### T

#### Interpretation: the affirmative must defend that only just governments ought to recognize the right to strike

#### Just governments respect liberties

Dorn 12 James A. Dorn, Cato Journal, "The Scope of Government in a Free Society", Fall 2012, https://www.cato.org/sites/cato.org/files/serials/files/cato-journal/2012/12/v32n3-10.pdf

If laws are just, liberty and property are secure. The most certain test of justice is negative—that is, justice occurs when injustice (the violation of natural rights to life, liberty, and property) is prevented. The emphasis here is on what Hayek (1967) called “just rules of conduct,” not on the fairness of outcomes. No one has stated the negative concept of justice better than the 19th century French classical liberal Frederic Bastiat ([1850] 1964: 65): When law and force confine a man within the bounds of justice, they do not impose anything on him but a mere negation. They impose on him only the obligation to refrain from injuring others. They do not infringe on his personality, or his liberty or his property. They merely safeguard the personality, the liberty, and the property of others. They stand on the defensive; they defend the equal rights of all. They fulfill a mission whose harmlessness is evident, whose utility is palpable, and whose legitimacy is uncontested. In short, the purpose of a just government is not to do good with other people’s money, but to prevent injustice by protecting property and securing liberty.

#### US HR violations don’t secure liberties

Amnesty International, 4-14-2021, "Everything you need to know about human rights in United States of America," No Publication, https://www.amnesty.org/en/countries/americas/united-states-of-america/report-united-states-of-america/

UNITED STATES OF AMERICA 2020 The Trump administration’s broadly dismal human rights record, both at home and abroad, deteriorated further during 2020. The USA experienced massive demonstrations across the country with the backdrop of the COVID-19 pandemic, contested 2020 general elections and a widespread racist backlash against the Black Lives Matter movement. In response to thousands of public demonstrations against institutional racism and police violence, law enforcement authorities routinely used excessive force against protesters and human rights defenders and failed to constrain violent counter-protests against primarily peaceful assemblies. The administration also sought to undermine international human rights protections for women; lesbian, gay, bisexual, transgender and intersex (LGBTI) people; and victims of war crimes, among others. It also exploited the COVID-19 pandemic to target migrants and asylum-seekers for further abuses. Joe Biden was declared the winner of the November presidential election. Background Despite confirmation by the Electoral College that Joe Biden had won the November presidential election, President Trump continued to challenge the result, making repeated unsubstantiated claims of electoral irregularities. These continued allegations sparked a number of pro-Trump protests and raised concerns about the peaceful transfer of power in January. Discrimination The COVID-19 pandemic exacerbated long-standing inequalities in the USA. Inadequate and uneven government responses to the pandemic had a disproportionate and discriminatory impact on many people based on their race, socioeconomic situations and other characteristics. Systemic disparities dictated who served as frontline workers and who had employment and economic security and access to housing and health care.1 Incarcerated people were particularly at risk due to insanitary conditions in prisons and detention where they were unable to adequately physically distance and had inadequate access to hygienic supplies as facilities became hotspots for infection. Additionally, racially discriminatory political speech and violence risked increasing the number of hate crimes. Right to health Workers in health care, law enforcement, transportation and other “essential” sectors faced enormous challenges as the US government failed to adequately protect them during the pandemic. Shortages in personal protective equipment (PPE) meant that health and other essential workers often had to perform their jobs without adequate protection and in unsafe environments. In April, the National Nurses Union held a physically distanced protest in front of the White House against the lack of PPE for health workers. From March to December 2020, more than 2,900 health care workers died amidst the COVID-19 pandemic. The US Centres for Disease Control and Prevention (CDC) acknowledged that available figures were likely underestimates. Some health and other essential workers in the public and private sectors also faced reprisals, including harassment, disciplinary procedures and unfair dismissal, if they spoke out about the inadequate protective measures. Excessive use of force At least 1,000 people were reportedly killed by police using firearms. The limited public data available suggests that Black people are disproportionately impacted by police use of lethal force. The US government’s programme to track how many such deaths occur annually was not fully implemented. No state laws governing the use of lethal force by police – where such laws exist – comply with international law and standards regarding the use of lethal force by law enforcement officials.2 Freedom of assembly Law enforcement across the USA committed widespread and egregious human rights violations against people protesting about the unlawful killings of Black people and calling for police reform. Amnesty International documented 125 separate incidents of unlawful police violence against protesters in 40 states and Washington, D.C., between 26 May and 5 June alone.3 Thousands more protests took place in the remainder of the year. Violations were committed by law enforcement personnel at the municipal, county, state and federal levels, including by National Guard troops who were deployed by the federal government in some cities. The violence included beatings with batons or other devices, the misuse of tear gas and pepper spray, and the inappropriate and indiscriminate firing of “less lethal” projectiles. In numerous incidents, human rights defenders – including protest organizers, media representatives, legal observers and street medics – were specifically targeted with chemical irritants and kinetic impact projectiles, arrested and detained, seemingly on account of their work documenting and remedying law enforcement agencies’ human rights abuses. Right to life and security of the person The government’s ongoing failure to protect individuals from persistent gun violence continued to violate their human rights, including the right to life, security of the person and freedom from discrimination, among others. Unfettered access to firearms, a lack of comprehensive gun safety laws (including effective regulation of firearm acquisition, possession and use) and a failure to invest in adequate gun violence prevention and intervention programmes continued to perpetuate this violence. In 2018, the most recent year for which data was available, some 39,740 individuals died from gunshot injuries while tens of thousands more are estimated to have sustained gunshot injuries and survived. In the midst of the COVID-19 pandemic, with increased gun sales and shootings, the USA failed in its obligation to prevent deaths from gun violence, which could have been done through a range of urgent measures, including de-listing gun stores as essential businesses. As of 2020, expansive “Stand Your Ground” and “Castle Doctrine” laws, both of which provide for private individuals to use lethal force in self-defence against others when in their homes or feeling threatened, existed in 34 US states. These laws appeared to escalate gun violence and the risk of avoidable deaths or serious injuries, resulting in violations of the right to life. As protesters against the killing of Black people took to the streets in cities across the USA, there were instances where armed civilians in states where the open carrying of firearms is permitted engaged protesters, causing at least four deaths.

#### 1. Precision and semantics outweigh – the counter-interp justifies them arbitrarily doing away with random words in the resolution which decks negative ground and preparation because the aff is no longer bounded by the resolution. Independent voter for jurisdiction – the judge doesn’t have the jurisdiction to vote aff if there wasn’t a legitimate aff.

#### 2. Limits – There are millions of affs because they can consider anything as a “just government” including groups outside countries. There’s no universal DA since each has different functions and geopolitical implications – explodes limits since there are tons of independent affs plus functionally infinite combinations, all with different advantages in different political situations.

#### Fairness-

#### Education-

#### DTD –

#### Cis –

#### No RVIS – 1) Illogical – you should not win for being fair, its an expectation in round 2) RVIs incentivize theory debaters to bait theory and win on the RVI

## K

#### [Hart] Subjects are fundamentally unstable because of *evolution* : all subjects fluctuate as they continue to evolve. Babies become toddlers, teenagers become adults, all which prove evolution.

#### Affect is constitutive: it is the capacity to experience and to be experienced. In round, everyone has the capacity to experience each other. There is no way any person or thing can escape affection.

#### [Weheliye 1] The 1ACs rhetoric of inclusion via the state reinforces the narrative of a common humanity that oppresses deviant bodies. They look to ILAW as a metric for inclusion – the worse harm for those who will never be included within domestic law, but especially not international law. Saying this is “key to harmonization” is the link.

**Weheliye 1**: Weheliye, Alexander. [Associate Professor of African American Studies at Northwestern University] ““Habeas Viscus: Racializing Assemblages, Biopolitics, and Black Feminist Theories of the Human” 2014. JP/BP

Paradoxically, the particular biological material in question remains the property, at least nominally, of all humanity and is not proper to Moore the individual person: “Lymphokines, unlike a name or a face, have the same molecular structure in every human being and the same, important functions in every human being's immune system. Moreover, the particular genetic material which is responsible for the natural production of lymphokines, and which defendants use to manufacture lymphokines in the laboratory, is also the same in every person; it is no more unique to Moore than the number of vertebrae in the spine or the chemical formula of hemoglobin.”20 **So, while the court grants personhood to human subjects in an individualized fashion that is based on comparatively distinguishing between different humans, when biological material clashes with the interests of capital, the court appeals to the indivisible biological sameness of the Homo sapiens species**. Since the court's ruling does not place this slice of human flesh in the commons for all humans to share, it tacitly grants corporations the capability of legally possessing this material with the express aim of generating monetary profit. Considering that corporations enjoy the benefits of limited personhood and the ability to live forever under U.S. law, corporate entities are entrusted with securing the immortal life of biological matter, while human persons are denied ownership of their supposed essence.21 My interest here lies not in claiming inalienable ownership rights for cells derived from human bodies such as Lacks's and Moore's but to draw attention to how thoroughly the very core of pure biological matter is framed by neoliberal market logics and by liberal ideas of personhood as property. We are in dire need of alternatives to the legal conception of personhood that dominates our world, and, in addition, to not lose sight of what remains outside the law, what the law cannot capture, what it cannot magically transform into the fantastic form of property ownership. Writing about the connections between transgender politics and other forms of identity-based activism that respond to structural inequalities, legal scholar Dean Spade shows how the focus on inclusion, recognition, and equality based on a narrow legal framework (especially as it pertains to antidiscrimination and hate crime laws) not only hinders the eradication of violence against trans people and other vulnerable populations but actually creates the condition of possibility for the continued unequal “distribution of life chances.” If demanding recognition and inclusion remains at the center of minority politics, it will lead only to a delimited notion of personhood as property that zeroes in comparatively on only one form of subjugation at the expense of others, thus allowing for the continued existence of hierarchical differences between full humans, not-quite-humans, and nonhumans. This can be gleaned from the “successes” of the mainstream feminist, civil rights, and lesbian-gay rights movements, which facilitate the incorporation of a privileged minority into the ethnoclass of Man at the cost of the still and/or newly criminalized and disposable populations (women of color, the black poor, trans people, the incarcerated, etc.).23 To make claims for inclusion and humanity via the U.S. juridical assemblage removes from view that the law itself has been thoroughly violent in its endorsement of racial slavery, indigenous genocide, Jim Crow, the prison-industrial complex, domestic and international warfare, and so on, and that it continues to be one of the chief instruments in creating and maintaining the racializing assemblages in the world of Man. Instead of appealing to legal recognition, Julia Oparah suggests counteracting the “racialized (trans)gender entrapment” within the prison-industrial complex and beyond with practices of “maroon abolition” (in reference to the long history of escaped slave contraband settlements in the Americas) to “foreground the ways in which often overlooked African diasporic cultural and political legacies inform and undergird anti-prison work,” while also providing strategies and life worlds not exclusively centered on reforming the law.24 Relatedly, Spade calls for a radical politics articulated from the “ ‘impossible’ worldview of trans political existence,” which redefines “the insistence of government agencies, social service providers, media, and many nontrans activists and nonprofiteers that the existence of trans people is impossible.”25 A relational maroon abolitionism beholden to the practices of black radicalism and that arises from the incompatibility of black trans existence with the world of Man serves as **one example** of how putatively abject modes **of being need no tbe** redeployed **within hegemonic framework but** can be **operationalized as variable liminal territories or** articulated **assemblages in movements to abolish the grounds upon which all forms of subjugation are administered.**

#### [Zvobgo & Loken 1] The aff is rooted in INHERENTLY RACIST tenants of international law like global security – their race-neutral extinction scenarios are an “all lives matter” approach that ignores IR’s racism.

Zvobgo & Loken 1: Zvobgo, Kelebogile [Founder and Director, International Justice Lab at William & Mary] and Meredith Loken [Assistant Professor of Political Science, University of Massachusetts, Amherst]. “Why Race Matters in International Relations.” *Foreign Policy*, June 19, 2020. CH

Race is not a perspective on international relations; it is a central organizing feature of world politics. Anti-Japanese racism guided and sustained U.S. engagement in World War II, and broader anti-Asian sentiment influenced the development and structure of the North Atlantic Treaty Organization. During the Cold War, racism and anti-communism were inextricably linked in the containment strategy that defined Washington’s approach to Africa, Asia, Central America, the Caribbean, and South America. And today race shapes threat perception and responses to violent extremism, inside and outside the “war on terror.” Yet mainstream international relations (IR) scholarship denies race as essential to understanding the world, to the cost of the field’s integrity. Take the “big three” IR paradigms: realism, liberalism, and constructivism. These dominant frames for understanding global politics are built on raced and racist intellectual foundations that limit the field’s ability to answer important questions about international security and organization. Core concepts, like anarchy and hierarchy, are raced: They are rooted in discourses that center and favor Europe and the West. These concepts implicitly and explicitly pit “developed” against “undeveloped,” “modern” against “primitive,” “civilized” against “uncivilized.” And their use is racist: These invented binaries are used to explain subjugation and exploitation around the globe. While realism and liberalism were built on Eurocentrism and used to justify white imperialism, this fact is not widely acknowledged in the field. For instance, according to neorealists, there exists a “balance of power” between and among “great powers.” Most of these great powers are, not incidentally, white-majority states, and they sit atop the hierarchy, with small and notably less-white powers organized below them. In a similar vein, raced hierarchies and conceptions of control ground the concept of cooperation in neoliberal thought: Major powers own the proverbial table, set the chairs, and arrange the place settings.

#### [Weheliye 2] Attempts to include the marginalized furthers erasure – it restricts liminality and strengthens the state.

**Weheliye 2**: Weheliye, Alexander. [Associate Professor of African American Studies at Northwestern University] ““Habeas Viscus: Racializing Assemblages, Biopolitics, and Black Feminist Theories of the Human” 2014. BP

Suffering, especially when caused by political violence, has long functioned as the hallmark of both humane sentience and of inhuman brutality. **Frequently, suffering becomes the defining feature of those subjects excluded from the law, the national community, humanity, and so on due to the political violence inflicted upon them even as it, paradoxically, grants them access to inclusion and equality.** In western human rights discourse, for instance, the physical and psychic residues of political violence enable victims to be recognized as belonging to the “brotherhood of Man.” **Too often, this tendency not only leaves intact hegemonic ideas of humanity as indistinguishable from western Man but demands comparing different forms of subjugation in order to adjudicate who warrants recognition and belonging.** As W. E. B. Du Bois asked in 1944, if the Universal Declaration of Human Rights did not offer provisions for ending world colonialism or legal segregation in the United States, “Why then call it the Declaration of Human Rights?”2 Wendy Brown maintains, “politicized identity” operates “only by entrenching, restating, dramatizing, and inscribing its pain in politics; it can hold out no future...that triumphs over this pain.”3 Brown suggests replacing the identitarian declaration “I am,” which merely confirms and solidifies what already exists, with the desiring proclamation “I want,” which offers a Nietzschean politics of overcoming pain instead of clinging to suffering as an immutable feature of identity politics. While I recognize Brown's effort to formulate a form of minority politics not beholden to the aura of wounded attachments and fixated almost fetishistically on the state as the site of change, we do well to recall that many of the political agendas based on identity (the suffragette movement, the movement for the equality of same-sex marriages, or the various movements for the full civil rights of racialized minority subjects, for instance) are less concerned with claiming their suffering per se (I am) than they are with using wounding as a stepping stone in the quest (I want) for rights equal to those of full citizens. Liberal governing bodies, whether in the form of nation-states or supranational entities such as the United Nations or the International Criminal Court make particular forms of wounding the precondition for entry into the hallowed halls of full personhood, only acknowledging certain types of physical violence. For instance, while the United Nations High Commissioner for Refugees passed a resolution in 2008 that includes rape and other forms of sexual violence in the category of war crimes, there are many forms of sexual violence that do not fall into this purview, and thus bar victims from claiming legal injury and/or personhood.4 Even more generally, the acknowledgment and granting of full personhood of those excluded from its precincts requires the overcoming of physical violence, while epistemic and economic brutalities remain outside the scope of the law. **Congruently, much of the politics constructed around the effects of political violence, especially within the context of international human rights but also with regard to minority politics in the United States, is constructed from the shaky foundation of surmounting or desiring to leave behind physical suffering so as to take on the ghostly semblance of possessing one's personhood. Then and only then will previously minoritized subjects be granted their humanity as a legal status.** Hence, the glitch Brown diagnoses in identity politics is less a product of the minority subject's desire to desperately cling to his or her pain but a consequence of the state's dogged insistence on suffering as the only price of entry to proper personhood, what Samera Esmeir has referred to as a “juridical humanity” that bestows and rescinds humanity as an individualized legal status in the vein of property. **Apportioning personhood in this way maintains the world of Man and its attendant racializing assemblages, which means in essence that the entry fee for legal recognition is the acceptance of categories based on white supremacy and colonialism, as well as normative genders and sexualities.**

#### **[Whitfield] We should reject the aff and embrace Liberated Zones – intentional communities that operate independent of the state – key to Black conceptions of freedom. No perms – this requires MOVING AWAY FROM THE STATE, not increasing state power.**

Whitfield: Whitfield, Ed. [Black social critic, writer, and community activist] “What must we do to be free? On the building of Liberated Zones.” *Prabuddha: Journal of Social Equality*, Vol. 2, 2018. CH

Life in a liberated zone entails: •Sustainably making and/or finding food •Sustainably making and developing people as the carriers and creators of productivity, culture, wisdom and technology •Making meaning: evolving life beyond birth, survival, and death •Collectively and determinedly defending what we have made The Limitations of The So-called Democracy of an Oppressive System There was a time when you could buy a car of any color, as long as it was black. There wasn’t much choice. These days, we are encouraged to vote in elections where we can support candidates from either of the two-capitalist war-mongering parties. Independent candidates who actually support social transformation are described as wasted votes or not allowed to get very far in the political vetting process. It brings to mind an option that might have been offered to the enslaved to vote on which plantation to be enslaved on, or to choose their overseer based on their position on what would be the maximum number of lashes in a beating, or the best way to punish low production or talking back. I’d like to think that I am a descendent from the slave who would have stood on the back row of such a slave voting campaign gathering, constantly looking up into the sky. When asked what they were looking for and why, they would whisper, “Y’all go ahead and vote on one of them or the other, but I’m looking for the north star in the dipping gourd. ‘Cause first chance I get, I’m outta here.” In the USA, we won’t vote ourselves to freedom in spite of the rhetoric of what claims to be the more progressive of the two oppressive exploitative parties. We will have to build freedom. And on leaving the plantation, we may want to burn down the big house. Not because burning it will feed us, but rather because it just seems like the right thing to do. The Devastating Nature of the Present It should be clear to us that we don't all share equitably in the benefits from modern world. We live in a world of the domination of capital. In it the owner class accumulates the surplus created by those who produce value. Those in the owning class then use their control over the socially created value to dominate virtually every aspect of social life for the singular purpose of being able to extract and accumulate even more value. This power that comes as a benefit of the ownership of means of life is used to threaten death by starvation to all who resist obeying the needs of capital expansion. There is no limit to the greed of the capitalist system. The unlimited expansion of capital is the singular logic of this world system. But infinite expansion is not possible on a finite planet, and we see the effect of careless exploitation of natural resources and human activity on the planet’s ability to support human life with its needs for clean water and clean air in addition to controlling the potential for climate disasters that are caused by human activity.

He adds:

There are already existing communities that are very much like the liberated zones I describe here. There are intentional communities that combine collective living arrangements with productive opportunities, often including or even centered around food production. Some of them are arranged as egalitarian communities where everything is shared, and intense democratic processes draw all of the community members into collective decision making on all of the community’s affairs, including how the necessary tasks for the community are shared. There is a long history of such communities and they have likely had little impact on the larger societies outside of them, even though they possess many transformative elements. Some of these communities are insular in nature and mainly represent a way to get away from what is painful, irrational, or at the very least, undesirable in the mainstream communities. Many of these communities are also known for leading a rustic, some might even say primitive existence. That is partly a reflection of the distance between these communities and the consumerism that surrounds them. I would offer that for the type of liberated zones that I think will make more of a difference to be viable, they would have to be able to create an intense loyalty among those who live in them, and a strong base of support for those on the outside, who, for one reason or the other do not. It would never be sufficient to offer that these communities are capable, or even interested in replicating the lifestyles that have been created in the dominant society. There would need to be some conscious breaking away from societal norms. But I contend that it becomes easier as the existing structures prove themselves increasingly incapable of keeping their promises of a comfortable life for the many. But we still have to ask, “Is it enough stuff?” You know we are addicted to bigger and bigger piles of stuff, despite the ecological price that we pay and the fact that for whatever we accumulate there is someone somewhere trying to sell us more. There are still those who will not be satisfied unless they are able to buy the things that are being marketed to them. Many young people will not remember, but once a 19-inch TV was considered a big screen. Nowadays, folks with limited income will buy 52” and 80” screens on time terms, claiming that these are household needs. While I am no one to object to other people’s desires, I don’t think the liberated zones that I envision would be producing large screen TV units in the near term. There would likely be live theatre, and live concerts, and live music, art and poetry shows on the regular. This is what I mean when I talk about the need to make meaning. We are capable of leading good lives without the consumer debt peonage that many of us have become accustomed to as a means of fulfilling the dreams not of our families and communities, but rather the dreams of the marketers who derive their privilege from compensation they get from getting us to buy things that we don’t need, and quite honestly might not have even thought of, had the marketers not told us that we just had to have them. It is sad that we are called upon to measure ourselves, not by what we know, not by what we can do, not by what we are, but rather by what we buy at high prices because of celebrity endorsements. It is sad to hear “I just want to get paid.” As the highest aspiration of some young folks. And when someone points out to them the unfairness of a system that makes many more losers than winners and points out that we deserve a society that is fair and creates opportunities for all, it is so sad to hear, “I'll take my chance. I’d rather take a chance at being rich than to have certainty of a less glamorous existence.” We need to remember that we are addicted. But more and more people are coming to realize that the deck is stacked. You get to cut the cards but the jokers, the aces and kings have all been taken out of the deck. There is very little left to win. This isn’t really gambling, because we have no chance.

#### [Wehelieye 4] Deviant bodies are compared against one another under the state as the color line sets the basis for how subjects should be – women, queer folk, and black people stray from the standard conception of the Western Man, and face oppression as a result. Thus, the Role of the Ballot is to deconstruct the western Man.

**Weheliye 4**: Weheliye, Alexander. [Associate Professor of African American Studies at Northwestern University] ““Habeas Viscus: Racializing Assemblages, Biopolitics, and Black Feminist Theories of the Human” 2014. JP

Consequently, **racialization figures as a master code within the genre of the human represented by western Man, because its law-like operations are yoked to species-sustaining physiological mechanisms in the form of a global color line—instituted by cultural laws so as to register in human neural networks—that clearly distinguishes the good/life/fully-human from the bad/death/not-quite-human**. This, in turn, authorizes the conflation of racialization with mere biological life, which, on the one hand, enables white subjects to “see” themselves as transcending racialization due to their full embodiment of this particular genre of the human while responding anti-pathetically to nonwhite subjects as bearers of ontological cum biological lack, and, on the other hand, in those subjects on the other side of the color line, it creates sociogenically instituted physiological reactions against their own existence and reality.40 Since the being of nonwhite subjects has been coded by the cultural laws in the world of Man as pure negativity, their subjectivity impresses punishment on the neurochemical reward system of all humans, or in the words of Frantz Fanon: “My body was returned to me spread-eagled, disjointed, redone, draped in mourning on this white winter's day. The Negro is an animal, the Negro is bad, the Negro is wicked, the Negro is ugly.” **Political violence plays a crucial part in the baroque techniques of modern humanity, since it simultaneously serves to create not-quite-humans in specific acts of violence and supplies the symbolic source material for racialization**. For Wynter, the promise of black studies—and the numerous other ruptures precipitated by the 1960s—lies in its liminality, which contains potential exit strategies from the world of Man. **However, we must first devise new objects of knowledge that facilitate “the calling in question of our present culture's purely biological definition of what it is to be, and therefore of what it is like to be, human.”** We must do so because we cannot fully understand the present incarnation of the human from within the “biocentric and bourgeois” epistemic order that authorizes the biological selectedness of Man and, conversely, the creation of “dysgenic humans” (those who are evolutionarily dysselected), “a category comprised in the US of blacks, Latinos, Indians as well as the transracial group of the poor, the jobless, the homeless, the incarcerated,” the disabled, and the transgendered.43 Within our current episteme, these groups are constituted as aberrations from the ethnoclass of Man by being subjected to racializing assemblages that establish “natural” differences between the selected and dysselected. In other words, black, Latino, poor, incarcerated, indigenous, and so forth populations become real objects via the conduit of evolutionarily justified discourses and institutions, which, as a consequence, authorizes Man to view himself as naturally ordained to inhabit the space of full humanity. **Thus, even though racializing assemblages commonly rely on phenotypical differences, their primary function is to create and maintain distinctions between different members of the Homo sapiens species that lend a suprahuman explanatory ground (religious or biological, for example) to these hierarchies**. As Wynter explains, “all our present struggles with respect to race, class, gender, sexual orientation, ethnicity, struggles over the environment, global warming, severe climate change, the sharply unequal distribution of the earth resources...—these are all differing facets of the central ethnoclass Man vs. Human struggle.”44 Wynter's oeuvre facilitates the analysis of the relay between different forms of subjugation, because in it the human operates as a relational ontological totality. Therefore, the Man versus Human battle does not dialectically sublate the specificity of the other struggles but articulates them in this open totality so as to abolish Man and liberate all of humanity rather than specific groups.