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The Color Line is created and sustains itself on the comparisons of phenotypes and identities, which allows whiteness to project anything outside of itself into the space of otherness Wynter 03 [Sylvia; 2003; “Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation--An Argument,” CR: The New Centennial Review, Volume 3, Number 3,257-337]  
The Argument proposes that the **new master** code **of the bourgeoisie** and **of its ethnoclass** conception of the human- that is, the code of selected by Evolution/dysselected by Evolution**- was now to be** mapped **and anchored on the only available "objective set of facts"** that remained. This was the **set of environmentally, climatically determined phenotypical differences between human hereditary variations** as these had developed in the wake of the human diaspora both across and out of the continent of Africa; that is, as a set of (so to speak) totemic differences, which **were now harnessed to the task of projecting the Color Line drawn institutionally and discursively between whites/nonwhites** - and at its most extreme between the Caucasoid physiognomy (as symbolic life, the name of what is good, the idea that some humans can be selected by Evolution) and the Negroid phys- iognomy (as symbolic death, the "name of what is evil," the idea that some humans can be dysselected by Evolution)- as the new extrahuman line, or projection of genetic nonhomogeneity that **would now be made to function, analogically, as the status-ordering principle based upon ostensibly differential degrees of evolutionary selectedness/eugenicity** and/or dysselected- ness/dysgenicity. **Differential degrees, as between the classes** (middle and lower and, by extrapolation, between capital and labor) as well as **between men and women, and between the heterosexual and homosexual** erotic preference - and, even more centrally, as **between** Breadwinner (job- holding middle and working classes) and **the jobless and criminalized** Poor**,** with this rearticulated at the global level **as between Sartre's "Men" and Natives** (see his guide-quote), before the end of politico-military colonial- ism, then postcolonially as between the "developed" First World, on the one hand, and the "underdeveloped" Third and Fourth Worlds on the other**. The Color Line was now projected as the new "space of Otherness" principle of nonhomogeneity, made to reoccupy the earlier places of the motion-filled heavens/non-moving Earth, rational humans/irrational animal lines, and to recode in new terms their ostensible extrahumanly determined differences of ontological substance**. While, if the **earlier two had been indispen- sable to the production and reproduction of their respective genres** of being human, of their descriptive statements (i.e., as Christian and as Mam), and of the overall order in whose field of interrelationships, social hierarchies, system of role allocations, and divisions of labors each such genre of the human could alone realize itself- and with each such descriptive statement therefore being rigorously conserved by the "learning system" and order of knowledge as articulated in the institutional structure of each order - **this was to be no less the case with respect to the projected "space of Otherness" of the Color Line. With respect, that is, to its indispensability to the production and reproduction of our present genre of the human Mam, together with the overall global/national bourgeois order of things and its specific mode of economic production, alone able to provide the material conditions of existence for the production and reproduction of the ethnoclass or Western-bourgeois answer that we now give to the question of the who and what we are.**

#### The very act of posing the question of what it means to be human necessitates an ethical reorientation – thus, the ROB is to vote for the debater who best deconstructs the color line through the lens of black studies. This is a question of our orientation towards racialization – scholarship matters.

Sexton 11 Jared Sexton, 2011, “The Social Life of Social Death: On Afropessimism and Black Optimism,” InTensions Journal, <https://www.yorku.ca/intent/issue5/articles/pdfs/jaredsextonarticle.pdf>

To that end, a few opening questions: What is the nature of a form of being that presents a problem for the thought of being itself? More precisely, what is the nature of a human being whose human being is put into question radically and by definition, a human being whose being human raises the question of being human at all? Or, rather, whose being is the generative force, historic occasion, and essential byproduct of the question of human being in general? How might it be thought that there exists a being about which the question of its particular being is the condition of possibility and the condition of impossibility for any thought about being whatsoever? What can be said about such a being, and how, if at stake in the question is the very possibility of human being and perhaps even possibility as such? What is the being of a problem? [6] The formulation of a sustained response to such an inquiry is the province of the field of investigation called black studies, or African American studies, or, more recently, African diaspora studies. And this is the case whether practitioners are working in or across disciplinary formations called literature, history, sociology, or politics. One of the towering figures of that field, W. E. B. Du Bois, moved among those genres of writing across several eras without failing to remark and revise the path he traversed in each case. His legacy, widely cited and yet still dimly understood, includes too many achievements to summarize, but offers at least this crucial insight: that one is not only able to learn about the world while learning intensively about one’s local and immediate conditions, but that one cannot learn about the world otherwise. It is, in other words, the exploration of ground, and the discovery of an “originary displacement,” that enables the chance for a genuine encounter with the world in its difference and in its differing (Chandler 2000). [7] There is among friends and foes alike what seems to be a global imperative to relate to the African American and to African American Studies as well with a permanently didactic tone. The African American, here in the United States, is encouraged to achieve self-transcendence, a graduation from the sense of self that being African American engenders. I say encouraged but we cannot help but hear the euphemism. The assumption at work is that there is nothing to learn here, with the Negro in the colored museum, except that which must be engineered to become truly worldly and cosmopolitan. To read Du Bois, especially after the ongoing theoretical annotations of Nahum Chandler (1996, 2000, 2008), is to understand why there’s no place like home. [8] We might call this outlook or approach—in distinction from and relation to both black studies and African diaspora studies—global African American studies. This is an endeavor, or projection, that teaches us all how we might better inhabit multiplicity under general conditions at the global scale for which such inhabitation has become (and perhaps always has been or must be) a necessary virtue. And it does so less through pedagogical instruction than through an exemplary transmission: emulation of a process of learning through the posing of a question, rather than imitation of a form of being; which is also to say a procedure for reading, for study, for black study or, in the spirit of the multiple, for black studies … wherever they may lead. And, contrary to the popular misconception, they do lead everywhere. And they do lead everywhere, even and especially in their dehiscence.

#### Their starting point of relying on reason and non-domination sets up the idea of personhood as property which creates binaries and necessitates the exclusion of those deemed not quite human. The subject cannot be articulated as universal, because it’s very existence causes the exclusion of those who do not live up to the perfect idealism of the Western Man. These bodies form a racialized assemblage defined in opposition to this concept of the liberal subject.

Weheliye 14 [Alexander G. Weheliye, (Alexander G. Weheliye is Professor of African American Studies and English at Northwestern University.) "Habeas Viscus: Racializing Assemblages, Biopolitics, And Black Feminist Theories Of The Human" Duke University Press., 8-1-2014, https://www.dukeupress.edu/habeas-viscus] */* MM \*brackets in original text

**Wynter**’s large-scale intellectual **project**, which she has been pursuing in one form or another for the last thirty years, **disentangles Man from the human in order to use the space of subjects placed beyond the grasp of this domain as a vital point from which to invent hitherto unavailable genres of the human.**27 According to this scheme in western modernity the religious conception of the self gave way to two modes of secularized being: first, the Cartesian “Rational Man,” or homo politicus, and then beginning at the end of the eighteenth century, “**Man as a selected being and natural organism . . . as the universal human, ‘man as man.**’”28 The move from a supernatural conception of world and the self ’s place within this cosmos, however, does not signal the supersession of a primitive axiomatic with an enlightened and rarefied type of the human. Rather, one genre of the human (Judeo-Christian, religious) yields to another, just as provincial, version of the human, and, although both claim universality, neither genre fully represents the multiplicity of human life forms. In the context of the secular human, **black subjects, along with indigenous populations, the colonized, the insane, the poor, the disabled, and so on serve as limit cases by which Man can demarcate himself as the universal human.**29 Thus, **race**, rather than representing accessory, **comes to define the very essence of the modern human as “the code through which one not simply knows what human being is, but experiences being.”**30 Accordingly, race makes its mark in the dominion of the ideological and physiological, or rather race scripts the elision of the former with the latter in the flesh. Blackness 25 In her latest writings, Wynter identifies homo politicus’s successor in the long road from “theodicy” to “biodicy” as the liberal “bio-economic man.”31 The idea of “bio-economic man” marks the assumed naturalness that positions economic inequities, white supremacy, genocide, economic exploitation, gendered subjugation, colonialism, “natural selection,” and concepts such as the free market not in the realm of divine design, as in previous religious orders of things, but beyond the reach of human intervention all the same. In both cases, this ensures that a particular humanly devised model of humanity remains isomorphic with the Homo sapiens species. Wynter’s approach differs markedly from arguments that seek to include the oppressed within the already existing strictures of liberal humanism or, conversely, abolish humanism because of its racio-colonial baggage; instead **Wynter views black studies and minority discourse as liminal spaces, simultaneously** ensconced in and **outside the world of Man, from which to construct new objects of knowledge and launch the reinvention of the human at the juncture of the culture and biology feedback loop.** Even though the genre of the human we currently inhabit in the west is intimately tied to the somatic order of things, for Wynter, **the human cannot be understood in purely biological terms**, whether this applies to the history of an individual organism (ontogenesis) or the development at the level of a species (phylogeny). This is where Fanon’s important concept of sociogeny comes into play, offering Wynter an approach of thinking of the human—the “science in the social text,” to echo Spillers’s phrase—where culture and biology are not only not opposed to each other but in which their chemistry discharges mutually beneficial insights.32 In this scenario, **a symbolic register, consisting of discourse, language, culture, and so on (sociogeny) always already accompanies the genetic dimension of human action** (ontogeny), and it is only in the imbrication of these two registers that we can understand the full scope of our being-in-the-world. Fanon’s concept of sociogeny, arising from the inadequacy of traditional psychoanalytic models in the analysis of racialized colonialism, builds on Freud’s appropriation of recapitulation theory.33 Thus, according to Fanon, Freud breaks with the strict codes of Darwinism and social Darwinism (phylogenetic theory) in order to analyze the psyche of the modern individualized subject from an ontogenetic vantage point. While the ontogenetic technique yields, depending on your general sympathy for the now very antiquated protocols of Freudian psychoanalysis, abundant results when evaluating 26 Chapter One white subjects ensconced in the liberal nuclear family, it encounters a roadblock when transplanted to the colonial settlement, which is why “the alienation of the black man is not an individual question. Alongside phylogeny and ontogeny, there is also sociogeny. . . . Society, unlike biochemical processes, does not escape human influence. Man is what brings society into being.”34 Why does the colonial situation specifically necessitate a reformulation of Freud’s and Darwinism’s procedural frame of reference? Since colonial policies and discourse are frequently grounded in racial distinctions, the colonized subject cannot experience her or his nonbeing outside the particular ideology of western Man as synonymous with human, or, as Fanon writes, “not only must the black man be black; he must be black in relation to the white man.”35 The colonial encounter determines not just the black colonial subject’s familial structure or social and physical mobility and such, but colors his or her very being as he-or-she-which-isnot-quite-human, as always already tardy in the rigged match of the survival of the fittest. Conversely, in this ontological face-off, the white colonial subject encounters herself or himself as the “fullness and genericity of being human.” However, he or she only does so in relation to the deficiency of the black subject and indigenous (Wynter, 40). To be precise, Fanon and Wynter locate racializing assemblages in the domain of being rather than the realm of epiphenomena, showing how humans create race for the benefit of some and the detriment of other humans. Yet because race is thought to rest in biology, it necessitates different analytic protocols than bare life and biopolitics, namely ones that draw on both ontogeny and sociogeny. Whereas Fanon’s mobilization of ontogeny remains rooted in the Freudian paradigm as pertaining to the individual subject, Wynter summons the explanatory apparatus of neurobiology to elucidate how racialization, despite its origins in sociogeny, is converted to the stuff of ontogenesis; this is what Wynter refers to as “sociogenetic.”36 Although human life has a biochemical core defined by a species-specific adaptive reward and punishment mechanism (poison = bad and food = good) that “determines the way in which each organism will perceive, classify, and categorize the world,” it is “only through the mediation of the organism’s experience of what feels good to the organism and what feels bad to it, and thereby of what it feels like to be that organism” that a repertoire of behaviors, which ensure the continued existence of the species, develops (Wynter, 50). For the human species, because it is defined by both organic and symbolic registers, **this Blackness is complicated by the way culturally specific sociogenic principles** such as what is good or bad work to **trigger** neurochemical reward and punishment **processes, in the process “instituting the human subject as a culturespecific and thereby verbally defined, if physiologically implemented, mode of being** and sense of self. One, therefore, whose phenomenology . . . is as objectively, constructed as its physiology” (Wynter, 54).37 Phenomenological perception must consequently don the extravagant drag of physiology in order to “turn theory into flesh, . . . [into] codings in the nervous system,” so as to signal the extrahuman instantiation of humanity. 38

#### Pleading for recognition from the state to make any kid of meaningful change is are in vain – the state uses recognition to claim to free the oppressed and continue subjugating black subjects. Additionally turns case – state recognition of personhood allows cooperation’s that the aff is trying to strike against to enjoy life and protection under US law. Weheliye 1 Alexander Weheliye; Habeas Viscus: Racializing Assemblages, Biopolitics, and Black Feminist Theories of the Human; 2014

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.). **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 not be redeployed within hegemonic frameworks 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.

#### The alternative is habeas viscus – a re-orientation of our resistance that breaks free from trying to free the body within the law. Weheliye 2 Alexander Weheliye; Habeas Viscus: Racializing Assemblages, Biopolitics, and Black Feminist Theories of the Human; 2014

#### The poetics and politics that I have been discussing under the heading of habeas viscus or the flesh are concerned not with inclusion in reigning precincts of the status quo but, in Cedric Robinson's apt phrasing, “the continuing development of a collective consciousness informed by the historical struggles for liberation and motivated by the shared sense of obligation to preserve [and I would add also to reimagine] the collective being, the ontological totality.”31 Though the laws of Man place the flesh outside the ferocious and ravenous perimeters of the legal body, habeas viscus defies domestication both on the basis of particularized personhood as a result of suffering, as in human rights discourse, and on the grounds of the universalized version of western Man. Rather, habeas viscus points to the terrain of humanity as a relational assemblage exterior to the jurisdiction of law given that the law can bequeath or rescind ownership of the body so that it becomes the property of proper persons but does not possess the authority to nullify the politics and poetics of the flesh found in the traditions of the oppressed. As a way of conceptualizing politics, then, habeas viscus diverges from the discourses and institutions that yoke the flesh to political violence in the modus of deviance. Instead, it translates the hieroglyphics of the flesh into a potentiality in any and all things, an originating leap in the imagining of future anterior freedoms and new genres of humanity. To envisage habeas viscus as a forceful assemblage of humanity entails leaving behind the world of Man and some of its attendant humanist pieties. As opposed to depositing the flesh outside politics, the normal, the human, and so on, we need a better understanding of its varied workings in order to disrobe the cloak of Man, which gives the human a long-overdue extreme makeover; or, in the words of Sylvia Wynter, “the struggle of our new millennium will be one between the ongoing imperative of securing the well-being of our present ethnoclass (i.e. western bourgeois) conception of the human, Man, which overrepresents itself as if it were the human itself, and that of securing the well-being, and therefore the full cognitive and behavioral autonomy of the human species itself/ourselves.”32 Claiming and dwelling in the monstrosity of the flesh present some of the weapons in the guerrilla warfare to “secure the full cognitive and behavioral autonomy of the human species,” since these liberate from captivity assemblages of life, thought, and politics from the tradition of the oppressed and, as a result, disfigure the centrality of Man as the sign for the human. As an assemblage of humanity, habeas viscus animates the elsewheres of Man and emancipates the true potentiality that rests in those subjects who live behind the veil of the permanent state of exception: freedom; assemblages of freedom that sway to the temporality of new syncopated beginnings for the human beyond the world and continent of Man.