## Mundane Afrofuturism

### 2NC---Overview

### 2AC1--Conditionality---2NC

### AT: Whiteness---2NC

### 2Ac2---AT: PIKs Bad

### ---AT: PIKs Steal Labor

### 2AC3---Link---AT: Method = Material

#### Quote: “Building on Sun Ra’s words, Black temporality is a refusal to labor within the limits of history.

#### 1AC Broyld says

**Places without slavery were the cosmos, and fugitives had to some degree time-travelled when they abided within them. These spaces had “evolved” past the static slave-labor South. Blacks praised these regions and nations for their legal emancipation, despite them being racially coarse, segregated, and alienating.** **They navigated life in these newfound galaxies by avoiding the black holes and finding the stars. Although, the outright ownership of Black bodies was low to none in these spaces, the sense of its presence was there and equality was lacking; thus, destroying their utopian visions.** Blacks realized as Sun Ra explained: “Space is not only high, it’s low. It’s the bottomless. There’s no end to it” (Sun Ra, 1974; Bell 1992, Fawaz, 2012, 1103-1122). Likewise, the bigotry and segregation in the American North did not cease once fugitives arrived; racism was a transcending sentiment and having the right to vote was rare outside of New England. The racial and political tension in the North was overshadowed by the brutality of the South, yet that tension should not be understated. **For example, from 1834 to 1841 in New York, Ohio and Pennsylvania alone some six race riots took place** (Kerber, 1967; Feldberg, 1980). The millions of German and Irish immigrants flooding into the urbanizing North fueled even more clashes as each “undesirable” European group competed with Blacks for low-paying jobs and often found themselves crammed into nearby slums. **Still, fugitives reasoned the “bottomlessness” of space or being as historian Steven Hahn explained “slaves at large” in the North was better than being Southern human “merchandise”** (Hahn, 2009, 1-54).

### 2AC4---AT: Leap Good

#### 1AC Murillo and 1AC Geoffe’s upending of normative space and time is a magical volunteerism that presumes mind over matter and locks in structures of oppression.

Cloud and Gunn 10 (Joshua Gunn & Dana L. Cloud, Department of Communication, University of Texas at Austin, "Agentic Orientation as Magical Voluntarism" Communication Theory 20 (2010) 50–78 © 2010 International Communication Association//shree)

Constructivism and the Malleable World.Presumably drawing on the work of Judith Butler (1993, p. 28),5 **Foss, Waters, and Armada argue that orienting oneself as the ‘‘director’’ of one’s life is in tune with a tenet acknowledged by a number of diverse perspectives, ranging from social constructionism to** quantum physics**. Simply put, it is that symbols create reality*. . . .* Symbolic choices *. . .* can and do affect the structural world*. . . .*** Although the reality of everyday life appears prearranged, ordered, and objective, and therefore outside of agents’ sphere of influence *. . .* the structural world not only ‘‘bears cultural constructions’’ but is itself a construction. (p. 220) **Because the structural world is itself a construction, individuals are capable of changing that world by thinking and making choices about it.** Although the authors acknowledge that ‘‘agents cannot *. . .* lay out precisely the routes through which their desires will be fulfilled,’’ they nevertheless believe that ‘‘desires are realized in outcomes that align with agents’ choices’’ because of the ontological status of the structural world as a construction (p. 220). The key to understanding the ideal of agentic orientation is *full consciousness*: In order to change the construction of the world, one must understand what options are available and put faith in unforeseen possibilities yet to come (pp. 220–221). **Such a position is entirely in keeping with the ‘‘core concept’’ of magic: ‘‘that mind affects matter, and that *. . .* the trained imagination can alter the physical world’’** (Luhrman, p. 7).6 Not surprisingly, Rhonda Byrne also aligns ‘‘The Secret’’ with quantum physics (p. 156); however, constructivism appears in *The Secret* most conspicuously in the guise of ‘‘the law of attraction,’’ which Bob Doyle, ‘‘author and law of attraction specialist,’’ defines simply as ‘‘like attracts like’’ at ‘‘a level of thought.’’ Byrne elaborates: The law of attraction says *like attracts like*, and so as you think a thought, you are also attracting *like* thoughts to you*. . . .* Your life right now is a reflection of your past thoughts. That includes all the great things, and all the things you consider not so great. Since you attract to you what you think about most, it is easy to see what your dominant thoughts have been on every subject of your life . . . Until now! Now you are learning The Secret, and with this knowledge, you can change everything. (pp. 8–9) Changing everything depends on understanding the ontological primacy of attraction, which is best grasped as a form of magnetism (even though magnetism is, in physics, the attraction of *opposites*): ‘‘Thoughts are magnetic, and thoughts have a frequency,’’ explains Byrne. ‘‘As you think, those thoughts are sent out into the Universe, and they magnetically attract all *like* things that are on the same frequency’’ (p. 10). Nevertheless, as with Foss, Waters, and Armada, Byrne and her army of specialists insist on the constructedness of reality and the mutability of structure. ‘‘Time,’’ for example, is just an illusion: Einstein told us that. If this is the first time you have heard it, you may find it a hard concept to get your head around*. . . .* What quantum physicists and Einstein tell us is that everything is happening simultaneously*. . . .* It takes no time for the Universe to manifest what you want. Any time delay you experience is due to your delay in getting to the place of believing, knowing, and feeling that you already have it. (p. 63) The concept of temporality is used here to teach readers a certain version of constructivism, which is similar to the version Foss, Waters, and Armada advance in their reading of *Run Lola Run*: all three runs in the film happen at the same time, but reflect different levels of believing, knowing, and feeling. Once Lola understood the mutability of reality and the power of her manipulation of symbols, she could magically bend the laws of the Universe for money**. Similarly, Byrne writes, ‘‘[i]t’s as easy to manifest one dollar as it is to manifest one million dollars’’ if you simply have the right mindset (p. 68). Although we do not dismiss certain forms of constructivist thought, it is important to detail the consequence or ‘‘outcome’’ of choosing magical voluntarism. Both *The Secret* and Foss, Waters, and Armada invoke physics to argue that structural change is possible for *anything you desire* through conscious thought and choice.** Hence, magical voluntarism denies that some material and social conditions are not changeable: Agentic orientations *. . .* are achieved within, rather than simply given by, the conditions of individuals’ lives. Thus, individuals may be in a dominant position as defined by economic and other structural conditions or in a subordinate position as defined by a lack of access to such resources, *but they may choose any agentic orientation and produce any outcome they desire*. We acknowledge that such a view may be difficult to accept in extreme cases such as imprisonment or genocide; even in these situations, however, agents have choices about how to perceive their conditions and their agency. Even in these situations, adoption of the agentic orientation of director opens up opportunities for innovating in ways unavailable to those who construct *themselves* as victims. (p. 223, emphasis added) In other words, the starving prisoner in a concentration camp should choose the director orientation and dream-up the possibility of her liberation or escape.7 Aside from the offensiveness of such a perspective on imprisonment and genocide, what is **the *outcome* of adopting this ontological view about ‘‘structural’’ conditions? *The Secret* is quite clear on the answer:** narcissistic complacency**. ‘‘Anything we focus on we do create,’’ explains Hale Dwoskin, ‘‘so if we’re** really angry**, for instance, at a war that’s going on, or strife or suffering, we’re adding our energy to it’’ (pp. 141–142). So although the rhetoric of magic exemplified by *The Secret* acknowledges structural injustice, it gets explained away in mystical terms that urge the reader to turn her back to the world and seek within.** The video and book openly discourage social protest, invoking Carl Jung’s phrase, ‘‘what you resist persists’’ (p. 142). ‘‘Don’t give energy to what you don’t want,’’ intones one of the video’s ‘‘teachers.’’ For example, the DVD segment on wealth begins with black-and-white footage of sweatshop laborers in dreary factories, but sweatshops are a mere blip on the screen. Immediately, the text explains that today one can be free from such exploitation and drudgery simply by wishing for money.8 The real world outcome of the constructivism that supports magical voluntarism is ultimately selfish inaction. ‘‘You cannot help the world by focusing on the negative things,’’ says Byrne. ‘‘When I discovered The Secret I made a decision that I would not watch the news or read newspapers anymore, because it did not make me feel good’’ (pp. 144–145). Although professional scholars in the United States may be buffered from some of the vagaries of economic crisis and barriers to achievement, there are, in fact—as opposed to the fantasy of a filmic game or magnetizing your desires into reality—millions of people around the world who cannot wish away the ‘‘conditions, people, or events external to them’’ (p. 209). Nongovernmental organizations, grassroots banks and crafts projects, and other forms of localized ‘‘self-help’’ can do little to curtail the broader abuses of capitalist globalization. But Foss, Waters, and Armada chastise critical postcolonial scholars Radha Hegde and Raka Shome, as if the (magical) options available to a fictional Lola actually apply to sweatshop workers in India (p. 223). Similarly, The Secret encourages readers to turn on to the law of attraction and stop resisting injustice: ‘‘The antiwar movement creates more war,’’ explains Jack Canfield (quoted in Byrne, p. 142). Shockingly, however, Foss, Waters, and Armada carry their magical voluntarism beyond the fuzzy magnetism of The Secret to a most extreme conclusion: Symbolic choices, Run Lola Run argues, can and do affect the structural world. We acknowledge that a belief in this tenet is disputable in the presence of certain kinds of conditions, but **we ask our readers to consider seriously** for a moment . . .**the possibility that it might be true under all conditions.** (p. 220) **Even in the contexts of *famine and genocide***, Foss, Waters, and Armada believe that **changing one’s interpretation of events is the correct strategy**, especially because ‘‘what you resist, persists.’’ While demonstrably different, both their article and ***The Secret* counsel passivity**—implicitly and explicitly respectively—in the face of the most brutal exploitation and oppression, letting the purveyors of inequality off the hook for **their actions, urging millions to think positively in the face of their immiseration.9**

### 2AC5---AT: Perm

### 2AC6---AT: Blackface DA

#### That looks like the Black Panther Party which is explicitly mutually exclusive with imagining Black Outer Spaces.

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Jennifer Williams, “"Does My Candy Cross Your Mind, Anytime?": The Whimsical, Mundane, Afrofuturist Place-Making of Philadelphia's Singing Candy Lady” *Feminist Formations*, vol. 37, issue 1. Spring 2025. https://doi.org/10.1353/ff.2025.a962230

Yet, some Afrofuturists believe in the empowering potential of appropriating white colonial devices for the Black community’s imaginative benefit (Brock 2020, 217–218). An example of this is Marvel’s Wakanda, which is depicted as a wealthy, technophile haven led by intelligent Africans. However, the fictional kingdom’s practices mirror Western imperialism’s raw material exploitation, techno-centered problem-solving, and wealth hoarding. During a concluding scene in Black Panther (2018), King T’Challa reveals to his sister that Wakanda bought buildings to invest education and financial resources into Oakland, CA. The monarchs plan to use their wealth and influence to uplift the circumstances of the “lost tribe” without consulting Oakland residents. T’Challa’s strategy, and thus the strategy of writer-director Ryan Coogler, resembles colonization, forcing Wakandan rule over the African Diaspora through non-profit settlements. Coogler’s well-funded vision of African-led futurity, while idealized, risks perpetuating dependence on the very political and economic structures used to oppress African people globally.2 Similarly, the trope of interstellar travel can center Black people in space exploration, but it risks promoting escapism from collective struggle. In the classic 1974 film Space is the Place, cosmic jazz musician Sun Ra uses a journey to outer space as a metaphor for Black consciousness transcending the inferiority complex perpetuated by white supremacist institutions. He urges Black people to join him on his spaceship to the planet Arkestra, a utopia free from anti-Black racism. In the film’s final scenes, as Sun Ra departs with his followers, the Earth explodes – destroying the “unenlightened” Black community (Steelworker Records 2022, 1:19:08). John Kreiss (2008) claims Space is the Place was Sun Ra’s critique against the Black Panther Party’s (BPP) ability to liberate people with their “terrestrial community programs” (75). He believed his fantastical approach would more effectively convince African Americans to break free from debilitating conditions and imagine better futures, contrasting the BPP’s more grounded, practical efforts.

In response to the overuse of Spectacular Afrofuturism, “The Mundane Afrofuturist Manifesto” by Martine Syms (2013) argues that Black people “are compelling, dynamic, and utterly strange,” and their futurity should be derived from their everyday practices and survival strategies. She calls for a shift away from “hackneyed science fiction tropes,” such as magical negroes, metallic platform shoes, and martial arts expertise, that reduce Africana people to futuristic props with white-centered narratives. Mundane Afrofuturists reject the idea that Black futurity hinges on escape from the planet or the current era. As Syms suggests, fantastical solutions like time travel and space-voyaging are impossible or wasteful. Anti-Blackness is inescapable; therefore, a Black future must be carved from within, not apart from, the existing structures and systems. Transcendence narratives, like Sun Ra’s film, are criticized for envisioning a distant utopian Afrofuture, detached from the realities of apocalypse, the plantation, and the ‘hood in which most Africana people live. In their analysis of spectacular futuristic narratives, Stefanie K. Dunning (2020) expands on this analysis, addressing how escapist narratives often necessitate abandoning useful and beloved elements of Black culture cultivated under the conditions they seek to escape (58). However, the boundaries between spectacular and mundane Afrofuturist perspectives often blur, leading to works that use fantastical elements to inspire grassroots action.

### 2AC7---AT: Reject Capitalism

### 2AC8---AT: Not Fatalism

## CP

### AT: Extinction Reps

## Case

### Presumption

### AT: Conflation

### Fugitivity Fails

#### State will actively seek out fugitives. Turns their offense.

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Bron Taylor, “Resistance: Do the Ends Justify the Means?” Chapter 28 of State of the World 2013: Is Sustainability Still Possible

This does not mean, however, that the revolutionary prescription of the Deep Green Resistance activists — attacking the energetic infrastructure of industrial civilization — is warranted. Indeed, the claim that this could cause the collapse of industrial civilization is fanciful. Natural disasters (including those intensified or worsened by human activities) demonstrate that as long as energy is available, large-scale societies will rebuild. Even if resisters were to disrupt the system significantly, not only would the system’s rulers rebuild, recent history has shown that they would increase their power to suppress resisting sectors.

Moreover, as many radical activists have acknowledged in interviews — even those who have supported sabotage — the more an action risks or intends to hurt people, the more the media and public focus on the tactics rather than the concerns that gave rise to the actions. This means that the most radical tactics tend to be counterproductive to the goal of increasing awareness and concern in the general public.

### Racial Cap Wrong