## 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. Their offense about why the government needs to recognize rights to have freedom forces people to appeal to state recognition.

**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.**

#### [Weheliye 2] Attempts to recognize a common humanity under Kant furthers erasure – it restricts liminality and strengthens the state. Freedom only exists in their world if there’s a state to be free from.

**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.

## DA

## A. Link

**[Link]** They rely on **ABSTRACT PHILOSOPHY –** their framework assumes a neutral, universal starting point.

## B. Impacts

#### 1. [Curry & Curry 1] First, MISDIAGNOSIS: their assertion of universal humanistic principles reduces systemic racism to a problem of recognition that prevents mobilization against White supremacy.

**Curry & Curry 1:** Curry, Tommy J. [Tommy, PhD, Prof. of Philosophy @ TAMU, Gwenetta, PhD, Ass. Prof. of Gender and Race Studies @ Alabama], “On the Perils of Race Neutrality and Anti-Blackness: Philosophy as an Irreconcilable Obstacle to (Black) Thought,” American Journal of Economics and Sociology, Vol. 77, Nos. 3-4 (May-September 2018). DOI: 10.1111/ajes.12244 GC/CH

We begin with the first author’s reflections on philosophy and its recurring problem of denying the realities of race and racism, reflections that have arisen as a Black (male) philosopher whose life has been threatened for doing Black philosophy. The experience of confronting death, being fearful of being killed doing my job as a critical race theorist, and being threatened with violence for thinking about racism in America has a profound effect on concretizing what is at stake in our theories about anti-Black racism. Whereas my work on race and racism in philosophy earlier in my career was dedicated to the problems created by the mass ignorance of the discipline to the political debates and ethnological history of Black philosophers in the 19th and 20th centuries, I now find myself thinking more seriously about the way that **philosophy**, really theory itself—our present categories of knowledge, such as race, class, and gender, found through disciplines—actually **hastens the deaths of subjugated peoples in the U**nited **S**tates. **Academic philosophy routinely abstracts away from**—directs thought to not attend to the realities of death, dying, and despair created by—**antiBlack racism. Black, Brown, and Indigenous populations are routinely** rationalized as disposable flesh. The deaths of these groups launch philosophical discussions of social injustice and spark awareness by whites , while the deaths of white people direct policy and demand outrage. **Because racialized bodies are confined to inhumane living conditions that nurture violence** and despair **that become attributed to the savage nature of nonwhites and evidence of their inhumanity, the deaths of these** **dehumanized peoples are** often **measured against the dangers they are thought to pose to** others. The **interpretation of the inferior position that racialized groups occupy in the U**nited **S**tates **is grounded in how whites often think of themselves in relation to problem populations. This relationship is** often **rationalized by avoidance and by** the **denials** of whites **about being causally related to the harsh conditions imposed on nonwhites in the world. Philosophy, and its glorification of the rational individual, ignores the complexity of anti-Black racism by blaming the complacency**, if not outright hostility, **towards Blacks on the mass ignorance of white America**. To remedy this problem, Black philosophers are asked to respond by gearing their writings, lectures, and professional presence to further educate and dialogue with white philosophers in order to enable them to better understand anti-Black racism and white supremacy (Curry 2008, 2015). This therapy is often rewarded as scholarship. **Philosophical positions that analyze racism as a problem of miscommunication, misunderstanding, and ignorance** (philosophies predicated on the capacity of whites to change) **are rewarded and praised as the cutting edge and most impactful theories about race and racism. Reducing racism to a problem of recognition** and understanding **allows white philosophers to remain absolved of their contribution to the apathy that white America has to the death** and subjugation **Black Americans endure** at the hands of the white race.

To some readers, speaking about races as different groups with opposite, if not antagonistic, social lives seems to run contrary to the idea that there are no real races, just people, only the human race. This is the core of **race-neutral theory** in academic philosophy. Race neutrality **asserts that while race, class, and gender may** in fact **differentiate bodies, the capacity for reason—the human essence beneath it all—is what is ultimately at stake in the recognition of difference**. While **this mantra** has been offered to whites since the integrationist strategies of the U.S. Supreme Court in the 1950s under Chief Justice Earl Warren, it **has had little effect in restructuring the psychology of white individuals or remedying** the **institutional** practices of **racism that continue to exclude** or punish **Black Americans**. How are Black scholars to speak about racism, specifically the violence and death that seem to gravitate towards Black bodies if the rules of philosophy and the fragility of white Americans insist that racism is not the cause of the disproportionate death Black Americans suffer and race is not a significant factor in Black people’s lives? This article is an attempt to debunk the seemingly neutral starting point of academic philosophy. **For decades, Black philosophers have attempted to** educate white philosophers and **reorient the philosophical anthropologies of the discipline. Black, Brown, and Indigenous philosophers have dedicated their lives** and careers **to educating white philosophers** and students, **with little to no effect on the composition** and disposition **of the discipline**. While it is not uncommon for philosophy departments to say they support diversity, the reality is that many, if not most, Black philosophers continue to write about the problem of racism, their experiences of marginalization, and the violence they suffer from white colleagues, disciplinary organizations, and universities. **This article should be read as an attempt not to amend the Western metaphysical tradition but to reveal the obstacles that indicate its perennial** failure. It is the position of the authors that many of the demands for disciplinary change are often expressed as politics, when in reality **there are issues of metaphysics** (the concerns of being) **and philosophical anthropology** (the concerns about the (non)being capable of thinking) **that are unaddressed in much of the current literature**. Section I of this article describes what Black philosophy has taken to be the problem of racism in academic philosophy more broadly. Since the 1970s Black philosophers have criticized, attacked, and attempted to reform the discipline with little effect. This section interrogates why that is the case. Section II argues that the failure of philosophy to change is a problem of metaphysics or the illusion that Blackness is compatible with the idea of the white human. Section III presents the social scientific evidence demonstrating the seeming permanence of anti-Black racism and the dangerous nature of colorblind ideology, which does not recognize that societal organization and racism determine the life chances of Blacks. This article ends with a suggestion of what Black philosophy would look like if its primary mandate were not to persuade whites to remedy their own racist practices, but to diagnose and build strategies against the present problems of racism in philosophy before us.

## Case

## Underview

#### 1) Presumption and Permissibility negate a) lack of obligation proves the rez false, the rez says you have to prove an obligation. You can’t be obliged and lack an obligation simultaneously which o/w your warrants on textuality

#### 2) Reject 1ar theory: a] only one speech to respond to it which outweighs on infinite abuse because they can read infinite shells b] aff frames the round outweighs because they pick my ground and writing a better aff solves 1ar difficulty c] 2n collapse isn’t damning: 2ars can weigh and contextualize, which outweighs because they get the last word . Also, RVIs on 1ar theory [1] key to recourse against stacked 1ars [2] necessary to ensure only good norms are set – otherwise they can sit on it for 3 min 2ar and negs always lose.

#### [Merriam-Webster] To affirm doesn't mean to prove true – it's to support.

**Merriam-Webster:** Merriam-Webster. [Dictionary] "Affirm." *Merriam-Webster*, 2018. EL

to show or express a strong belief in or dedication to (something, such as an important idea)