to use those same policies today. This allows global North corporations to ensure that global South governments will not create policies that can help their own corporations develop the wealth they need to compete**. **Additionally, since the GATT/WTO free trade framework facilitates continued global North corporate control over advanced industries, global North corporations are far more likely to develop the high-tech industries of the future, as they own the profits from today’s advanced industries which they can invest in research and development.**