

STRICTLY FOR NIGGAS: NIGGAS MOVIN' AROUND TO PEEP THE FOOT  
WERQ OF BLACK VOICE AND HUMANISM

BY

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## To my niggas

I want to give thanks to the niggas who cared for me during the time it took to produce this werk, the niggas who was shootin' wit me in the gym. This is not a 'catch all' or 'a role call' of niggas but I want to take this time to write this because niggas should know that niggas can do things with, for, and to niggas. I want s/o first and foremost niggas who don't want to be recognized by *they* government or at all, I just wanna say thanks to you niggas for being y'all. I want to give thanks to my mamma ( Mema) my second mom, my third mom, and Mrs. Lavern and Mr. Eddie, my daddy ( pop pop) , my daughter (Tink), my brothers (Mike, Mark and James) Ro Ro, Nana, Popa and the other nigga families who let me sleep on *they* couch, get a room, get a plate or two, and took the time and energy to learn a nigga with care given that the world wants to school niggas in hard-knocks. This is for the teachers who made me promise that the way to I would pay them back would be to give what every I have to others I met in my journey. They said five people was enough but I said, "more than five niggas care about me and so I just cared and cared for those niggas and the things they do that people thrown away." What's funny, while in my youth I would be quick to throw niggas under the bus if not throw away for any Reason. It took niggas like Twan (Nigga, you are the foot work originator but I am grateful for the time we shared that allowed me to pick what you put down ), Duke the Root ( I know you don't like or use the word nigga but I know you love how we move as an obtuse kind of blackness), Ced , Ashley, Troi (you thought a nigga how to love all parts of your nigganess even when others don't), Ryan, T.G., G.Lee (Mr. Nigga affect himself), Hope( thanks for taking time to read and think with me after your long days at work), Darrian (between playing 2k with me or talking

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blog post that over used the word 'nigga' and some stuff about anti-blackness. Omg, thank you all you niggas. I could keep on hittin' niggas with the "I'd like to thank and insert[ any and all niggas that I know and ever knew]" but I want shift gears to last but not least to give thanks to all the niggas I don't fuck with, who don't fuck with me and mine, or niggas who don't fuck with other niggass in general. I thank you because you niggas test my gangsta on how to best to not throw away niggas even if a nigga(s) hustling backwards and against they or other niggas alone interest or livelihood. For, it is these niggas who let me and other niggas know what time it is, to what degree 'that nigga better than me ' in the face of keeping niggas. I love you niggas, I love my niggas, I have love for any nigga even if I don't fuck with you or you don't fuck with me. Hence, this werk is for us *until* niggas.

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## **Abstract**

This thesis explores the problem of the anti-black violence as the liquidation of Black time, space, energy, patterns of movements and flesh. This exploration is a performative exfoliation of niggas and they things is an intra racial discussion of how niggas and other forms of Black flesh liquidate each other for the rewards of humanity in the context of academia, politics, and gender. This thesis ultimately goes “baby on baby” on how Black flesh and its desired performances are captured and returned as Black humans who know best. Thus, Niggatry then is how Black flesh moves around the reproduction of anti-black violent rituals by Black flesh.

## **Rhetoric and Liquidation**

“Little Thomas was affectionately told by his mother, that "there was his Freddy, “and that" Freddy would take care of him;" and I was told to "be kind to little Tommy"...for I had already fallen in love with the dear boy; and with these little ceremonies I was initiated into my new home, and entered upon my peculiar duties..." (Douglass, 1855)

### ***Black Rhetoric and its Black People***

What is there to talk about when niggas are dying because niggas are niggas anywhere and nowhere? The study of rhetoric suggests that everything is communicable amongst humans including the solution(s) to an anti-black world theorized through, from, and to that same anti-black civilized world (Frank B. Wilderson, 2013, p. 382).

Communication scholars attempting to address the communicability between Black flesh and the world either suggest that there is something special (cultural/ethnicity/geography/gender) about the event/action observed that should be analyzed for the purpose of academic archiving, or they are largely concerned with investigating and elucidating the value of the humanity and its society after/during the conflicts of liberal and neo-liberal episodic violence (Butler, "Excitable Speech": a Politics of the Performative, 2010; Fleming, 2016; Wilson, 2003; Watts, "'Voice' and 'Voicelessness' in Rhetorical Studies.", 2001). Put differently, the study of rhetoric assumes that Black flesh is humanism dipped in chocolate if not oppression, and for Afro-pessimists the human or its world is not a given. The study of rhetoric is just an applied discipline of humanity and a way of Reasoning that captures and liquidates black flesh for the time. Through Afro-pessimism, scholars conclude that communication is not enough to resolve Anti-Black racism and in fact the impossibility of a Black communicative resolution is where we should start to theorize in order to develop a Black

heuristic that speaks to the nature and the condition of communicative possibility for Blackness and Black people. My work joins the discussion that Shanara Reid-Brinkley, Amber Kelsie, Ronald Judy, and Armond R. Towns are having, as they problematize the human and its protocols. For them, humanity obstructs the possibility to communicate authentically with and to Black flesh in and outside of civility. My project takes interest in neither the idea that civil conflicts are special moments of transcendence nor in possible sites of different/special communication between the human and non-human. Instead, it *is* concerned with life and death that is beyond the civil and its Reasoning. Hence my work argues that Rhetoric and rhetoricians study the social and the political in defense of Black people and not Niggas. Rhetoric studies how Black people move in relation to civil society's wants and needs (unspoken and spoken).<sup>1</sup> This love affair that Black people are enthralled in is one that structurally adjusts them, training their reason (sense of the world), their desire and passions, their actions, their love, their relationality, shit even themselves. Black people are in love with the promise of the civil. This abusive relationship is violent in name, in sex, in love, in flesh, in aspirations, in actions, in futures, in moments and in patterns. For Black people, rhetoric makes clear through publications, facility construction, journal editors, hiring practices, practice of study (always having to build thought from and to civility as the standard) and the mandatory racial resolution/reconciliation that Black people will only appear if they are well groomed and armed with anti-black hopes, fears, desires and aspirations. With a false sense of optimism, Black people assume the position of the human as they Reason away anything that is not human for promises of safety, stability, willful ignorance, legacy/futurity, and financial mobility. These promises are world making, but for Black

flesh they are spaces and times of capture. The idea of a safe anything is a farce for humans and imitation Blacks while just folly for those who *ain't buying thee bullshit, straight gaslighting niggas*. Think about it this way, name me any top Black scholar who doesn't know they have to pay to play. The difference is that niggas who are scholars *peep that yes closed legs don't get fed* (Cube, 1998)<sup>2</sup> (so publish or perish is a real threat) but that relationship is regulated by niggas and *they* things like how not to take wooden nickels when the exchange rate for Blackness requires one to *rob Peter to pay Paul as a come up*. For niggas, *they*<sup>3</sup> sense of self *hit different* for Black flesh. It is not enough to know different or even be different for niggas, because the cost of living is too high for niggas. For example, the world has sold futures and lifestyles to the same people who are reading this convincing you that time has progressed, i.e., “the white liberal dilemma,” (Reid-Brinkley, 2019, p. 231) because we don't call Black flesh niggers anymore, we call them nappy headed hoes, thugs, fast little girls, looters, rioters, at-risk youth, “squeegee boys,” “Nakers” and so on. It is not that time has progressed, meaning Black flesh has finally arrived at the realm of personhood, or that Black people have proven through their 400 years of civil savings and service a commitment to humanity and citizenship, but that the names/terms change for black flesh speaks to just how malleable Blackness is and the civil desires that are tacit and explicit. Which means Black flesh by any name is subjected to the desires that appear in the civil expectations and aspiration of how black flesh should act, Reason, emote, articulate, and communicate. It is niggas who are spurned by the promise of human recognition as a precondition for black survivability. Thus, niggas know it is not that you died because we all die eventually, but it is how you live, care, love, and relate at any given moment to niggas and nigga things. It is this life, the life of

niggas, where nigga care, love, reason and relationality *hit different*. For Niggas, the risk is to live life alive or to live life dead. To be alive as a nigga is to risk the arrest of time, to seek moments of theft *until it's time to move around*. Niggas move through patterns of care, love, reason and relations through the risk of moments and 'movements of until' so that some moments last longer than others. Leaping from moment to moment, like a nigga who gives anti-fucks about white people times and places, sabotaging Newtonian time and spaces for spaces and times where niggas just are, just is. Where *all niggas gotta do is stay Black and die*. Because as niggas we are livin' in a world where all of us could truly be gone one day (black genocide/extinction), where our kind is just a memory, one the rest of the world would be happy to forget. All we have is right now. Pray Tell, played by Billie Porter on *Pose* notes, "I don't know how soon till I'm in a box or the end table of some crying man's bed but until then that love and that promise are who I claim to be" (Mock, Lady J, Eyrich, & Kay, 2018). Pray Tell after having had just lost his boyfriend to a battle with AIDS let niggas know the climate of Black life and death is not in our control but how niggas live and love is and it is the love of niggas and how they commit to that love that keeps them from now until beyond. It is here that my theoretical intervention begins, as I introduce Niggas and Niggatry as a particular audience and a rhetorical and political heuristic that seeks to illuminate the social life and social death of Black flesh that is interpolated as nigga, niggas, nigga by another name, and nigga derivatives. My work is concerned with niggas. How do niggas preserve niggas in the face of time as capture? What does it mean to preserve niggas in a world where they have an expiration? How do niggas keep parts of themselves without the world knowing which parts niggas kept for themselves after they are bought and sold? My thesis seeks to

investigate the ‘dark matter’ between what is said about niggas by niggas and the civil expectations of Black life that is terraformed onto the performances of particular Black flesh. Put another way, I am exploring niggas being niggas in an anti-black world.

Rhetoric makes Black people as these magical creatures who live in the land of other if not in the land of the Raced, a terra nullius, that is located at the margins or at the periphery of the civil society. Rhetoric makes no mistake that there is a permanent white audience and a demand to write to that audience, such that discussion of race is where the wild things are. Only in this wild place can you find the other, the subaltern, negroes, POC’s, those ‘at risk,’ minorities, zombies, imitation Blacks, African Americans and other monstrous intimacies. These monsters are said to provoke disgust, rage, fear, love, lust, by being thought of, longed for, called upon or just in proximity. They represent a same-difference in time and space where humans would rather groom, personify, capture to collect, study and/or kill these monsters than to just let them *be* or *do* themselves. In this space-time the only way for the monstrous to communicate with humans is through empathetic encounters through Black voice, Black gesture, and Black tonality’. These contrived empathetic encounters, as communication between the “monstrous intimacies” (Sharpe, *Monstrous Intimacies Making Post-Slavery Subjeds*, 2010, pp. 3-4) and the humans, not only structure all possible exchanges of information, signs, symbols, meanings, experiences, time, space and context but does so as *me*, *myself* and *I*, an echo chamber of humanity. It is the cacophony of Black voice, Black gesture, and Black tonality’ that Rhetoric as a discipline and humanity writ large recognizes and circulates as Blackness because the civil has already calcified the range of recognition for humans and its monsters. Thus, communication from Black people for example to humans is only

possible as structural adjustments situated as and through the desires of humans. Hence it is not by accident that the representations and expectations of Black life and death are not at the discretion of anything other than how the civil desires it. Structurally adjusted to and from the desires of the humans, Black people are pushed into another's way of being or 'life/world' so much so that every attempt at communication is where the monstrous intimacies, as groomed, are supposed to self-employ and socially and politically deploy the promise of liberatory relationships between 'human beings' and themselves through catharsis (intense release of emotion) and cathexis (locating of emotion into an object, event or person), by staging an encounter that can reestablish the kinship of things like the 'American family.' *I'm just sayin'*, is this really family when kinship only comes at gun point, death, starvation, psychological trauma, rape, time served and/or timely Reason? Black people spend *they* whole life proving that they are 'the good enough blacks' by going to school, owning property, contributing to the economy, whispering about the value of Blackness in public, always attempting to be the better person if not bigger person next to bad Black behavior or niggaish behavior. This is why in this project, I explore niggas being niggas through the rhetorical mediums (Towns, 2019, pp. 350-1) of captured/captive Blackness, uncivilized Blackness, and what would be affectionately called niggared Blackness, a.k.a. niggas. Because this project is concerned with nigga purchase, the exchange rate of the buying and selling of black flesh, it takes seriously the investigation and interrogation of the terraforming of Black Flesh and affect as malleable matter, as key concepts that serve as a method of analysis. In the case of Niggas, this is an investigation of niggas, how niggas become Niggas and Niggas' relative relationship to social life and social death. This project is attempting to

speak to niggas about the power of Reason and Lil reasoning/Niggas reasoning as well as the capture/civilizing of time, space, and normativity of civility. In doing so, this work grapples with how niggas struggle with the civil accumulation and fungibility of niggas and Nigga affect, intra-valuing of niggas, and niggas and their ceremonies (Bey, *Them Goon Rules: Fugitive essays on radical Black feminism*, 2019, pp. 15-35) of imminence and immanence (Sharpe, *Black Studies: In the Wake*, Summer 2014, pp. 59-60). Ultimately, my work suggests that time has perfected the *accumulation* of Black flesh so much so that upon the capture of *Black fleshly performances* it is *civilly Reasoned* that there is no longer a need for the extraction of Blackness to require flesh itself. Instead, Blackness is *liquidated for purchase* in civil society. That is to say civil society liquidates the Blackest if not the most *niggaish patterns of movement* of Black flesh within Reason to progress time.

As a Black scholar who is a nigga's nigga I know I am writing from a space of Black risk and time, but I am writing in what Michelle Wright described as Newtonian time (Wright, 2015, pp. 15-7), that is a time where everything for example written or not here about Blackness and niggas is what determines the purchase of anything reasonably close to what is being described here. Meaning any production of Blackness can and will be used against niggas is the gravity of Black worlds and more specifically Black scholars and scholarship about blackness and niggas. I am not just a bunch of Black dreams deferred of civil desires or untapped potential because I will not let the discipline discipline me for the sake of survival. As an academic, my job is to write about phenomena at the fastest rate possible and/or while teaching as many courses as you can legally (contracts can prevent when, where, how and who you teach). *I'm not new to this*,

*I'm true to this. So I know that the game is not told but sold. Closed legs don't get fed but I can't bite the hand that feeds me and mine.* But how do I, as a nigga's nigga expect to get a job if I am *shitting on* the job, the application process and *lowkey* some people's life work? As a Black academic I know I'm supposed to keep the stones and criticism for *them new niggas over there* and not for the glass house that is the academy. The concept of 'writing while black' in or for the academy is not a new concept. Black scholars have been writing about the conditions of Black writing and how Black scholars are tacitly subjected to things like a disciplining faculty, publishing of journals and books that are the gatekeepers for deciding what does Black tenure if not Black past, present, and future scholars and possible scholarship look like. There is healthy conversation by Black scholars about anti-black mentoring where non-black people are advising Black people and niggas away from writing about race, Blackness, Black people, power, or any intra-Black conversation that would require an invitation of indebtedness to non-black people that is based on patterns of movement of Black care in order to communicate or to have recognition. For my work, the architects of Afro-pessimism are important because they set the groundwork for my critique of humanism, Reason, time, and the civil via the discussion of Black social life and social death. Through the framework of Black social life and social death, my work intervenes at the level of the quotidian to investigate the experiential enfleshment of Black matter as niggas and as Black people. My research is interested in the pattern of movement of civility and Black flesh in the epoch of the human. A departure point between my work and the architects of Afro-pessimism is that they seek to historize a figure of Black flesh in order to map the epicenter of anti-black violence as the slave or a Black human. I concede these truths *until*<sup>4</sup> they require another

level of textual analysis. This *'until'* is an *'until'* the assumed audience is not just an assumed white by civilizing expectations. *'Until'* Black scholars are not required to be indebted to white or civil scholars and scholarship in order to talk about niggas or Black flesh. *'Until'* niggas are not good or bad, dead or alive, real or fake, rich or past poverty, gendered or not. Instead, my *'until'* is *'until'* niggas are just niggas. Given that my work is toward a time of niggas, the goal is not to map niggas, but instead to investigate the space of niggas and Black people in order to provoke an exclusive conversation between Black scholars about the experiential phenomena about living and dying while Black and nigga. This is not to say that non-black scholars cannot and have not contributed to this Black scholarly discussion, but what would the discussion of blackness and anti-blackness be worth if the scholars of Blackness and anti-blackness in communication never have nor could experience fleshly blackness or anti-Blackness, but are charged with explaining, “the coming to voice as a temporal, momentary happening for the Black ?” (Reid-Brinkley, 2019, p. 233). This is why this is a black scholars’ conversation and not just a conversation for all those with Black interest. This is not an academic conversation for those who are non-white but have and want black appearing students or niggas. This also includes non-white scholars who have academic interest in Blackness and anti-Blackness because both types of non-white scholars never have to live while black or ever potentially live as niggas. This is to say watching niggas is not the same as being niggas. So, what would it mean for non-black scholars to produce scholarship, careers, and livelihoods off the backs of Black life that is under the duress of an anti-black climate? Sounds like slavery. One of the ways in which the study of Blackness and anti-blackness can abandon the liberal notion of progress that “accumulates . . . [and] . . .

captures” black suffering in the name of securing an antiblack future, as well as the appeal of universality and particularity which spatially “arrests Blackness’s creative potential,” is to leave it to Black scholars (Kelsie, *Blackened Debate at the End of the World*, 2019, p. 67) Desire is not enough to justify a weaponizing of my use of niggas and its derivatives by non-black scholars with their lust to say, think with, think through and write as though they could be niggas. Put differently, black scholarship should be able to develop without the “arrests [of] Blackness’s creative potential” (Da Silva, 2014, p. 84).

My ‘dark matter’ interdisciplinary investigation is one that pulls from rhetorical and media studies, Black studies, political science, ethnic studies, critical prisons studies, black feminist studies, black queer and trans studies, and Black sexuality studies to un/(in)vestigate and un/(in)discipline the conversations about niggas and Black people for niggas any and nowhere. The architects of Afro-pessimism provide a paradigmatic analysis of Blackness, the world, and rhetoric that renders useful an analytical framework for a kind of *practical pessimism*. This work uses a *practical pessimism* method that attempts to use a quotidian application of Afro-pessimism that operates at the level of the performance of Black flesh in time. The architects of Afro-pessimism allow for my work to call for niggas while in academia *until*. My method of *practical pessimism* is one that is indebted to Amber Kelsie and Shanara Reid-Brinkley as they push for a different praxis for committing to study of Blackness and anti-blackness as, “a diversionary tactic designed not to breed recognition by (white) humanity, but to chip away at the façade of coherence that hides the disordering Blackness at the center of modern human subjectivity” (Reid-Brinkley, 2019, p. 233) while [nigga]thinking the cherished terms of rhetoric itself through “jurisgenerative black social life” (Kelsie, 2019; Tsang & Moten,

2017; Harney & Moten, 2017) ?” Which means my praxis is guided by an all-black scholarly discussion within the study of communication that is informed by Afro-pessimism’s Black scholars.

***Niggaz and Flies, The More I See Niggaz, the More I Like Flies***

Black people (pre)form patterns of themselves as their care, love, Reason and relationships are produced through the possibility of good times and choreographed movements of progress, hope, and transcendence. As Wilderson argues, civic life requires the social death of Black flesh in order to prevent the implosion of the atmospheric conditions of anti-blackness (Frank B. Wilderson, 2013, p. 387). That is to say, for Black flesh the more civic preforming said Flesh is, the more human it becomes. This civilized run from Blackness by Black people is not out of *carte blanche* fear of things that are emblematic of Blackness or Black life but instead operationalized out of conditioning of civil fears and desires surrounding black survival as contingent and only possible if all the boxes are checked and all the rules are followed (spoken and unspoken). For black people, this flight is about as surreptitious as *lil’ niggas when the street lights come on, niggas knows what time it is*. The civic (White) flight from Blackness is one that is timely and strategically Reasonable because it allows the world to pick and choose the solicited parts of Blackness, commit misdemeanor manslaughter and mayhem, and embellish the circulation of the abrasive condition that slowly kills Black people. From renegeing to doing things niggardly, if it has anything to do with niggas Black people want no parts, *they trying to stay clean in front of these white folks*. Shit there is even a whole book written by a black woman titled “Stop Being Niggardly: And Nine Other Things Black People Need to Stop Doing” (Hunter, 2010), where she outlines

how best to not be a nigga by way of the civilizing racial uplift narrative. This cloak of possibility and progress is what fuels Black people to professionalize themselves for public consumption. In this way Karen Hunter's Black self-help book is not special with its disposition to niggas and nigga things. There is a general sentiment of fuck niggas, *they* things and *they* moves. Nannie Helen Burroughs's early 20th-century essay, "Twelve Things the Negro Must Do" (1988) did, positioning her work as a kind of 'here are 12 steps lifesaving away from niggas for Black people.' White folks got Black people selling flights from niggas to black people like they Southwest, Delta, American, and Spirit.

### ***Niggas***

For niggas, the livelihood of black flesh would be at risk of that level of threat, violence, rape, etc. through civilized patterns of movement that calcify the possibility of relations to and from niggas. Which means risk and chance for Black flesh speaks to the perceived proximity to the possibility of violence. The difference between risk and chance for Black flesh is determined by how well Black flesh relates to and (pre)forms particular patterns of movements that are dubbed as safe enough, clean enough, or smart enough to justify that they deserve their next breathe. It is not enough to suggest that Black flesh can avoid gratuitous violence if only they know how to recognize the potential for violence and work really hard to avoid it. Such patterns of avoidance are, in essence, mechanisms of capture through which Black flesh comes to be recognized as movement in the world. Because world recognition happens at the level of the quotidian it makes a world of difference to how Black flesh reasons or Reasons an anti-black world in space with niggas. Niggas and niggatry thus are not concerned with changing this anti-black world but niggas are concerned with how niggas move in, through and out of this

world. This means that things like morals and ethics are concerns of the Human and thus of Black people. Black peoples' desire to *be* human and to have morals and ethics grounded in humanity are situated as Reasoning systems of valuing that is world producing (for black people) and world preventing (for niggaz). Black people have to peep the footwork on who, how, and what is being valued in and out of the world they choose to live in. Otherwise, Black people's survival instinct and the possibility of self-happiness become captive through an overidentification with the captors (the Human). their agenda and demands in order to live through an enforced dependence and interpret rare or small acts of kindness in the midst of anti-black conditions as a good (enough) life.

Black people *doing* the civil "1 and, 2 and, 3 and, 4 and get them sit ups right, and" (in my Kanye voice)(Williams & Binkow, 2006) are the 'if I just do these things' 'go to these places' 'act like these people' ass niggas.<sup>5</sup> Doing something strange for a piece of change head ass niggas. These ctrl+c soliciting headass niggas, when in Rome they do as what Romans do *to* niggas. I say that because the difference between Black people and niggas is 'the same difference' of risk and chance. Black people and Niggas alike are germane to risk and chance, just as the juxtaposition of rocks to hard places. Niggas are the rocks, *things*, that are always relative to/in hard places, chance-based futures, that Black people move their patterns to. Whereas Black people risk niggas for the chance in what could be hard places like crabs in a bucket (hierarchy). Black people spend *they* whole life in some way proving they are the 'good enough' blacks by going to school, owning property, contributing to the economy, whispering about the value of Blackness in public, always attempting to be the better Human/person if not bigger

Human/person. This subjective vertigo, a vertigo brought on by a clash of grossly asymmetrical forces, has Black people *movin' like if they just fight* they circumstances (nigga, they made it, but Mike's will made it. Lol),<sup>6</sup> pull up they boot straps (using work hard to prove the worth of Blackness as a group or individual), or just live a life as a good person (be a nice human, only breaking unjust laws if any), (Wilderson III, 2015, pp. 3-6). *These 'Simon Says', 'mother may I' ass niggas, don't know up from down or down from up.* For example, the subjective vertigo that Black scholars go through by way of academic grooming engenders how the mentorship that Black people and niggas are subjected to is a euphemism for the civilizing mission, conditioning us for and to the space for the time Blackness is marked as useful and/or relevant until your type of black is not. A great example of this is the value of Black work, it is held in contempt *until*. Until someone not black says/writes it, but never in the case of niggas. Black work is not Black work until someone not black recognizes that there is a process at work even if Black people and niggas don't. This is why I contend that communication alone is not enough to resolve Anti-Black racism and in fact the impossibility of a Black communicative resolution is where we should start to theorize in order to develop a Black heuristic that speaks to the nature and the condition of possibility for Blackness, Black people, and niggas in an anti-black world. For communication scholars who study power, gender, sex, race, history, humanism, and chattel slavery, Afro-pessimism would change the direction we as rhetoric scholars should study blackness; the effectiveness of rhetoric, the condition of possibility via rhetoric for Black flesh, the relationship that Black flesh have to the state and the civil, and the possibility of Black rhetoric in any context. The study of rhetoric currently has concluded that rhetoric cannot only resolve racialized

conflict through speech, but there is a possibility to communicate racialized violence for black bodies (Watts, 2015; Butler, *Frames of War: When is Life Grievable?*, 2009). This is why I contend that the current conversation in between Communication and Afro-pessimism is a euphemism for the nuance and robust conversation surrounding slavery, black capacity, and antagonism. This flattening also implicates the explanatory power of communication to account for the anti-black violence and its relationship to the past, present, and the impetus for future (Murillo, 2015) anti-black violence. This is why scholars such as Shanara R. Reid-Brinkley, Julius B. Fleming Jr., Nicole R. Fleetwood, and Armond R. Towns are trailblazers who are speaking of Afro-pessimism and the study of rhetoric. They are exploring the nexus point of what is the value given to different types of Black flesh that communication has in anti-black world. My work is indebted to these scholars because *they* have performatively ‘peeped the foot work’ on how time situates Black flesh relative to the civil world and the right type of Blacks that the world desires and *makes space for*. Shanara R. Reid-Brinkley and Armond R. Towns are the two main communication scholars who are direct about the project of humanism having Black flesh appear in the world as rhetoric, voice, or anything other than matter. These scholars explain that Black flesh can never appear as itself to the world, but only as the world desires it. Black appears only in so far it can be Reasoned by humans. Fleming Jr. and Fleetwood in particular, with *they* work that situates time as a mode of Anti-black capture, allow for me to theorize that time is a human construction that is life taking and to participate civilly in that human world is to accelerate the process of progress which is an anti-black project that is white-over Black and white over Black only.

*Communication and Afro-pessimism: Conversations that Could make Niggas as Matter*

There is a small amount of work in communication that has attempted to address Afro-pessimism directly. Besides Reid-Brinkley and Towns, Eric King Watts is the only other communication scholar who has published work at the nexus of communication and Afro-pessimism. Watts (Watts, *Politics, the Police, and Anti-Blackness*, 2017, p. 208) admittedly takes Afro-pessimism's investigation into the capacity for black violence (James, 2007) and death (Brady, 2012) and post (Warren, 2017) lightly. This is odd given that Afro-pessimism's investigation of anti-black violence extends to Watts' concerns of cosmopolitanism (Agathangelou, 2013), Michael Brown (Dumas, 2015), and even the police (Wilderson III F. B., 2014). When Watts claims, "But there is a form of communication here nevertheless because the Black paradoxically signifies the "outside" that allows for the articulation of "anti-black solidarity," (Watts, *Critical Cosmopolitanism, Antagonism, and Social Suffering*, 2015, p. 276) he makes it clear that he has not read Jared Sexton's (2008) work on how solidarity for Black people is a gateway for anti-black violence within and without the state, or Nicholas Brady's (Brady, 2012) work on, "the inaudibility of Black suffering," or most importantly Zakiyyah Iman Jackson's (Jackson, 2013) "Animal: New Directions in the Theorization of Race and Post-humanism" where Jackson criticizes any theoretical conclusion that does not totally expel the possibility of pandering to white humanism when theorizing about black bodies. Watt's rhetorical move suggests that there is a possibility for the "blackening" of space and that the "'blackening' of space" is what allows for Black people through Black rhetoric to somehow be recognized and honored in some way by the civil that risks

the possibility of resolving the negro problem. My work challenges the idea that there is such a special time or place where Black flesh could use magical words to communicate with or to the civil as resolutions to anti-black violence throughout time. My work takes the next step and suggests via Jackson's work that Watts or any other humanist projects like it push a humanist plastic agenda that seeks to proselytize Black flesh as human or human-like or human *light* (Athanasopoulos-Sugino, 2019, p. 75). Building on Jackson's discussion of proselytizing humanist capture, I extend my work to criticize and go *baby on baby* on the academy's hope to affect a greater understanding and appreciation of the transformative potential of Africana thought thus niggishly sabotaging academic liberal humanism as an academic performance of Black imminence and immanence. Reid-Brinkley questions the value and ethical relationships if at all possible of Black flesh within the world when she questions style and the performance of said style for Black flesh as Black and again while *niggaized*. Jackson goes a bit further to explain that not all black thought has to recover itself through Man1 or Man2 (i.e. white humanism) to account for its own value or the condition of possibility for black flesh post slavery and that it is violent to recognize Black flesh through rhetoric as a project of humanism. To put it simply, for Jackson, Black people are not white people dipped in chocolate, we are not the afterthought of the human and we deserve a niggaish space of thought and existence and not just a "blackened" place. And so, I theorize niggas away from humanism and the unflinching desire to render black flesh as such, risking that niggas might be meaningfully different than civilizations' right type of Black and that black life lives in deep and dark space beyond the afterlife of slavery. Without the metaphors of slavery, the afterlife of slavery, and the projects of colonialism, Watts misses all together

the degree to which anti-black violence is gratuitous and ubiquitous. He recognizes only moments of violence that happen to black people contingently in order to evoke a moment of agency via rhetoric as if that (meaning any mode of black agency) was not always already a capacity afforded to the black flesh.

I encourage and invite the field of communication to take up Sharpe's (2016; Sharpe, *Black Studies: In the Wake*, Summer 2014) prescription of staying in the hold as a metaphor that may inform their work and for other Black communications scholars to not be pressured by the question of urgency to provide solutions for anti-black violence, but instead to seek niggash ways to engage niggas in the academia *while not letting the money make me or niggas while allowing niggas to make the money*. That is to say #commsowhite (Chakravarty, Kuo, Grubbs, & McIlwain, 2018) is not enough to decenter civility's commitment to humanising black flesh any and nowhere, but my work along with others is critical to not becoming human *until they* are not. I encourage and invite the field of communication to dance with social death (Wilderson III F. B., 2008, pp. 31-33) and stay in the hold if communication scholars are serious about addressing anti-black violence anywhere. The study of rhetoric currently has concluded that rhetoric cannot only resolve racialized conflict through speech, but there is a possibility to communicate racialized violence for black bodies (Watts, "'Voice' and 'Voicelessness' in Rhetorical Studies.", 2001; Butler, "Excitable Speech": a Politics of the Performative, 2010). This is why I contend that the current conversation between Communication and Afro-pessimism is a euphemism for the nuance and robust conversation surrounding slavery, black capacity, and antagonism. David Marriott makes clear that, "The lesson to be learned through the murderous gazes of these [human] is that you might be reduced to

something that 'don't look human' - a reduction which is, precisely, your annihilation and their pleasure” (Marriott, 2000, p. 9).

### *Communicative Sites of Niggas*

The easy route would be to write a *hotepin*<sup>7</sup> niggas have value piece or niggas have different values, instead I write this as an invitation that takes serious Marquis Bey’s declaration that, “We [as niggas] cannot mobilize around, and actualize, the radically different world in which we wish to live until we refuse the one we have been given. The refusal is where it’s at; the refusal, which is to say a kind of inoculation of flesh against the supposed weightiness of normative physical and discursive structures, is the site of daring to exist otherwise” (Bey, *Three Theses: Black/Feminist/Queer*, 2019, p. 106). This daring to exist otherwise is how niggas have always had to exist, this is the relative space of risk that perpetrating ass niggas, Black people and other civilized people have Reasoned away for the place of chance. A chance be a [insert things humans become]. With my intra- nigga discussion, I am calling into question the signs, symbols, ceremonies, and reason of niggas to hold in contempt just how niggas relate to one another and to the world. In this introduction, I start with the communicative sites of Niggas, Black people and later perpetrating ass niggas as an attempt to ground my concerns of Black space, time, reason, and motive with a praxis for how to (pre)form a gratuitous care, *a kind of dangerous unselfishness*, in the anti-Black world we niggas live in (James, 2011, p. 217).

I think it is important to this work to start at the life lived in between Black people, ‘perpetrating ass niggas’ and niggas because it gives texture to the conflated

capacities afforded to Black flesh while promoting a pattern of movement that is B.U.F.U<sup>8</sup> (Dylan, 2001). The second communicative site that this work explores is Niggarty. In the Niggatry section, there is discussion of a praxis that is concerned with ceremonies, reason, signs, symbols and patterns of niggas. I have no interest in telling the world how best to keep its niggas, but instead to be clear and deliberate about relationships niggas share with the world and to other niggas. To be candid about how niggas (perform) themselves is to take on each moment as one that risk is being ceded if not seduced by the desires and patterns of humanity. It is to be belligerent to gender and gender exceptions of Black flesh and niggas alike as this work contends and defends gender seduces niggas to perpetrate other niggas for human values, Reason and place. In the Gender Communicative site, I discuss the myriad of relationships niggas share with producing patterns of humanism as vectors of violence that liquidates and extracts the blackness from the strangest of black flesh. So much so that Black queer, in different, non-gender conforming, fem and trans often are the first niggas to be liquidated and extracted. This section forwards that the anti-black violence of ungendering, that is to live while Black, is most relative to the Black flesh that *don't act right* (Bey, Flesh Werq, 2019). (Reid-Brinkley, 2019) 'Acting right' for this work is relative to the proximity politics of respectability as an employed/ temporary gendered place where black flesh terraforms its flesh or except that others terraform themselves to the excepts to of the civil and/or humanity. No this project can't possibly peep all the foot work or all the power that animates Black flesh, but through the frame of peeping the foot work of the patterns of movements of niggas, Black people, and perpetrating ass niggas this work is attempting to texturize the conversation of the degrees if not levels in which can niggas

*treat*<sup>9</sup> niggas. My work resolves the age-old question of nigga authenticity by asserting simply that real or not, *niggas ain't got time for that* because niggas are dying. Dying before time. Making clear that niggas *ain't got time* to catalog or place themselves because at any given moment Black flesh might lose they reason for living as a nigga. Though the white liberal imagination likes to feel temporarily bad about black suffering, there really is no mode of empathy that can replicate the momentary strain of knowing that as a nigga you can be killed for simply being a nigga... no living while nigga” (Rankine, 2015).

## **Niggatry, Liquidation, and the Timeless Struggle of Niggas in an Anti-Black World**

*I don't have to read all that was written about Afro-pessimism. Why would I have to, it's about me. That's why I'm not shocked about anything they write.*

Rashad Evans

*Niggatry: Nigga shit, Nigga shit, Nigga, Nigga, Nigga shit.*

Niggatry is best defined as the space and time in between Nigga tree, Nigga three (in my Caribbean accent), Nigga-try, and Nigga ingenuity. Upon first reading there should be a double take, an immediate reflex, because niggas and trees have an intimately violent relationship. From the trees being used as whipping posts and sites of lynchings to the disappearance of trees in nigga communities through anti-black redlining, gentrification, and the intentional building and sustaining of brownfields. Just like niggas and *trying to* 'insert whatever action or set of actions', it is understood that niggas fail in any and every time and space that is governed by what is civil. Nigga three (in my Caribbean accent) speaks to diction, the local realities of niggas, and the relations of force necessary to render niggas. From millions of imagined, unmastered black flesh to the ungovernable resident niggas near you, this flesh is never *not* imagined as a bunch of potential, a potential revolt, or potential futures. Contrary to stereotypical beliefs about nigga laziness, niggas do try and when they do, their attempts often require the stance of *by any means necessary*. A nigga adage, taught to me at the knee of my mother, is 'there is more than one way to skin a cat.' Given that nigga effort is ubiquitous in nature, nigga ingenuity knows no limit hence the word Niggatry. The comedian Chris Rock, performed a sketch that explained that niggas are black people who purport themselves as non-civil,

whereas black people are niggas who don't act like niggas – niggas who behave proper in public and private. Simultaneously, there exists the common sentiment that 'niggas aint shit' which serves as a justification to disassociate from niggas in particular and Black people writ large because they are all at risk of in any moment *becoming* niggas, or engaging in a set of actions that registers as niggarith (Rock, 1996). Niggatry can happen at any time, i.e., Nigga time (Trina, 2000). There has always been a performative tradition of Black people who attempt to render themselves civil or uncivil in light of the anti-Black reality in which Black flesh is forced to live. To put it another way, there has always been niggas and in order to render a nigga civil it requires an interpolator to highlight particular nigga-ish performances that set the performer apart from other Black performances and then to assign positive or negative value to those performances. Ronald Judy in a discussion of Ralph Ellison's *Invisible Man* notes that Ellison had many thoughts about how readers interpreted/interpolated his work. Ellison believed that through the proximity of the reader to their fleshly experience of time and space serves to position Black flesh in space and time in two major ways, repetitive patterns and geographical space. For Judy, the repetitive patterns of Black flesh are bodily performances that are concerned with "the way things are" for "a common group. (Judy, (Dis)Forming the American Canon African-Arab Slave Narratives and the Vernacular, 1993, pp. 49-52)" Repetitive patterns of Black flesh then speak to the coincidences and Reasoned events that shape the experience of all Black flesh. Geographical space for Black flesh then is what informs how civility comes to dishonor if not a timely *unhonoring* of its niggas. In this way geographical space is the décor of quotidian anti-blackness for Black flesh because civility uses Reason to create and keep places and time

for Black flesh. To put this in context, for Judy historically Black flesh has been trying to escape from slavery since the beginning of slavery and the only decision for anyone black is where to go that does not have slavery or the possibility of capture, rape and /or torture.

According to Ralph Ellison black experience tends to mold itself into certain repetitive patterns. So, when black flesh is animated towards becoming human, it imitates civil reasoning and thus the capacity for black flesh to become father, mother, lawyer, president, teacher and so forth but never nigga. The repetitions and coincidences of these narratives or roles do nothing to intervene in an anti-black world. This is why Barack Obama throwing Dr. Jeremiah Wright under the bus while running for president is no different than Kamala Harris making her name by being the best at locking up Black people at the highest conviction rate in the state of California's history (Lasha, 2019) , or Cory Booker securing his presidential bid through his advocacy of charter schools as a corrective to poverty, poor education, and lack of job opportunity for urban Black youth (Grunwald, 2019). These three Black bodies or their actions are not new nor is the possible purchase of circumstances made available via civil desires. "Upstanding Negroes" go out of their way to sell the idea that they have found the best strategy to display, capture and control niggas *in* the world. The question here then is, can black flesh ever exist in a time where it is not desirable, imaginable, nor reasonable for anti-black violence to be intimate with Black flesh.

Just like with Black people, the world chooses the "terms and conditions that may apply" for determining acceptable Black men, women, children, mothers, fathers, dogs, neighborhoods, foods, and etc. as a means of determining if people or things are too niggerish for the given setting. The application of terms and conditions ( i.e. the worldly

strategies that display, capture and control niggas *in* time and space) is a multivariant form of capture that is used by Black politicians for example as a way to produce niggas in public while *informing* the world/audience about said niggas through anti-Black vectors of Reason. The application of terms and conditions for Black flesh is what informs Black flesh to performing through Black humanism or as niggas. Ellison *been peeped the foot work* when he was interviewed about *Invisible Man*. In response to criticisms of his choice to depersonalize the main character and location for the story by never giving the main character a name or not naming certain geographical places, Ellison emphasized that there are certain “patterns of movement” that are germane to Blackness (Judy, (Dis)Forming the American Canon African-Arabic Slave Narratives and the Vernacular, 1993, pp. 49-53). For me, just as antiblack violence is an accumulation of “patterns of movement” so are ‘niggas’ and so is ‘niggatry.’

According to Ronald Judy, “nigga affect” is the newest way of monetizing Black flesh into the world as people/human (Judy, *On the Question on Nigga Authenticity*, 1994, p. 228). Anti-black patterns of movement are about the branding of particular kinds of niggas and just how pliable and malleable is nigga affect to the process of accumulating black experience. Com’on now, let’s not forget that “KNOWLEDGE IS POWER” and Reason is the ground for achieving knowledge of the World (Man) and of Black flesh (Nature) in order to liberate oneself from their relationships with Black flesh. And just as the white overseers were constantly reminded that no matter how poor they were or could get at least they would never be black, black people are taught to believe that as long as I am educated/civil I can’t or won’t be a nigga because niggas ain’t shit and won’t/ can’t be shit. Reason is attached to all that is rendered human/people/person

and who is human/people/ person holds the capacity for/to reason at any given time and space. Black flesh is interpolated as *unreason* and thus black/animal/property is understood as immature and childish, as thing, equipment. (Judy, (Dis)Forming the American Canon African-Arabic Slave Narratives and the Vernacular, 1993, pp. 222-225) (Warren, 2018, pp. 32-50)

In this way black people's political interests get used as a liquidator for votes, political capital, campaign purses, and the future of the Democratic National Convention's (DNC) political possibilities through its political platforms, agenda, and campaigns rallies. In the interest of marketing the terms and conditions of blackness, black people aid civil society in how it accumulates black figures and their use of rhetorical tropes of blackness as a corrective to niggas. In this sense niggas are the relative shadow-figures of black people. Niggas are what black people are made of. This process of Black accumulation—or what could be described as nigga-liquidation—is exactly what prompted the 2010 to 2016 Mayor of Baltimore Stephanie Rawlings-Blake to call the Black rebels in the Baltimore Uprising “thugs” on national TV (Rawlings-Blake, 2015). Her liquidation of Black rage enabled her to secure the gavel position, that opened the start of the 2016 Democratic National Convention. These examples demonstrate that the patterns of movements of niggas and black flesh writ large are not always the same because not all nigga sales are finalized the same way; potential niggas can sell niggas through the same mode of Reasoning that everyone else can. One must *peep the foot work*, or analyze the distinctions in how actual niggas live, the political hopes that are/were terraformed onto Black flesh and how those parts of Nigga patterns of movement are liquidated from different vantage points for the larger project of a

civil/civilized world. *Peeping the footwork* means recognizing that there are Black people, and then there are niggas and the difference between them is the experience or nature of living while black. This is why the purpose of this essay is to *niggarize* the academic discussions of Black flesh, anti-blackness, and Blackness with a lil niggatry. Thus this essay is written with niggas, speaking to niggas about niggas and nigga shit. Hence this essay is gonna discuss lil reason and its relationship to niggas, time and its relationship to nigga, and then niggas and nigga things.

***LiL reason, Niggas, and Nigga Rigging : the reason, the reason that we're here (in my Earth, Wind and Fire voice)***

Niggatry has nothing and everything to do with Reason (with the cis-gendered, white male, superhero cape on it) given that Reason is worldmaking and niggas made, make and remake the world. Reason is usually considered the furthest thing from niggas or those who use niggatry because to be a nigga(s) or to act niggary is to be void of Reason and normativity. It is be lawless within the Reasonable timelessness that is the public, to be productive and civil. In other words, niggatry is blackness' very deregulatedness, its alchemical and metaphysical play with earth, wind, and fire that has already ended the world as a nigga could have reasoned it (Carter & Cervenak, 2016, p. 205). Niggatry is a way of moving through worlds, a collection of Black patterners of movements, that moves alongside weathered Black flesh as a set of immanent conditioned possibilities (Sharpe, *In the Wake: On Blackness and being*, 2016, p. 106). Niggatry is the undercurrent of all the anti-energy in an anti-black world that is captured in the hope (a desired investment) that is invested by Black people when they say, "that's not my president" (Warren, *Black Nihilism and the Politics of Hope*, 2015, pp. 231-3).

More specifically, it is the anti-energy that is germane to conditions of possibility when black people, and not niggas, develop patterns of movement that embody “that’s not my president” as way to rebuke president Trump ‘s time in office. “That’s not my president” is pattern of movement of Black people that also evokes that there is something magical about the Obamas’ presidency (B.K.A. Great black hope of American democracy) so much so the Obamas’ presidency evoked the assumptions that a great Black family is all the world needs to be and do better. This hope in magical Blackness via the persistent image of ‘the strong Black family’ since the King’s and the Cosbys, is an example of exactly what Black people across time and space do to preserve as liberal senses of prideful Blackness that is wed to the ebs and flows civility and Blackness as is. Niggatry keeps the same energy of the aforementioned Black civil hope that performs itself in modes of unknowable enfleshment, unseizable Black social life, and social death that produces and reproduces new ceremonies for the embrace of safe harbors for and by niggas (Carter & Cervenak, 2016, pp. 205, 216-220). From the perspective of Reason, niggatry is the example of the unreasonable that ends the world while simultaneously seeding (the computer term) the possibility of niggaish world-making while in the anti-black world of Reason (Wilderson III, 2008, pp. 30-33) . That doesn’t mean that niggatry is unreasonable but niggatry is instead an enfleshment of inreason. This is similar to John Gillespie argument in “On the Prospect of Weaponized Death” where he argues, that [Niggas] are “taken by an impulse to destroy the simulation and return to a new Real—a ‘zero degree of transformation,’” a “turn toward [Nigganess]” (Gillespie, 2017, p. 8). A turn toward the nigga-est of places where niggas channel their “[Nigganess’s] very deregulatedness, its alchemical and metaphysical play with earth, wind, and fire, always

enabled by and ended the world as the civil know it (Carter & Cervenak, 2016, p. 205). This is to say every time that [Nigga/Niggas] appear in this work it is a performance of immanence that turns Blackness toward itself in the darkest of ways to produce a sense of self that does not sustain itself with the recognition of humanity or civility. In this way [niggas] is used as a nigga corrective to the academic assumption that all Black flesh are Black people. The addition of “[nigga]” to Gillespie’s work is a performance of immanence that takes seriously the condition of Black captivity while writing in the academy. The insertion of “[nigga]” here is one that concedes that just like the world: niggas are always already subtended by the extraction of nigga affect in a Reasonable world and Nigga[(s)] are always already ain’t-shit (Gillespie, *If The World Collapsed Tomorrow, Whose Tears Will We Hear First*, 2019). This “ain’t-shit-Nigga”-ness is a demonstration of the impulse to create unreasonable patterns of movement that is unknowable enfleshment and unsievable Black social life and social death. Niggatry and its unreasonable orientation, its immanent nature, is a part of the new ceremony of becoming and staying “baby on baby” (DaBaby, 2019). This unreasonable orientation to niggas begs the end of the world as the civil has Reasoned it. This ending can be found within the patterns of movements of those who are imminent with niggas anywhere and nowhere, in lil reason as niggas do. But what are the patterns of movements of the Reasonable?

Ronald Judy, reminds us that reason with a big ‘R’ belongs to Man as the subject for whom the world appeared. The world appears as it does because of collective Reasoning that supports stabilizing particular visions of futurity (Judy, *(Dis)Forming the American Canon African-Arab Slave Narratives and the Vernacular*, 1993, pp. 63-67).

This begs the question of who does this world/future appear for and can a world/future that is not built upon Man's Reason be possible and if so, in what ways might this world appear for beings who are not Man? To put it another way, since 'the world' does appear for us, as niggas, can or should niggas as the possible readers of my work trust my inreasoning? Should you keep reading if you cannot trust niggas? These seem to all be reasonable questions, but I am glad I am not a Reasonable Black scholar but a niggaly reasonable one instead.

We are taught to process sensory data according to Reason. Reasoning then, "is the process of providing evidentiary support for all statements or what are claims" (Fryar , Thomas, & Goodnight, 1989) Reasoning is a world constructed by proof. If you can prove the statement with evidentiary support and it is not refuted with evidentiary support then it is fact, if not truth. This world of Reason is imagined and is sutured based on whether the sentient being's Reason is of a civil world or of another. Rendered niggaly, Reason is a timeless game of Simon Says where all those with flesh are rendered as consenting subjects to the demands of the normative human called 'Simon.' For Reasoning is most persuasive when Reasoning is done in a timeless state, distilling all cause and effect relationships as an attempt to give birth to new moments without the labor of what was before and a disavowal of enslaved futures to create, distill, and condition what is normal. Normativity in this way speaks to the conditioning of time to flesh, that ages the fleshly experience insofar as Black flesh is civilized in/towards the practices of the ideal normal human. Hence, there must always be something said about how it was/is/will be civilly Reasonable to colonize and enslave the world (Agathangelou, 2013, pp. 456-8; Mbembe & Meintjes, 2003, pp. 11-20; Pugliese, 2013,

pp 37- 44). It was Reasonable for the civil to move from farming to plantations. It was Reasonable to outlaw international slave trade in favor of domestic chattel slavery and forced removal and genocide of natives. It was Reasonable for a three-fifth compromise or even the conquest of the Americas. Civility as a project of Reason is what allows for those who control the times and spaces to render flesh into or out of normative subjectivity (Farley, 2005). Reason's patterns of movement are thus preformed through civility and normativity to justify moments and events as Reasonable as long as it keeps the civil world stable, although it by its nature civility is always already haunted by instability. It is Reasonable for police and random people to terrorize and murder black flesh for no Reason other than there is always already a fear of the possibility for the un/inreason of Blackness, it's ironic that even gratuitous violence is Reasonable. From states' rights to broken window theory, the world has found Reasons to justify anti-blackness.

'r' reason, or lil' reason, is defined by a sense of time and space and not by "I think therefore for I am." Lil' reason is the (in)practical elaboration of making a commitment to niggas instead of humanity. The practice of humanity, i.e. a production of the ideal human, is by definition a project to amplify the space of Reason, an effort to produce humanism. Humanism's project to expand the scope and analytic power of Reason requires a corollary of anti-blackness, and its civilizing project, to reproduce timeless epicenters for perfecting slavery (Abreu, 2018). Reason in this case is one that is world structuring, one that speaks itself on to the flesh. Lil reason is also world making, a project of repurposing flesh away from the civil, into the dark unthought. The point here is that for Black people, niggas and Black flesh only differ in the patterns of movement

that create worlds based on the type of reasoning performed by said niggas. For Black flesh, it is nigga until performed/ Reasoned differently. Niggas can and do appear as niggas, bitches, thugs, hoodlum, hoes, bus downs, crackheads and so on. It is the Reasoning/lil reasoning surrounding said flesh, at the beckoning of the civil, that begs the process of interpolation that informs/ forecloses/ makes niggas possible, hence niggas don't die, we multiply (Harris, 1992). So yes, every black body has the potential of being a nigga, but not every black body is hailed as a nigga until they are, gesture towards, or be in proximity to niggas and nigga shit.

In 2015, a group of Black women who were reasonably having a great time on a Napa Valley Wine Train were kicked off for laughing too loud (Bowerman, 2016). Those Black women became niggas because they were too loud, taking up too much social/civil space. It is interesting that these Black women in the face of being rendered niggas and the Reasonable decision to kick them off the train those niggas were able to nigga-rigg the moment to secure an \$11 million bag. These Black women later sued the company for posting on Facebook that the women were removed "following verbal and physical abuse towards other guests and staff." These black women used some of their Nigga ingenuity to exploit Reason with lil' reason. Lil' reason here is what informs black flesh that even though anti-blackness is Reasonable; one monkey don't stop no show, there is always more than one way to skin a cat, and don't take no wooden nickels – they don't spend. This turn to nigga(s) is the urge to live while black and die.

Lil' reason is playing with earth, wind, and fire, hence Lil' reason is the:

Yeah, reasons, the reasons that we hear  
The reasons that we fear  
Our feelings a won't disappear  
And after the love games have been played  
All our illusions were just a parade  
And all the reasons start to fade  
And, in the morning when I rise  
No longer feeling hypnotized  
For no reasons, our reasons, our reasons  
Have no pride

(Bailey, Stepney, & White, 1974)

Earth, Wind, and Fire are gesturing toward a lil' reason that speaks of black flesh in the here and now as a type of presence that makes futures for niggas. When they are singing about a kind of reasoning with no pride, where feeling won't disappear, illusions are just parade and all the Reasons start to fade. Lil' reason for niggas is just that. So, for the Black women on the Napa Valley Wine Train who were given an inch when they were kicked off the train without arrest or physical assault (they should be thankful they were only kicked off, right?), they took a mile when they sued the train company. Civil society Reasoned niggas into existence with the fabrication and exaggerated actions of black flesh. Niggatry in this case helped niggas peep the foot work of anti-blackness enough to maximize the conditions of possibilities for Black flesh given the quotidian events of anti-blackness that visited their flesh.

## ***Black to the Future***

Since “before, before,” according to Saul Williams, we have been *those* niggas, if not *that* nigga who is timeless but at the same time dying before time and because of time (Williams, 2007). How can such a thing be timeless and simultaneously dying before time and because of time? What is it about time and niggas? For John Murillo, Su Wu, Willow and Jaden Smith, the experience of time can be manipulated to go slow, fast, or just at a nigga’s will (Murillo, 2015, pp. 35-39). Time in this case seems to give no consent to Black flesh as to how time happens except as anti-black, meaning that time for niggas is fleeting as a long term project and is only contextual to the moment because the pervasiveness of anti-blackness informs the possible relationships to time for Black flesh. Hence niggas will say, “niggas aint got time for that” as a decision making calculus that obstructs the current and waves of time and Reason. Pulling away for niggas risk being alive in the moment even if they are not heard, felt or recognized. The world in which things exist can be counted and given a numeric order for the purposes of recognition and value. Hence, this world’s scientists have hypotheses about just how old everything is that they can see, find, or make up/ make sense of in this universe including the Earth and the stars. Very little is known about dark matter but there is a whole field of scientific research dedicated to obtaining more data that could fill out the known unknowns and the unknown unknowns about dark matter. One of the conclusions that the field has yielded, “Although dark matter is a central element of modern cosmology, the history of how it became accepted as part of the dominant paradigm is often ignored or condensed into a brief anecdotal account focused around the work of a few pioneering” scientists (Bertone & Hooper, 2018, p. 4). Dark matter is that between space and time itself that can

manipulate matter, and has created the universe and the things in it (Mascarenhas, 2018, pp. 152-3).

Time and the relationship to matter seems to give the world shape and integrity. But if time is the accumulation of “the patterns of movement” for particular performative traditions, then for Black people nigga is as nigga was and nigga will be if time sets the pace in which nigga experience’s time and space itself. That is to say, niggas are allowed a certain amount of things in this world if time has not changed for the nigga. But has time changed for the nigga? Not in this world that has appeared relative to the nigga, for Reason is what suspends time for the nigga so that it is hunted by the before before black death and the time travel that niggas seem to be in relationship to. As time is relative to Black people, so is the world because the possibility of anti-black violence has followed Black life as social death through time. Therefore, anti-black violence is the suspension of time and space for nigga because it traps niggas in the Reason that is the world (Judy, (Dis)Forming the American Canon African-Arab Slave Narratives and the Vernacular, 1993, pp. xxi-xxiii; Hartman, 1997; Farley, *The Apogee of the Commodity*, 2004; Farley, *Perfecting Slavery*, 2005; Wilderson III F. B., 2008; Sharpe, *In the Wake: On Blackness and being*, 2016)<sup>10</sup>. In other words, Reason’s relationship to niggas is what creates the experience of niggas. It is the locomotive, the conductor, the force which moves niggas to create particular performative traditions that hold the patterns of movements in time. It is the force that informed Riley Freeman (Boondocks), a resident nigga, when asked in a TV interview by a white interviewer to describe himself in one word, Riley responds with “real nigga....real niggas don’t fellows directions” (McGruder, 2010). These directions in Riley’s case is one that requires him to deny the normative subject formation at work in

the white interviewer's question and annotate and redact (Sharpe, *In the Wake: On Blackness and being*, 2016, pp. 122-3) the seduction of the public to an insertion of niggatry as a bending of space-time by niggas. This refusal is one that is timeless, afforded not just to niggas but to black people write large. This is why Don L. Lee warned us when he wrote, "Non-institutionalized Blacks are difficult to control, because their allegiance is to Blacks and not to white institutions. It is negroes who strain to send their children to white schools so that the nigger in them may be killed and they may thereby become better institutionalized. Any action or behavior which is not endorsed by whites, negroes consider 'acting a nigger'. What was 'acting a nigger' two years ago is now accepted as 'soul' (Lee, 1969)(Al-Amin ,2002)." There is a struggle in the production of niggas, or the anti-production of niggas that seeks to kill the nigga for acting niggaish, for having soul, for staying as Black as possible in an anti-Black world.

All you gotta do is stay Black and die. For me and other niggas, it means Negroes then and niggas now prefer "living" to being free. To be Black in this anti-black world is to be a nigger and nigga. The difference between niggers and niggas is the patterns of movement surrounding the politics of respectability that produce the pornotropes of the right and wrong performance of Blackness in a civil world. Politics of respectability for niggas and Black people a like functions as the terms and conditions that govern the civilized desires surrounding its production of the right type of Black. In this way the difference between Black people and niggas is that Black people are "worried too much about what whites would think of [niggas].<sup>11</sup>" In this same vein unlike Black people, niggas are not worried about white desires or their things and in fact niggas since before before have been concerned with niggas who's ethic of care [a] shared risk between and

among the Black trans\*asterisked (Sharpe, *In the Wake: On Blackness and being*, 2016, pp. 130-1). To be a nigga is to resist the calls of white and Black humanism by not performing human patterns of movement and instead staying as nigga as possible when afforded the chance by time while always already risking niggas shit (moments, world, life, space, etc ) even when you know it's not the time nor place. It is to be free in spirit, if not in flesh. It is the kind of spirit and vision that Bebe's Kids had as they lived while black, unbound by the world while still in it. This bending of time and space starts early for Black flesh. To live while black is what has prepared Blacks for gratuitous struggle. This gratuitous struggle is living while black while at the same time bending time to experience Black life as slow or as fast as the nigga wants it. Life without Reason *of* or *to* the world, one that is timeless for niggas. Life that moves before and beyond the time of the nigga. And, because niggas are relative to all other Black flesh, niggas have always time traveled with niggas even when nigga don't physical make it. Not everyone makes it to your future and that is ok. Because not even one is going to want to leave this world of Reason. The question is how does a nigga use the power of bending time and space? How does one use time bending in this time, within this current anti-black Reasoning? How does one live who acts niggaish in an anti-black? Thus, niggas struggle in the moment to stay Black in an anti-black, love Black in an anti-black world, and care for niggas that is out of this world.

### ***Debate and Time Bending: Niggas doing Niggas things***

As I start this section, I want to *keep it 100* with the reader, niggatry is a type of decision-making calculus for Black flesh that affords them space that is beyond and before time, that allows niggas to exist in their moment. Niggatry is an evaluation

heuristic that allows Black flesh to *peep the footwork* of anti-blackness while at the same time *making it do what it do while going baby on baby in the face of time and Reason*. It is a cacophony of niggas and their things.

There are a number of time benders throughout this world and others who use niggatry to bend time and space for small nuggets of gratuitous freedom (Wilderson III F. B., 2010, p. 141) . For these niggas as one cosmologist once wrote, "...the universe is no more than a tenth of the value required for closure. Loopholes in this reasoning may exist, but if so, they are primordial and invisible, or perhaps just black" (Bertone & Hooper, 2018, p. 57). This is to say that the reality of blackness can be afforded to niggas through lil' reason and loopholes. Lil' reason and loopholes (niggatry) speak to a larger niggaverse and not the universe. And that dark/nigga matter creates adjustments like loopholes, black holes and other forms of niggatry that adjust time and space to be primordially just Black. Most black flesh visits the niggaverse as a way to partake in their gratuitous freedom. A place where niggas experience life through nigga time, a sense of a world that is nigga-rigged for niggas. The black debate community has a bunch of niggas, who are well versed in niggatry. These time benders are so skilled in part because they spend anywhere between four to eight human years learning how to bend time and spaces to do things for and with niggas. Most Black people who find policy debate become attracted to Black debate practice, even the least trained have learned what Willow and Jaden were talking about when they were slowing down and speeding up time at the will of nigga and for niggas. All of its niggas have learned time and time again that difficult takes a day, impossible takes a week, or how to be about your business and not be a business, man (West K. & Carter, 2005)!

In the larger debate community, nigga liquidation is what moves the narrative of progress in time just as it becomes the force which shapes the experiences of any nigga debating or every nigga living. It is how the narrative of debate has moved since *before before* with black life being germane to everything the white debaters debated about with or without niggas. Niggas' liquidation of self and other niggas to gain access to competitive success is what moves niggas and potential niggas alike in and outside debate. The norms and policies of the debate community's nigga liquidation over time has changed the possible experience of niggas over time (Dillard-Knox, 2014; Reid-Brinkley, The harsh realities of "acting black": How African-American policy debaters negotiate representation through racial performance and style, 2008; Reid-Brinkley, Ghetto Kids Gone Good: Race, Representation, and Authority in the Scripting of Inner-City Youths in the Urban Debate League, 2012; Peterson, 2014). Meaning, black debaters of previous generations have set the price of niggas in debate. So, in that way, all black critics/debaters/coaches have set the price for the next generation. The next generation then pays the cost for their potential niggaishness. They are rendered knowable through the experiences civil society has had with black flesh based in previous generations. This process of liquidation is then filtered through the desirability of the kinds of nigga extract that time permitted. For example, the practice of coaching debate for most coaches is one that is of at will employment, for Black coaches this means either they have to subject themselves to the capitulation of the desires of the whitely civil debate community if they want any employment let alone the best employment. Which is to say, Black employment in the debate community, just as elsewhere, is made available based civil desires that are spoken and unspoken to and amongst niggas. Thus, it is niggas *inspeaking* to and

amongst niggas (niggatry) is what provides the time and space of possibility for niggas to apply to, get, and keep employment. Black debaters' condition is conditioned by and bound by registers of potential and utility. Black coaches, directors, debaters are alike in so far as they too are trapped by the Reasons of the world. Whether that is striving for Black survival (i.e. the urge to live another day in the land of the enslaved and colonized) or to advance a pro-black agenda in an anti-black world, nigga liquidation will always be done by Black bodies and the world alike. Niggatry is to have a sense of time and flesh in the face of liquidation. It is as Gillespie put it: "The end of the World begins once we recognize that a [Nigga] sentence is a death sentence, and learn to weaponize it" (Gillespie, *On the Prospect of Weaponized Death*, 2017, p. 6). The movie "The Great Debaters" (Winfrey, Black,, Forte, & Roth, 2007) gave the world insight into just how magical them debate negroes can be. From ex-slaves giving slave narratives that inspires today's nigga fiction to Hotep X continuing the performative tradition of being niggaish in the most competitive parts of college policy debate during his time, niggas have been doing what niggas have been, since have been doing until not. But niggas these days seem like they will never stop Sankofa-ing, reaching back to reach forward to bring presence to the time of niggas, so much so these niggas be on nigga time (Temple, 2010).

These debate niggas had their own awards ceremony during a debate tournament after niggas were told the civil one was cancelled because there was an anomaly with the numbers. To be specific, it was said that the Reason that the awards ceremony did not happen because the top speakers and judges were rumored to be out of this world, hence Black scores and scorers were invalidated. If the white people actual had celebrated this awards ceremony it would have been the first time at a National debate Tournament that

Black women would have won first place and second speakers but did not make it to the elimination rounds. This is why black judges, coaches, and debaters alike came together to honor the actions and time spent of niggas in the middle of the lobby at the tournament hotel. The niggatry of these niggas and more made time and space for niggas to be niggas in an anti-black world. These debate niggas through niggatry made niggas appear in places where they should not be and would not be. Here, niggatry bent time so that niggas could be niggas for a moment while at a debate tournament without the assumed recognition of the civil. Keeping that same energy, this another debate nigga had time traveled to the future to avoid anti-black queer violence. With the care of niggas, this nigga even sent selfies with other niggas back to the present as proof that niggas can make it to particular futures if Black flesh in the present takes seriously the nature of anti-blackness while *niggaly* caring ourselves from moment to moment. Nigga care is a praxis of mutual indebtedness that is an ethic of care for niggas as is. Nigga care is the dark matter that gave presence to time(s) where niggas took the hearts, minds, and fears of the critics to zero gravity only to read the non-niggas for filth while still securing a bag (Reid-Brinkley, unpublished manuscript). These niggas even R.U.N (it's a pro-am debate tournament) at least once a year to figure out who is the ultimate Badass with the most effective lil-reason in debate. This Bad ass may have to twerk, argue, lie, cheat, finesse, sit there, flame your shit, hold a dog, fix food, entertain children, be in a trap house, do it for the vine, wear track suits, or anything else niggas do, did, or will do to walk away with the title of the ultimate Badass. Niggas said they feel like the Bad ass is that moment for debate niggas at the end of a high stakes and stressful season of putting own for a/the white institution, to do what niggas feel freedom to do. It is about self-representation, call

outs, must see pairings and matches that acts as a moment of niggardom that is essential to what makes us unique to this activity writ large and rekindles some of what is lost when we putting on for others (non-niggas).<sup>12</sup> As we speak, those niggas are winning race wars, learning while black, and living while Black all while still having hope only in themselves as nigga care (Warren, Black Nihilism and the Politics of Hope, 2015, p. 16; Warren, Black Care, 2016) These niggas are no more special than the next. Time and time again these niggas style the worlds that are relative to theirs in space and time through the liquidation of niggas not as a system of judgement but an entanglement of a timeless indebtedness to niggas anywhere and nowhere. But through this process niggas rob Peter to pay Paul ( my mom), “closed leg don’t get feed” (Cube, Charbonnet, & Craig, 1998), niggas bend space and time (B, 2018). Even if it's just for a moment, niggas get the bag and flip it and tumble it (Gucci Mane featuring Migos , 2017). There is no judgement about what niggas gotta do in an anti-black world to survive here and in fact I’m attempting to Nigga-light just how much niggas are forced ‘to make something out of nothing’ seem so ‘stephorthless’ as nature. My point here is not to hold niggas culpable for an anti-black world but instead to let niggas know this world aint the only one because niggas can make worlds. Niggas and their niggatry disrupt the com-(communicating) mon (man) sense, the two cents of Reason, and time since before before.

So, if these niggas are so magical, how do niggas die before time? In the case of niggas in debate they too are liquidated. Because the policy debate world is the *same difference* of the civil world, debate as an activity is done in the Reasonable world and normally simulated as status quo hypo-testing of federal policy through what is termed as “traditional framework” (Ulrich, Debate as Dialectic: A Defense of the Tabula Rasa

Approach to Judging, 1984; Dillard-Knox, 2014; Peterson, 2014; Reid-Brinkley, The harsh realities of "acting black": How African-American policy debaters negotiate representation through racial performance and style, 2008; Ulrich, An Ad Hominem Examination of Hypothesis Testing as a Paradigm for the Evaluation of Argument, 1984). Debaters and critics alike commonly believe that debate because of traditional framework is such a special place that debaters are expected to role play and simulate hypothetical policy scenarios. These hypotheticals have white, civil, and policy as (Yancy, 2005) constants and anti-blackness as variables. Policy debate hypotheticals use tabula rasa as an analytical stance that is used to Reason the terrain for the scholar/debater/critic as imagined from nowhere a clean state (Ulrich, Debate as Dialectic: A Defense of the Tabula Rasa Approach to Judging, 1984; Ulrich, An Ad Hominem Examination of Hypothesis Testing as a Paradigm for the Evaluation of Argument, 1984; Yancy, 2005). Tabula rasa assumes the ability to unimagine anti-black and genocidal violence in the face of future making policy decisions, it's an attempt to wipe clean any thoughts, actions, and/or desire to anti-blackness and genocide for the sake of 'normal means', civil comfort and the promise of/situational intuitional gains. For debaters, coaches, and critics in policy debate Reasonable or lil reasonable decision-making subtends every performance in debate. For niggas, niggatry and lil reason is what obstructs the desire for tabula rasa and thus the permeability of Reasoning to terraforming other worlds like the ones that are developed with lil reasoning and niggatry. Nigga liquidation is one that happens on multiple levels with and without intent, with and without nigga care, or with and without niggatry, at the same time that living while black for black flesh happens. It is about how do a nigga and niggas alike live and die for each

other. Dr. Shanara Reid Brinkely, b.k.a. DSRB, provides a specific example of nigga liquidation in policy debate, she writes, “Not all UDL students come from broken homes, with absentee dads (most likely in prison) and drug-addicted mothers. The scripts offered may not be deterministic, but the strength of the poverty and urban decay frames greatly limits the scripts made available to black youths (Reid-Brinkley, *Ghetto Kids Gone Good: Race, Representation, and Authority in the Scripting of Inner-City Youths in the Urban Debate League*, 2012).” For DSRB, the anti-black narration is about the potentiality of black life in and outside of debate and the organizing and strategic/timely deployment of anti-black tropes is what limits scripts as to terraform Black flesh so that it can support human life.

### ***Some Nigga(s') Thoughts to End***

In policy and other forms of debate Nigga liquidation is an extraction process that requires untainted potential like the choice made by the Montgomery Black elite to pick Rosa Parks to start the bus boycotts instead of unwed and pregnant Claudette Colvin who did the same thing nine months before Rosa Parks (Colvin, 2013). To say that the NAACP was employing respectability politics, to suggest they thought she was not the right type of Black to persuade the civil, is the understatement of the civil rights era and is the undercurrent of the timeless of anti-blackness. In cooperation with one another, the Urban Debate Leagues and college debate is organized writ large to liquidate niggas given their institution’s relationship to the cost of niggas (the economic and potential social cost of doing anything for niggas) versus the benefits of niggas (kudos for diversity programming resulting in institutional clout and the potential funding that comes with it) and their terms and conditions (that apply to nigga behavior in participation). These terms

and conditions could include but are not limited to the frames of thugness as niggas who can be saved as long as they can register as smart (Reid-Brinkley, *Ghetto Kids Gone Good: Race, Representation, and Authority in the Scripting of Inner-City Youths in the Urban Debate League*, 2012), ratchets (the tool or as fiery Black person) as niggas, conflict starters as niggas (Dillard-Knox, 2014, pp. 71-4), loud niggas who are willing to learn to adhere to debate decorum policy, particular bunches of niggas becoming community vs living through nigga praxis/patterns of movements of nigga communal accountable (Judy, *On the Question on Nigga Authenticity*, 1994), and Urban poverty + bad black family + the potential for violence as niggas ( (Reid-Brinkley, *Ghetto Kids Gone Good: Race, Representation, and Authority in the Scripting of Inner-City Youths in the Urban Debate League*, 2012)So basically, insert ‘any desire’ of civil society, add and stir one’s preferable (most palatable) amount and kind of nigga extract, bake with the time and potential of anti-black futures and the world has its cake and niggas too. DSRB, reveals what’s underneath the icing on the cake:

“The truth is you don’t want Black folks. . .You’re just looking for yourself with a little bit of color” (Miller 2006, 326). The debate community wants Black people, but not Blackness. They want “a little bit of color” because a little Blackness is desirable. But the fullness of Blackness as attached to Black bodies is an excess that can only be read as threatening without a grammar of Black suffering. Inasmuch as difference destabilizes the traditional values and practices of the community, it must be treated as potentially dangerous and thus always already under suspicion... the white liberal dilemma in the debate community can only recognize alienation; it cannot comprehend or actively refuses a macabre

dance with anti-Blackness, not realizing that the very nature of Human (white) existence is a dance with Black death (Reid-Brinkley, Voice Dipped in Black: The Louisville Project and the Birth of Black Radical Argument in College Policy Debate, 2019, p. 231).

For me to be a nigga who is a Black debate coach, critic, and former debater I have witnessed time bending black flesh become African American, ‘the right type of black,’ nigga killers, published authors, cheaters, championship coaches and debaters, and niggas have gotten little in return for their liquidations. As a ‘debater’ black flesh is offered the ruse of institutional stability and the opportunity to make something of oneself. Graduate students who coach debate who are of black flesh still are only *afforded* the ruse of institutional stability and the opportunity to make something of oneself. Becoming a full coach, black flesh is then again afforded this same timeless ruse of institutional stability and the opportunity to make something of one’s selves. For Wilderson, this is the conversation of academic/institutional structural adjustment and for DSRB it is white desires animating the anti-black scripts and naratives that traps niggas in civil time and Reason. And in the case of black debaters, sure the images, stories, and idiosyncrasies are being liquidated into a thug and other authenticating porno-trope(s), but these tropes then are used to determine the value or the cost of niggas. The cost of buying and selling niggas is set by the relationality that niggas share to the moment in time and other niggas. The notion of the fungibility of Black flesh for example only speaks to how there is nothing special about the exchange rate between niggas, nigga things, and nigga space, liquidation begs what is the value each of Black flesh and its relative reality.

A message for debate niggas and time benders alike, niggas be careful. Remember niggas will be niggas. And even if they don't get to be any bigger, they still my nigga. Don't forget to be a nigga's nigga. Niggas, we are magical, they can, like Missy said, put it down flip it and reverse it. Niggas, we are nothing. Niggas, we are dying. Niggas we are everything. Niggas, we are Black. Niggas we are Free. **Niggas we are...Niggas anywhere and everywhere.**

## **Holding Niggas Closer than Close: On gender and the intra-racial violence of perpetuatin' ass niggas**

In this chapter I explore the communicative sites of gender and niggas as a conversation of *reading*, *exploring* and *playing* with niggas and nigga things. My sense of reading here is indebted to Black queer senses of *reading*, where reading is a reading of space, place, time, Reason, and lil reason that is Black queer in orientation (Katz & Njena Reddd Foxxx, 2018). Hence this is a *reading* of niggas as a form of Black Care, a form of accountability of niggas that is subtended by signs, symbols, ceremonies and rituals that is a generative praxis that seeks to peep the foot work of antiblack patterns of movements. This chapter turns the focus of my engagement with niggatry/nigga toward the intra-racial. Until this point, this work has had a larger focus on niggas' relationship to the larger civil and what happens when Black flesh preforms the rituals of humanity, such as chance, hope, and Reason. This chapter instead attends to how niggas *treain* each other, if not solicit for humanism. Peeping the foot work enables us to explore the litany of communicative sites that exfoliate the movements of niggas that are antiblack to other niggas; the relationships that niggas make amongst or deny to other niggas to make *they* worlds. What the world thinks of niggas has been overdetermined by humanism to be understood as Black cisgender maleness and heterosexual masculinity, and many niggas internalize this. Therefore, I am deliberate stating that this discussion of niggas and things is not one that belongs to cisgender Black maleness, masculinity, nor cisgender femaleness or femininity, which niggas can only partially fit into anyway. This not an identity inclusion project of Black gay, femme, trans, queer and gender non-comforting into the category of nigga but an unapologetic declaration that the patterns of

movement of Black flesh have always been gender non-conforming and that Black and gay, and femme, and trans, and queer and gender non-comforting movements have always already been those movements of niggas. And that the patterns of movement of Black flesh as straight cis performing ass niggas commit an undying loyalty<sup>13</sup> to antiblack violence upon femme movin' niggas, trans niggas and gender non-comforting niggas.

Gender is a set or set of patterns of movements that informs actions, thoughts, language, Reason, time, and that place bodies. As a nigga I struggle with they/their relationships with the rituals of humanism. They/their marks the nigga as relative to humanism which makes niggas just a bunch. Even so, I must acknowledge that I am not a clean or good nigga. I aint shit, but that doesn't abdicate my responsibility for holding myself and others accountable not just in words and thoughts but also in space creation, patterns of movements, and in care and relationality. I am limited by own gendering and ungendering like every other nigga. I am allowed to be part of conversations where niggas capture and return other niggas because of how they perceive their own gender as cis and straight. I am a nigga who learns Black care by being allowed to move with other niggas who are not cis and straight. Therefore, what is at stake here is how cis and straight niggas terrorize<sup>14</sup> niggas who are queer, gay, gender non-conforming, same gender loving, femme, trans, and lesbian with patterns of movements that are rituals of antiblack violence that seeks to void to potential of niggas as is. Nigga lovin' is loving living niggas as is, leaving space for niggas 'to be' and not recognizing black flesh through human hopes and wishes but instead just as a nigga is.

Instead of any of the traditional or worldly notions of gender this discussion is indebted to Black feminist conversation of Black flesh and Black patterns of movement as having the power of

“existence toward the beyond of Space-time, where The Thing resists dissolving any attempt to reduce what exists- anyone and everything-to the register of the object, the other, and the commodity. We might well ask if this phenomenon of marking and branding actually "transfers" from one generation to another, finding its various symbolic substitutions in an efficacy of meanings that repeat the initiating moments.” (Da Silva, 2014, p. 91).

In the case of this project, peeping the foot work is a kind of “wake work” that is a mode of attending to Black suffering and Black life that exceeds that suffering that is niggaish (Sharpe, *In the Wake: On Blackness and Being*, 2016, pp. 14,18). Peeping the foot work is operative Black care that is indebted to Christina Sharpe’s notion of “anagrammatical blackness ,” (Sharpe, *In the Wake: On Blackness and Being*, 2016, p. 76) because the notion of “anagrammatical blackness” gives Black scholars the language and imaginative spring boards to play with how Blackness and Black flesh is captured and returned even by niggas themselves and instead gives us the possibility of Black care as operative patterns of movements that are conditioned to moments of *until*. Via *until*, blackness is understood as a/temporal, in and out of place and time putting pressure on meaning against the human and its Black caricatures.

This conversation is going baby on baby on the efficacy of nigga meanings and becoming that repeat the initiating moments of Black life and death. While not forgetting, absolving, or footnoting that the rapper DaBaby has inflicted antiblack violence against

black femme/trans/gender non-conforming flesh directly, this conversation is situating the moments of antiblack violence that I and some many others like DaBaby have patterned as our movements of Black cis, straight masculine performances of humanism as “aint shit,” but still not a Reason or *reason* to throw away aint shit niggas, but to educate aint shit niggas. We are discussing how to not throw the DaBaby out with the bath water while holding accountable all black flesh that seek to intimidate, extract and/or liquidate Black flesh to become and stay human while perpetrating as a nigga for niggas. This is to say all black flesh perform they relationship to nigganess, and when straight niggas for example create rituals where they sacrifice the potential of having niggaish relations with all niggas, including themselves, they have done violence for the supposed comforts of humanism. Same gender loving, lesbian, gender non-conforming, trans, femme, gay niggas and *they* livelihoods are at risk when Black cis and straight niggas sacrifice all that is beyond their Reasoning. Thus, straight niggas either miss or don’t care that they become the terror that is “closer than close,” as in, “this universe will pass, baby, yes it will,” but niggas will still be violent *until*. Until straight niggas do the wake *werq* (Bey, *Flesh Werq*, 2019) to *move around* <sup>15</sup>in the face of ritualizing antiblack violence to other niggas who move different. This work is an invitation of risk for black folks to risk it all (how they move, think, feel, do or don’t) to close the distance between niggas. An invitation of risk that would beg all Black flesh to not die a copy of humanism, but risk Reasoned patterns of movement for timeless relationality amongst, by, and for niggas.

This invitation of risk is forwarded because as discussed earlier in this thesis, Black flesh is always already subjected to the ever-changing conditions of “atmospheric”

antiblack violence that terraforms the space, time, place, reason germane to Black flesh (Sharpe, *In the Wake: On Blackness and Being*, 2016, p. 104). In concert with Calvin Warren's discussions of "onticide" (Warren, *Onticide: Afro-pessimism, Gay Nigger #1, and Surplus Violence*, 2017, p. 394) and anti-black violence to Black trans niggas (Warren, *Calling into Being Tranifestation, Black Trans, and the Problem of Ontology*, 2017, pp. 269-72), I assert that niggas and all Black flesh alike are dying and "their colour is a diabolic die" (Wheatley, 1773) because of the capture and return of time and Reason of the human that transforms Black flesh, desires, and patterns of movement via the vehicle of gender is whatever to the "infinity and beyond." That is to say, violence against trans niggas does not make all Black flesh trans, but it does make clear that Black flesh is flesh because it is always already undergendered (Spillers, 1987, p. 66). It is not just that Black flesh becomes things but that Black flesh is so timelessly malleable that it can be a thing to a thing and a thing of a thing in any given moment. Violence against trans niggas makes trans niggas "a thing to a thing and a thing of a thing in any given moment," which is how amongst niggas, niggas capture and return other niggas (including themselves) for a place amongst humanism, for human morality and ethics to function as types of antiblack seductions that Reason the world as always already before black flesh. These perpetratin' ass niggas can, will, and do turn other niggas into things like 'females,' 'men,' 'weirdos,' 'bitches,' 'right' 'batty boys,' 'faggots,' 'regular', 'Christian', 'different,' 'weird,' 'gay,' 'straight' 'strange,' 'whole niggas,' 'not a nigga,' 'bitch nigga,' 'my nigga' or dead at any given moment because of things like Black human morality and ethnics become the Reasons for how, what, and why straight niggas return and capture all kinds of niggas and then themselves for, to, and from humanism as

a recognition of the differences amongst niggas and *they* patterns of movements. <sup>16</sup>

Straight niggas stealing queer niggas' childhoods, time spent (with folks or self or selves), space for love, care and blood ties.

Trans, queer, femme and gender non-conforming niggas survive and show Black care in spite of these perpetratin' ass niggas, but they shouldn't have to. Looking at these nigga moments, I thus argue that Black scholars can peep the foot work of how humanism instructs the movements and patterns of Black life in moments of intraracial violence. Niggatry thus closes the space between the questions of who and what is a nigga and where do niggas belong, by forwarding that niggas are a thing and that niggas are often cloaked by the humanist desires and practices that place them into the world and that going baby on baby is the kinda of *nigga play* if not a *niggaish play* that would risk the possibility of what can transforms the transness of Blackness (Sharpe, *In the Wake: On Blackness and Being*, 2016, pp. 30-6, 40) into a *nigga efficacy* that values all niggas as is and sutures via '*wake werq*' the lil reason of Black operative care for nigganess anywhere and nowhere. Playing with the possibility of niggas and niggatry, this conversation is dancing with the tries of niggas as world making projects that are beyond this world, while keeping niggas tethered to the 'hold' of lil reason that could and should shape the efficacy of the 'aint shitmess' of niggas anywhere and nowhere.

But I know niggas who are still reading are like, "how Sway?" For niggas, "do you have the answers?" (West, Kanye West and Sway Talk Without Boundaries: Raw and Real on Sway in the Morning, 2013) Do I have the answers? Does this work have the answers for niggas? Some niggas save hoes, but I'm not that heroic, (Cole, 2011) meaning I am not here to put forth a plan of action to auto-correct the patterns of movements of those are

seduced by and solicit for humanism. I'm not here to shine shit into gold and give niggas a redemption narrative. Yes, I have things to say to niggas about how straight ass niggas *treat* niggas who are lesbian, gender non-conforming, trans, gay, femme as anything straight niggas seen fit in the moment, and hence my flagrant objection of the liquidation of nigganess. But no, because I nor others who are in conversations with this work seeks to do math on or with niggas. (Silva, 2017, p. 8) *Nigga math*<sup>17</sup> like 'robbing Peter to pay Paul' and 'moving around' like 'closed legs doesn't get feed' is what Katherine McKittrick in "Mathematics Black Life" is speaking to when she writes, "[h]ow do we come to terms with the inventory of numbers and the certain economic brutalities that introduce blackness-the mathematics of the unliving, the certification of unfreedom-and give shape to how we now live our lives?" (McKittrick, 2014, p. 19) Peeping the foot work of gender is then to peep the foot work needed to move around the mathematics that capture and returns niggas to, 'Space, the final frontier. These are the voyages of the Starship Enterprise [ something something something] mission to explore strange new worlds. To seek out new life and new civilizations. To boldly go where no man has gone before. (Stewart, 1988)'

I focus on space, Reason, and time as a way to place niggas because gender and its instruction from humanity is what makes niggas cause the conflictual violence between niggas. Let me say this here, gender is violence to Black flesh because there is not a point in time that Black flesh is not subject to the patterns of movements of antiblack violence. In the context of gender, the relationships to Black flesh is proximate to the Reasoning and space of particular Black flesh and the time and space they share

with other Black flesh (Sharpe, 2016, pp. 69-101; Mckittrick, 2006; Hawthorne, 2019).

Amongst niggas and the world alike we find that the

“community wants Black people, but not Blackness. They want “a little bit of color” because a little Blackness is desirable. But the fullness of Blackness as attached to Black bodies is an excess that can only be read as threatening without a grammar of Black suffering. Inasmuch as difference destabilizes the traditional values and practices of the community, it must be treated as potentially dangerous and thus always already under suspicion. True recognition—the kind that would produce a real moment of voice—is not possible in this interracial space. The nature of anti-Blackness cannot be made intelligible because it cannot register as rational argument. To achieve intelligibility would require a questioning of the very rubrics by which civil society functions. Truth, rationality, (p. 231) democracy, liberty, freedom, history, and knowledge would all be called into question. Thus the white liberal dilemma in ... community can only recognize alienation; it cannot comprehend or actively refuses a macabre dance with anti-Blackness, not realizing that the very nature of Human (white) existence is a dance with Black death. (Reid-Brinkley, Voice Dipped in Black: The Louisville Project and the Birth of Black Radical Argument in College Policy Debate, 2019, p. 232)”

The White liberal dilemma is a kind of Reasoning that captures and returns Black flesh. Perpetratin’ ass-niggas, and Black people, and the world all use human rubrics to make sense (which is feeling, a type of spatial knowing, textures, temporal or naw) cents ( which is fungibility, or what can be gotten by exchanging nigganess and niggas with

**and without niggas), and since (which is the time of niggas and they things).** Sense, cents, since are the places from which recognition is leased to niggas if niggas have not made they space to recognition. These humanistic placeholders from which humanism is launched and thus transforms Black flesh into 'Black and [insert].' For examples, trans niggas through 'since' are brought into a frame of recognition and are captured and returned in the intervening period between (the time mentioned) and the time under consideration (Oxford, n.d.) This is why cis and straight niggas love Black queer and trans music, but not Black queer and trans niggas, meaning that non straight niggas are gendered by the capture and return to humanism by straight niggas. Thus, non-straight niggas flesh is made mailable and pliable in order to communicate who is human amongst the niggas, or the 'valuable' difference amongst niggas. What this means is trans niggas, upon recognition by niggas who move human-like, are subjected to capture and return through rhetoric such as 'that's a nigga,' 'that's a whole nigga,' or 'that aint no nigga,' 'that's a bitch who think she a nigga,' or ' I'll fuck the nigga out that bitch,' 'Since' here is a temporal space that genders Black flesh through moral and ethical antiblack violence to trans niggas. Frames such as 'sense' and 'cents' are no better because Reasons such as niggas being like, 'that's just aint right what you doing,' or niggas who don't panic for shit except at the potential of Black flesh being anything else other than captured and returned, situates conflict proximate to every Black flesh because this antiblack violence to trans niggas is a violence that transforms any and all Black flesh at any moment to make sense and cents out of every situation. Thus, Black exchanges of humanism-as-Black or as perpetratin' ass niggas is how Black fathers claiming that they care for the their kids becomes the Reason for killing them and then

craving 1 gay nigger in *they* skull (Warren, *Onticide: Afro-pessimism, Gay Nigger #1, and Surplus Violence*, 2017). Intra-racial exchanges of humanism-as-Black is also what terraforms Korryn Gaines from a Black mother with a son to a bad black mother who endangered her child and thus a Reasonable homicide. (Douglass P. D., 2018,, pp. 106-9; M. Shadee Malaklou, 2018, pp. 35-6). Intra-racial exchanges of humanism-as-Black is how Monika Diamond can get her life snatched from her in front of police and the medics and then again through the mis-gendering and ungendering with the first tweets that spoke of her death. This antiblack reneging of Monika Diamond's life begs just how much humanism can offer to the nigga in the moments where trans and gender non-conforming niggas need it the most, whether that is fighting for they life while alive ( through friendships with cis Black men, or the civil servants and reporter who stood by and who traded her life for their comfort and safety) (Holmes, 2020)

Nigga exchanges without lil reason is how lil black kids go from being someone's kids to "these little mother fuckers," "little baddies and little pimps," "lil men and lil women," things to be body slammed (at the pool party and in the classroom). Spillers reminds us that, "Under these conditions, we [Black flesh] lose at least gender difference in the outcome, and the female body and the male body become a territory of cultural and political maneuver, not at all gender-related, gender-specific (Spillers, 1987, p. 67)

Humanism-as-Black not only does violence to other niggas but also does a violence to self to where it forecloses the gender non-conforming potential of nigganess for the empty promises of humanism, which is only for the moments of feeling good that a nigga gets after putting a nigga in they place. That nigga not only places humanism on themselves but places humanism in proximate relation to those other niggas.

Peeping the foot work of gender is a kind of Black care that holds humanism and their cis straight niggas accountable for creating niggas as masculine, feminine, and as human alike. And since this accountability relies on the *werq of straight niggas inreasoning* in the hold, peeping the foot work of gender for straight niggas also holds accountable the (un)gendering that those niggas do to themselves to become ‘grown,’ ‘real,’ ‘respectable,’ if not ‘the right type of Black.’ This is the case even when niggas don’t think they are trying to be respectable. Masculinity and femininity do not belong to niggas. So acting through Black human figures such as ‘the man, “dat nigga,” “dat bitch,”’ and their proximate variations religiously wed flesh to antiblack patterns of movements. Charles Athanasopoulos Sugino gives context to the undergendering of Black flesh through gender with his discussion of theo-political icon creation and Black Iconoclasm when he writes, “My definition of Black Iconoclasm is broader in that it argues for the shattering of theo-political icons that are used to perpetuate rituals of anti-Blackness whether that be images, texts, speeches, figures, statues, or social movements like BLM, which, instead of investing in the value of the Human, would call the entire value system of the religion of anti-Blackness into question (Athanasopoulos-Sugino, 2019, pp. 11-2). Calling into question the entire value system of the religion of anti-Blackness is to hold accountable the patterns of movements of cis straight niggas body snatchin’ queer niggas. This invasion of the body snatchers for lesbian, queer, gay, trans, femme, and gender non-conforming niggas is the ubiquitous threat, terror, and personification of *they* nigganess into monsters that will be liquidated for ‘the culture.’ Peeping the foot work in the face of gender is a kind of Black care that transforms Black monsters back into niggas. “Bitches who act like niggas,” “that’s a whole nigga,” and the assumptions that

queerness is a white project (a.k.a “the gay shit is some white shit,” “niggas don’t do dat weird shit,” “where they do that at b”) are just some ways Black people act like perpetratin’ ass niggas, cornering the market on what it means to be a “real nigga” and what is not. That is to say “nigga authenticity” is the axis that allows for perpetratin’ ass niggas to authorize themselves as proximate “HNIC” (Judy, On the Question on Nigga Authenticity, 1994, p. 221). For these niggas, this is where they become the biologist, gender scholar, family specialist, and geneticist for “the culture.” Becoming a special events expert in everything that niggas do and don’t do, employing humanistic perimeters and parameters to make sense of the world around them and others, these posing ass niggas give life to why and how all skin folk aint kin folk because they animate tropes of masculinity and femininity that are anchored by human mortality, Reason, and ethics. Black people and prepatratin’ ass niggas become spectacles for readers through their negro-phobic and negro-phillic relationships to rendering niggas who are in proximity to those afore mentioned patterns of movements of Black flesh. For niggas, this ungendering of *they* flesh is due to how they preform they nigganess relative to the civilized and civilizing nigga (prepatratin’ ass niggas and Black people), and is called into existence through communicative sites of "disdain, cruel humor, uninformed comments, and generalized dishonor" (M. Shadee Malaklou, 2018, p. 16). This behavior and rhetoric mean that gender non-conforming and improperly producing niggas magnetize antiblack violence that are terminal insofar as that violence persists as atmospheric and religious. How one makes and shapes atmosphere and religion are expressions of self-discipline and humility advocated in pedagogical manuals of spoken and unspoken desires. Charges of inappropriate and improper conduct sanction civil and

extra-legal forms of violence that are ever-present threats of punishment for awaited acts of transgression or the failure to adequately comply with the rules and desires of place for humanism. Hartman makes clear that charges of unbecoming conduct, which included one's dress, demeanor, [Style] (Reid-Brinkley, *The harsh realities of "acting black": How African-American policy debaters negotiate representation through racial performance and style*, 2008) and movement through public space, tone of voice, and companions. Unbecoming conduct': encompassed any and all possible affronts to racist mores and bared the "micropenalties' of disciplinary individuation, which policed and punished everyday expressions of [nigganness.] (Hartman, 1997, p. 148) This nigga-less Reasoning, or the moments through patterns of movements that devalue nigga life, is a world-making project that is marked by the severing of niggas from the possibility of being anything but human. Nigga-less Reasoning is what happens when perpetratin' ass niggas and Black people alike extract and liquidate Black flesh's nigganness away from living niggas in order to create monsters.

The antiblack capture and return of humanism rewards, promotes, and sustains the construction, recusal and performative distancing of 'Black and [insert]' as Black identity construction. (Sexton, *Proprieties of Coalition: Blacks, Asians, and the Politics of Policing*, 2010, p. 98; Douglass P. D., 2018.). Humanism through gendering is a seductive project that authorizes a recognition and trains toward an identity, for a place of amongst humans even just for a moment. Statements like 'Black man,' 'Black woman,' 'Black and gay,' 'Black and trans,' 'Black and young,' 'Black and poor,' 'Black and ghetto,' 'Black and...' are chained together as "monstrous intimacies" that signify the value of the human world in order to make sense of things, which is an antiblack order of

operations (Sharpe, *Monstrous Intimacies Making Post-Slavery Subjects*, 2010). To be clear that I am not saying to gender identity is doing violence in some way to Blackness or the possibility of the Black future, but that humanism causes a subjective and objective vertigo to niggas who are seduced by humanity (Frank B., 2011). The performative violence that happens to trans, queer, and gender non-conforming niggas occurs because niggas have misunderstood how humanist violence marks different types of niggas for violence. Treva Carrie Ellison stated,

“[The] attempt to humanize Tisha, Rita, and Mary Lee by folding them into a narrative of LGBT rights and progress forgets the ways that gender and sexual non-conformity has historically been affixed to Black people and places, particularly through the procedures of policing and incarceration.<sup>6</sup> The trajectory of LGBT progress... from policing and incarceration, to protest, to marriage equality—forgets they ways policing and incarceration continue to shape the everyday lives of Black queer and gender non-conforming people [...] Instead, I see the photograph and news coverage as evincing Black femme flight, or the re/appearances of queer femininity that disorganize and confound the categories we often use to make sense of the world.<sup>7</sup> I follow that flight to interrogate the power relations through which subjects and identity categories are constructed... [F]rustration with the absence of stories about people like Tisha, Rita, and Mary Lee in popular literature highlights the ways that Black queer and trans aesthetics outline the queer limit of Black memory. The queer limit of Black memory explains how maintaining the socio-spatial boundaries of racial Blackness is often

accomplished by constructing certain modes of gender and sexual indeterminacy as impediments to Black racial progress (Ellison, 2019, p. 8).”

‘Black and [insert]’ is a description of the liminal relativity that Black queer flesh shares amongst other niggas, that is somewhere between humanism, nigganness, and living while Black. ‘Black and [insert]’ is a liminal relativity that I use to hold accountable the performative distancing of niggas that captures and returns to the desires and formations of humanism via the patterns of relations said Black flesh keep and moves with over times. For Black flesh, how we exchange and/or don’t, and how we are expected/desired to exchange and/or not is what gives value to our worlds. These exchanges are everyday rituals that give value to what and how Black flesh comes to value in the worlds in which they exist.

Nigga Care is a type of care that provides Black care in spite of the Reasonable that is conditioned by antiblackness. Nigga care must endure niggas being niggas in an antiblack world while also accounting for the seduction of humanistic theo-political icons. In other sections of this thesis I went into detail about the difference between Black people and niggas in the civil context. Concluding that “Black people” is a set of imitate patterns of movements that create their own world of care as Reasonable, I also discussed the captured and returned Black flesh that results from perpetratin’ ass niggas. I argued that intra-racial antiblack violence to trans, queer, and gender non-conforming niggas transforms Black flesh into ‘Black and insert’ as a way to distance niggas. Here I want to shift the discussion to further texturize how perpetratin’ ass niggas, because they are captured and returned back to other niggas that informs how niggas recognize they own nigganness, have to unlearn/*inreason* the niggaish pattern of movements that “wake”

“Werq” until.. The politics of respectability, or the regulation of Black movement by Black people who seek racial uplift through the relative levels of humanism that each nigga concedes to or seduced by, is the by-product of the ceremonies of submitting to humanism. The politics of respectability is the result of niggas thinking they know best because they are invested in humanist gender. That is to say, cis and straight niggas think they know best because they only know the values of humanism best and not niggas or themselves. The politics of respectability is a ceremony that authorizes the power of antiblack cis heterosexual patriarchy and misogynoir for cis and straight niggas to deputize themselves as momentary H.N.I.C.’s to know better. When asked who the fuck put you in charge, the H.N.I.C. without flinch retorts, “me nigga.” This self-appointment is exactly the seduction of humanism that makes place amongst niggas. Creating a hierarchical ordering of power and flesh that puts niggas in place, from the closest to furthest away from humanity and favoring those who walk like a duck and talk like a duck, is also a nigga ritual; whether that ritual is niggas starting off drinking sessions with tapping the top and bottom of a bottle or niggas figuring out that in order to be well-versed one has to tap tops and bottoms. This is to say Black flesh informs and subtends the rituals of exchange (i.e., sex, socialization, and communication) between Black flesh, but so does the human practices that Black flesh has accumulated over time. H.N.I.C. are those niggas who think they know, and this kind of violence is often cloaked under Black survival as racial uplift, which is Black sense, cents and since, ‘Black and [insert],’ and ‘Black morality and ethics.’ Niggas also live through Reasons like “M.O.E. /M.O.B.” (Money Over Everything and Money Over Bitches), homies over hoers, t.h.o.t.s,( that hoe over there)<sup>18</sup> Rachets (Hudson, 2012) as different forms of capture and return from

perpetratin' ass niggas who recognize themselves as masculine and feminine. These antiblack ceremonies of becoming iconic niggas is what subtends all intra-nigga conflicts. But cis and straight niggas ever unyielding quest for the respect and power of humans is what drives cis masculine, straight niggas to pursue the power of patriarchy and misogynoir, even though humanism will never recognize perpetratin' ass niggas as real patriarchs (Bailey, 2016). It is the placing, valuing, representations and ordering of all things Black by cis masculine niggas that defines the tenor of intraracial antiblack violence. Antiblack patriarchy and misogynoir is what makes sense of 'bitches' in the 'money over bitches,' until we talking about trans women. Antiblack patriarchy and misogynoir is what subjects transfeminine, non-binary, and gender non-conforming femme niggas as untapped potential waiting to be molded by the manly (Shackelford, No given date). "That zero degree of social conceptualization that does not escape concealment under the brush of discourse, or the reflexes of iconography" is what voids the possibility for cis straight niggas to provide Black care as anything other than terroristic violence to non-cis and non-straight niggas (Spillers, 1987, p. 67). Cis and straight niggas: it is about time we stop lying to ourselves about the self-hate we use to empower ourselves and then evoke and project upon every nigga that is not us. Lil reasoned nigga affect with wake werq can be a vechicle that can help niggas and users of niggatry to move beyond, while to still being accountable to keeping space for niggas as is.

### ***Rituals and Nigga Care***

Nigga care is a set of patterns of movements that have Black cis, straight niggas doing timely (as in cis, straight niggas being accountable and holding each other

accountable in the moments in which straight niggas act like they are never anywhere to be found to do anything voilent, fly on the wall ass niggas) and timeless (as in, moving like they make moves that made moves) *wake werq* that holds accountable niggas performing aint shitness. Nigga care is possible when niggas make time for the wake werq of ungendering the genders of the humanity that cis, straight niggas move and reason through. Cis, straight niggas don't need to do better (because better is in the rubric of humanism), but we can do different. Move different. Move around that antiblack violence that cis, straight niggas use to train little Black kids how to best be little men and women by training they sex and sexuality (how to have it and how not to have it), how they communicate, and how they Reason/reason the world. Cis straight niggas' niggasness is not just about that nigga. It is about the violence cis, straight niggas cause to non-cis niggas, or even little niggas who haven't figured out how to move in the world yet. Niggas, this is about what do non-cis niggas risk being next to cis, straight niggas when they could commit violence. Niggas should never have to act right in order to receive care but just be in the hold. For non-cis niggas, to be in the hold with cis, straight niggas is to struggle with cis, straight niggas *until*. *Until those cis, straight niggas show their ass*. *Until* non-cis niggas' nigga sense by peeping the foot work of cis niggas, and then they move around. Actions speak louder than words and cis, straight niggas are taking up too much space with the antiblack violence we bring to every space we enter, void and violate. You take up too much space with the shit you have come to niggas with. Cis straight niggas do the werq and take care of your shit. Don't hit niggas with 'I don't know' or the baggage of a fake ass moves to innocence. Keep that shit movin.' Cis, straight niggas keep that same energy of 'if there is a will, there is a way' when you

struggle to develop patterns of movements that werq for, with, and to niggas as is. Non-cis and queer niggas invest in, if not stay in the hold as, a healthy distrust of cis, straight niggas and their humanist patterns of movement. Non-cis and queer niggas risk that every nigga aint shit; it is cis, straight niggas' patterns of movement, rituals, and ceremonies that makes non-cis and queer niggas into monsters. After all Ms. Tonie reminds all niggas to never forget "how you wanna carry it?"<sup>19</sup> Cis, straight niggas, really though, how you wanna carry it after you have read this read, which is an invitation?

## Conclusion: Same Difference: Reading Between the Lines with Assata's Love

### *Same difference: reading between the lines with Assata's Love*

*Niggas with nigga Love is contraband in this land before time,*

*Nigga love is the love that niggas have with no shame, the kind of nigga love that just loves niggas because they niggas*

*As this nigga love is you, us, N.O.T.S (Niggas Over there) and each moment we werk and werq*

*The moments in front of us is what we put in that werq for*

*The beautiful struggle that we are is the hue in which we which this world burn and where niggas kindle flickers of 'a different world'*

*Welcome to the dark side, where struggles don't die but niggas multiple .*

*Where "It takes two to make a thing go right/It takes two to make it outta sight"*

*Because, shit niggas we outchea*

*We are and will forever be a conspiracy until.*

*Until, stealing moments with you is not done with our hearts, minds and souls*

*Because we steal with our patterns and not just our actions*

*It is when this ritual cease to Move niggas, our 'until' spoils for a right now.*

*Niggas and they love will move around.*

I start this section with a love poem I wrote that was inspired by and works through lines from Assata Shakur's poem "Love" that she pens in her autobiography. In her poem, Assata spoke to the type of love that I have for and with niggas, a type of love that "is contraband in Hell" (Shakur, 1987, p. 130). Given the hellish climate of antiblackness that niggas live in, "nigga love" reaches any nigga because it is smuggled from generation to generation, from nigga to nigga, from co-defendant to accomplice to co-conspirator. To love with niggas is to eat at that which bars niggas from each other as

niggas. Because there are a number of tactics of capture and return cage niggas, nigga love is that which will do the work needed to go beyond the place that was designed to keep us until. For nigga love is unapologetic in its orientation (but you are not going to hit me in the mouth, duh) is one that does not throw away niggas but instead struggles for rituals and ceremonies for a tomorrow with niggas that would multiply the struggle that is nigga love. Thus, it is that nigga love that makes the flickers of a “different world” appear, and not just niggas flicking lighters at they favorite artist’s concert as a way to show love for a nigga. It is Nigga care, the darkside which is a type of care that is generative in operation for and with niggas. So when I reference Rob Base and D.J. E-Z Rock by writing, “It takes two to make a thing go right/It takes two to make it outta sight (Rock R. B.-Z., 1988) ,” I’m speaking to how it don’t matter what niggas is doing, whether they are using tools or weapons. Like shotgun barrels, “to make it outta sight” is a tactic that niggas use in this antiblack world by peeping the foot work on what time it is. Niggas, you are never alone because it is the niggas and intimacy, they share that defines them until. Niggas are not alone because niggas can steal moments with and to niggas or from niggas that can build intimacy amongst niggas until. If intimacy is “something shared,” a process of “building worlds,” then Black intimacies are always “shared,” “built,” and staged in the face of Black punishment, particularly during an ongoing moment in which Black bodies are relegated to the “space of death” (Berlant 1998, 281; Holland 2005, 4). (Nash, 2016, p. 752) This is true, whether the perishing is material like Martin’s, or whether it is the social death of persistent devaluation. Nigga intimacy is the difference between niggas being handy when a nigga steal with the patterns of other niggas or to be amongst niggas who are handled as a nigga who are

stolen from themselves and steal from other niggas. This is the same-difference where Black flesh lives their lives, where niggas are made into a conspiracy that is pregnant with the freedom to move around until. It is a stealing away with niggas until, as a time if not moment to moment where nigga intimacy as a mode of care tends to the concerns of living while niggas. Because it is the moments that niggas move towards humanism is to move from niggas and those patterns of movements is what spoils niggas' hearts, minds, and souls, capturing and returning niggas for the recognition as human. This beautiful struggle amongst niggas, which is the conspiracy, can end this world as we know it. I am not never not with, from, to and intimate with niggas and they things; the nigga is always already amongst niggas here, and here is where we pen this werq.

Niggas been givin' the world this werq. The werq of this thesis is just one drop in an ocean of countless 'nigga tries.' I am not alone in my criticism that I offer that gives this werq to the field of rhetoric for how it positions and assumes it's the civil for niggas. I take the patterns of movements of rhetorical scholars and civil institutions to task because they liquate niggas in order to recognize Black rhetoric as a thing that informs future moments of antiblackness. I therefore, argue throughout this thesis that the Black death that happens to Black flesh is the result of antiblack patterns of movements and the worlds those patterns create. I have defended that antiblackness is what forecloses the possibility of niggas communicating, which exists in the ways that niggas move, reason, and make the space that makes the difference in just how proximate the touch of antiblackness is. Hence, I discuss the communicative sites of academia, interracial race relations of politics, intra-racial race relations of gender, and Nigga care and love. I lay

out some humanist starter kits for my niggas to peep the foot work of liquidation and offer some suggestions on how to move around despite it.

For what is at stake in the “communicative force” (Spillers, 1987, p. 69) of all niggas, whether niggas are amongst the civilized or whether they are amongst the most antiblack ass niggas, is that Black flesh can have only voice in certain places and times. ‘Nigga voices’ are without the possibility of speech or communication because just like niggas, the voice is always already captured and returned to antiblackness. Reid-Brinkley reminds us that, “[v]oice is not a noun, nor a possession; instead it operates as a verb, as a process, created in and through “relational” negotiations within rhetorical moments” (Reid-Brinkley, *Voice Dipped in Black: The Louisville Project and the Birth of Black Radical Argument in College Policy Debate*, 2019, p. 218). This is an important rendering of voice, because while voice is often assumed as the same as communication, Black flesh can never be recognized in front of the human ‘as is’ and will instead always appear as made.

It is in the communicative site of “Niggatry” that I discussed liquidation in the context of humanist rhetoric and Reason, and then again in the context of cis niggas to non cis niggas in the gender communicative site. This thesis is a journey whose footwork peeps the transforming/terraforming process of making niggas and they things fungible, while exploring Reasoning within and beyond civilizing humans. Within the criticism of liquidation, I launch specific shots at the field of rhetoric for its liquidation of Black scholarship and scholars in the training of the Black voice of Black scholars when I make clear that the terms and conditions afforded to niggas no matter how hard they work is closed legs don’t get fed and Robbing Peter to pay Paul for the publish or perish system

niggas produce in. 'To be recognized by civilized audiences' range of acceptable possibilities' for niggas is the 'right type of black.'

Rhetoric for Black (rather than nigga) scholars is about how best to create Black agents and nigga superheroes for the human. That is to say, rhetoric for Black scholars is a premium training grounds for Black people and perpetratin' ass niggas to field the D.E.A. job call that reads, "The U.S. Department of Justice is looking for fluent Ebonics speakers to fill nine drug enforcement jobs, and to assist with wiretaps and linguistic profiling." For Black rhetoric scholars are placed as the lead investigators of Blackness because "there's the perception in many minds that you don't need a translator, people believe they've understood something when they haven't." (Netter, 2010) If 'comm that is so white was to learn anything from reading this werq is that I'll just like other relative niggas will put in that werq for niggas nowhere and everywhere This thesis is also implicated given that my work in many ways functions as a catalog of 'nigga translations.' Nonetheless, I write with an orientation of Niggatry (meaning, I move like I know what time it is) in order to forward that peeping foot werq of care that subtends my "aint shittiness" to alter my investigation from 'business as usual' to 'for niggas and niggas only.' This werq must continue to move amongst niggas until, and thus this werq's limits are given by the times and places of niggas that I could think of or with. There is limit to my werq here, given that the horizon of niggas is already always moves beyond, but my werk is also limited to niggas somewhere. That is to say, there are known knowns, known unknowns, and unknown unknowns. Here I consider that niggas are amongst each realm and that niggas can use niggatry to move around in those realms by studying the patterns of movements of niggas and power.

Differences in the patterns of movements amongst niggas can also be seen in the way gender violence is perpetuated by niggas on other niggas in antiblack world. Rather than be a perpetratin' ass nigga, I argue that Nigga care can offer an invitation for niggas to put in the werk niggas need until. The invitation moves us to concerns of Black space, time, reason, motive and praxis for how to perform a gratuitous care, "a kind of dangerous unselfishness," in an antiblack world we niggas live in (James, "Black Suffering in Search of the 'Beloved Community': Political Imprisonment and Self-Defense", 2011, p. 217). It is this unapologetic disposition to the world and its things that inreasons nigga patterns of movements that is niggatry. F.U.B.U. (for us by us) and B.U.F.U. (by us fuck you) are rituals that subtend intra-racial patterns of movements. In discussing these rituals and ceremonies I seek to explicitly hold niggas (in the hold of niggadom) while still holding niggas accountable for how cis, straight niggas treat non cis and non-straight niggas.

Gender for Black flesh is a place holder for [insert], if not a ruse of a set of negotiations of place, Reason and time, whether cis, trans, straight, or queer. Within intra-racial "relational negotiations," those Black flesh who negotiate from the standpoint of humanism not only forecloses their possibility to communicate with other niggas but also exacts and liquidates any and all niggas near them for the chance to be 'the right type of Black.' Black capture and return via humanism is a violence that snatches Black life, death, desire, and ethics for the coordinates of humanity and the creation of 'imitation Black' (Wilson, 2003), as Black humanism. Black humanism is a loss of communicative force, monsters are thus born. Hence to communicate with humans and the 'imitation Black' through empathetic encounters as bodily efforts only voids any and all possible

communication with those who have sided with humanism through their rituals of antiblack patterns of movements that take up the space, time, energy, life and death of non cis niggas. Niggatry appears once again as a way that niggas can move around antiblack Reasoning while caring for niggas in an antiblack world.

This interracial conversation is different in scope and stake from rhetoric's current reading of Blackness as spectacularized artifacts to be captured and returned. Rhetoric's artifact-based relationship makes niggas consumable and strips niggas from any other way of being other than those produced in intraracial antiblack violence that targets niggas who aint cis in particular. Rhetoricians who don't werk with niggas, for niggas, and to niggas can—in the words of Kevin Heart—mind 'yo damn motha fuckin' business bitch.' (Hart, 2009) You don't own niggas no more.

Given that my work is a demonstration of practical pessimism and an exploration of nigga's patterns of movement, my werq never forgets that 'talk is cheap,' but so is niggas and things in this antiblack world. For niggas I want to leave you with a couple of things to sit with as you move in and out this antiblack world then. Niggas pay attention to the exchange rate of niggas and they things. For what's at risk is Niggas and they modes of care for niggas and they world. Diane Sawyer's interview of Whitney Houston in 2002 reminds niggas just how cheap 'Black anything' is, given that there was nothing Whitney Houston could have said that would have communicated that she was anything but 'Whitney dying, crack rehab fails.' Thus, a monster was born in the form of the 'crack head.' But Whitney knew what time was because, without the words 'crack head' ever being uttered, she acted as though she was being recused from the respect of humanity when she hit the now infamous, "first of all crack is cheap." This move away

from niggas is not just antiblack because it confirms whoever says ‘crack’ says “black” but because it also does math with and on niggas to determine the value of Black performance and its exchange rate, given its terms and condition. For it is not just the ‘Black’ performances of Black womanhood that is put on trial so if there is something she just could have done better. Because it was’t Whitney Houston’s ‘ill responsible use of Black cocaine,’ that got her put on trail but instead it was the relative move away from her nigganness that put niggas on trail, exposing her as ‘the wrong type of Black.’ This is to say even when black women recognize themselves or are forced to be recognized as or through the frames of ‘The preachers wife’, the ‘body guarded’ (the inter-racial white savoir relation who liberates the Black pussy only after she is situated as worth saving as a way of empowering fragile White maleness because of the power dynamics of white desire for Black flesh that reduced Whitney and Black women writ large to ‘Black pussy’ ) or just the Black women who let the world know about ‘the greatest love of all’ are all recognized as cheap because these are examples of Black femme performance are made exchangeable for all relative performances of ‘the right type black’ as appose to anything niggerish.’ Whether or not crack is cheap or not, the nigga she didn’t wanna be was made into as T.N.O.T (that nigga over there) who do crack. The civility selling of Whitney Houston and her family’s struggles with addiction and death is just one among the countless captures and returns (receipts) of niggas. The capture and return of Tenika Watson for example is an antiblack violence of a trans nigga that foreclosed her space and time and even her possibility of voice because she was seen to be cheaper than a Rolls Royce (because they supposedly don’t ever malfunction), a ride (free, and fucking free), her job (Tenika’s modeling agency dropped her after she was identified as involved

with Teddy Pendergrass) and her sex (which was considered cheap and turned into news to be sold as the world's right to conjecture about her gender and sexuality). The world became a nonconsensual voyeur to Tenika Watson and Teddy Pendergrass, and Tenika never got the space nor the time of day to ever be more than 'sex work.' During "the rumors and speculation about the cause and details surrounding the accident...

Pendergrass remained focused on his recovery and his music" and not on the nigga who almost died with him and then was murdered civilly and socially as a T.N.O.T., T.H.O.T., and T.T.N.O.T. (That Trans Niggas over There). To stay focused on his recovery and his music for 30 years is antiblack bullshit, a luxury of humanism because his silence changed the conditions of the storms she had to whether. What happened to all that love that nigga said he had to give to a nigga in "Close the Door," or the effort, companionship, and intimacy he spoke about in "When Somebody Loves You Back?"

These antiblack captures and returns thus become the frequency and intimacy by which the world now knows to say 'bye' to 'Felicia,' how to be 'bad and boujee' while abdicating that they must also 'cook the dope with the a Uzi (blaow),' how to make Black friends and have Black manners with a "my bad, [insert]," and how to extract from queer niggas the difference between yes and 'yass bitch!.' Liquidation proves the world does not need Black flesh anymore because "niggas is for everybody," (Doll, 2017) meaning that niggas will be niggas but it is how niggas move, how niggas treat niggas each other and how niggas order they things that renders them differently. Thus, anti-black violence touches each nigga relatively different than other niggas who are proximate to them but it is how each nigga moves that makes the difference in how that nigga will keep themselves and they space. For it is how niggas perform they nigganess which makes it

clear not only 'who side you on,' but just how are you on that side. Either niggas are an out of this world value that should never be captured and returned, or you have captured and returned niggas. Capture and return doesn't happen because there is anything intrinsically cheap about niggas or they life, but because through liquidation niggas and 'they five dollar asses' have been made into change (as in, niggas have been shifted in a space and/or time into coin). It is the countless moments spent with niggas that have ever helped any nigga peep the foot work that, "Lol. That's what they sell you day in and day out, isn't it? That one thing is equal worth to another. That burger is a dollar. Love cost yo body and that house, just yo soul. Piece by piece by piece. But every action has its own reaction as much as we like to avoid it (Kecken, 2019)." Niggas peep the foot work of what is being sold and how you sell for self from moment to moment. So, put in that werk niggas to peep what time it is. I love you niggas even when you can't love yourself or other niggas until.

## Endnotes

<sup>1</sup> I use civil throughout this work as an expression of desires, time, Reason, a set pattern of movements, futures and the place of humans. I could fill up the pages of this project with the copious Black scholars who have discussed the civil. This robust timeless Black conversation has been cloaked by many names, kairotic events, fatal circumstance, and human parameters via their desires ie ethics and morality. So the civil here is something that is terraforming of how does desire to recognize black flesh, for this work would call that civilizing. Things like gender, racial recognition, and political correctness are civilizing patterns of movements that stop/ end/obliterate time for Black flesh as is for the desired caricature of personified/ humanized creations of Black as human. Civil is the processing by which the desires of Black flesh become anti-self and of the human, whether that is aspirational of the human and its things and/or in spite of Niggas their things. The civil that I am referring to is suture by respectability politics. Discussed more above, respectability politics is a pattern of movement that does not require the state, a public, or a social but does require relations. Meaning one does not have to agree with or know how those proximate to you move, but respectability politics is the Reasoning of order in which humanistic choreographic numbers are performed. Countless niggas I heard of, encountered, seen, loved, fought for, moved like or indifferent to peeped respectability politics as a civilizing way to move in the world or as a world. For example the phrases, “nigga, that shit gay”, “pause”, Real [things/objects] do insert verb,” “fuck dem new niggas of there”, “bye Felicia” , they doin’ too much, extra ass niggas”, “t.h.o.t. (that hoe over there)”, all speak the idea that there are moral and ethical ways to act and there needs to be an urgent performative difference that distances themselves from the niggaish actions/lifestyle that has been recognized. Hence the civil here is not just white, non-black, uppity, but anti-black as selection process for its favorite type of niggas and forsaking the rest of them.

<sup>2</sup> “Closed leg don’t get feed” yes is ‘Players Club’ quote but my nigga Dr. Wash (like Dr. Dre. And Dr. Pepper) who have niggerized this quote to have prupose for niggas when we needed it. For In case of ‘closed legs’, Ryan would be clear that this world aint gonna give niggas shit and niggas will never be paid what niggas are actually worth or owed. It’s to show that every nigga is worth ‘some shit’ even if a nigga’s patterns of movements ‘aint shit’. That don’t mean that all niggas aint worth shit because niggas have aint shit patterns of movement but instead those niggas who are marked as worthless/ interchangeable need a different kind of efficacy that feeds niggas no matter what is in between *they* legs.

<sup>3</sup> The use of “*They*” in relation to nigga as opposed to “their” relative to humans and Black people is the one that speaks to the outer worldness that niggas because they are just a bunch, a number of things of the same kind (Ronald Judy speaks to bunch theory more in his article Nigga affect). Whereas with humans and Black people are demarcated

by the possession and ownership that move toward and through, hence “their” is for them.

<sup>4</sup> “Until” is a reference to Frank Wilderson’s answer at the Irvine Conference to when asked is it good to build Black institutions? Wilderson responded with “until it’s not.” For me this “until” does a number of things which help his response become timeless. This timeless nature has a double speak that on one hand struggles with the possibility of communicating something useful to niggas in anti-black world about the past, present and future, while on the other hand demonstrating that time does not belong to niggas. To put another way, when asked should niggas civilize themselves, niggas would say “niggas aint got time for that.”

<sup>5</sup> “Ass nigga(s)” speaks to how some black flesh preforms themselves toward a common human recognition and not as an everchanging set of relations that are of imminence and immanence. This is in contrast to the anti-black capture that recognizes Niggas relationship to ass and niggas who play in ass as a solely negative homophobic interpolation because niggas are always already an identity-politic of Black respectability who typically preforms themselves as anti-black toward that are not recognized as the right type. Bitch ass, Stupid ass, Dumb ass or even head ass nigga(s) all speak to how common ass are but also to the point that those niggas are being ‘aint shit.’ In line with Nash’s and John Gillespie critiques situate shit, anus or being aint shit as a space value for at least blackness. For my work, I take seriously this pattern of movement as a valuable way of reading niggashly ass as is and what does that ass do and don’t do when made for everybody. This is not to say that the possible modifiers of ‘ass nigga(s)’ does not bring violence like in the cases of stupid, dumb, bitch, frag, savage, smart, bird, head, dirty, gay, ballin, cute, and etc, all of them are modes of capture because all of the modifiers lend themselves to civil worldly recognition (ie not yeezy (West, 2010) but the world has thought you what is up from down) of niggas and their things and this recognition is what renders niggas without the possibility of “a different world den from where yea come from.” This is to say there is more than one way to skin a cat and that even under the risk of capture just like our words we don’t die we multiple in possibilities and nigga utilities (This is spoken most about in the gender section).

<sup>6</sup> Mike WiLL Made-It is producer of countless fire songs. Ok lowkey, I just thought it was funny to have a niggaish play on words of will and make-it to shade how Black people really be out here Capping for success like these niggas are Trey Song’s head ass but given back story of just how Mike Will Made it says even more about what the desire for recognition had him do to himself (Via him feeling like his original production of self was one of a Mc Donald’s commercial) and to the voice mike will’s ‘sister Heysha,’ who is she’s a song writer, artist and whatnot” with some effects is what produced the seductive nature of music we listen to from him. Here we can see just black gender and its performance through voice is not germane to the black body it was exacted from but the voice is recognized by the assumed context of the civil. This ungendering doesn’t

change the gender expected of Mike Will because he moves as a human but does render Blackness malleable, exotic via its tenor of seduction, and libidinal because Heysha's voice is what lets the world know when ever Mike-Will-Makes it.

<sup>7</sup> Hotepin' is some nigga speak that speaks to a particular kind of nigga who hotep, that is to say any nigga who comes to consciousness of power, gender, science, reason, life and death from doctrines that orders the place of particular flesh and use value. These counter publics of hoteps are forged in the name of Black survival while they structurally lock their flesh into personhood. These gender roles inform black flesh on how and what set of actions are acceptable ie man/a father/niggas is supposed to do x and a woman/'females'/'coco butter bitches'is supposed to do 'y'. The problem is that most Black people and hoteps are seduced by the same ceremonies of humanity/ gender that they are or could be indifferent to. This is not to say that all Black collectives model themselves with humanist desires are equally as dangerous to niggas but I am saying Black survival is the cloak in which intra-racial violence is best breed and we need to peep the foot on what is niggas supposed to be doing and what is being done to niggas. The latter focus is one that moves niggas away from making niggas secondary if not tertiary to the larger program of Black survival, that's how niggas become human.

<sup>8</sup> B.U.F.U. is a reference from the movie, "How High" where the Black clothing F.U.B.U. was flipped from B.K.A. 'For Us, By us' to 'By us, Fuck U.' This flip signifies a distance from institutions like the IVY league school the was set to take place and the distance from the behaviors of relative niggas who Reasoned themselves through frames of class, dress, word choice, social location, and gender. My point here is not one of a defense of hood niggas have good in the world or do good in they world but that niggas hood or no should make and keep worlds that are 'by us, fuck u' and not just 'for Us , by us' because Black worlds kill and keep niggas too.

<sup>9</sup> "To treat" is reference to the idea of trick or treat as an active verb of trickin' and treatin,' which means getting over/ finessin'/swindling to provide for or to shift an orbit of. justice. Ie dem niggas got what they deserve, niggas had to get 'treated.' Trickin' and treatin' can be a reference to bag snatching as a practice stealing bags during Halloween or a reference to a sex worker getting over on a trick and treating them like they deserve. As a nigga who found themselves using sex as means of survival, "treatiin bitches" was common conversation when talking about the things one had to do to live up until that moment.

<sup>10</sup> Sharpe is explaining anti blackness as climate change and weather to question ecologies that transforms blackness when she writes,

"It is weather, and even if the country, every country, any country, tries to forget and even if "every tree and grass blade of [the place] dies," it is the atmosphere: slave law transformed into lynch law, into Jim and Jane Crow, and other administrative logics that

remember the brutal conditions of enslavement after the event of slavery has supposedly come to an end (Morrison 1987, 36). In the United States, slavery is imagined as a singular event even as it changed over time and even as its duration expands into supposed emancipation and beyond. But slavery was not singular; it was, rather, a singularity—a weather event or phenomenon likely to occur around a particular time, or date, or set of circumstances. Emancipation did not make free Black life free; it continues to hold us in that singularity. The brutality was not singular; it was the singularity of antiblackness. Singularity: a point or region of infinite mass density at which space and time are infinitely distorted by gravitational forces and which is held to be the final state of matter falling into a black hole. (Merriam-Webster Online) In what I am calling the weather, antiblackness is pervasive as climate. The weather necessitates changeability and improvisation; it is the atmospheric condition of time and place; it produces new ecologies. Ecology: the branch of biology that deals with the relations of organisms to one another and to their physical surroundings; the political movement that seeks to protect the environment, especially from pollution. We read in *Beloved* one ecology of the ship that continues into the present: "In the beginning the women are away from the men and the men are away from the women storms rock us and mix the men into the women and the women into the men" (Morrison 1987, 2n). The weather trans\*forms Black being. But the shipped, the held, and those in the wake also produce out of the weather their own ecologies. When the only certainty is the weather that produces a pervasive climate of antiblackness, what must we know in order to move through these environments in which the push is always toward Black death?"

<sup>11</sup> White, E. Frances' discussion of politics of respectability is the groundbreaking work that provides much needed intra Black verbiage and anti-black context that begs the value, purpose and possibility of Black flesh in the social and the political in realms.

“On one hand, women in clubs and in church organizations used respectability as a discourse of resistance. By emphasizing the manners and morals of good black women, club and church women were able to counter racist discourses that used negative stereotypes to portray all black women as innately inferior. Higginbotham notes that it was not only middle-class black women who turned to this discourse; many among the working poor also found it a useful counter to racist narratives about black women. Both interclass and intraclass tensions were often fought out along the lines of respectability. Surely, one of the intraclass tensions must have been between men and women, as women sought to protect themselves physically in a context in which the state did not. Ironically, by censoring African Americans who did not behave in ways that black club and church women considered proper, these women helped authorize racist stereotypes. In some ways, they worried too much about what whites would think of black people... Black club and church women also used the white gaze as a tool to regulate black behavior. As I argue in Chapter 3, all counter discourses are Janus-faced and contested. The politics of respectability was also a discourse within the black community,

demanding the end of open expressions of sexuality and shows of “laziness.” In this case, respectable black women spoke outwardly against racist discourse but also inwardly to build the kind of black community in which they wanted to live.”

<sup>12</sup> The Bad Ass debate tournament is the brainchild of Willie Johnson. As resident niggas’ nigga Willie ‘s contribution to Black debate and its care is timeless. This nigga werks and I mean werqs for, with, and to niggas all day every day. For many niggas Willie’s space and time is out this world and it is his space and time spent that loves niggas and that teaches nigga love as niggas practice loving each other.

<sup>13</sup> “On God” is nigga ritual much like “bet”, “ard” , “On my kids” “On my mommy or on momas”, “On my dead homie(s)”, “On my(the) hood”, “On (my)the set”, “On some future action or set of actions.” Nigga ritual discourse speaks to a nigga space and opportunity where words operate as bond until, until nigga move around with humanist patterns of movement. Nigga rituals are what suture niggas meaningfully to each and the worlds they choose to make by the words they say or not and how they use them.

<sup>14</sup> This is euphemism for the discourse that is exchanged for non-straight and non-cis by fragile cis niggas to create worlds of anti-black violence. Specificity of the discourse that is use by straight niggas is not used here because the anti-black violence discussed here would be invoked for every anti-black slur I would have used. For the degree of violence non-straight niggas have to contend with I would have to be a “perpetratin’ass nigga”to just not care about my niggas. It is moments like these where straights niggas like myself should always already put in the werk to care for niggas as is. This nigga care is peeping the footwork and then movin’ around to making patterns of movements that works niggas anywhere and nowhere.

<sup>15</sup> “Moving around” is a phrase that came to me from one of my favorite niggas, G. Lee. G. Lee explained that moving around was to situate oneself accordingly. Given that this phrase is often uttered in a confrontation, while at the same time forwarding of an acknowledgement of knowing what time it is and how fucked up someone could get a nigga. This is a declarative statement of conflict or a deferral of pending or probable conflict. To “move around” for me speaks to how niggas can and do situate themselves in any given moment.

<sup>16</sup> I hesitated to list these slurs, which have different levels of impact, but I chose to because I want to make clear to those who use them that this rhetoric is the problem. Previous drafts needed that werq. Special thanks AK47 for giving a nigga that werk.

<sup>17</sup> Nigga math is an a/temporal concept of the accumulation of niggas over time. A/temporal nigga math is niggas doing math as a set of actions that help niggas, but not in the order of operations. For example, niggas add to things, or give to things, when the world takes from niggas at any given moment while forbidding niggas from having nice things. Niggas multiply when niggas gotta divide they time between the bullshit, fuck

shit, and they shit. In contrast, temporal nigga math is a civilizing accumulation of Black flesh and they things that follows the order of operations. Temporal nigga math instructs its followers in how they should do what is possible within parentheses first (one must think, do, and desire toward the accumulation of Black flesh); then exponents (the ability to either multiple one's self as a life model for creation of racial uplift, generational wealth, or to define one's self through, as, or away from the forms of capture and return, such as the politics surrounding things like reparations, welfare, 'keeping up with the Joneses,' hustling or child support); then multiplication (this a question of reproduction and how the civil society reproduces itself as a proselytizing program, i.e., 'Hoteps' and their assumed right to "sow one's oats" or them 'Torrence Hatch Jr. head ass niggas' who be like 'niggas who are gay shouldn't have children because they shouldn't be allowed to reproduce their relationship to *they* sex for children' like how straight black people do it the best. LMAO.); and division (the action-based separation of niggas from everything); and then addition (adding up all the things niggas do and don't); and subtraction (an always already detraction of niggash things, and a move to innocence that seeks to absolve any and all wrong doing). My point here is that "Please excuse my dear Aunt Sally" is retort that niggas don't have space nor time for.

<sup>18</sup> T.H.O.T. That hoe over there has been said to originate from Chicago nigga. It has been said that Chief Keef is the one who popularized the term. "Thot" is about the nigga sex as it is desired, performed, and captured and returned. You don't have to have sex to be a thot but just sexualized. Not all sexual capture and return is violent but it is when the Black flesh that is captured and returned comes with that werq, niggas niggaring the time and space setting they rule for how to engage space and time that they are in.

<sup>19</sup> Being a lil nigga who grew up in Baltimore, Baltimore club nigga music was life. From jamming to radio late night on the weekends because my brother and I couldn't watch TV after a certain time all we had was the radio. A nigga was always awful at dancing and niggas will get on and in yo ass in Baltimore if you can dance. Learning the two step and not just standing on the wall was a rite of passage for any lil nigga at the time. If you couldn't dance, you made a beat or was just give life to the atmosphere surrounding the music and niggas. Like literally, if you ain't make a beat, you was the life that made things live. From "Watch out for Big girl" , Blaqstarr's "Rider Girl", "Beat that Bitch wit Bat" "Dance my pain away" to Ms Tonie's how you wanna carry it" was my childhood that shapes how I have learned how to move as a nigga. It was by no mistake that niggas in Baltimore grew up dancing, sexing, sweating, and getting *they* life to the sounds and music of Black queer and femme art and artist. That's why it's wild that straight niggas be movin' all anti-black given that they literally be getting they life to the niggas they are most violent to, whether that is niggas who move femme, trans, queer, gay, lesbian, and gender non-conforming. Niggas really be wild be.

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#### Works in Progress

"Struggling, but Alive while Black: Niggatry, Liquidation, and the Timeless Struggle of Niggas in an Anti-Black World." ( Journal article for Contemporary Argumentation and Debate , TBD)

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## **EMPLOYMENT HISTORY**

**2016** – Owner, Founder, and Director of Education, Consultant with University of Vermont (Nat'l champ 16)

, University of North Texas, Rutgers University (Nat'l champ 17), University of Iowa (Nat'l champ 18), Argumentation and Persuasion Consulting, LLC

**2018 - 2020** Argument Scholar and Graduate assistant for the Wake Forest University Debate Team.

**2013 – 2018** Assistant Debate Coach for Towson University.

**2008 - 2017** School Services Coordinator and Resident Scholar for Baltimore Urban Debate League.

**Summer 2018** Guest Lecturer and Instructor for Xylum Debate Institute – Rutgers University , Newark, New Jersey.

**2017** Aya Educational Institute instructor of Argumentation and Persuasion online course.

**Summer 2017** Guest Lecturer and Instructor for the New York City Urban Debate League

Scholars Institute – New York, NY.

**2015 - 2016** Guest Lecturer and Instructor for Silicon valley Urban Debate League – Silicon Valley Urban Debate League, Palo Alto, CA.

**2012-2014** Guest Lecturer and Instructor for the Minnesota Urban Debate League – Minneapolis, MN.

**Summer 2013** Resident Scholar and Debate Instructor, Eddie Conway Liberation Institute Summer Program for talented students of color, Baltimore, MD. Sponsored by Leaders of a Beautiful Struggle.

## **COMMUNITY/ACADEMIC SERVICE**

Invited Lecturer. “Afro-pessimism and Its time in debate.” Remarks delivered before the Mean Green Workshop, <https://www.youtube.com/watch?v=JRRplCkOWYc> , Denton, Texas , July 2014.

Invited Lecturer. “ Black rage and Black rage in debate.” Remarks delivered before an open form at Cal swing 2 @ Cal State Fullerton.

Invited Lecturer. “ Twinging and the Anti-black inter racial Climate of the work place.”  
Remarks delivered before Wake Speaks, Winston-Salem, North Carolina. 2019

Invited Lecturer. “Nesting and Anti-black inter racial Climate of the work place.”  
Remarks delivered before Wake Speaks, Winston-Salem, North Carolina. 2019

Invited Lecturer. “ Finding Black space in a White Forest.” Remarks delivered before  
Wake Speaks, Winston-Salem, North Carolina. 2019