

Reworlding



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Resolution interpretation:

Resolved: The United States federal government should significantly increase its exploration and/or development of the Arctic

We interpret the idea of resolution not as a call for literal policy action, but as an invitation to interrogate the ideological assumptions embedded in the concepts of “exploration,” “development,” and “federal government.”

Specifically, our case attacks the idea that a federal actor should be responsible for either of these things; this lies within Western ideology that subjugates Indigenous and African people. Therefore, we present a Kritical affirmative; We reject the Western notion of time or development for “exploring” and “developing” our science, and instead, we are advocating for a reimagining of knowledge production which centers around Indigenous and African thought. And refuses the logic of the domination inherent in state-sponsored exdev

We are not advocating for a policy “plan” but instead a refusal to participate in the reproduction of colonialism. The ballot should be a tool of resistance, and to vote for the AFF is to reject the ideological machinery that frames the Arctic as an open frontier.

Our argument is critiquing the resolution

Framework

The resolution’s mandate for Arctic exploration is inextricably bound to racial epistemologies that have long constructed the region as a frontier of white supremacy and “civilization,” a symbolic and material landscape where Blackness and Indigenous thought has been eradicated.

Pushaw ‘21 [Bart Pushaw; PhD from the University of Maryland; Assistant Professor of Art History at the University of Tennessee at Chattanooga; 06-ND-2021; “Blackness at the Edge of the World Making Race in the Colonial Arctic”; Periskop, Issue No. 25; Accessed 08-11-2025; TMoney]

Produced in Sápmi, Hoppla, We're Alive! brings Black and (non-African) Indigenous relationality beyond the spatial confines of the Americas, engaging instead the transcultural geographies of the Circumpolar North. Paying critical attention to this distinct geography can help locate the print within what Noelle Belanger and Anna Westerståhl Stenport (2016, 10) have called "the constitution of a history of Arctic color, which includes blackness at the center of polar representations". They rightly conclude that the Arctic's "long history of metaphorical 'whiteness'" has obscured the relationships between Arctic resource extraction and the ships of enslavers (2016, 22-23). Elsewhere, Helga Hlaðgerður Lúthersdóttir (2015, 330) has demonstrated how the works of Black British directors John Akomfrah and Isaac Julien "creolize the notion of whiteness in Arctic imagery" in the twenty-first century. A pivotal, but lesser known contribution to this "creolization" of the Arctic is the legacy of William Henry Johnson, a United States artist who traveled in and painted Sápmi at the same time that John Savio created his vision of Blackness in the 1930s. Often affiliated with the Harlem Renaissance, Johnson lived in Scandinavia for some eight years, primarily in Denmark, but also traveling extensively across Norway and Sweden.

Scholars working at the intersection of Black and Native Studies have long sought to complicate and transcend such presumptions of solidarity, comparison, antagonism, and incommensurability between these groups. Tiffany Lethabo King, Jenell Navarro, and Andrea Smith (2020, 21) have recently advocated for taking an "otherwise stance on Black and Indigenous relationality" one that is processual and full of "growing pains" as it strives towards a relationality that is "joyfully unbound" rather than fixed. This future-oriented focus provides an opportunity to break from the stable coordinates that may otherwise map the work of Sámi anti-Blackness or Black engagement in Sápmi. In other words, such an approach investigates the complexities of racial thought at work in Savio's print or Johnson's paintings without that critique being the sole end of the inquiry.

In what follows, I juxtapose John Savio's woodcut with William H. Johnson's Sápmi imagery in the hope of contributing to Tiffany Lethabo King's (2019, 13) call for "configuring and enfleshing the spaces and cracks where Black and Indigenous life caress each other". In putting these two artists into conversation, I am less concerned with their potential influence on each other than with what their careful comparison may reveal about the relationship between Indigeneity and Blackness in the colonial Arctic. Doing so centers Sápmi as a site of what Katherine McKittrick (2016, 3) calls "Black Atlantic Livingness", offering a mode of art historical practice that circumvents the enduring structures of Nordic settler Blackness at the Edge of the World. Making Race in the Colonial Arctic 63 PERISKOP NR. 25 2021 colonialism. In order to do so, however, one must first consider where Blackness and Indigeneity have historically collided in the Circumpolar North.

The Black Arctic and Sámi Explorers Although white settler colonialism legally criminalized Black and Indigenous exchange, the Circumpolar North had long been a site of Blackness. In 1776, for instance, Copenhagen officials detained Isaac Hossama, a Black sailor traveling in the Davis Strait on the United States ship the Windsor, because of four sealskins he had in his possession. Hossama claimed that the sealskins were necessary provisions to survive the harsh Arctic climes for which he was unprepared, but the sealskins indicated an exchange with Inuit that operated outside of Danish colonial law. Hossama smartly explained he was born a "heathen" (vild), hoping that Danish racial prejudice could paradoxically exonerate him. Instead, it reinforced that his Christian profession framed his "transgressions" as conscious ones. As Karen Oslund (2016, 86) has demonstrated, Danish law treated such incursions—Hossama's possession of just four sealskins—as illegal smuggling, aggressively persecuting "criminals" in order to shore up tenuous imperial sovereignty over Kalaallit Nunaat. Elsewhere, Kristin Loftsdóttir and Gísli Pálsson (2013) have charted the journey of Hans Jonatan, born the son of a white Danish man and enslaved Black woman on the Caribbean island of St. Croix, whose escape to Iceland circa 1805 demonstrates how Black fugitivity could set the North Atlantic as a site of liberation.

Over the course of the nineteenth century, white settler discourse imagined the Arctic through a frontier mentality, casting the region as a notoriously impenetrable landscape that resisted easy traverses. Polar explorations gained increasing currency with the establishment of the International Polar Year in 1882, fomenting international collaboration in Arctic and Antarctic research that continues to this day. Anti-Blackness featured prominently on these explorations, as blackface minstrelsy was a popular mode of entertainment on these explorer vessels (Blum 2019, 122-123). In 1909, a pivotal breakthrough would profoundly shape discourse about the relationship between race and polar exploration when parka-clad Matthew Henson planted the United States flag into the frozen earth of the North Pole. With the pivotal assistance of Inughuit guides Ooqueh, Ootah, Egingwah and Seeglo, the United States explorers Matthew Henson and Robert Peary described their "discovery" of the North Pole—they were actually still in Kalaallit Nunaat—as a triumph of American ingenuity and civilization. In 1912, Henson capitalized on his newfound fame and published a memoir titled A Negro Explorer at the North Pole. With an introduction penned by Booker T. Washington, Henson's memoir adopted settler discourse to promote US Progressive-era ideals of racial uplift, casting himself as "a lowly member of my race, who had been chosen by fate to represent it, at this, almost the last of the world's great work" (quoted in Foy 2012, 20). As explored below, Henson's legacy as a Black explorer would come to bear implicitly and explicitly on William H. Johnson and his visual production

Links: Contention 1: Hobbes

Colonialist western development is a hobbesian style belief that inherently subjugates black and indigenouness in ways that generate violence.

agathangelou 24 (Anna M. Agathangelou, Professor, Department of Politics, York University, explores postcolonial and decolonial politics, global racial capital, global racism, violence and world politics.), “CH 15: Race and Security”, In “Security Studies: An Applied Introduction” Edited by Norma Rossi and Malte Riemann, Sage Publishing, pgs. 283-290 April 2024, <https://us.sagepub.com/en-us/nam/author/norma-rossi>

INTRODUCTION In this chapter, we look at the relationship of race and security¹. Contrary to normative assumptions in the field of politics of a Hobbesian world order with a political subject who possesses determinacy and **will we argue a global racial contract** – contingent on economic, social, juridical, and physical violence – **sets out to improve nature and humanity. Colonialism and global racial capitalism co-constitute an environment for all kinds of violence: racial violence, wars and coups, police violence, economic and structural inequities, and climate change effects with some suffering more than others. In fact, structural racism is foundational and generative of the international order.** EXPLORE: THE LICIT LIFE OF RACISM AND IN/SECURITY One of the key scholars of international politics, Thomas Hobbes, argues that one’s right to self-preservation requires the formation of the state, and the state’s primary goal, or its social compact, is the security of life. The basic purpose of the social compact is to neutralize the bellum omnium contra omnia (the war of all against all) to establish peace. Through the social compact, our lives are protected against violent death, the bellum omnium contra omnia. Yet the state can threaten life anytime, as it also has a right to kill. In fact, the Hobbesian experiment sets a horizon within which the sovereign has the right both to let live and to take life. We don’t suggest that Hobbes’ two main works De Cive (1642) and Leviathan (1651) are manifestly colonial or informed by racist contexts (Blau 2023), but we do want to emphasize the specifically colonial status of the state whose ostensible primary goal is the security of life. In Leviathan, Hobbes writes: For as amongst masterless men there is perpetuall war, of every man against his neighbour; no inheritance, to transmit to the Son, nor to expect from the Father; no propriety of Goods, or Lands; no security; but a full and absolute Libertie in every Particular man: So in States, and Common-wealths not dependent on one another, every Common-wealth (not every man) has an absolute Libertie, to do what it shall judge (that is to say, what that Man, or Assemblie that representeth it, shall judge) most conducing to their benefit. But withal, they live in the condition of a perpetuall war, and upon the confines of battle, with their frontiers armed, and canons planted against their neighbours. (Leviathan 2.21.110) Citing this 1651 text, Mary Nyquist provides a crucial analysis of how Hobbes deploys a discourse that argues radicals in England confuse “individual personal freedom” with “individual political freedom.” **He refuses to acknowledge the “collective political liberty asserted by anti-tyranny discourse” by focusing “programmatically on the individual” to authorize his experimental thought with the idea that “masterless men ... are natural servi in need of being ruled”** (Nyquist 2013: 281). **Hobbes does not explicitly advocate colonial expansion, but he deploys Euro-colonialist assumptions.** Against the already existing discourse of radicalism’s notion of liberty, Nyquist says he argues for revisioning “resistance’s theory’s contractualism so as to make sovereignty by institution a creative act of communal self-fashioning and the sovereign representative an artificial construct” (Nyquist 2013: 281). Hobbes writes: For the savage people in many places of America, except the government of small Families, the concord whereof dependeth on natural lust, have no government at all; and live at this day in that brutish manner, as I said before. Howsoever, it may be perceived what manner of life there would be, where there was no common Power to feare; by the manner of life, which men that have formerly lived under a peacefull government, use to degenerate into, in a civill Warre. (Leviathan 1.13.62) Thomas Hobbes’ deployment of this thought experiment becomes crystallized through his “instantiation” of America. While deploying this as an experimental strategy Thomas Hobbes “awake[s] and mobilises fear of loss in his readers by suggesting that civilized nations could at any point “degenerate into” wars. Hobbes mobilizes notions like brutality and the civil war to “disparage Americans or Africans” (Nyquist 2013: 282–283). By “omitting geographical or historical specificity,” Hobbes can represent the “conditions as essentially generic, potentially applying equally to all humans at any and all times” (Nyquist 2013: 283). Drawing on the discourse of “savagery” which developed in response to the resistance and struggles of Amerindians against the English and French conquest, he can transmute evaluative discourses into a universal condition by arguing that the “privative age” is a condition of the past of the English to which even the most civilized societies can find themselves regressing (Nyquist 2013: 284). **Hobbes and academics of International Relations who accept his rhetorical strategies** without paying close

attention to his translation of the Greek texts (in his “Life of Thucydides”), for instance, are attempting both intellectually and materially to **erase the ways his rhetoric and experiments of thought are inscribed with violence that underwrite the sovereign state**. More so, they avoid making explicit that Hobbes himself was experimenting with thought to devise strategies and models of politics that could respond to the queries of his own time and his own society (Topete 2023), specifically his desire to support monarchy over the republic. In his writings of the Greeks, he translates an empirical history into something that ends up becoming a normative doctrine of colonialism and imperialism. This humanist, Thomas Hobbes, ends up forcefully turning into a pithy and deadly interlocutor of the reader of international politics. **His thought experiment turns into a grave power**. He writes that the sovereign is permitted to satisfy its insatiable desires for more power. In his words, And by consequence, such augmentation of dominion over men, being necessary to a man’s conservation, it ought to be allowed him... We may further add the insatiable appetite, or bulimia, of enlarging dominion, with the incurable wounds thereby many times received from the enemy; and the wens, of ununited conquests, which are many times a burden, and with less danger lost than kept; as also the lethargy of ease, and consumption of riot and vain expense (Hobbes 1969: 184–185, 218). **Imperial conquest is a justification for self-preservation**. Hobbes is not then documenting history but rather translating texts to redress the conflicts and contradictions between antiquarianism and context. He is indeed, as Leibniz says, **an “unfaithful” historian**. His translation is one which is **guided by a “national feeling”** (Leibniz 1988: 174, 168–169) without being able to explain to himself how to understand the texts he translated “setting [them] in their own times,” and informs the reader how they are being made “relevant to his own day” (Grafton 2007: 208). **The idea of a universalizing condition was endorsed by England’s merchant and elite classes whose involvement with the “Atlantic plantocracy” required material resources, including new ideas or ideologies, to support England’s accelerating involvement in the slave trade and plantation slavery**. This was a crucial development that transmuted local politics and ultimately enabled the global connection of the world (Mies 1986, Stavrianos 1981). Noel Malcolm notes that Hobbes held land in Virginia through Lord Cavendish, and he was responsible for the Virginia Company and the Somers Isles Company which founded Bermuda in 1612 (Malcolm 1981: 297–321). **We argue that it is imperative to grapple with this model of sovereignty, of organizing and ordering life, this social compact that takes the world’s conditions to be universal and all to be equal, simply because it is not an historical anomaly but an ongoing phenomenon. This model is inscribed with structural racism. The Black Lives Matter movement problematizes this model, this mode whose primary goal is colonial expansion in the name of self-preservation, this permission to directly kill and murder, that has become normal within neoliberal governmentality. By pointing to the practice of everyday murdering of Black bodies, the Black Lives Matter speaks to this global/universalized notion of security, this popularized discourse, demanding of us to centralize its premises and take them to their logical conclusion. On 29 August 2005, as the brute force of Hurricane Katrina ravaged the Gulf Coast, the guards of Templeman III jail fled the facility, leaving almost 600 prisoners locked in as floodwaters rose**. The prisoners waited four days, and water reached chest level before they were evacuated. According to a Human Rights Watch investigation, the prisoners had no food or water; they had one meal between 27 August and 1 September when they were evacuated. The generators died, and the toilets backed up, leaving them without lights or air circulation as the smell of human waste mounted. Dan Bright, a prisoner at the facility, said that the guards “left us to die there.” Signs reading “Help Us,” and “One Man Down” hung from the third-floor windows of the jail (Agathangelou 2009). The Human Rights Watch report said: “Inmates broke jail windows to let air in. They also set fire to blankets and shirts and hung them out of the windows to let people know they were still in the facility. At least a dozen inmates jumped out of the windows” (Bassichis and Spade 2014; Human Rights Watch 2005). **The Sheriff’s office claimed, “nobody drowned, nobody was left behind,” but this was inaccurate. At least 130 prisoners had not been found when the Sheriff said this (Agathangelou 2009). What kind of security are we talking about when bodies (mostly Black) are abandoned and exposed to premature (living) death? With what kinds of grammars must bodies be inscribed such that they are not deemed bodies of security but rather expendable flesh (Agathangelou 2009; Agathangelou et al. 2008; Bassichis 2007)?** In a speech, President Bush talked about his “tour” of New Orleans after the hurricane and flood: I have just completed a tour of some devastated country. I started in Alabama, and worked our way down through Mississippi, and ended up here in one of America’s great cities and saw first-hand the devastation that this city has gone through. I know the people of this part of the world are suffering, and I want them to know that there’s a flow of progress. We’re making progress. Yet Black bodies drowned. Black bodies were left to the consequences of the “flow of progress.” Black bodies were not provided the security of the social compact. One wonders: on what grounds does such a universalized compact leave behind so many to die? In a pre-civil state, the commodified slave shares with animals (per Hobbes) the pre-civil condition of war (i.e., a set of a priori norms). The slave must await his master to provide the security that every other person is privy to naturally. Hobbes writes: [The] Servare, to Save ... is not meant a Captive, which is kept in prison, or bonds, till the owner of him that took him, or bought him of one that did,

shall consider what to do with him: (for such men, commonly called Slaves) have no obligation at all ... And then only is his life in security, and his service due, when the Victor hath trusted him with his corporall liberty. For Slaves that work in Prisons, or Fetters, do it not of duty, but to avoid the Cruelty of their taskmasters. (Leviathan 2.20.103, 2.20.104) In turning the state into a body, the body politic, Hobbes is assuming it to possess passions and interests which themselves are endowed with normative qualities (Koskenniemi 2005: 79–83). It is constituted by a set of aggregate self-preserving wills (individuals), with determinacy and obligation/s that can decide the fate of the slave. This kind of logic is engendered through the modern social compact. It informs and shapes responses to those who are still considered to be slaves, those “who work in Prisons, or Fetters” and who do service so to avoid the “Cruelty of their taskmasters” (Hobbes 2.20.104). **The master’s will (read the white subject) in the modern contract seems to function as the origin of the individual and race.** On 26 February 2012, in Sanford, Florida, George Zimmerman shot and killed Trayvon Martin, a Black 17-year-old. While the original charge brought against Zimmerman (who identified as Hispanic) was second-degree murder, the judge gave the jury the option of convicting him on the lesser charge of manslaughter (Lee 2013). This provision made it difficult to find Zimmerman guilty as the jury had to find that Zimmerman caused Martin’s death purposefully and did not kill him based on self-defense. The question of self-defense is linked to Florida’s law, “stand-your-ground,” which permits the use of deadly force to defend oneself against a perceived threat. On 13 July 2013, after more than 16 hours of deliberation, the jury found Zimmerman not guilty (Linder 2014). Martin’s death intensified the debate on the persistence of structural racism in the United States, in particular the surveillance of Black bodies and racial profiling. President Barack Obama expressed his dismay at the shooting, saying, “If I had a son, he’d look like Trayvon,” and he compared his younger self to Martin, emphasizing racial profiling is a daily reality for African Americans. A social media movement with the hashtag “Black Lives Matter” was conceived in response to Zimmerman’s acquittal. In addition to highlighting the ongoing racism in the US, Black Lives Matter tries to impede the recurrent nature of police violence in Black communities (Maharawal 2017). **Black Lives Matter argues the body politic does not provide the security and protection promised by the state; instead, the state is treating African Americans as a thing of “non-origin of identity and race” (Moharlam 1999: 28) as if they were in a state of nature (i.e., uncivilized, outside the compact).** Black Lives Matter highlights how white supremacy has operated with a lack of constraint in its treatment of Black bodies, pointing to the roots of this ongoing treatment in the early system of slavery. **The brutal system of slavery commodified and reduced Africans to property. Slavery produced Black bodies and gave white masters control over them. In this social construction, called a “state of nature” by Hobbes, nothing can be unjust.** The Black Lives Matter movement speaks out against white supremacy and its ongoing racist systemic violence. For them, **racism**, as Ruth Gilmore defines it, **is “the state-sanctioned and/or extralegal production and exploitation of group-differentiated vulnerability to premature death” (2007: 247).** **Scholars, activists, pundits, and policymakers interpret these forms of violence as either individual or isolated events – but this is simply not the case.** These demands have resonated worldwide, as structural racism goes beyond America. Structural racism engenders the global racial capitalist structure. Black communities have mobilized against global structural racism and insecurity in the form of terror of Black communities, highlighting what is at stake in conversations about security contestations and security struggles. **Chapters of Black Lives Matter are found in Europe, Africa, and Asia.** Image 15.2 People with masks protest in the streets during a campaign for equal rights © Photo by DisobeyArt on Shutterstock **In the vision and struggles of Black Lives Matter and other movements, such as the Indigenous movements in Latin America, Canada, Australia, and the United States, colonialism and global racism are directly connected. For them, the global system of life and the international order and its contingent laws are the promised “ultimate domain of security”**¹⁰ **Race and sovereignty (i.e., security) are mutually constitutive, as the exercise of sovereignty serves to co-constitute global racial hierarchies and the international order. Colonialism and systemic racism have figured in shaping how global existential crises are understood in different parts of the world.** As Achille Mbembe and Libby Meitjes write: “Race has been the ever-present shadow in Western political thought and practice, especially when it comes to imagining the inhumanity of, or rule over, foreign peoples” (Mbembe and Meitjes 2003: 17). **It is, in other words, not just impossible but also disingenuous to attempt to adequately theorize a form of life-**

¹⁰ security when not all lives are considered as their own as determining of security whose lives are sacrificed for others and for the security of a certain international order. From Hurricane Katrina and the Black Lives Matter have brought to the fore that the social compact is not universal as claimed. In fact, it is already racialized, and its racialization allows viewing certain people as merely matter and collateral, their deaths are superfluous and incidental to a grand experiment of global proportions, but their lives as colonized subjects nevertheless remain secure to begin with. Police “security” operates hierarchically in its prioritization of certain faith, action, and states over others (Smith 2022: 292). Or as many activists of Black Lives Matter, specifically the Bay Area Anti-Police Terror Project,

Kreiger, J. (2014). 1/5/23, 9:18 am preemptive and preventive war - oxford reference. Preemptive and Preventive War. [https://fas-polisci.rutgers.edu/levy/articles/2014 Levy, Preemptive and Preventive War.pdf](https://fas-polisci.rutgers.edu/levy/articles/2014%20Levy,%20Preemptive%20and%20Preventive%20War.pdf)

The concepts of preemptive and preventive war have a long history in the theory and practice of international relations. Military and political leaders from Frederick the Great to George W. Bush have explicitly invoked the concept, and historians have traced a significant number of wars to the preventive motivation. Theoretically, **preemption against an anticipated attack is central to spiral models of international conflict**, to offense-defense theory, and to theories of crisis instability. A strategy of preventive war to degrade the capabilities of a rising adversary is a common theme in realist balance-of-power theories and hegemonic-transition theories, and in the “bargaining model of war,” in which the inability of rational unitary actors to commit to honor agreements under conditions of shifting power is a key path to war (Fearon, 1995). Just-war theorists and legal scholars have long debated the ethical and legal status of these different forms of anticipatory self-defense. **Scholarly interest in preemptive and preventive war increased significantly after the George W. Bush Administration emphasized “preemption” in its 2002 National Security Strategy and in its rationalization for the 2003 Iraq War.** In addition, growing concern about Iran’s nuclear program led to intense speculation in 2011–12 as to whether Israel, or possibly even the United States, would respond with a preventive military strike against Iran. Interest in preemption has declined since the end of the Cold War and of fears of a US-Soviet confrontation. That is likely to change, however, with **the likely proliferation of nuclear weapons to states that, unlike the United States and the Soviet Union, do not have physically secure nuclear retaliatory forces and reliable command and control systems, and perhaps even stable political systems as well.** As a consequence, crisis **instability driven by possible incentives for preemption might be a much greater risk in the future than in the past.**

Fire and Ice

Impact: Hobbes/western development and science have a fire and ice relationship with indigenous and black thought, they historically cannot exist with each other meaning we must pick one over the other. If we pick Hobbes it results in mass death and discrimination towards minorities. Tulsa race massacre shows

Keyes, 16 [Allison Keyes is an award-winning correspondent, host and author. She can currently be heard on CBS Radio News, among other outlets. Keyes, a former national desk reporter for NPR, has written extensively on race, culture, politics and the arts. “A Long-Lost Manuscript Contains a Searing Eyewitness Account of the Tulsa Race Massacre of 1921,” 27 May 2016,] Cgilbert

The younger Franklin says **Tulsa has been in denial over the fact that people were cruel enough to bomb the black community from the air**, in private planes, and that **black people were machine-gunned down in the streets.** The issue was economics. Franklin explains that Native Americans **and African-Americans became wealthy thanks to the discovery of oil in the early 1900s on what had previously been seen as worthless land.** “That’s what leads to Greenwood being **called the Black Wall Street.** It had restaurants and furriers and jewelry stores and hotels,” John W. Franklin explains, “and the **white mobs looted the homes and businesses before they set fire to the community.** For years black women would see white women walking down the street in their jewelry and snatch it off.” Museum curator Paul Gardullo, who has

spent five years along with Franklin collecting artifacts from the riot and the aftermath, says: **"It was the frustration of poor whites not knowing what to do with a successful black community, and in coalition with the city government were given permission to do what they did."** **"It's a scenario that you see happen from place to place around our country . . . from Wilmington, Delaware, to Washington, D.C., to Chicago, and these are in some ways mass lynchings,"** he says. As in other places, **the Tulsa race riot started with newspaper reports that a black man had assaulted a white elevator operator.** He was arrested, and Franklin says black World War I vets rushed to the courthouse to prevent a lynching. **"Then whites were deputized and handed weapons, the shooting starts** and then it gets out of hand," Franklin says. **"It went on for two days until the entire black community is burned down."** **More than 35 blocks were destroyed, along with more than 1,200 homes, and some 300 people died, mostly blacks. The National Guard was called out after the governor declared martial law, and imprisoned all blacks that were not already in jail.** More than 6,000 people were held, according to the Tulsa Historical Society and Museum, some for as long as eight days. **"(Survivors) talk about how the city was shut down in the riot,"** Gardullo says. **"They shut down the phone systems, the railway. . . . They wouldn't let the Red Cross in. There was complicity between the city government and the mob.** It was mob rule for two days, and **the result was the complete devastation of the community."** Gardullo adds that the formulaic stereotype about young black men raping young white women was used with great success from the end of slavery forward to the middle of the 20th century. **"It was a formula that resulted in untold numbers of lynchings across the nation,"** Gardullo says. **"The truth of the matter has to do with the threat that black power, black economic power, black cultural power, black success, posed to individuals and . . . the whole system of white supremacy. That's embedded within our nation's history."** Franklin says he has issues with the **words often used to describe the attack that decimated the black community.** **"The term riot is contentious because it assumes that black people started the violence, as they were accused of doing by white,"** Franklin says. **"We increasingly use the term massacre,** or I use the European term, pogrom.

Messer, C. (2008). *The Tulsa Race Riot of 1921: Determining its causes and framing* (Doctoral dissertation, Oklahoma State University). ProQuest Dissertations & Theses.

<https://www.proquest.com/openview/89604dd90c60a4c6f9bee3f3ea7f8401/1>

Many **accounts of the Tulsa riot have included insights as to why the riot may have occurred.** Primarily, **one deeply-rooted cause has been offered. This relates to the interconnection of wealth within the Black community** and race relations in both Tulsa, and more generally, the entire South during the era (for example Ellsworth 1982; Butler 1991; Johnson 1998). Previous **research contends the community had reached economic heights that were unprecedented among other similar communities throughout the era of segregation.** These authors (for example Halliburton 1972, 1975; Ellsworth 1982) also note that blacks were expected to "know their place" and that **racial, political, and economic advancement were not among the designated areas.** **According to these PREVIEW 9 accounts, many blacks in Tulsa refused to accept the hypocrisy of an American system that preached equality worldwide but did not offer the same at home.**

White men, upset at the prospect of someone else's community thriving, took to the streets to murder hundreds of black men women and children. all of this was a result of Hobbes' competition theory. This all goes to say that even in OUR OWN COMMUNITY hobbes and westernism have had deadly implications for minorities. THIS HAPPENED 20 MINUTES AWAY FROM MY HOME TOWN TAKE OUR ARGUMENT SERIOUSLY WE CANNOT ALLOW FOR THIS TO CONTINUE ON AND FURTHER DEVELOP VIA THE RESOLUTION TO CONTINUE TO SUBJUGATE MINORITIES AND PUSH COLONIALISM.

Colonial knowledge systems shape who lives and dies; challenging them is a prerequisite to solving material impacts.

Dreyer 17 [Jaco S. Dreyer, 5/18/2017, "Practical theology and the call for the decolonisation of higher education in South Africa: Reflections and proposals", HTS Theological Studies, <https://hts.ukzn.ac.za/index.php/HTS/article/view/4805/4962>]

According to Jaco S. Dreyer, the western knowledge system that emerged in Europe during renaissance and Enlightenment was deployed to legitimise Europe's colonial endeavour, which eventually became a part of colonial rule and forms of civilization that the colonizers carried with them. This perspective maintains that the knowledge produced by the Western system was deemed superior to that produced by other systems since it had a universal quality. **Decolonial scholars concur that the western system of knowledge still continues to determine as to what should be considered as scientific knowledge and continues to "exclude, marginalise and dehumanise" those with different systems of knowledge, expertise and worldviews.** Anibal Quijano stated: **In effect, all of the experiences, histories, resources, and cultural products ended up in one global cultural order revolving around European or Western hegemony. Europe's hegemony over the new model of global power concentrated all forms of the control of subjectivity, culture, and especially knowledge and the production of knowledge under its hegemony... They repressed as much as possible the colonized forms of knowledge production, the models of the production of meaning, their symbolic universe, the model of expression and of objectification and subjectivity.** In her book *Decolonizing Methodologies: Research and Indigenous Peoples*, Linda Tuhiwai Smith writes: **Imperialism and colonialism brought complete disorder to colonized peoples, disconnecting them from their histories, their landscapes, their languages, their social relations and their own ways of thinking, feeling and interacting with the world.** According to this viewpoint, colonialism has ended in the legal and political sense, but its legacy continues in many "colonial situations" where individuals and groups in historically colonized places are marginalized and

exploited. Decolonial scholars refer to this continuing legacy of colonialism as "coloniality", which describes the oppression and exploitation left behind by colonialism in a variety of interrelated domains, including the domain of subjectivity and knowledge.

Role of the ballot

[ROB] The Role of the Ballot is to endorse acts of rebellion. Voting aff allows us to practice skills in debate that are oppositional to systems of oppression making debate more educational, allowing us to further actual life skills, and moreover has implications for helping minorities that traditional policy focused debate lacks.

Thus, the role of the ballot is to endorse the best resistance strategy for the oppressed.

Fine 13 [Todd; Founder of project Khalid and coaches the debate team at Washington Latin Public Charter School in Washington, D.C. and is Vice President of the High School D.C. Urban Debate League and writes for the huff post; "Qatar Conference on Scholastic Debate Examines Activity's Role in Empowerment"; Huffington Post; 3/10/13 @ 5:12 am; Accessed 2/17/15 @ 12:43 pm; http://www.huffingtonpost.com/todd-fine/qatar-conference-on-schol_b_2429645.html] DA 8-2-2024 //MR

Meanwhile, the National Association of Urban Debate Leagues (NAUDL), a nonprofit headquartered in Chicago, has supported the expansion of this policy format into urban school districts across the country, with large nonprofit leagues in Atlanta, Chicago, Baltimore, Boston, and other cities. Because the sponsors are mostly college debaters, many of them now accomplished lawyers, who believe in the "policy debate" format and its transformative power as an intense, total experience, the association has largely focused on the establishment of leagues based exclusively on this policy format. These developments, combined, have created an inverse bell curve of wealth in the policy debate community, with a handful of elite schools and a growing cohort of extremely poor schools being all that remains. Middle class suburban schools and rural schools, overwhelmed by the rising costs of travel to far-away tournaments as the total numbers in policy debate dwindle, are hard to find at all. This unusual socioeconomic makeup has prompted more than just a culture shock, but a highly-contested and ongoing ideological war in the debate rounds themselves. Poorer schools, largely black and other minority, now often argue that debate itself reflects the racism and inequalities of the broader society. The year-long national topics, which serve the highly-specific technical needs of the elite national circuit, are often "critiqued" as symptomatic of a training system that forms cynical technocrats who will tolerate injustice as part of a never-ending, brutal game where real consequences are always debatable. As the American economy continues to flounder and urban schools face heavy challenges and criticisms, these violent communication collisions in debate rounds are causing some young participants to question the possibility of ever addressing racism or structural inequality in America. Yet, without some direct link between Urban Debate Leagues and activism itself, even these potent and uncomfortable challenges float without resolution and are reduced to a win/loss statement written by a judge on a ballot. In exasperation, many of the urban league debaters, and their coaches, now argue that

policy debate can only have value as a fierce training ground for blacks to gain survival skills to engage a hopelessly irredeemable America.

The role of the judge is to help affirm acts of rebellion. Let me explain to you why this is important. #1. It helps make the debate space more academic allowing for more critical discussion of topics. #2 rebellious skills transfer over to the real world. #3 You are helping refuse colonial complicity. Debate reproduces colonial hierarchies by privileging linear policy frameworks and state-centric thinking. The ballot is a way to disrupt the reproduction of colonial logics within the debate space. A lot of judges have predetermined biases towards western style policies so much so that they literally refuse to vote for something if it does not fall under the western qualifications for “good debate” or good debate structure. They think that because we don't have a plan means we also have no value in their model of debate. The ballot choosing AFF is directly helping deny the effects of western ideas and prioritizing Indigenous and African thought as a valid structure of thought. Here are two standards for voting:

1. Epistemic Education

- a. Education, especially in the debate space should teach plural knowledge not only policy logic.
- b. By voting for us you are directly supporting Epistemic education.

2. Ethical Engagement

- a. We are engaging with the topic ethically by denying the resolution and refusing complicity in colonial reproduction. This outweighs utilitarian impact claims.
- b. By voting for us you are opening the space for ethical engagement on topics and specifically you are allowing indigenous and african people to deny coloniality.

We prioritize rebellion above policy making because rebellion is the highest form of education, its vital. Rejecting the resolution is a valid form of engagement critiquing and excising is valuable. It's an important framework question - spills to better scholarship and awareness

Bal '18

et al; P. Matthijs Bal – Professor, Lincoln International Business School University of Lincoln – “Neoliberal Ideology in Work and Organizational Psychology” - Manuscript accepted for publication in European

Journal of Work and Organizational Psychology - #E&F – available at:
<https://core.ac.uk/download/pdf/151432027.pdf>

We postulate a number of implications and recommendations for future research. First, it is important that within the field of WOP, researchers become more aware of the underlying (ideological) assumptions driving their research. Discourse analysis could be informative in further elucidating the ideological underpinnings of our research and how researchers justify their research in neoliberal terminology (e.g., instrumentality, business case). Only through explicit awareness and acknowledgement of fundamental assumptions of research, these can be debated, defended or changed. As 'objective' research concerns an impossibility in a social science (Greenwood & Van Buren III, 2017), research is by definition driven by interpretations of what is happening in the workplace, and ideological choices regarding what type of constructs are studied, what theories and models are designed, and how outcomes are legitimized. We advocate pluralism in relation to our field, where we can openly debate the basic assumptions underlying our research (i.e., why and for whom we are conducting our research) and how we can create more pluralism in the actual research that we do (i.e., the topics, methods, techniques and analyses). This may also help researchers to make more explicit choices regarding what can be regarded as important in the context of WOP to study 1.

(Note: The field of “WOP” – internally referenced in this ev – is an acronym for “Work and Organizational Psychology”)

Alt/Advocacy

The alt is Reworlding: We refuse to participate in the reproduction of colonial knowledge systems and instead engage in reworlding through Afro-Indigenous epistemologies. Reworlding is an embodied decolonial praxis that transforms how we think, speak, and engage in knowledge production. In the round, this means rejecting Western temporalities and instead enacting Afro-Indigenous modes of dialogue centering relationality, community, and cyclical understanding instead of linear progress. It's an epistemic shift, rethinking knowledge to prioritize our thinking. The ballot is vital to this.

Clarke, T., Girvan, A., & Pérez Piñán, A. V. (2024). *A Radical Reworlding: Discourses of Abolition and Neoliberal Resilience in the Covid-19 Pandemic; Ecologies of De/colonization: Embodied Caribbean Diasporic Perspectives. Studies in Social Justice, 18(4)*, 702–804. <https://doi.org/10.26522/ssj.v18i4>

Abolition and Reworlding However, while neoliberal discourses of resilience often foreclose alternative worlds by maintaining extant structures, abolition works towards more transformative changes. In defining abolition feminism, Bierria et al. (2022) write, “abolitionist politics aim to realize a . . . vision to end all of the social and economic conditions that produce, and are enabled by, state systems of violent control, such as racial capitalism, sexual violence, and genocide” (p. 2), characterizing it as a “feminist,

queer **process of burning down, shaking off, and building up**” (p. 2). In health discourses, the **abolitionist praxis of healing justice includes a collection of care systems** – introduced by “queer and trans people of colour and in particular Black and brown femmes, centering working-class, poor, disabled and Southern/rural healers” (Piepzna Samarasinha, 2016, para. 1) – **that address intergenerational traumas, resist carceral and capitalist solutions, and work towards collective health** (Page & Woodland, 2023). Like Brand (2020), healing justice practitioners Page and Woodland (2023) situate the pandemic as a “reckoning,” one that “forced us to confront” the systems of state abandonment, incarceration, imperialism, capitalist extraction, gender-based violence, and ableism that structure contemporary life (p. 2). In the tradition of abolition, **they call for us to “compost, regenerate, and reimagine ourselves beyond the original wounds of slavery, colonization, genocide, and displacement from our land, cultural memory, and traditions”** (p. 4). Healing justice, and **the broader praxis of abolition, reanimate lineages of** feminist, queer, and decolonial **resistance to offer a collective liberation from the death-making politics of the contemporary norm.** I position abolition – and its interconnected praxis of healing justice – in conversation with Ndlovu-Gatsheni (2023) as an example of what he terms reworlding from the Global South: **“re-creating/remaking/reconstituting after centuries of de-constitution/dismemberment and destitution of the other worlds and other lives of those who were subjected to genocide, enslavement, colonialism, imperialism, capitalism and heteropatriarchal sexism”** (p. 2249). **In this tradition of reworlding, the praxis of abolition challenges colonial epistemologies and establishes an alternative world that challenges imperial, capitalist worlding – in other words, “making a world after empire”** (Ndlovu Gatsheni, 2023, p. 2247) and rejecting [...] In this photo essay, we take readers through ecologies of de/colonization that we engage with in our creative methodology of walking and talking. Beginning with our location in Lək’wəŋən and W SÁNEĆ lands (“Victoria, B.C., Canada”) and extending to the Caribbean archipelago of our origins and families (Borikén/Puerto Rico and Jamaica), **we take up the tasks of caring for each other and collectively reflecting on how to care for our communities** and for an interconnected world in a seemingly constant socio-ecological crisis. To make explicit our intention in this piece, we do not wish to (re)colonize the space by suggesting any kind of universality in these relational encounters. The process that emerged is specific to our embodiments here as settlers of Caribbean roots whose family histories include both complicity with and domination by colonization, transatlantic enslavement, and forced migration. By naming ourselves as “settlers of Caribbean roots” in structured systems, we are thinking with Beenash Jafri (2012) on the move from privilege (which she has noted is unevenly distributed to settlers of different “stripes”) to the notion of complicity. Complicity generatively orients action towards dismantling colonial systems rather than to static notions of identity (Jafri, 2012). **Rather than imposing upon local protocols and ways of walking on the land from time**

immemorial (Bryce, 2010, 2020), **we offer an invitation for those similarly positioned, grappling with similar complexities. We are attempting to learn** from our positions and to hold the messiness of institutions that want straightforward paths **to remediate racism, colonization, inequities, gender based violence, and the like**. Our walking and talking follows a meandering and revisiting process that is anything but linear, so the attempt to capture it in this linear document has left us unsettled in generative ways. As mentioned below, prompted by the photos taken, we drop pebbles (or threads) that we pick up in subsequent photo prompts and thematic writing. In this way, **we invite** the reader on our **circuitous paths in deconstructing, building, affirming, noticing, and following** literal paths and those in **scholarly-activist circles** (sometimes going down rabbit holes) **that have been purposely blocked off in our colonial education-to-date**. In the creative process of drawing relations to the here-there, **we attend to serendipity, ancestral spirit, and more-than-human agency to witness and imagine worlds otherwise** (King et al., 2020). Serendipitously, we found each other 10 years ago as fellows at a research

Solvency 1: Method

Reworlding isn't symbolic it's a method of living, knowing, and resisting capable of reforming.

tba 21 tba, 2021, "Reworlding," Journal of Art, Media, and Visual Culture, <https://call-for-papers.sas.upenn.edu/cfp/2021/02/26/reworlding> **We view reworlding as a concerted and collaborative effort to reimagine our spaces by building upon a deconstructed, decentered, unfixed** understanding of a world changeable by art **that puts forth alternative temporal and spatial possibilities. This kind of reworlding offers** possibilities of rethinking of ideas of unity **by generating a** multiplicity of futures with which to affect the **present**.

Solvency 2: Indigenous Thought

One such thing that Reworlding will result in, will be widespread acknowledgement of Indigenous Knowledge as a valid system of thought.

Indigenous science is totally different from western science and instead of seeking to find rules that apply to everything they instead choose to focus on more localized relational models of understanding which better frame the world for people in smaller communities and allow for the existence of localized knowledge.

Marsh ND [Jane Marsh, No Date, How Indigenous Science Benefits Our Planet, Globe-Net, <https://globe-net.com/how-indigenous-science-benefits-our-planet/>]

In the quest for a sustainable future, Western scientists must acknowledge and embrace the wisdom of indigenous cultures. For centuries, indigenous communities have developed a profound understanding of the surrounding environment, harnessing traditional knowledge and practices to live harmoniously with nature. Integrating this information into mainstream science can offer valuable insights to benefit the Earth.

Traditional Ecological Knowledge Indigenous science encompasses a wealth of traditional ecological knowledge (TEK) passed down through storytelling, direct experience and ceremonies. This knowledge includes a deep understanding of medicinal plants, animal behaviour, weather patterns and other natural processes. In Uganda, farmers look for numerous signs of incoming rain. The behaviour of butterflies, red ants, turacos, eagles, swallows and cattle can indicate when the rain will start or stop. Additionally, the flowering of coffee plants, wind patterns and the formation of clouds on Mount Rwenzori allow farmers to predict local weather events. Scientists can combine TEK with Western scientific techniques to unlock innovative solutions for environmental challenges. For example, integrating meteorology and studying biotic factors can lead to better weather prediction systems. Indigenous science can also guide resource extraction and inform ecological restoration efforts. **Sustainable Land and Resource Management**

Indigenous people have long practiced sustainable resource management techniques honed over centuries of living near the land. These practices prioritize the regeneration and preservation of natural resources, ensuring their availability for future generations. For example, Native Hawaiians and Alaska Natives have a long history of using controlled burns to clear areas for hunting, managing plant and animal species, planting crops and travelling through the area. Fire is considered a type of medicine in indigenous land management. In some regions, the relationship between prescribed burning and the surrounding landscape is so strong that vegetation relies on periodic, low-intensity fires to thrive. Meanwhile, the 20th-century European model of fire suppression led to extremely dangerous wildfires — when fires did inevitably start, they burned hotter and more uncontrollably due to years of fuel buildup.

Indigenous science has a strong focus on clearing long grass and understory brush to reduce wildfire intensity. From agroforestry systems that promote biodiversity and soil fertility to rotational grazing methods that maintain the health of grasslands, indigenous science offers a wealth of knowledge on sustainable land management. Merging these practices with Western science can protect ecosystems, mitigate climate change and ensure the long-term health of our planet.

Deep Ecological Knowledge Indigenous science often focuses on the complex relationships between humans and nature. Long before the 19th and 20th centuries — when Charles Darwin and John Muir began studying the interplay of ecological systems — indigenous communities already had a firm grasp of environmental science. Indigenous communities have developed a unique ecosystem perspective through generations of observation, experimentation and knowledge transfer. This holistic approach recognizes that all living beings affect each other. It acknowledges that the well-being of one organism is intricately linked to the well-being of the whole ecosystem. When scientists integrate this perspective into their research endeavours, they can develop more sustainable solutions that improve biodiversity. **Climate Change Adaptation Indigenous communities are on the front lines of**

climate change, experiencing its impacts firsthand. Many indigenous communities have developed adaptations to cope with changing weather patterns and water availability. Despite changing weather patterns, Indigenous people use various techniques to secure their food supply. Traditional practices like seed saving, crop diversification, rotational grazing, intercropping and crop rotation systems are crucial for preventing erosion now that rainfall is scarce in many parts of the world. Cultural Preservation and Resilience Recognizing and respecting indigenous knowledge systems promotes cultural diversity and preserves valuable traditions. Moreover, indigenous science emphasizes the importance of cooperation and collective decision-making, fostering resilience in environmental and social challenges. Incorporating these perspectives in policymaking helps build more inclusive and equitable solutions to ecological problems. **Diverse Perspectives** In pursuing a greener planet, harnessing the power of indigenous science is not only helpful but imperative. The sustainable land management practices, climate change adaptation strategies, ecological savvy and cultural resilience embedded in indigenous knowledge offer valuable contributions to modern science. When researchers integrate indigenous science with Western approaches, they can forge a path toward a more harmonious and sustainable future, respecting the wisdom of the past while safeguarding the well-being of future generations.

Solvency 2: African Thought

Another example of something that Reworlding will prioritize is African time. African time is cyclical in nature and non linear. African time is based on experience rather than foresight. This eliminates developmental war

African Mythology [African **Mythology, 2025**, The Role of Time: How African Myths Interpret the Creation of Time, African Mythology,

<https://african.mythologyworldwide.com/the-role-of-time-how-african-myths-interpret-the-creation-of-time/>]

In many African cultures, time is not merely a linear progression of past, present, and future. Rather, it is seen as a **dynamic and interconnected phenomenon**. Time is often viewed as a living entity that influences human experience and the natural world. While Western cultures typically understand time as a linear construct, marked by hours, days, and years, African interpretations embrace a more fluid and cyclical understanding. In African thought: **Time is perceived in relation to events, seasons, and cycles. Past, present, and future are interconnected, with ancestral influences permeating the current moment.** Life events often dictate the passage of time, rather than a strict adherence to clocks and calendars. The **cyclical nature of time is evident in various aspects of African life, where the seasons and natural phenomena dictate the rhythm of existence. This cyclicity reinforces the idea that time is a repeating cycle of life, death, and rebirth, influencing agricultural practices, communal activities, and spiritual beliefs.** Across the continent, numerous creation myths detail the origins of the universe and the emergence of time. **These narratives often feature powerful deities and ancestral figures who shape the cosmos and establish temporal order.** In African mythology, several notable figures are linked to the concepts of time and creation: Nyame (Akan): The sky god who created the world and governs the passage of time. Olorun (Yoruba): The supreme deity who controls the cosmos and the cycles of life. Unkulunkulu (Zulu): The first man and creator who established the natural order and the flow of time. **These myths illustrate that time is not merely a backdrop but a fundamental element of existence. The creation stories often depict how the universe was structured with a clear sense of temporal order, establishing cycles that resonate with human life and the natural world.** Natural cycles play a critical role in African societies, dictating agricultural practices, festivals, and communal gatherings. The changing seasons are deeply intertwined with cultural and spiritual life, marking significant events in the calendar year. African communities often rely on the lunar and solar calendars to guide their agricultural activities: Planting and harvesting seasons are determined by the phases of the moon and seasonal changes. Festivals are held to celebrate planting, harvests, and the rhythms of nature.

The understanding of African time differs from westernized time and can instead be characterized as a living and dynamic force rather than a linear object.

Lee 25 [Sarah Lee, 05/28/2025, "Reimagining the Future: African Philosophy," Number Analytics, <https://www.numberanalytics.com/blog/reimagining-future-african-philosophy>]

In African thought, the past, present, and future are often deeply intertwined. **The past is not seen as something that is left behind but rather as a living and dynamic force that continues to shape the present and**

future. This is reflected in the concept of "Sankofa," which originates from the Akan people of Ghana. Sankofa, which translates to "go back and fetch it," emphasizes the importance of learning from the past to build a better future. "The past is not behind us, but beneath our feet." - Akan Proverb The African understanding of time and temporality has significant implications for how we think about progress and development. Rather than viewing progress as a linear march forward, African philosophy encourages us to consider the complex interplay between past, present, and future. This perspective can help us to develop more nuanced and sustainable approaches to development, ones that take into account the long-term consequences of our actions.

African time does not have ideas of the future instead they choose to focus on the now. This allows for more localized and unique developments

Auron MacIntyre 25 [Auron MacIntyre, 8/30/2025, "What if time moves backward? Why 'African time' clashes with Western systems," The Blaze, <https://www.theblaze.com/shows/the-auron-macintyre-show/what-if-time-moves-backward-with-african-time-clashes-with-western-systems/>]

It turns out that time is also subject to interpretation.

"What if I told you that for many African societies, the concept of the future doesn't exist and that instead of time moving forwards, time actually moves backwards," said Instagram user @mumbipoetry in a viral August 18 post.

Quoting Kenyan philosopher John Mbiti, she says, "time is a two-dimensional phenomenon with a long past, vibrant present, and virtually no future," where the present encompasses "the now, the recent past, and the immediate future," while "the vast endless past [is] where all events eventually go on to live forever." But because "time is made up of events" and must be "experienced in order to be real," the future "cannot constitute part of time" because it has neither events nor experience to legitimize it.

A year isn't measured by Earth's rotations around the sun; it's measured by events. "A year is only over when those four seasons have taken place, so a year could take 365 days, 390 days — it doesn't matter," she explained, contrasting it with the Western world's concept of time, where it's treated as a "commodity" that can be "spent, saved, wasted, or lost." This two-dimensional understanding of time is why many African languages "don't have a word to describe the distant future," she explains.

This concept differs from that of western linear thought where things happen chronologically, instead African conceptions of time and community focus on the now, by looking to the past. African theology provides better insight to community based logic, African ideas prioritize life with community and preservation rather than linear development.

Martin ND [Suzanne E. Martin, No Date, "Building Resilient Societies in Africa for the Future: Conceptual Considerations and Possible Resilience Constituents," JFS Digital, <https://jfsdigital.org/articles-and-essays/2018-2/building-resilient-societies-in-africa-for-the-future-conceptual-considerations-and-possible-resilience-constituents/>]

Africa's societal tradition, and the philosophies that underpin it, often emphasize life over death, community over the individual, and preservation of natural resources over their exploitation. This has led to a focus on "social cohesion" and "community resilience," with a

wide range of social, environmental, and economic strategies in place to build these capacities. For instance, in many parts of Africa, people are adapting to climate change and resource scarcity through indigenous knowledge and traditional ecological knowledge (TEK), which emphasizes preserving natural resources, rather than exploiting them for profit.

Summary

To sum it up, key points are

- A. The resolution reproduces colonial logic and war through Hobbes
- B. Fire and Ice: Hobbes and nonwhite thought systems cannot coexist
- C. The Role of the Ballot is to endorse acts of rebellion
- D. The Alt is Reworlding

Again we are going to repeat that the role of the ballot is to endorse acts of rebellion! The role of the judge is to decide whether or not our rebellion is worthwhile Your role as judge is to evaluate methods of engagement, not just plans. Voting AFF affirms resistance and opens space for marginalized thought.