# [Ghosts] of War-Powers 1N-De(K)onstructive

### [Scene One – Hauntology]

#### 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 Negatives 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 Affirmatives **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.

#### Hauntology is the negatives approach to the death drive – The ideology of the 1AC fills the void of the death drive with a fantasy of truth and goodness. Endorse the strategy of Hauntology which authentically confront the psychic death drive. Repression, and sublimation, of the death drive results in genocidal disaster.

Zizek 1999**,** Slavoj, Senior Researcher at the Institute for Social Studies, Ljubljana, The Ticklish Subject, page 160-161

In Lacanese, the subject prior to subjectivization is the pure negativity of the death drive prior to its reversal into the identification … (from the Holocaust to the Stalinist desastre) are not the result of our succumbing to the morbid attraction of this Beyond but, on the contrary, the result of our endeavour to avoid confronting it and to impose the direct rule of the Truth and/or Goodness.

#### 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.

#### 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 3.1[http://www.euppublishing.com/doi/pdfplus/10.3366/drt.2010.0007](http://opencaselist11.paperlessdebate.com/www.euppublishing.com/doi/pdfplus/10.3366/drt.2010.0007)

To be virtuous … colonisation by the logic of efficiency and calculation.

#### At the end of the process of utilitarian risk calculus; 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…has already assumed the role of the Red Cross, in that it does not perceive itself as one of the warring sides, but as a mediating agent of peace and global order, crushing rebellion and, simultaneously, providing humanitarian aid to the ‘local population’.

### [Scene Two – 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.

#### Our Alternative TEXT is to reject the affirmative.

#### Rejecting the affirmative is a rejection of calculations/advocacy within the state structure that opens space to head the figure of the specter. The Negative FRAMES there advocacy as an ethical gesture. The strategy of the K is distinct from the AFF’s strategy which maintains the status quo organization of sovereign power and domination – The AFFS liberal idealism and attachment to utopian state action further inscribes war authority because the ability to use force is built within the structure of the law that the affirmative legitimizes - Rejecting the plans implementation and calculations is essential to subvert control over life and actuate justice.

Shershow 2011, Scott, Cutler, Derrida Today, Edinburg University Press, ‘A Triangle Open on its Fourth Side’: On the Strategy, Protocol, and ‘Justice’ of Deconstruction Scott Cutler Shershow Citation Information. Derrida Today. Volume 4, Page 59-85 DOI 10.3366/drt.2011.0006, ISSN 1754-8500, Available Online May 2011 .www.euppublishing.com/doi/abs/10.3366/drt.2011.0006

One is all the more persuaded to adapt such a protocol and follow this strategy in that the opposition of force and law, when understood like this, parallels that of speech and writing. Speech, as envisioned in logocentric ... the accused ‘appears only to testify (without testifying) of his opposition to the law’ (Derrida 2002, 267).

#### This 1NC 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? … material dynamics of historical transformation (Callinicos, 1996: 40).

### [Scene 3 – Framing]

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

#### The 1NC 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: … In the end we must take responsibility for the unforeseeable effects which their manifestations produce in the temporal economy of the present.5

#### 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 state racism 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 … God requires Christian States."•