# JF19- Futurism 1AC

#### \*I play music with the 1AC (its Sun Ra btw)- if this is a distraction for anyone, the music is not necessary ☺

## AC v1

#### WE START OUR ANALYSIS FROM THE AFRICAN LAND OF WAKANDA- THE ONLY AFRICAN COUNTRY TO NEVER EXPERIENCE THE UNFORTUNATE FATE OF COLONIALISM OR WESTERN DOMINATION, AFRICANS THRIVE HERE, SURROUNDED BY THE TECHNOLOGICAL INNOVATIONS OF THEIR OWN DOINGS. THIS IS THE AFRICA WE WANT TO KNOW Lu 18 \*\*brackets from the original text

*March, 02, 2018 Joanne Lu is a freelance journalist who covers global poverty and inequity. Her work has appeared in*Humanosphere*,*The Guardian*,*Global Washington*and*War is Boring*.* <https://www.npr.org/sections/goatsandsoda/2018/03/02/590216283/why-big-thinkers-cant-stop-talking-about-black-panther> Keller JB

Academics can't stop talking about *Black Panther*. Sure, it's just a movie. A superhero action movie. But it's also a movie about an (admittedly fictional) African nation that, in the absence of colonialists, shaped itself through careful governance into a thriving society. And so on Twitter, in newspapers and just about anywhere you look, researchers, professors and African leading lights are talking about Wakanda. "No one wants to get roped into this discussion, but it's so hard not to!" Chris W.J. Roberts, a political science instructor at the University of Calgary, tweeted, before diving into a defense of the Wakandan government. Like many sub-Saharan African countries, the fictional landlocked nation of Wakanda sits on a valuable natural resource. In Wakanda's case, it's vibranium – an alien ore that absorbs sound waves and kinetic energy, making it virtually indestructible. Wakandans have figured out how to release the absorbed energy, allowing them to develop the most advanced weapons and technology in the world. Recognizing that others might try to exploit the country for the rare and powerful resource, generations of kings – known as Black Panthers – have developed a protective strategy. The country is hidden behind a hologram, so to the outside world, Wakanda appears to be an impoverished nation. It also maintains a long-standing policy of isolationism and non-interference. Despite the government's secrecy and hands-off approach, real-world commentators describe Wakanda as a utopia because of its stability, innovation, prosperity and gender equality. "It's a reflection of what we would want our societies and countries to look like [on the African continent]," says Stellah Wairimu Bosire, CEO of the Kenya Medical Association, chairman of the National Gay, Lesbian Human Rights Commission of Kenya and vice-chair of the HIV/AIDS Tribunal of Kenya.

#### BLACKNESS HAS BEEN STRIPPED OF THIS VISION OF POTENTIALITY, THE SETTLERS AND MASTERS OF THE WORLD HAVE HISROICALLY POSITIONED AFRICA AND ITS PEOPLE AS THE POOR, HELPLESS COUNTRY IN DIRE NEED OF THE WHITE MANS HELP, THE CREATION OF ORGANIZIONS SUCH AS AFRICOM HAVE TIED TO THE SETTLER TO THE PROGRESSION OF AN ENTIRE CONTINENT Rosenman 15

Roseman, Katherine T., "The Africa command: how the Department of Defense has continued America’s ad-hoc foreign policies in Africa through neo-orientalism" (2015). College of Liberal Arts and Social Sciences Theses and Dissertations. 201. <https://via.library.depaul.edu/etd/201> Keller JB

The stereotypes of Africa are many and are primarily negative: poor, uncivilized, diseased, polluted, violent, backward, undeveloped, frightening, barbaric, unstable, illiterate, et cetera but Africa has always been a highly diverse and resource-rich place. When it was “discovered” by the European powers, they simply took whatever they wanted including the mass exportation of humans to fuel the industry and growth of the New World. By pillaging the continent through setting up colonies for the purpose of raiding and extracting resources, this theft was refined and made more efficient over time. As the West prospered and their industries at home grew, Africa and Africans remained the same, frozen in time. The diversity of Africa and its history has been painted with a broad brush and generalized due to a lack of written historical sources. Europeans did not attach much value to oral history and a people without written, historical accounts were easy to dismiss as without a past. Westerns initially approached Africa with an inherent superiority. They saw the continent as wild, unexplored and most of all unclaimed swaths of land upon which to stake a claim for their country. The only thought given to the native inhabitants was how they could be used to further the Western purpose of increasing production and development at home. As will be discussed, this assumed Western superiority in Africa continues today through DOD’s Neo-Orientalism: a modern iteration of Said’s Orientalism in which authority over Africa’s military future is usurped by the United States, the leading global military power which therefore believes it has the authority, “expertise” and “knowledge” to dominate Africa’s security agenda. The geo-cultural game has changed through time but the rules remain the same. The Europeans, who “discovered” Africa, initially relied on racism to assume their superiority. Edward Blyden, often called the father of Pan-Africanism, addresses the supposed “natural” inferiority of the African race by tracing it back to the first book of the Bible in his 1857 work entitled A Vindication of the African Race; Being a Brief Examination of the Arguments in Favor of African Inferiority. In Genesis, the progenitor of the African race is said to be Ham, the son of Noah, against whom a curse is made, which he will supposedly carry with him and his ancestral line through time14. These few short verses are enough to affirm Western dominance as fact and doom Africans to slavery. As Blyden puts it, it is “fruitless to endeavor to elevate the African; for he is doomed to perpetual servitude; and is, therefore fitted for no other condition.15” The supposed curse put on Ham also excused the European from making any efforts to educate or offer assistance to Africans. It was the natural way of the world dictated by God, that Europeans would be superior to Africans. Blyden wrote this work in 1857, yet similar attitudes towards the continent continue today albeit without the overt racism. Not only did Blyden reject the notion that Africans were inferior but he rejected the belief that God appointed Westerners as superior. “Where is the sentence in which God ever appointed you, the Anglo-Saxon race,...four thousand years after Noah and his children had gone to their graves in peace, to be the executors of Noah’s will16.” Blyden was one of the first Pan-Africanists to question this racial superiority. His successors took the matter further. W.E.B. Du Bois also wrote about racism and the origin of Western domination. He believes the “doctrine of the Superior Race”17 emerged in the nineteenth and twentieth centuries and points out several methods by which Europeans and Americans became masters of the world due to the color of their skin. He points out that Europe was largely peaceful during these two centuries, at least within the confines of the continent. Meanwhile European powers waged wars abroad “in jealousy over the ownership of the little people.”18 This hunger for increasing territory and wealth and the assumed superiority of Europeans was based on race. The African slave trade laid the foundation for the theory of race as the act of forcibly removing people from their homeland itself was degrading, but it went a step further as physical labor and anyone who labored for another was clearly lower class19. Labor was undignified and viewed as the inevitable fate of colored people just as it was natural for white Europeans to live off of the toils of this labor. Science and religion soon backed up this declaration and the word “Negro” was invented in order to link color with race and the black race to degradation. The white race was portrayed only in a positive light, as clean and superior while the black race filled the opposing and always negative categories, just as it was with Orientalism. Europeans then deliberately distorted the history of Africa to the disadvantage of Africans and “every effort was made in archaeology, history, and biography, in biology, psychology, and sociology, to prove the all but universal assumption that the color line had a scientific basis.20” Any achievements or contributions made by black people were erased or minimized. Africans were diminished in every way possible in order to ease Western dominance and boost American industry. During this period, literature and statements made by “experts” began appearing which further distanced the “superior” Europeans and Americans from the truth about how their comfortable lives came to be21. Simultaneously, white heroes were being created “by lopping off their sins and canonizing their virtues...the young learned not necessarily the truth, but that aspect and interpretation of the truth which the rulers of the world wished them to know and follow.”22 White history was also being rewritten for further validation of white racial superiority and this revised history was taught in order to ensure it was perpetuated. Europeans believed they were naturally, biologically and by God’s will the only people who deserved to rule the world. They rationalized the invasion and conquest of Africa as their destiny and attributed their success to their mastery of civilization evidenced by European cities, all the while ignoring the costs of exploitation23. But it was not only invasion and theft which arose but the destruction and replacement of daily life, social barriers and indigenous laws24. For Du Bois the worst aspect of colonialism was the contradiction of tremendous poverty in the colonies resulting in wealth, prosperity and comfort in Europe. This contradiction was presented as natural and “every device of science was used” in order for Europeans to maintain this “natural” dominance. Science was rewritten so that evolution “proved” races other than white were not as developed and all historical achievements were attributed to whites25. Du Bois concludes by acknowledging that not all of Europe’s actions in the colonies resulted in destruction and oppression, indeed to lump all of their actions in such a category would be no different than their fabrication of science, history and biology26. Despite the amount of time that has passed since Du Bois’ writing, and the time that has passed since Europeans intentionally rewrote and fabricated knowledge, a startling amount of representations and stereotypes regarding Africa and Africans remains today. In the present day, celebrity humanitarianism relies on a collective notion that Africa is a place that requires help and that it is one’s moral duty to become involved In much the same way that Orientalism called upon a commonly held view of the Orient to extend its agenda of global dominance. It is not new for celebrities to become politically involved and to act as a spokesperson for their viewpoints but it has only been recently that celebrities have nominated themselves to take part in the politics of development and eradicating poverty. Paul David Hewson, better known as Bono, the lead singer of U2 is perhaps the most well-known celebrity humanitarian. He has hosted concert tours and created non-profit organizations, such as cofounding the One campaign, thanks to his position as a celebrity. The dangers of Bono and other celebrities taking on causes for which they are not necessarily trained, equipped or competent to handle goes beyond their potential for failure. The actual outcome of their agendas is erasing the complexities of the issues by oversimplifying the solutions27. Celebrities intentionally abbreviate issues to facilitate the issues’ appeal to the masses, but the reality of the situation and the process of making changes is much more complex. Ultimately, these campaigns may be doing more harm than good. Celebrities may bring an issue to the public’s attention but as time progresses and no solutions are found, the issue falls out of favor. It fades as a fad and garnering support for it may be more difficult for other organizations in the future as a result. One of the tools used by these so-called celebrity diplomats (and non- governmental organizations and journalists) is the use of images rife with poverty, showing unsmiling and malnourished children who are shabbily dressed and maybe even some insects on their face, with the sole purpose of evoking emotions. The use of such exploitive images has been labeled “poverty porn” or “famine porn”. Much like celebrity slogans, these images present one, simplified snapshot to represent a much larger and more complex situation. These images use the public’s collective imagination about “what Africa is like” in the same way Orientalism did. According to Emily Roenigk, these misrepresented images cause the wrong person to be empowered in several ways28. It misrepresents poverty in order to make the solution appear simple, typically a monetary donation. Ideologies such as the “white savior complex” are perpetuated by these images, which paint the poor as “helpless beneficiaries” in opposition to the white “saviors” who must act to change the poor’s fate. Poverty porn objectifies the poor and robs them of “agency, autonomy and potential”29. The subjects of such images are not autonomous actors with the potential for transformation but voiceless, hopeful recipients. This practice of representing the poorest sector of humanity for the purpose of tugging on the public’s heartstrings to elicit a reaction is one more example of how Neo-Orientalism in Africa can be, and is being, used for multiple purposes. Riina Yrjölä takes this critical view further by examining the discursive and imaginary effects of celebrity humanitarians. She addresses how celebrities represent Africans, how they act and how truth is created through their actions and representations. The “Africa” represented and created by celebrity humanitarians is not simply a place but also a space that constitutes a purpose in the world system30. As has been mentioned, Western interventions in Africa, throughout history, have been justified under efforts to modernize, civilize and improve the plight of the continent. “Africa” has long been a cause to rally around, a passive victim for the West to rescue. According to Yrjölä, there are two imagined “Africas” which have come into existence via documentaries, media and discourse: Contemporary Hell and Eternal Home31. The discourse of Contemporary Hell portrays Africa as a diseased and undeveloped place in need of outside intervention to improve. Just as before, the necessity of alleviating poverty in Africa is linked to the success of Western civilization and connects “the continent’s humanitarian crises as potential risks and threats to Western hegemony32”. The alleviation of poverty in Africa is not only a question of ethics and moral responsibility but of security in the West. It should not come as a surprised that this same reason was among those stated for the creation of AFRICOM. The discourse of Africa as Eternal Home is portrayed by celebrity humanitarians’ personal experiences in Africa. When they visit Africa it is not a place of fire and brimstone but a peaceful and beautiful place full of friendly and joyful people. These two conflicting “Africas” demonstrate that the continent requires a Westerner in order to function effectively. Without Western intervention Africa is doomed to remain a contemporary hell. With the help of celebrity humanitarianism “the African story once again repeats itself. In the name of humanity and global justice, to give voice and vision to Africa, the blank white African map becomes filled with Western emotions, wants, fears, and desires. As a distorting mirror, Africa reflects back the images and truths that are carefully constructed and painted on its surface33.” Additionally, white celebrity humanitarianism has deemphasized the efforts of black celebrity humanitarians whose work, in many cases, preceded that of white celebrity humanitarians. For example, as the Reverend Al Sharpton emphasized in Michael Jackson’s eulogy, Michael Jackson’s musical career brought people of various races and backgrounds together long before aid was a pet cause adopted by white celebrities and addressed through fundraising via music festivals. Jackson’s music created a platform for people to connect the world over and, Sharpton alleges, for American’s to vote for a black man as president34. The discourses perpetuated by white celebrity humanitarians portray humanitarianism as a purely Western act and Africa as an uncivilized continent requiring the West’s help to rise out of the “contemporary hell”. Africa’s past was produced by Westerners and so its future should also be under Western guidance. A “circular” and “self-referential story” has emerged35. The same narratives repeat themselves as the West’s assumed “natural” leadership in global politics continues largely undisputed.

#### AND THE CREATION OF AFRICOM HAS ALLOWED WHITENESS FURTHER DICTATE THE FUTURE OF AFRICA- THE UNITED STATES USES AFRICOM TO FURTHER ITS IMPERALITSTIC AND NEO-COLONIALIST AGENDA ENTIRELY DISCONNECTED FROM THE VOICES OF THE AFRICAN PEOPLE- ONCE AGAIN THEY HAVE WASHED BALCKNESS OUT OF THE FUTURE Rosenman 2

The terrorist attacks of September 11, 2001 marked a turning point in how the United States, and specifically the Pentagon, perceive and interact with the rest of the world. Over the course of the last 14 years since the attacks, Orientalism has also shifted. Today, the “Orient” itself is no longer the single focus of Orientalism. It has expanded, geographically, to the regions of the world perceived of as “ungovernable” and therefore ripe for terrorism to flourish, most notably the continent of Africa. As terrorist attacks have continued in the U.S. and Europe, the perceived threat of such attacks weighs heavily on the minds and responsibilities of the largest military in the world. DOD has cultivated a method of interacting with Africa through AFRICOM using Neo- Orientalism. It has shifted the focus of Orientalism to not only include the countries with which we are at war but to incorporate potential future aggressors. This shift in Orientalism has not been a conscious one. The Pentagon has not developed or promoted this Neo-Orientalism just as the European Orientalists in the 19th century did not deliberately create Orientalism. It is occurring as a byproduct of how DOD interacts with African leaders and elites, how it portrays its missions and exercises on the continent to the world. These interactions are carried out in much the same way as the Europeans interacted with the Orient; the overarching characteristics of all Africans are the same and the continent cannot progress militarily and developmentally without direct assistance from AFRICOM. AFRICOM has been praised, criticized and accused of being downright imperialist. Each of these points of view is not without merit and will be examined in turn, but first an examination of how the command portrays itself is in order. For starters, AFRICOM’s current mission statement does not mention Africa by name36. It describes what the command aims to do in order to reach the ultimate goal of advancing U.S. interests, improving conditions on the continent is of secondary importance. The “what we do” section of AFRICOM’s website make it clear that furthering U.S. foreign policy is the main concern; all of AFRICOM’s missions, exercises, operations and programs are simply a means to this end. Such operations are apparently conducted in “close cooperation” and the command’s primary role is to advise and assist while African militaries carry out the actual operation, thus dictating the operation while sparing American manpower and resources. AFRICOM takes the lead on other operations. However, such operations are the minority. The most important aspect of every single operation is that it is “executed as part of a whole of U.S. government approach to achieve U.S. national objectives.”37 No matter who carries out the operation, America benefits. General David Rodriguez, the current Commander of AFRICOM, echoed this overarching interest in his 2015 Posture Statement before the Senate Armed Services Committee stating that preventing terrorism, reinforcing U.S. global security objectives, protecting U.S. citizens and ensuring the security of the global economic system are America’s main interests in Africa38. He acknowledges the recent economic and population growth in Africa but only to highlight the uncertainty of its future without proper guidance from the U.S.39. Rodriguez goes on to make sweeping generalizations about corruption, linking crime with terrorism and the dangers of Africa’s “under- governed regions and porous borders”40. The image that emerges is clear; although AFRICOM was created to further American foreign policy, without America the future of Africa is uncertain but certainly one to be feared. Rodriguez begins his statement by acknowledging that DOD created AFRICOM out of American interests however halfway through he switches to describing “advancing our *mutual* interests and promoting *shared* values.41” This should come as no surprise, America dictates the terms and then finds people in power that will agree or say that they agree in order to garner the support of the largest military in the world. Rodriguez does mention specific regions and countries in Africa but does not name a single African “partner” who shares in these mutual interests. These examinations demonstrate three of Said’s four “dogmas of Orientalism” (outlined above). The first dogma, the absolute superiority of “Us” (the United States) in relation to the “Other” (Africa), is evident throughout AFRICOM’s “what we do” statement and Rodriguez’s posture statement. If the U.S. did not view itself as superior to the continent of Africa it would not embark on such an ambitious project of attempting to control all of Africa to promote Western values. The generalizations made about Africa and the descriptions of the continent through the eyes of the West without any input from Africans demonstrate the third dogma. The fourth dogma, that the Other is to be feared and therefore controlled, is evident in Rodriguez’s statement. Indeed the track record of U.S.-Africa relations proves that the U.S. does not engage the continent unless there is an apparent benefit for the U.S. to do so. The second dogma, that abstractions are preferred to facts, is not present because there is no longer a need for abstractions. The United States creates the facts and produces the knowledge regarding what AFRICOM is doing thus there is not the same need for using abstractions as the original version of Orientalism required. In Said’s Orientalism, Europeans and Americans feared the Orient for its perceived strength and ability to mobilize on the basis of religion as evidenced by the many military confrontations between the powers over the centuries. In Neo-Orientalism America is fearful of Africa’s perceived weakness, a weakness that has made the continent more vulnerable to potential terrorist activities that DOD aims to eradicate. The Pentagon is also fearful that this weakness may lead Africa to create a deeper alliance with China to act against Western power. The biggest difference between Orientalism and Neo-Orientalism is the ways in which created knowledge is disconnected from reality. In 18th century Orientalism, “knowledge” was disconnected from reality by four elements: expansion, historical confrontation, sympathy and classification42. Europeans built Orientalism on the examination of Oriental literature, written in native tongues, and on the personal interactions with the Orient and its people over the course of long stays in the Orient. A personal element, a “sympathy”, existed in classical Orientalism that has disappeared from Neo-Orientalism. There is little openness to a personal encounter in Neo- Orientalism. As the below articles written by AFRICOM’s Office of Public Affairs will demonstrate, there is little interaction between DOD and Africans other than in pre- determined, structured environments. American military personnel do not reside amongst the people as classical Orientalists did; rather they remain tucked away at Camp Lemonnier or even further, at AFRICOM’s headquarters in Stuttgart, Germany. Similarly, AFRICOM personnel do not routinely receive language instruction. Indeed, no indigenous African languages are offered at the DOD’s foreign language training facility, the Defense Language Institute Foreign Language Center43. Neo-Orientalism has disconnected itself further from reality than classical Orientalism while continuing to create “knowledge”. AFRICOM’s Office of Public Affairs regularly publishes articles regarding the Command’s missions, programs, exercises and even some human-interest stories. These articles, however, are brief (most are less than two pages in length) and largely uninformative. These publications hardly qualify as journalism but they are the best way to examine what the command says about itself and how it portrays itself to the outside world. Several articles regarding AFRICOM’s missions, programs and exercises during the last year were examined. Not surprisingly, these articles demonstrate little in terms of AFRICOM’s mission of partnership and close cooperation. Instead, they reinforce Said’s dogmas of Orientalism and further prove that DOD is operating through Neo-Orientalism in Africa. The human-interest stories published by the Office of Public Affairs further reinforce the evidence that DOD is using the same principles present in Orientalism in Africa today while simultaneously demonstrating the “eternal home” aspect of representing Africa. For the most part, AFRICOM’s publications reduce Africans to nameless and voiceless objects. Westerners are regularly quoted and named but their so-called local partners are usually mute. The outcome of the mission/program/operation is expressed by the Westerner and always in a positive light. For example, a May 13, 2015 article entitled “NATO Marine Forces Work With West African Partners”44 mentions the exact number of marines from each NATO country but mentions no specifics about the exercises conducted. The article names and quotes three of the NATO marines but no Africans are named or quoted. These quotes by the NATO marines express the positive outcome of the exercises and the Westerner’s assessments of the local military ranging from their “good attitudes” and showing “a real desire to train with us” to the Westerners evaluating the skill level and organization of the local militaries. The comments and evaluations are completely one-sided yet the article states, “the training engagements...allowed the participants to learn from each other and develop a working relationship.” This line is simply paying lip service to AFRICOM’s mission statement; there is no mention of anything specific learned by the NATO faction. Another recent article, “AFRICOM Funds Humanitarian Mission in Cameroon”45, by Bardha Azari, does a much better job of explaining the mission. This article also quotes “one of the citizens receiving medical assistance” whose name was apparently not important enough to notate, as praising the assistance: “Today is our day; we have been found; our prayers have been answered.” The individual’s identity is not important, only the sentiment is. Both articles are clearly written for and by Westerners. The Westerner’s interpretation of the event is what is important, the more generalized and simplified Africa and Africans are portrayed, the easier it is for the intended audience to understand. The article in which Africans were quoted the most is one regarding two African- born U.S. military personnel, returning to Africa for an exercise. The jovial title, “Sons of Africa, Sailors of America46” names and quotes two Ghanaian born U.S. officers, focusing on a Lieutenant Eric Kwaku Boateng. The article explains Boateng’s move to the United States to pursue a college degree and his eventual involvement with the U.S. Navy explaining that he was specifically called upon for this exercise due to his familiarity with West Africa. He is fulfilling the role of what Said called a “native informant”, an individual who was educated in the West and returns to his native land feeling superior to his fellow country-men but will never be accepted as an equal by the West. Boateng identifies himself with the U.S. military personnel more so than with his fellow Ghanaians. The other officer, Lieutenant Max Annani, calls himself “a bridge between the two cultures” clearly also espousing the role of native informant. This article is also reminiscent of Said’s assertion that being Oriental overrides any other characteristics. Indeed, attention is only paid to these Africans because they are African and in a unique scenario in service with the U.S. military in Africa. Another human-interest story regarding a monthly soccer game played by U.S. forces from Camp Lemonnier and residents of Chebelley Village in Djibouti47 also reinforces the characteristics of Orientalism. Not a single African is quoted in the article, rendering them faceless, nameless and voiceless. The game allegedly helps to “grow and develop the continuing friendship between the camp and the town” but once again only the opinions of U.S. military personnel matter. A sergeant is quoted stating that it makes the military more familiar to the townspeople and enables the military to help the residents in the future. It is assumed that all who live in the town welcome the soccer game, that there are no negative feelings associated with it or with Camp Lemonnier and its personnel and most egregious of all, that the U.S. military will cause no harm but only help the residents surrounding a U.S military base on their soil. The African is once again over-simplified and so insignificant to the story that their opinion is not sought out. The principles of Orientalism have become so ingrained in how the West treats the rest of the world that they are rarely questioned today. Orientalism is a powerful and invisible force that has been reconstituted and adapted into Neo-Orientalism to suit the changing relations of the U.S. and Africa in the post-9/11 world. AFRICOM’s Office of Public Affairs portrays everything the command does in a positive light while embracing the dogmas of Orientalism, whether they are aware of it or not, but the critics and proponents of AFRICOM have a very different interpretation on what DOD is doing in Africa. The next chapter will examine the differing views of AFRICOM while continuing to demonstrate how Neo-Orientalism has made AFRICOM possible.

#### AUTHORITARIAN REGIMES RUN RAMPANT IN AFRICA, PROPPED UP BY THE US MILITARY FORCES – COMMITING HUMAN RIGHTS ABUSES AGAINST ITS OWN PEOPLES MUTLIPLE SCENARIOS VINE 17

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<https://www.huffingtonpost.com/author/vine-671> Keller JB

But here’s the strange thing: the critics generally ignored the far more substantial and long-standing bipartisan support U.S. presidents have offered these and dozens of other repressive regimes over the decades. After all, such autocratic countries share one striking thing in common. They are among at least [45 less-than-democratic nations](https://www.amazon.com/dp/1627791698/ref=nosim/?tag=tomdispatch-20) and territories that today host [scores](http://www.basenation.us/maps.html) of U.S. military bases, from ones the size of not-so-small American towns to tiny outposts. Together, these bases are homes to tens of thousands of U.S. troops. To ensure basing access from Central America to Africa, Asia to the Middle East, U.S. officials have repeatedly collaborated with fiercely anti-democratic regimes and militaries implicated in torture, murder, the suppression of democratic rights, the systematic oppression of women and minorities, and numerous other human rights abuses. Forget the recent White House invitations and Trump’s public compliments. For nearly three-quarters of a century, the United States has invested tens of billions of dollars in maintaining bases and troops in such repressive states. From Harry Truman and Dwight D. Eisenhower to George W. Bush and Barack Obama, Republican and Democratic administrations alike have, since World War II, regularly shown a [preference](https://www.amazon.com/dp/0691134634/ref=nosim/?tag=tomdispatch-20) for maintaining bases in undemocratic and often despotic states, including Spain under Generalissimo Francisco Franco, South Korea under Park Chung-hee, Bahrain under King Hamad bin Isa al-Khalifa, and Djibouti under four-term President Ismail Omar Guelleh, to name just four. Many of the 45 present-day undemocratic U.S. base hosts qualify as fully “authoritarian regimes,” according to the [Economist Democracy Index](http://www.economist.com/blogs/graphicdetail/2017/01/daily-chart-20). In such cases, American installations and the troops stationed on them are effectively helping block the spread of democracy in countries like Cameroon, Chad, Ethiopia, Jordan, Kuwait, Niger, Oman, Qatar, Saudi Arabia, and the United Arab Emirates.

#### THUS I ADVOATE THAT THE UNITED STATES FEDERAL GOVERNMENT OUGHT NOT PROVIDE MILITARY AID TO AUTHORITARIAN REGIMES IN AFRICA. I AFFIRM THROUGH AN AFRO- FUTURISTIC METHOD OF RECREATING WAKANDA

#### AFROFUTURISM IS ABLE TO COUNTER-HEGEMOINC IMAGINATIONS OF THE WORLD AND CREATE A SPACE FOR MARGINALIZED GROUPS TO RECLAIM THEIR IDENTITY MATTHEWS 17

(Matthews, Shanelle, Director of Communications for the Black Lives Matter Global Network. "This Black Futures Month, Give Yourself Permission To Dream." The Huffington Post. TheHuffingtonPost.com, 02 Feb. 2017. Web. 30 June 2017. <http://www.huffingtonpost.com/entry/black-imagination-vital-way-forward\_us\_5891dc4fe4b0522c7d3e1467>.)

We do all of this because we have to, but also because we know the goodness and rightness of our own dreams, even when it feels impossible to dream. I learned the hard way that people with power can tell a story about you, about who you are and what you’re capable of, about your worth – and whether the story is true or not, it shapes the way people treat you. And that’s something Black people are forced to contend with every single day. But our best weapon against the attempted sabotage of our dreams has always come from within – our self-love. Our self-love tells us that our imagination can never actually be taken from us. Though the world has tried. White people have long tethered the humanity of Black people to the whim of white imagination. The stories policymakers and racists tell about people like us and the places from which we come are predicated on assumptions imagined long before we were born by people who meant us harm. Those stories may be true for some individuals, but are untrue for whole communities. Those stories may have shaped the way people understand our place in the world, our trajectory and our value – but we do not assent. And those stories may have shaped people’s expectations of us, our desirability and our abilities – but they have never shaped us. To combat the oppressive hegemony of white storytelling, imagination – our biggest aspirations and most precious dreams, whatever they may be – will always be the fundamental first step to self-actualization and freedom. In recent years, we have gained ground in telling new stories, from Afrofuturism to Black imagination to contemporary re-imaginations of “the incredible myths and world-views of Black people and the Black diaspora,” Black people in these times may be more ready than ever to dream a world that is just for everyone. And that does not mean ignoring realities of the journey ahead. While we must guard our imagination fiercely, more of us – all of us – must dare to spread what we dream up. For many of us, doing so is a direct action of one, courageously creating a large, spacious place to be expansive with ourselves and to take up space, to call in a bastion of Black joy and abundance where the affirmation of our dignity and humanity are not up for debate, but acknowledged, lengthened, widened and nurtured. This is a place of unabashed desire and satisfaction. And when we find spaces to dream and imagine, what we once understood to be merely possible becomes exponentially more real. When we use dreaming and radical imagination as a strategy – like organizing, like communications, like fundraising – we can set concrete goals based in our highest visions and work in tandem to realize them. Through dreaming and radical imagination, we can manifest and develop the communities and build power to create the conditions that we need and want for our lives. The prejudicial legislation, biased and deadly policing and interpersonal and intra-community violence Black people experience at the hands of law enforcement, officers of the courts, prison workers and vigilantes are all consequences of imagined ideas, assumptions and perceptions about who we are inherently. Because oppression is so limiting to our physical and psychological well-being, we must commit to making space to dream – to making space for the wellbeing of our desire and our spirit to flourish. I have come to understand our obligation to dream and radically imagine the world we want and need as one with deep-seated moral and ethical implications as well. We have a duty to dream and radically imagine with fervor and passion and to embrace creativity, innovation and a fail-fast-to-learn-fast approach – a duty to yield ego and build collective power. We have a duty to have intimate and human conversations with people with different political opinions without compromising our integrity or our own imagination, the kind of conversations that can realize real improvements in all of our lives, conversations that start movements and facilitate the process of organizing our country into a safe place for all people. It’s a dreamy process – as it should be – and it’s a process and a space that leads with inclusivity and a commitment to justice, not intimidation and fear. Black people deserve dream space. We deserve to laugh and to delight, to muse and to meditate. We are a deeply rich and imaginative people, and we are more than what happened to us. In many ways we have long been creating the world we need and the spaces that we deserve. Now is the time to make a commitment to dream even bigger and more audaciously than ever before.

#### IN ORDER TO UNDERSTAND THE SIMULATED CONSEQUENCES OF THE AFF WE MUST FIRST HAVE AN UNDERSTANIDNG OF WHAT WE HOPE TO GET OUT OF IT, AFROFUTURIST THEORIZING IS KEY TO IMAGINING THE DESIRABLE WORLD ABSENT ATROCITIES SUCH AS COLONIALISM AND SLAVERY Lewis 18

February 19 2018 Jone Johnson Lewis has a Master of Divinity, and is a humanist clergy member and certified transformational coach. She has been involved in the women's movement since the late 1960s. <https://www.thoughtco.com/afrofuturism-definition-4137845> Keller JB

What would the world look like if European colonialism, Western [Enlightenment](https://www.thoughtco.com/a-beginners-guide-to-the-enlightenment-1221925) rational ideas, a Western universalism that is not inclusive of that which is not Western – if all of this were not the dominant culture? What would an Afrocentric view of humanity and of Africa and the people of the African diaspora look like, rather than a view from the Eurocentric gaze? Afrofuturism can be seen as a reaction to the dominance of white, European expression, and a reaction to the use of science and technology to justify racism and white or Western dominance and normativity. Art is used to imagine counter-futures free of Western, European dominance, but also as a tool to implicitly critique the status quo. Afrofuturism implicitly recognizes that the status quo globally – not just in the United States or the West – is one of political, economic, social, and even technical inequality. As with much other speculative fiction, by creating a separation of time and space from current reality, a different kind of “objectivity” or ability to look at possibility arises. Rather than grounding the imagination of counter-futures in Eurocentric philosophical and political arguments, Afrocentrism is grounded in a variety of inspirations: technology (including Black cyberculture), myth forms, indigenous ethical and social ideas, and historical reconstruction of the African past. Afrofuturism is, in one aspect, a literary genre that includes speculative fiction imagining life and culture. Afrofuturism also appears in art, visual studies, and performance. Afrofuturism can apply to the study of philosophy, metaphysics, or religion. The literary realm of magic realism overlaps often with Afrofuturist art and literature. Through this imagination and creativity, a kind of truth about potential for a different future is brought forward to consider. The power of imagination to not only envision the future, but to affect it, is at the core of the Afrofuturist project. Topics **in Afrofuturism** include not only explorations of the social construction of race, but intersections of identity and power. Gender, sexuality, and class are also explored, as is [oppression](https://www.thoughtco.com/oppression-womens-history-definition-3528977) and resistance, [colonialism and imperialism](https://www.thoughtco.com/the-european-overseas-empires-1221203), capitalism and technology, militarism and personal violence, history and mythology, imagination and real life experience, utopias and dystopias, and sources for hope and transformation. While many connect Afrofuturism with the lives of people of African descent in European or American diaspora, Afrofuturist work includes writings in African languages by African authors. In these works, as well as many of those of other Afrofuturists, Africa itself is the center of the projection of a future, either dystopian or utopian. The movement has also been called the Black Speculative Arts Movement.

THE 1AC WRITES OUTSIDE OF THE ARCHIVE, THE ROLE OF THE BALLOT IS TO VOTE FOR THE DEBATER WHO OFFERS THE BEST COUNTERFUTURE FOR RACIALIZED BODIES HARTMAN 08 Venus in Two Acts Saidiya Hartman is a professor at Columbia University specializing in African American literature and history. She grew up in Brooklyn and received her B.A. from Wesleyan University and Ph.D. from Yale University.

Is it possible to exceed or negotiate the constitutive limits of the archive? By advancing a series of speculative arguments and exploiting the capacities of the subjunctive (a grammatical mood that expresses doubts, wishes, and possibilities), in fashioning a narrative, which is based upon archival research, and by that I mean a critical reading of the archive that mimes the figurative dimensions of history, I intended both to tell an impossible story and to amplify the impossibility of its telling. the conditional temporality of “what could have been,” according to Lisa Lowe, “symbolizes aptly the space of a different kind of thinking, a space of productive attention to the scene of loss, a thinking with twofold attention that seeks to encompass at once the positive objects and methods of history and social science and the matters absent, entangled and unavailable by its methods.” the intention here isn’t anything as miraculous as recovering the lives of the enslaved or redeeming the dead, but rather laboring to paint as full a picture of the lives of the captives as possible. is double gesture can be described as straining against the limits of the archive to write a cultural history of the captive, and, at the same time, enacting the impossibility of representing the lives of the captives precisely through the process of narration.