# Sangre Que Se Nos Va! 1AC

**WE BEGIN WITH A QUOTE FROM POET NICOLAS GULLEN WHERE HE SAYS:***El Negro Junto el Canaveral*

*El Yanqui Sobre El Canaveral*

*La Tierra Bajo el Canaveral*

*Sangre que se nos va!*

*[The black next to the canefield;*

*The Yankee over the canefield;*

*The land under the canefield;  
How our blood is lost!]*

**MODERNITY WAS CREATED & PERFECTED IN THE SUGAR PLANTATIONS WORKED BY THE SLAVES AS THE FIRST ACT OF ECONOMIC ENGAGEMENT WITH CUBA. AFRICANS WERE FORCED TO LOSE THEIR CULTURE BECOMING BLACK AND WERE FACED WITH A CUBAN NATIONALISM, WHICH PRIVILEGES THE EUROPEAN MESTIZAJE.**

**Allen** (Assistant Professor of African American Studies and Anthropology at Yale University) **11** (Jafari S., Venceremos? The Erotics of Black Self-Making in Cuba, pgs. 46-48) **CA**

The effect of these moves can be read on various levels, which speaks to the complexity of this contrapunteo. One level of abstraction finds that, so objectified, tobacco (blackness) and sugar (feminine/feminized) can easily and rightly be consumed and enjoyed. The consumer – Ortiz himself, but also other elite subjects within and outside of Cuba – may enjoy the fruits of both, mostly from offstage. On another level, we must engage and critique the Creole or otherwise Hispano-Latin American intellectual project here. While Fernando Coronil is certainly correct in his critique of the Western (read northern) imperial alchemy, we cannot allow to go by the magical sleight of hand, which seeks to decenter occidentalist discourses in order to re-recover the European inheritance of real whiteness, for Hispano-Latin Americans. Coronil avers that “Cuban Counterpoint was the product of a career that sought, from multiple angles, to interpret Cuban society, analyze the sources of its ‘backwardness’, and valorize the distinctive aspects of its culture” (F. Ortiz 1995b: xvii). And the civilization that Cubans needed, according to Ortiz, was European. Coronil notes that “against the imperial alchemy that turns Western particularity into a model of universality, Cuban Counterpoint calls attention to the play of globally interconnected particularities” (xiv). The play, or process by which particularities are globally interconnected, is transculturation, which is thus a civilizing project. Ortiz cannot valorize African culture in Cuba for its music and languages and religions without, in the same fell swoop, preferring European refinement and reason. His alternative conception of **Latin American development** revalorizes popular and regional cultures butmaintains an evolutionary framework that **finds African cultures backward and Western European cultures the height of civilization**. **The process of transculturation takes two phases**: one is deculturation, or the loss of culture, and the other is neoculturation. **The former is the loss of** a group’s original **culture(s), and** the latter is **the adoption of a new culture that is born of contact with other culture(s**). Rather than seeing transculturation in terms of a value-free cultural process, therefore, I want to consider it as another sort of imperial or (neo)colonial project. Although it takes places in the margins of the Caribbean and Latin America, **this recasting of Mestizaje, seeking as it does the production and maintenance of more “whitenesses”** at the same time that it **reserves privileges of masculinity,** is no less a (neo)colonial project**.** Decentering provides Latin America – and, not unrelated, also the elite subjects that produce it – with another form of whitening, Indigenous, African-descended and Asian people are, as in Eurocentric discourses, retrenched to the margins in this decentered vision that allows mestizos or Euro-Creoles to garner the colonial privileges of whiteness, among which is identifying a center. Reimagining Cuba as mulata/criolla who has fallen by way of her mixture yet also climbing upward (northward and westward) is a sort of decentering discourse, but for more reasons than Coronil asserts. He would take exception this reading. As he presents it, decententering, which follows Ortiz’s transculturation, is about the ways in which Latin America(ns) have been made marginal to rhetorics of modernity that see the process and movement flowing out of the European center, and only eventually and weakly finding the far reaches of the southern parts of the Americas. But the Americas, constituted as a place of “new world” discovery and conquest, is always already modern**. Modernity begins with the invasion and conquestion of the indigenous Americans and the invasion and forced immigration of Africans. The very foundations of modernity were first perfected in ingenios (sugar plantations and refineries) driven by the labor of enslaved Africans**. As Sidney Mintz’s classic work Sweetness an Power (1985) details**, the ingenios were pre-Fordist factories of a sort, and were therefore a model of things to come in industrialization in the Americas**. Whitening discourses too often have the effect of the aestheticizing or eliding of these violent histories of contact between Europeans and Africans, and Europeans and Native Americans, throughout history. Our concern here is with those recipients of “clash”, “disarticulation,” and very real “violence of conquest and colonization” (xiii) that Gullen hauntingly tells us to lose blood on (cane) fields in which whitenesses are produces:   
El Negro Junto el Canaveral El Yanqui Sobre El Canaveral La Tierra Bajo el Canaveral Sangre que se nos va! [the black next to the canefield; The Yankee over the canefield; the land under the canefield. How our blood is lost!](1967:15) It is not enough **to merely point out that Western Europe produces hegemonic power knowledges**, in order to create different ones.Gesturing towards a history of violence and the horrors of historic slavery while rescuing the privileges of whiteness for the elite Latin Americans **without acknowledgment of the continuing effects of this particular brand of modernity** and modern racisms created and perpetrated in the region **does not constitute a subaltern theory.** Decentering is not useful for a progressive project unless the ways in which the signs of and status of whiteness are recentered in the Americans is acknowledged. **The celebration of Mestizaje is a celebration of black holocaust.** As Ortiz writes: “Therewas the transculturation of a steady stream of African **Negroes coming from** all the coastal regions of **Africa…all of them snatched…their own cultures destroyed and crushed under the weight of the cultures in existence here, like sugar cane grounded in the rollers of the mill”** (1995b:xxv).

**THE SOCIAL DEATH OF THE BLACK IS ESSENTIAL TO CUBANISMO. CUBA NOW FUNCTIONS TO IGNORE RACE, WHILE CARICATURES OF BLACK RAPISTS OF WHITE WOMEN, AND BLACK SEDUCTRESSES CONTINUE TO INFLUENCE THE QUOTIDIAN.**

**Allen** (Assistant Professor of African American Studies and Anthropology at Yale University) **11** (Jafari S., Venceremos? The Erotics of Black Self-Making in Cuba, pgs. 52-53 **CA**

Jose Marti, the intellectual hero of Cuban independence, invoked the biological truth that there is no such thing as “race” in order to present a “colorblind” vision in his Our Americas. While this vision is often uncritically embraced as antiracist, so-called colorblindness must be examined more thoroughly. Marti’s vision elides historical differences and sets up formidable barriers against claims of racism or colorism. As he wrote, “There can be no racial animosity, “There can be no racial animosity, because there are no races” (1891:93). Thus the denial of “race” and conditional inclusion was one of the rhetorical linchpins of the Cuba Libre (Cuban independence) movement. **In Cuba, Mestizaje** (more appropriately, whitening) **became the established ideology of nationalists because it could accrue to Afro-Cubans** a measure of belonging – that is, recognizing **their crucial role in winning the war to end Spanish colonialism, while maintaining** the status quo of European Creole (structurally **white**) **control**. As Aline Helg (1995), Alejandro de la Fuente (2001), Ada Ferrer (1999a), and others have already shown, for black and other Cuban patriots of color who had fought hard for their own emancipation and the independence of Cuba, the terms of the past were certainly not acceptable. But in lieu of liberation amid full equality, they were offered Jose Marti’s vision of a “raceless” (i.e., “mestizo”) Cuba. For people of color, equality was tied to questions of merit, virtue, patriotism, and education, while value was assumed a priori for Peninsulares and Creoles. Yet, even in the absence of equality, **Cuban nationalism held that blacks “should be grateful for the abolition of slavery and recognize the great sacrifices that whites…had made to ‘liberate’ them**” (de la fuente 2001:29). This is the prescient perhaps current race debates in the United States, Brazil, and other places on the appropriateness of measure like affirmative action that are meant as reparative gestures for the effects of slavery and systematic racism. Following the social Darwinismand positivism then in vogue, the “race problem” was a problem of the person of color who, the reasoning goes, has been liberated from slavery by the altruism of wealthy white people. Thus, **race and racism could not be talked about as a social issue but rather a cultural one – namely, a problem of innate** “ethnic instincts” and **aesthetic perceptions that time would correct through** “indirect” and “gradual” meaning of **Mestizaje**. That is, in order to work, whitening must involve (at least) social death of blackness**.** The massacre of 1912 that resulted in somewhere between five to six thousand actual deaths of black (ness) is not merely a metaphor. Having gained little ground with a national government that offered only token inclusion, the Partido Indepiendiente de Color (People of Color Party) and other groups of blacks advocated supporting separate institutions and movements that would ensure a “rightful share” for Cubans of color, and sought to end United States intervention in Cuba, Helg demonstrates that this “Afro-Cuban consciousness and autonomous challenge incited the white elite to make more explicit the ideology of white supremacy” (1995:16), which was expressed through various means including this heinous crime. In order to prevent the Partido Indepiendiente de Color from participating in elections and thereby forcing recognition of their issues, black supporters were massacred. This bears repetition. Organized people of color who dared challenge the prevailing racial hegemony were killed. Helg provides exhaustive historical context and detail, for this issue; my aim here is merely to place black Cubans’ continued consumption of pre-revolutionary rhetorics of inclusion in the context of racial terror and racial trauma. Helg quotes the daily newspaper El Dia’s account of the massacre from May 26, 1912: This[demonstration by Independista supporter] is a racist uprising, an uprising of blacks, in other words, an enormous and a common danger…conceived as black as hatred…They do not have any purpose…Driven by atavistic, brutal instincts and passions: they devote themselves to robbery, pillage, murder, and rape. Therese are, in all parts and latitudes of the world, the characteristics of race struggles…Cuban society…with its…Spanish civilization…prospects of wonderful, splendid civilization is getting ready to defend itself against barbarism…this is the free and beautiful America defending herself against a clawing scratch from Africa. (Quoted in Helg 1995:196) The trauma visited upon black Cubans does not diminish. Racial terror does not end with the abolition of slavery or throughout the pre-revolutionary period. Racial terror is extended through symbolic violence. As Helg states: If **the myth of racial equality helped to keep Afro-Cubans in check**, it was not sufficient to stir the white population into active repression of non-conformist Afro-Cubans. **Racism needs the support of caricatures and distortions…**therefore, efficient icons of fear are drawn from deeply rooted racial and sexual stereotypes **[including**]…the Haitian Revolution…[and **the] caricature of the** black brujo and nango…[which] embodied in the male image of the **black beast and** the black **rapist of white women and in the image of a black mulata seductress.** (1995:18)

**AND ANTI-BLACKNESS HAD BEEN EXPORTED ALL OVER THE WORLD. BLACKNESS FUNCTIONS AS THE PRIME RACIAL SIGNIFIER WHICH GOVERNS THE WAY THE GLOBE FUNCTIONS.**

**Copeland & Sexton 2003** (Raw Life: An Introduction Jared Sexton and Huey Copeland Qui Parle, Volume 13, Number 2 (Spring/Summer 2003) published University of Nebraska Press Copeland; Ph.D., History of Art, University of California, Berkeley, 2006) is Director of Graduate Studies and Associate Professor of Art History with affiliations in the Department of African American and African Diaspora Studies Sexton Director, African American Studies School of Humanities Associate Professor, African American Studies School of Humanities Ph.D., University of California, Berkeley, Ethnic Studies) G.L  
It is at this impasse and with such questions that the essays collected here begin: with the notion derived from Fanon, of the impossibility of representing race, either for the slave or the master, outside of an entrenched visual schema predicated on the fungibility of the black slave that this reckoning comes to the fore at this moment and that it connects cultural practitioners working across a range of disciplines –art, history, literature, film, critical theory –not only suggests the longevity of **Fanon’s insight,** but also **underlines** the pressing need to **t**hink **the structural and structuring function of racial difference for our symbolic economies**. For it is that very function which contemporary **racial theory more often than not seeks to leap over, in the process revealing its own ineffectuality, a kind of willful blindness that cannot be overstated.** In its single-minded capacity to concentrate on everything except **that which matters most in the restructuring of white supremacy,** such theory is undoubtedly more egregious than intellectual faux pas or public disservice. It is a modality of complicity, or better, fraud. But the fraudulence of this diverse intellectual project is not only analytic; it is also ethical. Besieged by the conservative restoration, the Left finds itself today enamored of political pragmatism and in thrall  to the lures of counter-hegemonic populism. From the emergent networks of anti-globalization to the reinvigorated peace movement, from the embattled environmentalist campaigns to the desperate efforts at urban police reform, the official rhetoric is multiracial and the organizational logic is coalition. Yet, for whatever energies are dispensed in elaborating the new complexity of race in the age of globality, the radical imagination inexorably comes to rest on the assumption of horizontality, that is ot say, a progressive community-in-struggle, even if only a possible one. Indeed, it has become commonplace in the U.S. to call for a paradigm shift with respect to racial theory and the politics of anti-racism. This clarion call resonates in the ivory towers of academe, in the pages of the most useless print media outlets, certainly in the alternative press, and in the policy papers and strategic deliberations of progressive non-profit institutes and community-based organizations. What **we are told, in a variety of tones and tenors, is that race matters are no longer –if they ever were – “simply black and white” at the least, the focus of such a Manichean lens is deemed inadequate to apprehend the current and historical relatity of** U.S. **racial formation (**to say nothing of the Americas more generally or other regions of the world) **At its worst, this dichotomous view is rendered as** politically stunting and, moreover, as effectively **excluding “discussion of the colors in the middle, now inexorable parts of the Black/White spectrum**.” We now enjoy a vast literature in the social sciences and humanities detailing the vexed position (or positions), between the black and the white. “Neither black nor white” thus indicates not only the articulation of multiracial (or Mixed race) identity claims in the post-civil rights era, but also the contemporary reformulations of critique and political mobilization among Asian Americans, Pacific Islanders, Chicana/os, Latina/os, and Native American peoples. Of course, racial discourse in what would become the U.S., from the colonial era onward, has always been multi-polar, so to speak, and the psychodynamics of race have always been quite complex; the lines of force and the relations of racial power have been reconfigured regularly across a multiplicity of times and spaces. In fact, the notion of a black/white paradigm is something of a theoretical fiction, deployed for a wide range of purposes. In our attempts to displace it, then, we do well to recognize it as a recent emergence, involved in an imaginary lure that says more about the historical preoccupations of white supremacy than it does about, say, the blind insistence of black scholars, activists, or communities. When perusing the critical literature on the “explanatory difficulty” of present-day racial politics, one frequently wonders exactly to whom the demand to go “beyond black and white” is being addressed. Also puzzling is the singularly incoherent nature of the reasoning demonstrated in current race talk, a failure, that is, to offer cogent accounts of the implications of this newfound (or, more precisely, rediscovered) complexity. Taken together, these twin ambiguities beg a key question: what economies of enunciation are involved in this broadly atterned discursive gesture to put an end to “biracial theorizing”? Legal scholar Mari Matsuda offers a provocative thought on this score. During a symposium on critical race theory at the Yale Law School in 1997 she claimed: **We when say we need to move beyond Black and white,** this is what a **whole lot of people say** or feel or think: **“thank goodness we can get off that paradigm, because those black people made me feel so uncomfortable. I know all about Blacks, but I really don’t know anything about Asians,** and while we’re deconstructing that Black-white paradigm, we also need to reconsider the category of race altogether, since race, as you know, is a constructed category, and thank god I don’t have to take those angry black people seriously anymore.”  Importantly, the comment is drawn from an otherwise sympathetic mediation on a particular danger attendant to the desire for new analyses, and the often anxious drive for multiracial coalition, namely, the persistent risk of forgetting the centrality of anti-blackness to global white supremacy. Fanon, again, is prescient: “Wherever he goes, the negro remains a Negro” (B, 173). Wherever; there is no outside. Too often we forget, here in the U.S. especially, that there are blacks everywhere. When so many speak of the peculiarity of race as a North American obsession (one hears of the odd rigidity of the Anglo-Saxon racial formation), it is important to think about black people as situated in those myriad locales supposedly outside of or alternate to the black-white binary. Lewis Gordon, philosopher and leading contemporary commentator on Fanon, writes: Although there are people who function as “the blacks” of particular contexts, there is a group of people who function as the blacks everywhere. They are called, in now-archaic language –Negroes. Negroes are the blacks of everywhere, the black of blacks, the blackest blacks. Blackness functions as the prime racial signifier. It is the element that enters a room and frightens Reason out… The historical specificity of blackness as a point from which the greatest distance must be forgedentails its status as metaphor.

**THUS, WE MUST EXAMINE THE GENEAOLOGY OF THE MIDDLE PASSAGE IN ORDER TO HIGHLIGHT HOW IT FUNCTIONS IN EVERY DAY SOCIETY AS PART OF THE SOCIAL FABRIC OF WESTERN MODERNITY AND MANIFESTS ITSELF IN OUR POLICIES.**

**Sexton (**Director, African American Studies School of Humanities Associate Professor, African American Studies School of Humanities Ph.D., University of California, Berkeley, Ethnic Studies) **06** (Race, Nation, and Empire In a Blackened World, pgs. 251-252) GL

We can note further that the institution of transatlantic racial slavery — whose¶ political and economic relations constitute, present tense, the social fabric of Western¶ modernity in general, of the Americas in particular, and of the United States¶ most acutely — cannot be explained (away) by the acquisition of fixed capital, the¶ minimization of variable capital, or the maximization of profits, much less by the¶ dictates of gunboat diplomacy, the expansion of strategic overseas military installations,¶ or the idiosyncrasies of the White House. it may seem so at times, but only¶ insofar as contemporary observers, or our historical counterparts, fundamentally¶ misrecognize the nature of racial slavery: as a brutal regime of labor exploitation; as¶ the atrocious adjunct to land conquest and the xtermination, containment, and/or¶ forced assimilation of indigenous peoples; or as an endeavor functional to, rather¶ than in excess of and at times at odds with, the advent and maturation of Eurocentric¶ capitalism.¶ Of course, all of these procedures have been important to the history of¶ racial slavery (and vice versa), but none is essential to its origins, its development and, above all, its pernicious afterlife.1 Rather, enslavement — the inaugural enterprise¶ for the age of Europe, the precondition for the American century and its coveted¶ sequel — is enabled by and dependent on the most basic of operations**: symbolic**¶ **and material immobilization**, the absolute divestment of sovereignty at the site of¶ the black body: its freedom of movement, its conditions of labor, its physical and¶ emotional sustenance, its social and sexual reproduction, its political and cultural¶ representation. Beyond its economic utility, this rendering of the black as the object¶ of dispossession par excellence — object of accumulation, prototypical commodity,¶ captive flesh — structures indelibly the historical proliferation of modern conceptions¶ of sovereignty that now dominate political and legal discourse globally and provide¶ the crucial frames of intelligibility for both imperialism and anti-imperialism,¶ empire and its discontents. With blacks barred by definition from the very notion of¶ the sovereign (whatever their nominal legal status, wherever their tentative place of¶ residence), those not marked by the material and symbolic stigma of slavery have the¶ exclusive and positive capacity to debate about sovereignty: to trivialize its importance¶ and rationalize its violation or to struggle in its defense, to name and lament¶ its loss, and wage war for its recovery.

OUR SPEECH ACT IS A TRANSCENDENT DIS-IDENTIFICATION FROM NORMATIVE STRUCTURES IN WHICH THE STRUCTURALLY DAMNED CAN GO BEYOND THE LIMITS AND TRANSGRESS THE RULES AND HEGEMONY OF ANTI-BLACK STRUCTURES LIKE DEBATE. THIS SPARKS REVOLUTIONARY DEBATES THAT ALLOWS US TO PRODUCE ALTERNATIVE REALITIES AND STRUCTURES THAT SCRUTINIZES EVERY ASPECT OF OUR EXISTENCE.

**Allen** (Assistant Professor of African American Studies and Anthropology at Yale University) **11** (Jafari S., Venceremos? The Erotics of Black Self-Making in Cuba, pgs. 95-96) **CA**

**Transcendent erotics and politics preserves** two senses of the word “transcendence”. One is the sense of the spiritual or psychic, which is especially appropriate since many of these practices are explicitly spiritual or sensuous/ spiritual. This is of course grounded in a principle of a universal human endowment of positive rights and a set of human intentions to exercise those rights to things like bodily integrity, freedom from harm, freedom to fantasize, and so on. The second sense goes to **the actual exercise of this agency, which is a process of making intentional** interventions in a potentially malleable world. To transcend is **to surpass (expectations), overstep (boundaries), go beyond (limits), outstrip (the maximum allowable quantity or quality), transgress (rules and hegemony), and encroach (on the ideological or real territory of others**), for example. I don’t not wish to suggest that racial and sexual identities are ignored or erased “here in this place” of transcendent erotics and politics but rather are reformed **in a way that perhaps more closely resembles deeper subjective realities**. **These transcendent erotics and politics serve to break down parts of the scaffolding of** **oppression, although the state of their communitas is not the some perduring political-cum-metaphysical movement. This personal experience of communitas instantiates “antistructure**”, but not in the sense of “structural reversal”. As antistructure there is an imagination and therefore a lived experience of alternatives to the prevailing order. This may be for only a moment. **It is in this space that one who suffers as subaltern in normative structure, or various games within the structure, may be** – that is feel, experience being, imagine herself or himself – **detached from the social structure and bond with others who are similarly situated.** **Liminal states,** according to Victor Turner, **are “defined by the surrounding social statuses which it abrogates, inverts, and invalidates** – as the sacred is defined by its relation to the profane. Liminality provides a propitious setting for the direct, immediate and total confrontation with human identities.” He then goes on to say that “this way of experiencing oneself and one’s fellows can be portrayed, grasped, and sometimes realized.” **If nothing else, Turner tells us, what has been achieved is a loving union of the structurally damned pronouncing judgment on normative structure and providing alternative models for structure**”. The current moment demands the fashioning of new tools and the use, as tools, of that which is ordinarily ignored. **The transcendent erotics and politics of communitas not only addresses and critiques pernicious structural issues but also points to ways in which these structures can be made more** malleable, permeable, workable, and **transgressable – toward their destruction**. This, with no guarantees. **The politics of erotic transcendence is in fact a three-part movement**. It goes from momentary transcendence experienced in flashes of **self-awareness,** communitas, love relationships, or “Heiligeweg,” **to transgression of the hegemonic rules of a particular public, to actual transformation of the standard practices of the public. This hermeneutic of eros follows Audre Lorde’s “Uses of the erotic”,** which is not only about the power of one’s own sexual energy but also, more profoundly, the erotic includes and goes well beyond associations with sensuality, sex, and sexuality to Lorde’s “deep longing within**,” a site of knowledge production and energy which is alternative to regimes of which she recognizes as “a lens through which we scrutinize all aspects of our existence,** forcing us to evaluate those aspects honestly in terms of their relative meaning within our lives…not to settle for the convenient, the shoddy the conventionally expected, nor the merely safe”.

**AND THIS IS KEY TO TAKING MICROPOLITICAL ACTIONS WITH MACROPOLITICAL IMPLICATIONS THAT ALLOWS US TO CREATE NEW FORMS OF RELATIONS WHICH IS A PRE-REQUISITE TO ANY ENGAGEMENT WITH CUBA.**

**Allen** (Assistant Professor of African American Studies and Anthropology at Yale University) **11** (Jafari S., Venceremos? The Erotics of Black Self-Making in Cuba, pgs. 93-94) **CA**

The erotic realms of life often elicit the most surveillance and disciplinary rigor by the state and the long arm of cultural hegemony. **Each act of erotic self-making – that is, exercises of individual agency toward developing who we are in changing worlds,** despite who we are told we are or ought to be **– is thus political because it challenges the status quo allocation of social and material capital, moving the individual toward improving her or his own felt/lived experience by critically reading one’s own experiences and objective relations to the world.** Erotic subjectivity – deeper understandings and compulsions of the body and soul – simultaneously embodying and invoking sex and death – works toward **not only transgressing but transcending and finally transforming hegemonies of global capital, the state, and of bourgeois, limited, a limiting notions of gender, sexuality, or blackness, for example. That is, the erotic can be a catalyst for the creation of community.** Moreover, the erotic can be used, as I attempt here, push us toward a more holistic understanding of subjective agency**, I employ erotic subjectivity as a way of posing the relationship between a number of individual “infrapolitical” actions** (James Scott 1990), which Hanchard might refer to as “**contextual micropolitics with macropolitical implications**” (2006:31), and the intention to build political communities or forment movement. My formulation owes a great debt to M. Jacqui Alexander. Following Lorde’s formulation of the erotic, Alexander’s notion of “erotic autonomy” (1997**) suggest a belonging to oneself, which is beyond state interpellations, inscriptions, and exclusions.** Through the us of erotic subjectivity, we may create counterpublic in which new forms of art, affective and erotic relations, and rules of public and private engagement not only inform all of our engagements, as Lorde suggests, but infact, condition new choices and new politics. **This is an alternative way of knowing, which looks to one’s lived experiences and one’s own intentions and desires that are certainly complexly made but also more “authentic” than ways of knowing that are imposed or imbued by others. Still, this is not “individual” in the sense that it is unconnected to the intentions and desires of others.** Experience is thus “raw material,” as Satya Mohanty has offered.

#### AND: a new world is inevitable and existence is at stake— It’s only a matter of who best seizes the opportunity. We must take the leap forward.

Gordon, (Professor of Philosophy at Temple University) ‘4 [Lewis R., “Fanon and Development: A Philosophical Look” Africa Development, Vol. XXIX, No. 1, 2004, pp. 71-93] **CA**

Each epoch is a living reality. This is so because they are functions of living human communities, which, too, are functions of the social world. As living realities, they come into being and will go out of being. What this means is that societies go through processes of birth and decay**. An erroneous feature of most civilizations that achieve imperial status is the silly belief that such an achievement would assure their immortality. But** we know that no living community lasts forever, save, perhaps, through historical memory of other communities. Decay comes. The task faced by each subordinated community, however, is how prepared it is for the moment in which conditions for its liberation are ripe. When the people are ready, the crucial question will be of how many ideas are available for the reorganization of social life. The ideas, many of which will unfold through years of engaged political work, need not be perfect, for in the end, it will be the hard, creative work of the communities that take them on. That work is the concrete manifestation of political imagination. Fanon described this goal as setting afoot a new humanity. He knew how terrifying such an effort is, for we do live in times where such a radical break appears as no less than the end of the world. In the meantime, the task of building infrastructures for something new must be planned, and where there is some room, attempted, as we all no doubt already know, because given the sociogenic dimension of the problem, we have no other option but to build the options on which the future of our species rest.