# 1nc

### Futurity Strike Link – alt unintelligibility

#### The liberatory potential of strikes as the destruction of the state is decimated by the aff’s investment into futurity. Strikes are used as extortion to the state – a demand to be met – that secures the future of the economy, the state’s hegemony, the world order – the gears that churn the machine of futurity. This forever pushes queerness into a lifeless cadaver. They make the same mistake as all political organizations - they build the social order in order to solve a lack present inherently within it, unknowingly reproducing the harms they aim to solve. No future exists for the kweer.

#### Baedan 12

(baedan. “Journal of Queer [kweer] Nihilism.” The Anarchist Library, 2012, theanarchistlibrary.org/library/baedan-baedan.)VHS//RBA

One way to contextualize interruption is to think through the strike. This should also be inter- esting in light of recent attempts at rekindling the flame of the revolutionary general strike, in relation to which the discourse around violence has appeared again as a trap on all sides. While the model of the strike is explicitly referenced in the “Critique of Violence,” it is absent— rather conspicuously—from the “Concept of History.” In the former, he writes about the strike which appears in the class struggle as a form of violence. He distinguishes between different aspects. On the one hand is the strike as extortion—violence used by labor as a means toward securing an end, which the state sanctions as a legal right in order to “forestall violent actions [such as the burning of factories] the state is afraid to oppose.” The revolutionary general strike departs from the strike-as-extortion and becomes a crisis to which the state understands it must respond with violent suppression. It has to do this lest the strike find its way to the very heart of the state. Because, in such a strike, “the state fears above all else that function of violence which it is the object of this study to identify as the only secure formulation of its critique.” What then is this secure formulation of the critique of violence? It is the critique of the state itself. Given that any strike is a kind of interruption or stoppage, nevertheless it is generally understood that there will be a return to work once a demand is met. In what Benjamin calls the political general strike, a set of politicians take this method beyond the demands particular to a workplace and apply it to a demand for them (the politicians) to take power, at which point there will be a return to work. All of this bears only the most superficial resemblance to what Benjamin describes as the form of the strike that takes place rooted “in the determination to resume only a wholly transformed work, no longer enforced by the state.” In contrast to the political general strike, this other “form of interruption of work,” the proletarian general strike, is “pure means,”“nonviolent,” and “anarchistic.” The reason that these two forms are “antithetical in their relation to violence” bears some further inquiry. To Benjamin the political general strike is violent because it “causes only an external modification of labor conditions,” which are in themselves violent, and has as its aim the strengthening of state power, which is both violent and the arbiter of violence. The proletarian general strike is nonviolent because it is the abolition of the state—the real critique of violence put into effect. And the “really effective critique” of violence “coincides with the critique of all legal violence.” Figured another way, the task of interruption requires us to locate the clocktower that we could fire upon to stop the day. Homogenous time no longer flows through the monolithic machines in the city centers. Now, a range of technological advancements have diffused and integrated the machinery of time into our very thoughts and rhythms. Everywhere we go, we are surrounded by and permeated with devices which serve to manage the regime of time. Where once a singular apparatus mediated our relationship to time, its dictatorship is now imposed by an innumerable array. A desire for interruption must now reckon with the countless apparatuses that segment our memory and integrate our very being into capitalist time. But rather than waste time lashing out against all these clocks one after another, let us cut through to what underlies them. History’s servants promise us a shining future. Whether by means of technological innovation, hard work and sacrifice, or the Revolution, we are assured of a heaven-on-earth of light and crystal. But all of these glimmering apparatuses can only serve to adorn the monumental pile of wreckage in which we live. All around us, the carnage and corpses of our ancestors form the architecture of our daily existence. Not only the walls and freeways and shopping centers, but the smart phones, pornography, surveillance and entertainment systems—all monuments to the same enemy that has never ceased to be victorious. Capital, Leviathan, civilization, society: so many names for the process which turns life into an assemblage of death, which would integrate us as machines into a grander machinery. **Futurity is the logic that drives this regime of subjection and assimilation**, but is also the science which desecrates our memory of those who also struggled; the treachery which turns their struggles into so many more ideological cadavers. Where living beings once struggled to be free from futurity’s domination of their lives, we are told that they dutifully sacrificed themselves for society’s future. We too are called upon to procreate and raise up children who might one day live better lives than we. But just as we were born into the halls of the dead, so too would our children be the stillborn janitors of these halls, breathing circuits embedded in a massive cybernetic cadaver. Ghosts call out to us: they ask that we tear apart the sutures of this Frankenstein’s monster which they’ve come to constitute. They call on us to cremate their remains and bury the ashes, to end the reign of the dead over the living.

#### The Role of the Judge is to embrace individual resistance to futurism – our bodies have become the playing field upon which reason and ethic is staged in opposition to the desire of our flesh.

baedan 12 (baedan. “Journal of Queer Nihilism.” The Anarchist Library, 2012, theanarchistlibrary.org/library/baedan-baedan.)//LK

The outcome is reminiscent of the medieval skirmishes between angels and devils for the possession of the departing soul. But the conflict is now staged within the person who is reconstructed as a battlefield, where opposite elements clash for domination. On the one side, there are the forces of Reason: parsimony, prudence, sense of responsibility, self-control. On the other, the low instincts of the Body: lewdness, idleness, systematic dissipation of one’s vital energies. The battle is fought on many fronts because Reason must be vigilant against the attacks of the carnal self, and prevent “the wisdom of the flesh” from corrupting the powers of the mind. In the extreme case, the person becomes a terrain for a war of all against all.¶ Others have described this ‘war of all against all’ as the fundamental condition of an omnipresent civil war that is consistently raging, permeating the social order and interrupting the myth of social peace. This narrative is quite similar to a conception of queerness developed by Hocquenghem and later elaborated by Edelman, which understands queerness to be an ever-present violence, a potential which any body is capable of. If we follow Federici here in understanding the conflict between Reason (and its servant: language) and the Passion of the body, we can situate our queerness as a partisan force within this battle. Federici goes on:¶ This conflict between Reason and the Body, described by the philosophers as a riotous confrontation between the better and the lower sorts… the battle which 17th century discourse on the person imagines unfolding in the microcosm of the individual has arguably a foundation in the reality of the time. It is an aspect of that broader process of social reformation, whereby, in the age of reason, the rising bourgeoisie attempted to remold the subordinate classes in conformity with the needs of the developing capitalist economy… That battle against the body that has become its historic mark… The reform of the body is at the core of the bourgeois ethic because capitalism makes acquisition “the ultimate purpose of life,” instead of treating it as a means for the satisfaction of our needs, thus it requires that we forfeit all spontaneous enjoyment of life.¶ Here we are reminded of Hocquenghem’s explanation of jouissance as “blissful enjoyment of the present.” Federici’s historicism temptingly offers a historical-material structure for the whole of our critique. The desperate struggle of bodies against the future and in pursuit of jouissance is the same struggle which opposes capitalist development from the beginning. The conquest of Reason over Passion corresponds to the domination of the bourgeois order over the rebel body, because it is precisely the same struggle, manifest in each and every body.¶ The body, emptied of its occult forces, could be caught in a system of subjection, whereby its behavior could be calculated, organized, technically thought and invested of power relations… The development of the body into a work-machine, [was] one of the main tasks of primitive accumulation…. Like the land, the body had to be cultivated and first of all broken up, so that it could relinquish its hidden treasures. For while the body is the condition of the existence of labor-power, it is also its limit, as the main element of resistance to its expenditure. It was not sufficient then, to decide that in itself the body had no value. The body had to die so that labor-power could live.¶ Federici describes how this disciplinary war was waged so as to separate bodies from their capacity for jouissance, in order to commodify them as labor-power.¶ By transforming labor into a commodity, capitalism causes workers to submit their activity to an external order over which they have no control and with which they cannot identify. Thus, labor process becomes a ground of self-estrangement… This too leads to a sense of dissociation from the body, which becomes reified, reduced to an object with which the person ceases to be immediately identified.¶ It is this fundamental estrangement, located in the process of primitive accumulation which she says forms the basis of our contemporary alienation from our bodies, our terminal enslavement to abstraction and language.¶ Federici explains that this disciplinary violence has always focused on the eradication of non-productive ways of being:¶ The violence of the ruling class aimed at a radical transformation of the person, intended to eradicate in the proletariat any form of behavior not conducive to the imposition of a stricter work-discipline… Nakedness was penalized, as were many other unproductive forms of sexuality and sociality.¶ Here we see the tyranny of the Child traced back through time and embedded in language itself. The assault upon the body by Reason and Language has always been to eliminate all non-productive desires and capacities. Reproductive futurism then becomes the framework through which certain forms of social engagement are militarily enforced while others are eradicated.¶ This militaristic and scientific approach to disciplining the body functions through the body’s capture within language. Federici argues that “in mechanical philosophy we perceive a new bourgeois spirit that calculates, classifies, makes distinctions, and degrades the body only in order to rationalize its faculties, aiming not just at intensifying its subjection but at maximizing its social utility.” Here the linguistic and discursive institutions of Identity and Sexuality function alongside all other racializing and gendering apparatuses encode alienated bodies with particular values and functions—values and functions which serve to reproduce society in every body and every instant. Federici argues that this is necessary for the regime of any capitalist future.¶ From a capitalist viewpoint… here the future can be anticipated only insofar as the regularity and immutability of the system is assumed; that is, only insofar as it is assumed that the future will be like the past, and no major change, no revolution, will upset the coordinates of individual decision-making… The fixation of the body in space and time, that is, the individual’s spatio-temporal identification, is an essential condition for the regularity of the work-process.¶ She continues later:¶ Also from the point of view of the abstraction process that the individual underwent in the transition to capitalism, we can see that the development of the human machine was the main technological leap, the main step in the development of the productive forces that took place in the period of primitive accumulation. We can see, in other words, that the human body and not the steam engine, and not even the clock, was the first machine developed by capitalism.¶ If Federici is correct, if our very bodies have been destroyed and re-made into work-machines, and if these machines are the original machines which constitute the capitalist social order, then we must take our very bodies as machines to be sabotaged; our very corporeality, as Hocquenghem argues, must be the field of combat.¶ The battlefield is within each of us. The war of passion against reason, beyond being an external struggle must also be a struggle we wage against ourselves. We must struggle no less violently within ourselves as individuals than we struggle against the external enemies who seek to enforce the disciplinary regime of society’s future. In the list of managers and police with whom we battle, we must include the managerial and policing apparatuses which operate in our very being.

#### **The alternative is to embrace unintelligibility – any dialogue, concession, or identification with or for the state just reproduces the social order and its violence**

baedan 12 (baedan. “Journal of Queer [kweer] Nihilism.” The Anarchist Library, 2012, theanarchistlibrary.org/library/baedan-baedan.)VHS//RBA bracketed for inclusive language No page numbers its an article

For Edelman, queer [kweer]ness is the ineffable which escapes the ability to be named: “queer [kweer]ness as name may well reinforce the symbolic order of naming, but it names what resists, as signifier, absorption into the Imaginary identity of the name.” And so this critique of the naming and subsequent inclusion of deviant subjects must call into question the structures which produce normative and deviant subjects from the beginning. Our struggle cannot be one for this or that identity, but rather against the representative politics of Identity altogether.¶ Edelman:¶ The agent responsible for effecting their destruction has been given many names:… global extermination of meaning… gravediggers of society… whatever refuses to allow parents to cherish their children… homosexuals… the death drive and the Real of jouissance…. So [queer [kweer]ness] knots together these threats to reproductive futurism. No political catachresis, such as Butler proposes, could forestall the need to constitute, then, such a category of [queer] [kweer]ness. For even though, as Butler suggests, political catachresis may change over time the occupants of that category, the category itself… continues to mark the place of whatever refuses intelligibility.¶ And so the question that is posed concerns the refusal of intelligibility. Contemporary arrangements of power have abolished the silence that once accompanied the dark ineffable desires of queer [kweer]ness and destruction. Rather than an injunction against speech, the power of biopolitical democracy is specifically to make us speak. Cybernetic relationships ensure that each of us as a speaking subject has the ability to name ourselves, aestheticize ourselves, deploy blogs and social networks and avatars to represent ourselves. The contemporary function of power can be understood as one unending move toward intelligibility—one of moving what had been blind spots into new subjects to be marketed; new identities to be surveilled.¶ We are captured by the state every time we make ourselves intelligible. Whether demand, political subject, or formal organization, each intelligible form can be recuperated, represented, or annihilated.¶ Our project then must proceed in the recognition of the paradox that its being made truly intelligible—even by us, even to us—would be its defeat. We must seize the possibility of a life neither constrained by nor produced through the omnipresence of capital and state. It is precisely by the fact that words fail to describe it and programs fail to bring it about that we can know this life. As such, any imperative to put this ineffable project into words must be understood as a compromise of what must be an uncompromising project. There is no language which can make our intentions comprehensible to the social order. Any move toward such comprehensibility would be a betrayal of the specific antagonistic character of our project against that social order.¶ Camatte elaborates on this point:¶ This is a revolution of life itself, a search for another way of living. Dialogue should be concerned only with the plans and ideas for realizing this desire. No dialogue can take place between the social order and those who are to overthrow it. If dialogue is still seen as a possibility, then this would be an indication that the movement is faltering. Underlying all this is a profoundly important phenomenon: all human life from the very beginning of its development within capitalist society, has undergone an impoverishment. More than this, capitalist society is death organized with all the appearances of life. Here it is not a question of death as the extinction of life, but death-in-life, death with all the substance and power of life. The human being is dead and is no more than a ritual of capital … but to those great number of smugly complacent people, who live on empty dramas and fantasies, this demand, this passionate need, just seems irrational, or, at best, a paradise that is by definition inaccessible.¶ And so a queer [kweer]ness which opposes society must embody the death drive of what has become death-in-life, the intrinsic negation of a social order predicated on the use of life for its ends. In this project, we have nothing to gain by speaking the language of, or making demands to, the existent power structures. It is specifically these structures’ ability to comprehend antagonism that makes intelligibility synonymous with recuperation.¶ Edelman returns to Butler:¶ Small wonder then that her subversive act, her re-articulation of the norm, while promising to open what Butler calls a radical new field of the human, returns us, instead, to familiar forms of a durable liberal humanism whose rallying cry has always been, and here remains “the future.”¶ But what if it didn’t? What if … all those doomed to ontological suspension on account of their unrecognizable and, in consequence, unlivable loves, declined intelligibility, declined to bring [themselves], catachrestically, into the gambit of future meaning—or declined, more exactly, to cast off the meaning that clings to those social identities that intelligibility abjects…¶ Such [queer [kweer]s] would insist on the unintelligible’s unintelligibility, on the internal limit to signification and the impossibility of turning Real loss to meaningful profit in the Symbolic without its persistent remainder: the inescapable Real of the death drive. As embodiments of unintelligibility, of course, they must veil what they expose, becoming, as figures for it, the means of its apparent subjection to meaning. But where Butler… conduces to futurism’s logic of intelligibility by seeking no more than to widen the reach of what it allows us to grasp, where she moves, by way of the future, toward the ongoing legitimation of social form through the recognition that is said to afford “ontological certainty and durability” [queer [kweer]ness], though destined, of course, to be claimed for intelligibility, consents to the logic that makes it a figure for what meaning can never grasp. Demeaned, it embraces de-meaning as the endless insistence of the real that the symbolic can never master for meaning now or in the future.¶ Here Edelman invokes the Lacanian concept of the Real, or that which escapes articulation through symbolic structures. The Real is the indescribable and unnameable characteristic of our lived experience. The Real is the irreducible essence of revolt, pleasure, conspiracy and joy which comprises our project and which continually evades representation by politicians or surveillance by police apparatuses. To the contrary, Intelligibility offers two options: legitimization and democratic inclusion, or delegitimization and repression.

## South Africa DA

#### South Africa’s economic recovery in tow but risks remain – violence as the biggest risk

Naidoo 9/7

Prinesha Naidoo, 9-7-2021, "South Africa: Economic recovery quickens in Q2 but risks remain," bloomberg, https://www.aljazeera.com/economy/2021/9/7/bbsouth-africa-economic-recovery-quickens-in-q2-but-risks-remain

South Africa’s recovery from a coronavirus-induced contraction quickened in the second quarter as restrictions to contain the pandemic were eased. Gross domestic product expanded 1.2% in the three months through June from a revised 1% in the previous quarter, Statistics South Africa said Tuesday in the capital, Pretoria. The median estimate of four economists in a Bloomberg survey was for growth of 0.9%. The agency no longer reports an annualized growth rate and now uses 2015 as the base year for the data. The economy grew 19.3% from a year earlier – the first year-on-year increase in five quarters. That’s up from a low base in the second quarter of 2020, when a strict Covid-19 lockdown shuttered most activity, and compares with the 17.8% median estimate of 14 economists in a separate Bloomberg survey. Output remains below pre-pandemic levels. While the quarterly outcome supports forecasts that predict Africa’s most industrialized economy will recover from its biggest contraction in at least 27 years, it’s likely to be revised after the statistics agency was forced to use an estimated value for missing mining data. That’s because the Department of Mineral Resources and Energy failed to provide it with timely information needed to calculate mining production and sales figures for June. The economy is likely to contract in the third quarter after deadly riots, looting and arson erupted in July and weighed on activity in the eastern KwaZulu-Natal province and the commercial hub of Gauteng – the two biggest provinces by contribution to GDP. A cyber attack at the state-owned ports and rail operator also hobbled trade at key container terminals and led the company to declare its second force majeure in a month.

#### Strikes have a high risk of violence, particularly in South Africa, that decks the economy

Tenza 10/12

Tenza, Mlungisi. “The Effects Of Violent Strikes On The Economy Of A Developing Country: A Case Of South Africa.” Obiter vol. 41, no. 3. 2020. Web. October 12, 2021. <http://www.scielo.org.za/scielo.php?script=sci\_arttext&pid=S1682- 58532020000300004>.

When South Africa obtained democracy in 1994, there was a dream of a better country with a new vision for industrial relations.5 However, the number of violent strikes that have bedevilled this country in recent years seems to have shattered-down the aspirations of a better South Africa. South Africa recorded 114 strikes in 2013 and 88 strikes in 2014, which cost the country about R6.1 billion according to the Department of Labour.6 The impact of these strikes has been hugely felt by the mining sector, particularly the platinum industry. The biggest strike took place in the platinum sector where about 70 000 mineworkers' downed tools for better wages. Three major platinum producers (Impala, Anglo American and Lonmin Platinum Mines) were affected. The strike started on 23 January 2014 and ended on 25 June 2014. Business Day reported that “the five-month-long strike in the platinum sector pushed the economy to the brink of recession”.7 This strike was closely followed by a four-week strike in the metal and engineering sector. All these strikes (and those not mentioned here) were characterised with violence accompanied by damage to property, intimidation, assault and sometimes the killing of people. Statistics from the metal and engineering sector showed that about 246 cases of intimidation were reported, 50 violent incidents occurred, and 85 cases of vandalism were recorded.8 Large-scale unemployment, soaring poverty levels and the dramatic income inequality that characterise the South African labour market provide a broad explanation for strike violence.9 While participating in a strike, workers' stress levels leave them feeling frustrated at their seeming powerlessness, which in turn provokes further violent behaviour.10 These strikes are not only violent but take long to resolve. Generally, a lengthy strike has a negative effect on employment, reduces business confidence and increases the risk of economic stagflation. In addition, such strikes have a major setback on the growth of the economy and investment opportunities. It is common knowledge that consumer spending is directly linked to economic growth. At the same time, if the economy is not showing signs of growth, employment opportunities are shed, and poverty becomes the end result. The economy of South Africa is in need of rapid growth to enable it to deal with the high levels of unemployment and resultant poverty. One of the measures that may boost the country's economic growth is by attracting potential investors to invest in the country. However, this might be difficult as investors would want to invest in a country where there is a likelihood of getting returns for their investments. The wish of getting returns for investment may not materialise if the labour environment is not fertile for such investments as a result of, for example, unstable labour relations. Therefore, investors may be reluctant to invest where there is an unstable or fragile labour relations environment.

#### South Africa's economy is the engine of growth throughout Africa--- empirics prove.

Arora 05

Arora, Vivek. “The Implications Of South African Economic Growth For The Rest Of Africa.” International Monetary Fund. 2005. Web. October 12, 2021. <https://www.imf.org/external/pubs/ft/wp/2005/wp0558.pdf>.

The results suggest that growth in South Africa and in the rest of sub-Saharan Africa are closely correlated. The results are robust to the inclusion of fixed effects and of time effects. They are also robust to changes in the sample period and to changes in the specification to include GDP growth, rather than per capita GDP growth, in South Africa.22 The results are not driven by global trends or shocks. All tables present specifications that control for world growth and for growth in trading partner countries. The estimate of the impact of growth in South Africa on the rest of Africa remains statistically significant in these specifications. The results do not differ for the period after 1994. An increase in economic integration between South Africa and the rest of Africa after the end of apartheid might have been expected to result in greater spillover effects. However, an interaction term of growth in South Africa with a dummy variable for the second half of the 1990s does not turn out to be statistically significant. This is consistent with the fact, noted above, that although South Africa’s relative importance in regional trade has grown since 1994, it remains small. The results do not seem to depend on the size of countries’ bilateral trade with South Africa, or their distance from South Africa. Table 10 presents results from a regression that includes: an interaction term of growth in South Africa with the share of exports to South Africa in total exports; and growth in South Africa weighted by distance from South Africa. Specifications with and without fixed effects show that these variables are not statistically significant when growth in South Africa is also included in the regression, suggesting that the impact of the South African economy on the rest of Africa does not depend on trade or distance. These results are not surprising given the relatively small trade flows between other African countries and South Africa. They suggest that channels not directly related to trade, discussed above, could explain the growth spillovers from South Africa to the rest of Africa. Moreover, South Africa is the only country in sub-Saharan Africa with such a growth impact. Table 11 presents results of the specification with fixed effects, for the period 1960-99, for the fourth regression in Table 8, testing the growth impact of all other countries in the region—only for countries with at least 6 observations. Only seven countries have a statistically significant impact, three of which are significant only at the 10 percent level. However, none of these estimates is robust to the alternative specifications presented above for South Africa, or to the inclusion of time effects. Furthermore, the estimates of the growth impact are generally considerably smaller than those for South Africa. Granger causality tests of growth in each country in Africa with growth in South Africa are inconclusive. However, such tests use annual data, as opposed to five-year averages in the above specifications, implying that they capture short-term growth fluctuations rather than long-term growth spillovers. The period is too short for Granger causality tests using five year averages. Furthermore, Granger causality tests do not control for other growth determinants, as in the regressions above. The results are not driven by regional trends. Table 12 presents results from a regression that includes the average per capita GDP growth in the rest of Africa—excluding South Africa and the country of each observation. The estimate for the impact of the growth of South Africa remains positive and statistically significant. Moreover, it is considerably larger than the estimate of growth in the rest of Africa, which is only statistically significant at the 10 percent level. V. CONCLUSIONS The significant estimated impact of South African growth on the rest of Africa lends substance to the popular view of South Africa as an engine of African growth. Based on data for the period 1960-99, the panel regression results indicate that a 1 percentage point increase in South African economic growth is correlated with a 1⁄2–3⁄4 percentage point increase in growth in the rest of Africa. The coefficient remains significant when non-South-African growth is included in the regression, and it is larger than that of non-South-African growth, suggesting that the influence of South African growth is distinct from any common regional shocks that may affect growth across different African countries and also that it dominates the effect of any such shocks. Since trade does not seem to explain these results, future research can focus on examining the significance of alternative channels.

#### African economic growth is key to global economic growth- economic decline will increase global instability and collapse economy

Coleman 20

Coleman, Colin. “Africa Is The Last Frontier For Global Growth.” Project Syndicate. February 04, 2020. Web. October 12, 2021. <https://www.project-syndicate.org/commentary/africa- growth-potential-reforms-by-colin-coleman-2020-02>.

NEW HAVEN – Africa today accounts for around 17% of the world’s population, but only about 3% of global GDP. These statistics not only attest to a failure to tap the continent’s developmental potential, but also highlight the tremendous opportunities and risks ahead. As long as Africa continues to lag economically, it will be a source of global instability and extremism. But if it rises, it could be one of the major sources of growth for the world. Africa is no stranger to suffering. The continent has been ravaged by slavers, plundered by colonizers, exploited by world powers during the Cold War, and ravaged by the post-colonial conflicts leaving a legacy of relentless volatility, horrific violence, and widespread poverty. Consider the atrocities committed by King Leopold II of Belgium in the so-called Congo Free State (today the Democratic Republic of the Congo, DRC) in the late 1890s, as he looted the country’s ivory and rubber. As Adam Hochschild recounts in his book King Leopold’s Ghost, a young Edmund Morel, who witnessed Leopold’s plunder for profit, described the forced labor, “directed by the [king’s] closest associates,” as “terrible and continuous.” Women were abducted and raped. Men were enslaved and worked to death. Resisters risked death, and their hands would be severed – while they were still alive – as proof of punishment. And with nobody left to cultivate or find food, millions suffered near-famine and died of diseases that they might have survived otherwise. “It must be bad enough to stumble upon a murder,” recalled Morel. “I had stumbled upon a secret society of murderers with a King for a croniman.” Well over a century later, the DRC still struggles to maintain peace and stability, let alone secure growth and development. Indeed, all of Central Africa has suffered from seemingly unremitting conflicts – a dynamic that, since the end of the Cold War, “developed into an avalanche of killing and destruction,” as the regional analyst and advocate Kris Berwouts put it a decade ago. Approximately six million people died as a direct or indirect consequence of the two wars in the DRC – in 1996-1997 and 1998-2002 – which followed the brutal genocide in Rwanda. Yet, in spite of this history, Africa has managed to make important gains in recent decades. In Sub-Saharan Africa, GDP growth has averaged 5% per year since 2000. For the entire continent, the rate is only slightly lower. Moreover, according to a 2019 World Bank report, poverty in Africa (defined as income of less than $1.90 per day) declined from 54% in 1990 to just over 41% – affecting around 400 million people – in 2015. If the economy continues to grow at today’s rate through 2030, the continent’s poverty rate will decline to 23%. Given rates of poverty reduction elsewhere in the world, however, this would still represent a rising share of global poverty. Africa has the potential to go much further. The world’s youngest and fastest-urbanizing continent, Africa will have 24 million more people, on average, living in its cities each year between 2015 and 2045 – more than India and China combined – according to a 2016 McKinsey & Company estimate. This implies major increases in consumption. Already, spending by consumers and businesses in Africa totals $4 trillion. Household consumption is expected to grow by 3.8% annually until 2025, reaching $2.1 trillion, and business spending should grow from $2.6 trillion in 2015 to $3.5 trillion in 2025. Altogether, the McKinsey report predicts $5.6 trillion in African business opportunities by 2025. Some of these opportunities lie in agriculture: if Africa, which possesses 60% of the world’s uncultivated arable land, intensified its agricultural productivity, it could produce 2-3 times more cereals and grains, with similar increases in horticulture crops and livestock. Other opportunities lie in infrastructure: as of 2010, Africa still needed at least $46 billion in additional spending each year to upgrade its energy, water, and transportation networks. Of course, some valuable investment opportunities also involve Africa’s abundant natural resources, which include 10% of the world’s oil reserves, 40% of its gold, and 80% of its platinum. But the importance of such resources to Africa’s future prosperity shouldn’t be overestimated. According to a 2019 Goldman Sachs economic research report, commodities have accounted for only around 30% of Africa’s GDP growth since 2000. In fact, the report concludes, the drivers of Africa’s “secular acceleration” appear to be “deep and structural.” This reflects success, which needs to be reinforced from now on by continuing to strengthen institutions, support political stability, promote democratization, enhance policy coordination, improve ease of doing business, reduce debt, open financial markets, attract foreign direct investment, facilitate technology transfers, and nurture human capital (such as through education and health care). Some countries – particularly the smaller economies of East Africa – are already demonstrating how powerful such reforms can be. If the entire continent took this approach, sustaining and accelerating the needed reforms over the next half-century, some believe that Africa could emulate China’s rapid rise of the last 50 years. But not everyone is optimistic about Africa’s ability to fulfill its promise. Some doubt that the continent will manage to overcome its legacy of slavery, colonialism, and great-power competition. There are also concerns about the global economic landscape, especially trade tensions between the United States and China, and the attendant effects on growth and commodity prices. Much will hinge on the performance of Africa’s largest economies – Egypt, Nigeria, and South Africa – and progress on making the African Continental Free Trade Area a functioning regional economic bloc. If Africa succeeds, it could lift millions of its own out of poverty, while serving as a stable and prosperous economic partner for the rest of the world. Otherwise, the continent will remain constrained by poverty, institutional lethargy, and corruption, which will feed instability, and possibly spill over to the rest of the world. Africa will soon to be home to one-fifth of the global population. The world would sleep easier if the continent could put itself on the road to growth and prosperity.

#### Economic Collapse goes Nuclear.

Tønnesson 15, Stein. "Deterrence, interdependence and Sino–US peace." International Area Studies Review 18.3 (2015): 297-311. (the Department of Peace and Conflict, Uppsala University, Sweden, and Peace research Institute Oslo (PRIO), Norway)

Several recent works on China and Sino–US relations have made substantial contributions to the current understanding of how and under what circumstances a combination of nuclear deterrence and economic interdependence may reduce the risk of war between major powers. At least four conclusions can be drawn from the review above: first, those who say that interdependence may both inhibit and drive conflict are right. Interdependence raises the cost of conflict for all sides but asymmetrical or unbalanced dependencies and negative trade expectations may generate tensions leading to trade wars among inter-dependent states that in turn increase the risk of military conflict (Copeland, 2015: 1, 14, 437; Roach, 2014). The risk may increase if one of the interdependent countries is governed by an inward-looking socio-economic coalition (Solingen, 2015); second, the risk of war between China and the US should not just be analysed bilaterally but include their allies and partners. Third party countries could drag China or the US into confrontation; third, in this context it is of some comfort that the three main economic powers in Northeast Asia (China, Japan and South Korea) are all deeply integrated economically through production networks within a global system of trade and finance (Ravenhill, 2014; Yoshimatsu, 2014: 576); and fourth, decisions for war and peace are taken by very few people, who act on the basis of their future expectations. International relations theory must be supplemented by foreign policy analysis in order to assess the value attributed by national decision-makers to economic development and their assessments of risks and opportunities. If leaders on either side of the Atlantic begin to seriously fear or anticipate their own nation’s decline then they may blame this on external dependence, appeal to anti-foreign sentiments, contemplate the use of force to gain respect or credibility, adopt protectionist policies, and ultimately refuse to be deterred by either nuclear arms or prospects of socioeconomic calamities. Such a dangerous shift could happen abruptly, i.e. under the instigation of actions by a third party – or against a third party. Yet as long as there is both nuclear deterrence and interdependence, the tensions in East Asia are unlikely to escalate to war. As Chan (2013) says, all states in the region are aware that they cannot count on support from either China or the US if they make provocative moves. The greatest risk is not that a territorial dispute leads to war under present circumstances but that changes in the world economy alter those circumstances in ways that render inter-state peace more precarious. If China and the US fail to rebalance their financial and trading relations (Roach, 2014) then a trade war could result, interrupting transnational production networks, provoking social distress, and exacerbating nationalist emotions. This could have unforeseen consequences in the field of security, with nuclear deterrence remaining the only factor to protect the world from Armageddon, and unreliably so. Deterrence could lose its credibility: one of the two great powers might gamble that the other yield in a cyber-war or conventional limited war, or third party countries might engage in conflict with each other, with a view to obliging Washington or Beijing to intervene.

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