## 1

### 1NC

#### Anti-blackness is libidinal—so-called emancipatory movements rely on a position of coherence which desires the absolute dereliction of blackness

**Wilderson 02**

Frank Wilderson- The Prison Slave as Hegemony's (Silent) Scandal-Presented at imprisoned Intellectuals Conference Brown University, April 13th 2002

But this peculiar preoccupation is not Gramsci's bailiwick. His concern is with White folks; or with folks in a White(ned) enough subject position that they are confronted by, or threatened by the removal of, a wage -- be it monetary or social. But Black subjectivity itself disarticulates the Gramscian dream as a ubiquitous emancipatory strategy, because Gramsci, like most White activists, and radical American movements like the prison abolition movement, has no theory of the unwaged, no solidarity with the slave If we are to take Fanon at his word when he writes, Decolonization, which sets out to change the order of the world, is, obviously, a program of complete disorder (37) then we must accept the fact 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 other 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, 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, and whoever says AIDS says Black (Sexton) the Negro is a phobogenic object (Fanon). Indeed &a phobogenic object &a past without a heritage &the map of gratuitous violence &a program of complete disorder. But 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. 15 If a social movement is to be neither social democratic, nor Marxist, in terms of the structure of its political desire then it should grasp the invitation to assume the positionality of subjects of social death that present themselves; and, if we are to be honest with ourselves we must admit that the Negro has been inviting Whites, and 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 anti-racist movements, like the prison abolition movement invested elsewhere. This is not to say that all oppositional political desire today is pro-White, but it is to say that it is almost always anti-Black which is to say it will not dance with death. Black liberation, as a prospect, makes radicalism more dangerous to the U.S. Not because it raises the specter of some alternative polity (like socialism, or community control of existing resources) but because its condition of possibility as well as its gesture of resistance functions 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 one s politics are to be underwritten by a desire to take this country down. If this is not the desire which underwrites one s politics then through what strategy of legitimation is the word prison being linked to the word abolition ? What are this movement s lines of political accountability? There s 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. But few so-called radicals desire to be embraced, and elaborated, by the disorder and incoherence of Blackness and the state of political movements in America 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’s something more terrifying about the joy of Black, then there is about 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 16 society with hegemony as a handy prophylactic, just in case. But if, through this stasis, or paralysis, they try to do the work of prison abolition that work will fail; because it is always work from a position of coherence (i.e. the worker) on behalf of a position of incoherence, 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 and more as crowding out scenarios of Black antagonisms they simply feed our frustration. Whereas the positionality of the worker be s/he a factory worker demanding a monetary wage or an immigrant or White woman demanding a social wage gestures toward the reconfiguration of civil society, the positionality of the Black subject be s/he 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 civil war which reclaims Blackness not as a positive value, but as a politically enabling site, to quote Fanon, of absolute dereliction : a scandal which rends civil society asunder. Civil war, then, becomes that unthought, but never forgotten understudy of hegemony. A Black specter waiting in the wings, an endless antagonism that cannot be satisfied (via reform or reparation) but must nonetheless be pursued to the death.

#### Political econ grrowth is explained by the libidinal economy and is just as objective as their analysis

**Wilderson-10**- Frank Wilderson- Red , White, and Black- Cinema and the Structure of US- antagonisms NN

The aim of this book is to embark on a paradigmatic analysis of how dispossession is imagined at the intersection of (a) the most unflinching meditations (metacommentaries) on political economy and libidinal economy, (e.g., marxism, ala Antonio Negri’s work, and psychoanalysis, such as the work of Kaja Silverman, respectively), (b) the discourse of political common sense, and (c) the narrative and formal strategies of socially/politically engaged films. In other words, a paradigmatic analysis asks, What are the constituent elements of, and the assumptive logic regarding, dispossession which underwrite theoretical claims about political and libidinal economy; and how are those elements and assumptions manifest in both political common sense and in political cinema? Charles S. Maier argues that a metacommentary on political economy can be thought of as an “interrogation of economic doctrines to disclose their sociological and political premises…in sum, [it] regards economic ideas and behavior not as frameworks for analysis, but as beliefs and actions that must themselves be explained.”vi Jared Sexton describes libidinal economy as “the economy, or distribution and arrangement, of desire and identification (their condensation and displacement), and the complex relationship between sexuality and the unconscious.” Needless to say, libidinal economy functions variously across scales and is as “objective” as political economy. Importantly, it is linked not only to forms of attraction, affection and alliance, but also to aggression, destruction, and the violence of lethal consumption. He emphasizes that it is “the whole structure of psychic and emotional life,” something more than, but inclusive of or traversed by, what Gramsci and other marxists call a “structure of feeling”; it is “a dispensation of energies, concerns, points of attention, anxieties, pleasures, appetites, revulsions, and phobias capable of both great mobility and tenacious fixation.”vii Red, White, & Black: Cinema and the Structure of U.S. Antagonisms interrogates the assumptive logic of metacommentaries on political and libidinal economy, and their articulations in film, through a subject whose structure of dispossession (the constituent elements of his/her loss and suffering) they cannot theorize: the Black; a subject who is always already positioned as Slave. The implications of my interrogation reach far beyond Film Studies, for these metacommentaries not only have the status of paradigmatic analyses, but their reasoning and assumptions permeate the private and quotidian of political common sense and buttress organizing and activism on the Left. In Leftist metacommentaries on ontology (and in the political common sense and the radical cinema in fee, however unintentionally, to such metacommentaries) the subject’s paradigmatic location, the structure of his/her relationality, is organized around his/her capacities: powers the subject has or lacks, the constituent elements of his/her structural position with which s/he is imbued or lacks prior to his/her performance. Just as prior to the commencement of a game of chess, the board and the pieces on it live in a caldron of antagonisms. The spatial and temporal capacities of the queen (where she is located and where she can move, as well as how she can move) articulate an irreconcilable asymmetry of power between her and a rook or a pawn for example. Vest the rook with the powers of the queen (before the game begins, of course) and it is not the outcome of the game that is jeopardy so much as the integrity of the paradigm itself—it is no longer chess but something else. And it goes without saying that no piece may leave the board if it is to stand in any relation whatsoever (asymmetry aside) to its contemporaries; this would be tantamount to leaving the world, to death. Power relations are extant in the sinews of capacity. For marxists, the revolutionary objective is not to play the game but to destroy it, to end exploitation and alienation. They see the capacity to accumulate surplus value embodied in one piece, the capitalist, and the embodiment of dispossession as being manifest in the worker. But the worker’s essential incapacity (powers which cannot accrue to the worker, suffering as exploitation and alienation) is the essence of capacity, life itself, when looked at through the eyes of the Slave.

#### Communication is impossible when the slave and the whistleblower operate on different ontological registers and grammars of suffering —you can never hear the slave when it screams

BRADY 12 (Nicholas Brady, activist scholar, executive board member of Leaders of a Beautiful Struggle, BA in philosophy from Johns Hopkins, PhD student at the University of California-Irvine Culture and Theory program, 10-26-12, “The Flesh Grinder: Prosecutorial Discretion and the Terror of Mass Incarceration,” <http://academia.edu/2776507/The_Flesh_Grinder_Prosecutorial_Discretion_and_the_Quotidian_Terror_of_Mass_Incarceration>)

“Fuckin pig get shot 300 men will search for me My brother get popped And don’t no one hear the sound Don’t no one hear the rounds, ooh, sound Don’t no one hear the shells, ooh, shells Don’t no one hear a sound” -Frank Ocean “Crack Rock” **Can you hear a shadow? The more enlightened, the deeper the shadows, but can the shadow enunciate the depth of its sorrow back to the world it is invariably bound to?** A silhouette is wheeled to the corner of a hallway, its face obscured. The nurse has demanded that she leave the hospital. Unbeknownst to the shadow, the police happen to be in the building at the same time and are asked to remove her from the premises. They drag her out of the wheelchair and handcuff her, leaving her slouched on the ground. A few more cops come and they cart her away to literally rot in a jail cell. The shadow’s name is Anna Brown. She has also been named “the homeless lady,” as well as “the crackhead” or “drug sick” individual by the officers that arrested her. She went to the hospital after spraining her ankle, was arrested because she refused to leave due to continued pain, and was found dead on the prison floor because her sprain produced blood clots that lodged into her lungs. Due to medical malpractice and the police officers’ violence, Anna passed away alone on the floor of a prison cell. Yet, that last sentence was entirely too nice, for in truth Anna Brown was murdered. The hesitation to describe this as a “murder” is because that implies an event, a narrative, a “when,” “where,” and “who” (as in “who done it?”). Yet this was not an event with an acting subject; she was instead murdered by subjectivity itself: a series of incidents centered on her body, each reverberating off each other into an orchestra of death. Each proceeding was an echo of the one preceding it: waves of suffering reflecting off each action through time. Her death was caused by the incoherence of her voice, her calls for care, her screams of agony. Put another way, she was murdered by civil society’s inability-–and lack of desire-–to hear her being. Discourse on race normally focuses on the material and the visual, but the video of Anna Brown’s death points us less to the images and more to the centrality of aurality to black suffering. The first part of the video is without audio, but this does not mean sound is absent per se. That the video lacks audio in the beginning says more than perhaps the soundtrack itself could, for it makes explicit the inaudibility of black suffering. We know that Anna Brown had expressed her lasting pain, in spite of the doctor’s opinion that she was fine. The hospital then ordered her to leave and she protested, saying that she was still in pain. She was forcibly wheeled to the hallway and eventually arrested by the police. Her vocal protests, critiques of inadequate service and expression of her persistent pain, fell on deaf ears. She spoke the knowledge of her body, but her voice was muted and over-dubbed by the knowledge of the professionals. **How can the black know about itself? How can the shadow speak back? The violence that produces the subject** (in this case, the doctor) **robs** Anna **Brown of vocality, not so much literally as ontologically. Insofar as an object (a commodity, a slave) can speak, it cannot be said that it can communicate.** **At the etymological root of “communicate” is the logic of the commons or community: informing to participate in the world, sharing one’s utterance(s) to join the community. Communication, not even to imply anything as serious as the ethics of dialogue, requires an equal ontological status amongst the communicators.** That several titles of the video online have called her the “homeless woman” evidences one singular truth (the desire to insult her notwithstanding): Anna Brown, as the descendent of slaves, has no home while the doctors are in their own dominion. In a public lecture titled “[People-of-Color-Blindness](http://www.youtube.com/watch?v=qNVMI3oiDaI),” Jared Sexton describes an experience at a jazz club where the microphones go off, but the band continues to play. Even though the sociality between the band and the audience has been shut down, the band still plays on. Sexton uses this example to dramatize how even though the black is socially dead, that does not signify that black life is non-existent. Instead, our social death signifies that black life is sealed off from the world and happens elsewhere: “underground or in outer space.” In this way Anna speaks, but the microphone that would project her subjectivity to the world has been turned off. Her suffering has been rendered unreal while her voice is heard as incoherent and dangerous. If Anna Brown’s suffering is inaudible, the second half of the video speaks to how her voice and pain are criminalized. When the police arrive, they surround Anna and then drag her out of the wheelchair, handcuff her, and leave her on the hospital floor. She is given two different charges: her protests for better service are charged as “trespassing” and her inability to walk due to her injury is charged as “resisting arrest.” When she is in the police car, the camera in the vehicle has a microphone. When they arrive at the prison, Anna continues to tell them she can’t walk and that she needs to be in a hospital. The police officers ignore her statements and instead oscillate between asking her “are you going to get out” and threatening her; “you have two seconds to [swing your legs out]…” Each implies that she can move her legs and she is choosing not to. As Saidiya Hartman writes in Scenes of Subjection, “the slave was recognized as a reasoning subject who possessed intent and rationality solely in the context of criminal liability.” Her suffering remains inaudible, but her voice can only be heard by the police as challenging the law, resisting arrest, disrespecting their authority; her voice can only be heard as a legitimizing force for their violence. As they drag her out of the car, she screams out in pain before the door is shut and her voice becomes muffled. They carried Anna Brown to the cell and laid her body on the ground as if she were already a corpse; they even refused her the dignity of lying on the bed. As they stepped around her body and closed the cell door, the only sign she was still alive were her wordless screams. Her screams pierce through my speakers, haunting my mind but they seem to have no effect on the prison workers. She was clearly not the first screaming body they had carried into a cell, for they did not even take time to stop their chatter. There is no passion, intimacy, or perverse enjoyment, just a multicultural group of men doing their job. Anna’s death is not the “primal scene” that the beating of Aunt Hester (Frederick Douglass’s Aunt) was. These two black women’s screams are connected by the paradigm of anti-blackness, yet their screams terrify for different reasons. The beating of Aunt Hester is a spectacular example of the “blood-stained gate” of the slave’s subjection. While the circulation of the Anna Brown video has given me pause, her death is more an example of the “mundane and quotidian” terror that Hartman focuses on in her text. Brown’s death was a (non)event, concealed from the world by the walls of the prison cell. Without this video, only those on the inside would have heard her screams. Anna Brown didn’t simply pass away, she was killed, but who did it? Douglass’s Aunt Hester was beaten by Captain Anthony, a man who wanted her and was jealous of her relationship to another slave. Anna Brown was murdered by a disparate set of (non)events where her body shuttled between a hospital and a prison, doctors and nurses, police officers and prison officials. There is no one person who killed her; instead, a structure of violence murdered her. No intimacy, just cold efficiency. Her scream was less of a sorrow song than the sharp pitch of nu-bluez: an impossible scream to be heard from the depths of incarceration and incapacity. Anna Brown’s death was neither an event nor a spectacle. An event signifies presence, but Anna’s death is an ethereal absence, a spirit’s wail fading away like one’s warm breath on a cold day. If the beating of Aunt Hester demands that one meditate on the spectacle of black suffering, Anna Brown’s screams call for us to think of the aurality of agony, the acoustics of suffering. What are the aural mechanisms that made it impossible for civil society to hear Anna Brown’s pain? **What are the technologies that remix the tonalities of black people into criminalized speech?** These thoughts on the acoustics of suffering are not to displace the visual for the aural, but instead to theorize how they form and invigorate each other. **Put another way, anti-blackness is a structure where (black) skin speaks for itself and the body it encompasses, even when the black’s subjecthood is muted. In the darkness of space, one cannot hear you scream.** **Focusing on acoustics can offer a different sharpening of the cutting edge, a modality that allows us to tune into the unimaginable frequency of black thought. If it is impossible to hear the black (aurality) and for the black to speak on its own terms (orality), then to be heard in this world, we would have to break the laws of physics–ontologically speaking. This is another way of saying that the acoustics of suffering forces us to think of the impossibilities of harmony and, perhaps, the terrifying beauty of cacophony. In this way, the enlightenment of the ignorant shadows would not be the key to the future, but instead the reverberation of our revolutionary racket that clangs through civil society. From the black hole of our subjectivity and into the screeching noise of this parasitic world, we scream that our lives, black life, matters until the final, paradigmatic quiet comes.**

#### The alternative is to reject the 1AC’s ethical distancing from the terror of anti-blackness and actively embrace the pathologized being of blackness – vote neg to *choose* blackness as *the* vessel for destroying civil society, rather than *a* problem framed by civil society

Jared Sexton 11 [University of California, Irvine (School of Humanities)], “The Social Life of Social Death: On Afro-Pessimism and Black Optimism,” InTensions Journal Copyright ©2011 by York University (Toronto, Canada), Issue 5 (Fall/Winter 2011), ISSN# 1913-5874, ghs//BZ

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 afro- pessimism 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. That’s the whole point of the enterprise at some level. It is all about the implications of this agreed- upon point where arguments (should) begin, but they cannot (yet) proceed. III. Those of us writing in a critical vein in the human sciences often use the phrase “relations of power” and yet we just as often gloss over the complexity of the idea of relation itself, and especially so regarding the relation that relation has with power, or, rather, regarding the way in which power obtains in and as relation. We are not afraid to say, for instance, that relations of power are complex, but we have less to offer when faced with the stubborn fact that relation itself is complex, that is, does not simply suggest a linkage or interaction between one thing and another, between subjects, say, or between objects, or between subjects and objects, or persons and things. The attention to relation that Christina Sharpe (2010), for instance, sustains across her intellectual enterprise puts pressure on any static notion of each term. This is an interrogation of power in its most intimate dimension. We learn not just that power operates intimately (which it does) or that intimacy is inextricable from the question of power (which it is), but that the relation between the two—when it is brought into view, within earshot, when it enters language—deranges what we mean, or what we thought we understood, by the former and the latter. What is power? What is intimacy? How do we know this at all? How to communicate it? And where or when are these questions, and their relation, posed with greater force—political force, psychic force, historical force—than within the precincts of the New World slave estate, and within the time of New World slavery? We still must ask at this late stage, “What is slavery?” The answer, or the address, to this battery of questions, involves a strange and maddening itinerary that would circumnavigate the entire coastline or maritime borders of the Atlantic world, enabling the fabrication and conquest of every interior—bodily, territorial, and conceptual. To address all of this is to speak the name of race in the first place, to speak its first word. What is slavery? And what does it mean to us, and for us? What does slavery mean for the very conception of the objective pronoun “us”? [26] If the intimacy of power suggests the sheer difficulty of difference, the trouble endemic to determining where the white imagination ends and the black imagination begins, then the power of intimacy suggests, with no less tenacity and no less significance, that our grand involvement across the color line is structured like the figure of an envelope, folds folded within folds: a black letter law whose message is obscured, enveloped, turned about, reversed. Here a structure of violence is inscribed problematically in narrative, an inscription that can only struggle and fail to be something other than a writing-off, or a writing-over. The massive violence that founds and opens a structure of vulnerability, a world-making enjoyment of that violence of enjoyment disappears into the telos of resolution, the closure of family romance, the drive for kinship, where insistence replaces imposition. Black rage converts magically to black therapeutics, a white mythology that disavows its points of origin in the theft that creates the crime and its alibi at once. This illegible word, where affect drops away only to remain, is what Sharpe terms “monstrous intimacy,” “a memory for forgetting.”xv And what would we do without it? Indeed, what might we do? [27] What kind of politics might be possible across this gap, as wide as a river, as thin as a veil? It is a powerful misrecognition that enables an understanding of afro-pessimism as moving against black life, in other words, of pathologizing blackness. Blackness is not the pathogen in the afro- pessimist imagination and it is a wonder how one could read it so even as it is no wonder at all. No, blackness is not the pathogen in afro-pessimism, the world is. Not the earth, but the world, and maybe even the whole possibility of and desire for a world. This is not to say that blackness is the cure, either. It is and it isn’t. If, as Moten suggests, radicalism is the general critique of the proper and blackness is radicalism in the split difference between experience and fact; then afro-pessimism, in its general critique of the myriad recuperations of the proper at the singular expense of blackness (blackness in some ways as that expense of the proper) is, in fact, the celebration (of the experience) of blackness as (the) performance (of) study.

#### The 1AC and any perm forecloses the possibility of radical questioning about the ethicality of civil society by structurally adjusting the black body through the “political action” that ceases to be “inclusive” – the aff’s starting point places the black body upon a psychologically traumatic, dielectric state of abandonment that forecloses black liberation – if we win that their scholarship produces this structural violence that is an independent reason to vote negative

**Wilderson ‘10** (Frank B Wilderson III- Professor at UC irvine- Red, White and Black- p.  **8-10)**

I have little interest in assailing political conservatives. Nor is my ar- gument wedded to the disciplinary needs of political science, or even sociology, where injury must be established, first, as White supremacist event, from which one then embarks on a demonstration of intent, or racism; and, if one is lucky, or foolish, enough, a solution is proposed. If the position of the Black is, as I argue, a paradigmatic impossibility in the Western Hemisphere, indeed, in the world, in other words, if a Black is the very antithesis of a Human subject, as imagined by Marxism and psy- choanalysis, then his or her paradigmatic exile is not simply a function of repressive practices on the part of institutions (as political science and sociology would have it). This banishment from the Human fold is to be found most profoundly in the emancipatory meditations of Black people's staunchest "allies," and in some of the most "radical" films. Here—not in restrictive policy, unjust legislation, police brutality, or conservative scholarship—is where the Settler/Master's sinews are most resilient. The polemic animating this research stems from (1) my reading of Native and Black American meta-commentaries on Indian and Black subject positions written over the past twenty-three years and ( 2 ) a sense of how much that work appears out of joint with intellectual protocols and political ethics which underwrite political praxis and socially engaged popular cinema in this epoch of multiculturalism and globalization. The sense of abandonment I experience when I read the meta-commentaries on Red positionality (by theorists such as Leslie Silko, Ward Churchill, Taiaiake Alfred, Vine Deloria Jr., and Haunani-Kay Trask) and the meta-commentaries on Black positionality (by theorists such as David Marriott, Saidiya Hartman, Ronald Judy, Hortense Spillers, Orlando Patterson, and Achille Mbembe) against the deluge of multicultural positivity is overwhelming. One suddenly realizes that, though the semantic field on which subjec- tivity is imagined has expanded phenomenally through the protocols of multiculturalism and globalization theory, Blackness and an unflinching articulation of Redness are more unimaginable and illegible within this expanded semantic field than they were during the height of the F B I ' S repressive Counterintelligence Program ( C O I N T E L P R O ) . On the seman- tic field on which the new protocols are possible, Indigenism can indeed lO become partially legible through a programmatics of structural adjust- ment (as fits our globalized era). In other words, for the Indians' subject position to be legible, their positive registers of lost or threatened cultural identity must be foregrounded, when in point of fact the antagonistic register of dispossession that Indians "possess" is a position in relation to a socius structured by genocide. As Churchill points out, everyone from Armenians to Jews have been subjected to genocide, but the Indigenous position is one for which genocide is a constitutive element, not merely an historical event, without which Indians would not, paradoxically, "exist." 9 Regarding the Black position, some might ask why, after claims suc- cessfully made on the state by the Civil Rights Movement, do I insist on positing an operational analytic for cinema, film studies, and political theory that appears to be a dichotomous and essentialist pairing of Masters and Slaves? In other words, why should we think of today's Blacks in the United States as Slaves and everyone else (with the exception of Indians) as Masters? One could answer these questions by demonstrat- ing how nothing remotely approaching claims successfully made on the state has come to pass. In other words, the election of a Black president aside, police brutality, mass incarceration, segregated and substandard schools and housing, astronomical rates of H I V infection, and the threat of being turned away en masse at the polls still constitute the lived expe- rience of Black life. But such empirically based rejoinders would lead us in the wrong direction; we would find ourselves on "solid" ground, which would only mystify, rather than clarify, the question. We would be forced to appeal to "facts," the "historical record," and empirical markers of stasis and change, all of which could be turned on their head with more of the same. Underlying such a downward spiral into sociology, political sci- ence, history, and public policy debates would be the very rubric that I am calling into question: the grammar of suffering known as exploitation and alienation, the assumptive logic whereby subjective dispossession is arrived at in the calculations between those who sell labor power and those who acquire it. The Black qua the worker. Orlando Patterson has already dispelled this faulty ontological grammar in Slavery and Social Death, where he demonstrates how and why work, or forced labor, is not a constituent element of slavery. Once the "solid" plank of "work" is removed from slavery, then the conceptually coherent notion of "claims against the state"—the proposition that the state and civil society are elastic enough to even contemplate the possibility of an emancipatory project for the Black position—disintegrates into thin air. The imaginary of the state and civil society is parasitic on the Middle Passage. Put an- other 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 Hu- manity establishes, maintains, and renews its coherence, its corporeal in- tegrity; 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 re- lationality, 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.

#### Thus, the role of the ballot is to vote for the person who best diagnoses the reality that produces the phenomenon of anti-blackness – if I win their starting point is flawed, they don’t get to weigh their affirmative.

## 2

### 1NC

#### Interp – Nations require a shared cultural identity. The aff must defend member nations of the WTO ought to reduce IP protections for medicines.

**Andrews 13,** ("What is a ‘nation’? – Nationalism, Self-determination and Secession," Crerative Commons Attribution-NonCommercial-ShareAlike 4.0 International Lisence, https://opentextbc.ca/nationalism/chapter/what-is-a-nation/) KD

Guibernau (1996, p. 47) has defined the **nation** as: ‘a human group conscious of forming a community, sharing a common culture, attached to a clearly demarcated territory, having a common past and a common project for the future and claiming the right to rule itself’. So awareness, territory, history and culture, language and religion all matter. However, it is rare in the real world to find a case of a nation with a clear-cut and homogenous character in terms of this list of possibilities. Each nation is unique in the (alleged) makeup of its special character and worth. One crucial question is whether – and to what extent – a group must be aware of its alleged distinctiveness from other groups, in order to be classed as a nation. One could argue that **a nation can objectively be defined as a group of people which possesses a shared and distinct, historically persistent cultural identity,** and which makes up a majority within a given territorial area. If that is the case, then one could argue that even if such a ‘nation’ is not pushing for a right to self-determination (in any form), it nevertheless is a nation.

#### Violation – The EU has no unified culture, identity, or language

**DE 11,** (Debating Europe, 12-19-2011, "Is a common European identity possible?," <https://www.debatingeurope.eu/2011/12/19/is-a-european-identity-possible/#.YWRfTRDMJQJ>) KD

Indeed identity is an absolute and critical issue… [but the EU is a] geographical supra-structural blob on the map with no clear ideology amongst its populous, despite what the elected and non-elected leaders may otherwise state. Nikolai makes a good point. When in post-war Europe has “European solidarity” appeared quite so fleeting? With the British and French at each others’ throats and the Greeks making Nazi jokes at the Germans whilst the Germans suggest the Greeks mortgage off the Parthenon, never before has “European identity” seemed like such a bad joke. Was the idea doomed from the start? It doesn’t seem possible to create a sense of common identity and solidarity out of such a bitter stew of squabbling populism. **Language, in particular, is often cited as the basis of a common identity**; Benedict Anderson in Imagined Communities – his much-cited book on the construction of nationalism – argues that **all national identities form around a common vernacular**. Yet Europe has no common language. Will, then, all efforts at forging a common identity be in vain?

#### Net benefits –

**First,** Expanding the meaning of states lets them read plans about tons of international organizations – NATO, the UN, OPEC, World Bank, the EU, GCC, G7, the Arctic Council, and tons of others—all of which have different members and governing structures. This is exacerbated by the topic already having a different set actor. Two impacts –

A] there’s no unified neg ground – the neg loses generic disads to interstate treaties and state-directed action and has to prepare for plans enacted through tons of entirely different governance structures – there’s no process disad that links to every international organization.

B] they create a functionally unlimited topic where the neg can’t predict and prep for every aff. Limits is a VI —they let the neg generate good prep which creates deeper and better researched debates.

Our interpretation still allows them to defend different WTO treaties and international waivers to solve trade secrets – that means they get plenty of affs and education about the international arena – outweighs on topic lit.

WTO ND [(World Trade Organization) “What is the WTO?” https://www.wto.org/english/thewto\_e/whatis\_e/whatis\_e.htm]

The WTO is run by its member governments. All major decisions are made by the membership as a whole, either by ministers (who usually meet at least once every two years) or by their ambassadors or delegates (who meet regularly in Geneva).

#### DTD on T – the debate shouldn’t have happened if they were abusive

#### Competing Interps on T since its binary and a question of models – Good enough isn’t good—there can be no reasonable interp of what the topic actually means

#### No RVIs on T – 1] Illogical—T is a gateway issue, winning T is meeting a baseline to have the debate to begin with 2] T is reactionary, they shouldn’t win for meeting their preround burden 3] Forcing the 1NC to go all in on theory kills substance education and neg flex—o/w on real world

## Case

#### Extinction-based scenario-planning and apocalyptic narratives drive us to protect a white and European dominated future- it’s corrupted by white influence and masks other non-Western perspectives.

**Mitchell and Chaudhury 20.** Mitchell, A., & Chaudhury, A. (2020). Worlding beyond “the” “end” of “the world”: white apocalyptic visions and BIPOC futurisms. International Relations, 004711782094893. doi:10.1177/0047117820948936//vg

It is often said that the ‘end of the world’ is approaching – but whose world, exactly, is expected to end? Over the last several decades, a popular and increasingly influential literature on ‘human extinction’, ‘global catastrophic risks’, and eco-apocalypse has emerged in the social sciences and popular culture. This rapidly growing body of knowledge is produced by scientists, science journalists, policy-analysts, and scholars of global affairs, all seeking to reach broad audiences and influence international policy-making. Their central aim is to diagnose the gravest global threats and to offer strategies to protect the future of what they regard as ‘humanity’. Yet, despite their claims to universality, we argue that these ‘end of the world’ discourses are more specifically concerned about protecting the future of whiteness. Although our primary aim in this article is to diagnose these potentially destructive narratives, we also engage with the rich and varied sphere of BIPOC2 (Black, Indigenous, and People of Color) futurisms. These contributions challenge the perception that there is no alternative to the apocalyptic futures imagined by white scholars. They work to create plural worlds that vastly exceed white visions of ‘the’ end of ‘the world’, embodying much wider, diverse, and transformative concepts of, and beyond, ‘humanity’, ‘nature’, and ‘the planet’. We view this article as a call for IR scholars to recognize and engage these plural imaginaries, which contest and perforate the boundaries of mainstream IR concepts such as ‘humanity’, ‘agency’, ‘governance’, ‘threat’, and ‘harm’. As Amy Niang’s contribution to this special issue shows,3 those concepts are too often constructed through forms of power that negate, oppress, and super-exploit particular human bodies, societies, and ways of being. Our analysis takes seriously this special issue’s efforts toward ‘thinking IR into the future’, but with several important caveats. First, we reject the Euro-centric notion that there is ‘a’ or ‘the’ single future – just as we reject the notion of a single world, now or ever. Such assumptions are at the core of the mainstream apocalyptic visions (and their linear temporalities) that are increasing integral to IR imaginaries at the ‘turn’ of the discipline’s ‘first century’. We contend that the foundational and generative role of such imaginaries in global power structures does not receive adequate attention in the field of IR or in the broader social and natural sciences. As a result, their tendency to narrow and homogenize the futures of worlds, plural, goes largely unchecked within the discipline and its discourses. Yet the white futurist discourses we discuss are influential: they aim to bring about major shifts in global public consciousness and policy-making and strategy. They are often accorded validation by the scientific credentials of their authors and their embeddedness in large-scale data and modeling processes. Through these means of public persuasion, such discourses have the potential to shape concepts that are, and will likely continue to be, foundational to IR: how threats are understood; the boundaries of ‘humanity’ and ‘nonhumanity’, and the distributions of harm across and beyond these structures; and the forms of agency and governance demanded by, and deemed acceptable within, a context of global crises. An interdisciplinary IR concerned with interconnected global challenges – the aspiration of this special issue – needs to attend to how dominant narratives and futural imaginaries cut off and sideline the concrete presents and possible futures of plural Others. Second, where this special issue asks ‘how we should hold things together, conceptually, empirically and disciplinarily’ (see introduction, italics ours), Mitchell and Chaudhury 3 we ask what possibilities arise when current structures fall apart – or, indeed, are actively dismantled by the resurgence of worlds they seek to oppress or erase. Far from seeing this scenario solely in terms of catastrophe, as many of the narratives discussed in this article do, we want to open up more conversation in IR about its emancipatory, creative potential for the global connection between and amongst plural worlds. With these aims in mind, we start by examining a number of salient and influential works in the field addressing global crises, including ‘global catastrophic risks’ and ‘human extinction’, demonstrating how they express anxiety for, and seek to protect whiteness. The second section points to BIPOC futurisms that directly challenge the futures circumscribed by whiteness and offer distinct forms of subjectivity, temporality, and mobilities for responding to ongoing disaster. Throughout, we focus on how futures are imagined, who imagines them and with whose flourishing in mind in competing struggles for survival and thriving in (post-) catastrophic worlds. White subjectivities Discourses that predict the imminent ‘end of the world’ are not as universal as they often claim to be. The futures they fear for, seek to protect and work to construct are rooted in a particular set of global social structures and subjectivities: whiteness. Whiteness is not reducible to skin pigmentation, genetics or genealogy. It is a set of cultural, political, economic, normative, and subjective structures derived from Eurocentric societies and propagated through global formations such as colonization and capitalism. These multi-scalar structures work by segregating bodies through the inscription of racial difference, privileging those they recognize or construct as ‘white’4 and unequally distributing harms to those that they do not.5 Whiteness is also a form of property6 that accrues benefits – including material, physical, and other forms of security – and pervasive forms of power, across space, time, and social structures. Due in part to its trans-formation through long-duration, global patterns of violence and conquest, whiteness takes unique forms wherever and whenever it coalesces, so it should not be treated as universal – despite its own internal claims to this status. Most of the leading contributors to mainstream ‘end of the world’ discourses discussed in this article are rooted in Euro-American cultural contexts, and in particular in settler colonial and/or imperial states such as the United States, Canada, Australia, and the United Kingdom. As such, the forms of whiteness they embody are linked to particular histories of settlement, frontier cultures, resource-based imperialisms, genocides of Indigenous communities, histories of slavery, and modes of anti-Blackness. Whiteness is remarkable in its ability to render itself invisible to those who possess and benefit from it. Many, if not most, of the (often liberal humanitarian) authors of ‘end of the world’ discourses seem unaware of its integral influence on their thinking, and would almost certainly be horrified at the thought of their work entrenching racialized injustices. We are not suggesting that these authors espouse explicit, intentional and/or extreme racist ideals, on which much public discussion by white people of racism tends to focus.7 Nor do we wish to homogenize or present as equivalent all of the viewpoints discussed in this paper, which display a range of expressions of whiteness and levels of awareness thereof.8 On the contrary, we work to center broad, everyday, structural ways in which underlying logics of whiteness and white supremacy frame and permeate mainstream paradigms and discourses, including those identified as liberal, humanitarian, or progressive. Even amongst white people who consciously and explicitly disavow racism, unconscious, habitual, normalized, structurally-embedded assumptions circulate, and are reproduced in ways that perpetuate race9 as a global power structure. This includes one of the authors of this paper (Mitchell), who, as a white settler,10 continues to benefit from and participate – and thus ‘invest’11 – in structures of whiteness, and therefore has a continual responsibility to confront them (although total divestment is not possible).12 The ‘habits’ of racism13 are reflected strongly in the way that contemporary ‘end of the world’ narratives frame their protagonists: those attributed with meaningful agency and ethical status in the face of global threats; those whose survival or flourishing is prioritized or treated as a bottom line when tradeoffs are imagined and planned; and, crucially, those deemed capable of and entitled to ‘save the world’ and determine its future. This is expressed in several key features of the genre, including its domination by white thinkers; the forms of subjectivity and agency it embraces; and the ways it contrasts its subjects against BIPOC communities. First, contributors to fast-growing fields like the study of ‘existential risk’ or ‘global catastrophic risk’ are overwhelmingly white. As we will see, almost all of the authors identified by the literature review on which this paper is based, and certainly the most influential thinkers in the field, are white. For example, the seminal collection Global Existential Risk, 14 which claims to offer a comprehensive snapshot of this field, is edited by two white male Europeans (Nick Bostrom and Milan Circovic) and authored by an almost entirely white (and all-male) group of scholars. Likewise, the most senior positions within influential think tanks promoting the study of ‘existential risk’, such as the Future of Humanity Institute, the Cambridge Center for the Study of Existential Risk and Humanprogress.org, are dominated by white men, with few exceptions.15 Another expression of this tendency toward epistemic whiteness is found in the habit, prominent amongst white academics, of citing all or mostly-white scholars, which entrenches a politics of citation16 that privileges whiteness and acknowledges only some intersectionalities as relevant.17 As mentioned above, Mitchell’s (2017)18 work offers an example of this tendency: while it engages critical, feminist, and queer postapocalyptic visions written by white authors, it does not center BIPOC perspectives or knowledge systems. These examples do not simply raise issues of numerical representation, nor can whiteness necessarily be dismantled simply by altering these ratios. More importantly, all-white or majority white spaces create epistemes in which most contributors share cultural backgrounds, assumptions, and biases that are rarely challenged by alternative worldviews, knowledge systems or registers of experience. In such epistemes the perceived boundaries of ‘human thought’ are often elided with those of Euro-centric knowledge. For example, influential American settler journalist David Wallace-Wells19 contends that there exists no framework for grasping climate change besides ‘mythology and theology’. In so doing, he ignores centuries of ongoing, systematic observation and explicit articulations of concern by BIPOC knowledge keepers about climactic change. The bracketing of BIPOC knowledges not only severely limits the rigor of discourses on global crises, but also, as bi-racial organizer and thinker adrienne maree brown20 argues, it produces distorted outcomes. Mitchell and Chaudhury 5 For instance, it smuggles normative judgments that ‘turn Brown bombers into terrorists and white bombers into mentally ill victims’ into apparently ‘objective’ claims. Similarly, the influential work of Black American criminologist Ruth Wilson Gilmore21 demonstrates how white imaginaries of the threat posed by BIPOC bodies has produced the massive global penal complex and the radically unequal distribution of life chances. In short, imaginaries create worlds, so it matters greatly whose are privileged, and whose are excluded. Further, emerging narratives of the ‘end of the world’ explicitly center figures of whiteness as their protagonists – as the survivors of apocalypse, the subjects capable of saving the world from it, and as those most threatened. In these discourses, ‘survivors’ are framed as saviors able to protect and/or regenerate and even improve Western forms of governance and social order by leveraging resilience, scientific prowess, and technological genius. For example, the cover of American settler scientists Tony Barnosky and Elizabeth Hadley’s book Tipping Points for Planet Earth features a stylized male ‘human’ whom they identify as former California governor Jerry Brown (a powerful white settler politician) holding the earth back from rolling over a cliff.22 Similarly, presenting a thought experiment about the planet’s future, Homer-Dixon23 asks his readers to imagine ‘an average male – call him John’ (in fact, the most popular male name globally at the time of writing was Mohammed). This is followed by images of a Caucasian male dressed in safari or hiking gear – both emblematic of symbols colonial conquest24 – tasked with choosing from two forks on a path, as imagined by white American poet Robert Frost. This image of rugged masculine whiteness, embodied in physical strength, colonial prowess, and the ability to dominate difficult landscapes is mirrored in his framing of his former co-workers on oil rigs in the Canadian prairies25 as models of resilience. Similarly, American settler science writer Annalee Newitz26 proposes the Canadian province of Saskatchewan as a ‘model for human survival’, based on her perceptions of the resilience, persistence and collaborative frontier attitudes of its people. Saskatchewan is a notoriously racist part of Canada, in which violence against Indigenous people continues to be integral to its white-dominated culture27 – yet this polity and its culture are held up by Newitz as a model of ‘human’ resilience. By imagining subjects in whom whiteness is elided with resilience and survival, these discourses not only normalize and obscure the modes of violence and oppression through which perceived ‘resilience’ – or, in blunt terms, preferential access to survival – is achieved. They also work to displace the threat of total destruction ‘onto others who are seen as lacking the resourcefulness of the survivor’.28 In addition, many ‘end of the world’ narratives interpellate subjects of white privilege by assuming that readers are not (currently) affected by the harms distributed unequally by global structures of environmental racism. For instance, Barnosky and Hadley29 (italics ours) state, ‘if you are anything like we are, you probably think of pollution as somebody else’s problem. . . you probably don’t live near a tannery, mine dump or any other source of pollution’. For many people of color, living near a source of pollution may be nearly inescapable as a result of structural-material discrimination, including zoning practices and the accessibility of housing.30 Viewing ecological harms as ‘someone else’s problem’ is a privilege afforded to those who have never been forced contemplate the destruction of their communities or worlds.31 At the same time, these authors – along with many others working in the genre – invoke narratives akin to ‘all lives matter’ or 6 International Relations 00(0) ‘colour-blindness’32 that erase unequal distributions of harm and threat. For instance, during their international travels for scientific research and leisure, Barnosky and Hadley (italics ours) describe a dawning awareness that ‘the problems we were writing about. . . were everybody’s problems. . .no one was escaping the impacts. . . including us’. They go on to frame as equivalent flooding in Pakistan that displaced 20million people and killed 2000 with the inconveniences caused by the temporary flooding of the New York subway system in 2012. In addition, they cite evidence of endocrine disruption in American girls caused by pollution, stating that the youngest of the cohort are African American and Latina but that ‘the most dramatic increase is in Caucasian girls’33 (italics ours). In this framing, even though BIPOC children remain most adversely affected, white children are pushed to the foreground and framed as more urgently threatened in relative terms. These comparisons background the disproportionate burden of ecological harm born by BIPOC, and reflect a stark calculus of the relative value of white and BIPOC lives. The ‘all lives matter’ logic employed here constructs ‘a universal human frailty’34 in which responsibility for ecological threats is attributed to ‘humans’ in general, and the assignment of specific culpability is avoided. While Newitz avers that ‘assigning blame [for ecological harm] is less important than figuring out how to. . . survive’,35 we argue that accurately attributing responsibility is crucial to opening up futures in which it is possible to dismantle the structural oppressions that unequally distribute harms and chances for collective survival. Preoccupation with the subjects of whiteness in ‘end of the world’ discourses is also reflected in the framing of BIPOC communities as threats to the survival of ‘humanity’. These fears are perhaps most simply and starkly expressed in anxieties over population decline within predominantly white countries, paired with palpable fear of rising birth rates amongst BIPOC communities. Chillingly, such fears are often connected to the mere biological survival of BIPOC, and the reproductive capacities of Black and Brown bodies – especially those coded as ‘female’, and therefore ‘fertile’ within colonial gender binaries.36 For instance, in his treatise on ‘over’-population, American settler science writer Alan Weisman addresses the ‘problem’ raised by the likely significant increase of survival rates (especially amongst children) as a result of widely-available cures for illnesses such as malaria or HIV. Since, he avers, it would be ‘unconscionable’ to withhold these vaccines, Weisman suggests that malaria and HIV research funding should also promote family planning – that is, control of BIPOC fertility – since ‘there’s no vaccine against extinction’.37 Here, BIPOC survival and reproductivity is literally – even if not strictly intentionally – framed as an incurable disease that could culminate in ‘extinction’. Although some of these discussions examine total growth in human populations globally,38 much of this research focuses on relative population sizes, usually of BIPOCmajority places to those inscribed as white. For instance, British doctor John Guillebaud predicts a ‘birth dearth’ in Europe while likening ‘unremitting population growth’ in other parts of the world to ‘the doctrine of the cancer cell’.39 Although these regions are described in various ways throughout the genre – for instance, as ‘poor’ or ‘developing’, the areas slated for growth are almost always BIPOC-majority. For example, Hungarian demographer Paul Demeny (italics ours) argues that Europe’s population is steadily shrinking ‘while nearby populations explode’.40 Drawing on Demeny’s work, HomerDixon warns of a future 3:1 demographic ratio between North Africa/West Asia and Mitchell and Chaudhury 7 Europe, along with 70% growth in Bangladesh, 140% growth in Kenya, and a doubling of the populations of Iraq, Saudi Arabia, Pakistan, and Nigeria. Directly after sharing these statistics, he appends a list of international news reports referring to, for example, clashes between Indigenous communities in Kenya, riots in Shanghai, and murder rates in Mexico.41 In so doing, he directly juxtaposes BIPOC population growth with stereotypes of violence and ‘incivility’. BIPOC are often represented in these narratives as embodiments of ecological collapse and threat, embedding the assumption that ‘black people don’t care about the environment’,42 and that the global ‘poor’ will always prioritize short-term economic needs above ecological concerns. This belief is reflected in travelogue-style descriptions of ecological devastation, including Barnosky and Hadley’s musings, while on holiday in Utah, that the ancient Puebloan society collapsed because they had run out of water – a situation which they project onto future Sudan, Somalia, and Gaza. In addition, they diagnose the fall of what they call the ‘extinct’ Mayan community to overpopulation and over-exploitation of resources – despite the survivance43 of over 6million Mayan people in their Ancestral lands and other places at the time of writing.44 These descriptions chime with the common refrain on the part of settler states that BIPOC are unable to care properly for their land, even in the absence of conflicting data. This constructed ignorance allows those states to frame BIPOC territories as ‘wasteland’ awaiting annexation or improvement, or as dumping grounds for the externalities of capitalism.45 What’s more, the use of BIPOC communities as cautionary tales for planetary destruction strongly suggests that the redistribution of global power, land ownership, and other forms of agency toward BIPOC structures would result in ecological disaster.