### [Ghosts] of War Powers 1A[De]Constructive

#### [Ghost] Scene 1 – Detention Ethics

#### Ghosts are not metaphorical. The Dead inhabit our unconscious by way of memory. It is important to pay head to the figure of the specter because of the power that horrors possess over societies collective unconscious.

#### Anachronism and spectrally are not merely literary tools. The Affirmatives philosophical concepts destabilize violent binaries that emphasis present suffering and embrace a-historical thinking and being.

#### The specter of Slavery haunts this debate round – Those denied access to democratic consideration haunt the debate community just as they haunt American society. The Negatives framing of this round is one of Hauntological Politics

#### War powers are haunted. Black debaters are haunted by the notion that a choice was made to have them imagine restricting their first black president. The very capacity for four debaters to speak in this place is a product of the indefinite detention of red, brown, and black bodies.

#### Hauntology is a deconstruction of the ontology of presence in favor an anachronistic and spectral conception of time and being. Time is out of Joint – Slavery outweighs every negative “implications”. The Affirmative’s historical framing is essential to Justice – Debate is haunted. This place is haunted.

#### We must come to grips with the ghosts, of history, that haunt us at the conscious and unconscious level or the repressed will forever return.

Johnson 2007, URRICULUM VITA LEIGH M. JOHNSON Assistant Professor of Philosophy Rhodes College 2000 North Parkway Memphis, TN 38104 johnsonl@rhodes.edu EDUCATION B.A., Philosophy, University of Memphis, 2000 M.A., Philosophy, Villanova University, 2003 Ph.D., Philosophy, The Pennsylvania State University, 2007 Doctoral Minor, African and African-American Studies, The Pennsylvania State University The Graduate School College of the Liberal Arts HAUNTED DEMOCRACIES AND THE POLITICS OF POSSIBILITY: A DECONSTRUCTIVE ANALYSIS OF TRUTH COMMISSIONS A Thesis in Philosophy by Leigh M. Johnson © 2007,

Derrida’s “hauntology” When Derrida asks, at the outset of Specters of Marx, “what does it mean to live finally?,” .... At stake in these processes are simultaneously a politics of memory and a politics of possibility, both of which are but variations on a political hauntology.

#### The primary question of this round is Ethics of hospitality. Our argument is that far too much of the status quo is dominated by a conditional form of hospitality. The ethical decision the ballot should reflect is the best strategy and enactment of unconditional hospitality.

#### For debate, conditional hospitality means a restriction on the openness of the activity to the other. The existence of expectations and conditions that the other must been in order to gain acceptance, exposure, or even just the privilege to speak and be ourselves in this community.

#### For the topic, the question of war powers is legislatively controlled around the figure of the terrorist and the ethical relationships towards the terrorist. The AUMF, the PATRIOT Act, the NDAA: Each of these acts are responses to the figure and imagery of terrorism. The response to terror has taken a role of autoimmunization of the community from terror which in part causes us to be in a suicidal strike and securitization against ourselves and everyone in our community.

#### The question of ethics that has to be answered is the question of hospitality towards terrorists. The approach of the 1AC is one of unconditional hospitality.

Iftode 2012, Cristian, University of Bucharest Philosophy, Terror, and Biopolitics, Public Reason 4 (1-2): 229-39 © 2012 by Public Reason

In J. Derrida’s view, the most urgent and necessary action in the aftermaths of 9/11 would be the deconstruction of the notion of terrorism... forces the individual back on himself and ties him to his own identity in a constraining way.” (Foucault, 1983, 211-12)

#### The current understanding of the terrorist other; We find racist ghettoization, concentration camps, and refugee camps, at the end of these ethical decisions.

Žižek 2002, Slavoj Žižek, Philosopher and Psychoanalyst, is a Senior Researcher at the Institute for Advanced Study in the Humanities, in Essen, Germany, Are we in a war? Do we have an enemy? London Review of Books, Vol 24. No 10. May-23-2002, www.lrb.co.uk/v24/n10/slavoj-zizek/are-we-in-a-war-do-we-have-an-enemy

When Donald Rumsfeld designated the imprisoned Taliban fighters ‘unlawful combatants’ (as opposed to ‘regular’ prisoners of war), ... crushing rebellion and, simultaneously, providing humanitarian aid to the ‘local population’.

#### [Ghost] Scene 2 – Deconstructive Critique

#### We must pay head to the Ghost in this moment in debate history. We are all haunted by the ghosts of our community.

#### Advocacy TEXT – We affirm a world without the president’s authority to indefinitely detain.

#### The Affirmative FRAMES there advocacy as an ethical gesture. We affirm the resolution as a topic about the ethics of presidential war powers. This 1AC is our response to the question posed by the ghosts of the topic and debate – it takes our social positions as black men and applies them to both literature, debate, and the topic.

Abbinett 2006, Ross, Journal for Cultural Research Volume 10 Number 1 (January 2006), Spectres of Class: Marxism, Deconstruction and the Politics of Affiliation, ISSN 1479–7585 print/1740–1666 online/06/010001–22 © 2006 Taylor & Francis DOI: 10.1080/14797580500422109, http://www3.amherst.edu/~pmachala/endnotelibs/Endnote%20Bibliography/MarxSeminar/Marx%20for%2007%20students/Marxcourse-general-archive.Data/PDF/Abbinnett,%20Specters%20of%20Class%20-%20Marxism,%20Deconstrunction%20and%20-1351316992/ABBINN~1.PDF

So how can such questions become socially transformative? How, in the absence of the dialectical foci through which Ahmad,... material dynamics of historical transformation (Callinicos, 1996: 40).

#### The 1AC is a Hauntology prefiguring of ethics. Our unconditional hospitality takes responsibility for the past’s prefiguring of present and attempts a deconstructive strategy against them.

Abbinett 2006, Ross, Journal for Cultural Research Volume 10 Number 1 (January 2006), Spectres of Class: Marxism, Deconstruction and the Politics of Affiliation, http://www3.amherst.edu/~pmachala/endnotelibs/Endnote%20Bibliography/MarxSeminar/Marx%20for%2007%20students/Marxcourse-general-archive.Data/PDF/Abbinnett,%20Specters%20of%20Class%20-%20Marxism,%20Deconstrunction%20and%20-1351316992/ABBINN~1.PDF

In the introduction I identified three themes through which the encounter between Marxism and deconstruction has been played out: the ethical significance of Derrida’s critique of metaphysics... In the end we must take responsibility for the unforeseeable effects which their manifestations produce in the temporal economy of the present.5

#### [Ghost] Scene 3 – Hauntological Framing

#### Role of the Ballot – The judge’s decision should remember to reflect an unconditional ethical relation to the other. The Affirmatives deconstructive conception of hauntology, justice, and ethico-political responsibility, precede the question of the implementation of the plan.

#### Experimental fiat is problematic – The plan exists as a philosophical thought experiment. We will defend that the enforcement of the plan occurs, however the Affirmatives will not defend the process by which that plan is implemented as a simulation.

#### Hauntology is a question of being and thinking that proceeds, and is essential to determine, ethics – The Affirmatives messianic deconstruction is socially transformative even without engaging the state.

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This brings me to the second point of encounter between Marxism and deconstruction: the supposed complicity of Derrida’s critique of metaphysics with the ideological and technological regimes of liberal capitalism....Rather deconstruction opens up the institutional/ontological forms in which the law of hospitality is inscribed to a general economy of effects which includes technological prosthesis, genetic manipulation, and informatic transformation of public space (Derrida 2000, p. 45).

#### An ethical relation to the other is a fundamental question in this debate– the other of American history, or the indefinitely detained other of war powers of the presidency. This is the most important mode of ethics.

Mules 2010, Warwick, Senior Lecturer in Cultural Studies at Central Queensland University and Adjunct Senior Lecturer in the School of English, Media Studies and Art History, The University of Queensland 2010 Warwick Derrida Today 3.1http://www.euppublishing.com/doi/pdfplus/10.3366/drt.2010.0007

To be virtuous is to give thought to the other, thereby risking the certainty of the self in the openness of absolute existence ... can only be experienced in terms of having to be won back or resumed from its colonisation by the logic of efficiency and calculation.

#### Finally, Racism, in its essence, is the most radical evil in the history of man. Practices of state racism displace black people to ontological concentration camps. Discursive and symbolic acts of racist violence are codified within the legal system which naturalizes the monstrosity of racism as the normal and natural state of affairs

#### The practice of detention is part of the occidental history of the west, which expresses the politico-military thinking that reduces black people to calculable objects. Racism, in the form of state simulation, obliterates conceptions of law, history, and justice. Racism relies on miscalculation which historically has resulted in genocide and war.

Derrida 1982, Jacques Derrida, professor of philosophy at the Ecole Des Hauts Etudes en Sciences Sociales in Paris, is the author of, among other works, Of Grammatology, Writing and Difference, Margins of Philosophy, and Dissemination. His most recent contribution to Critical Inquiry, "The Linguistic Circle of Geneva," appeared in the Summer 1982 issue. Peggy Kamuf teaches French at Miami University, Ohio. She is the author of Fictions of Feminine Desire, Racism's Last Word, Jacques Derrida, Translated by Peggy Kamuf, http://criticalinquiry.uchicago.edu/uploads/pdf/13434721.pdf

THE LAST: or le dernier as one sometimes says in French in order to signify "the worst."... "Scripture and History each demonstrate that God requires Christian States."•