THIS YEARS RESOLUTION AFFIRMS AN EPISTEMOLOGICAL ANCHOR OF THE ZERO POINT WHICH RECREATES EGO POLITICS OF KNOWLEDGE UNDER THE GUISE OF OBJECTIVITY—ALL KNOWLEDGE IS SITUATED—THE RESOLUTION HIDES THE FACT THAT KNOWLEDGE IN THE STATUS QUO STEMS FROM WESTERN SECULAR THOUGHT THAT MARGINALIZES ALL OTHER PERSPECTIVES Grosfoguel, Professor of Diversity Studies at UC Berkeley, 2011 (Ramon, Decolonizing Post-Colonial Studies and Paradigms of Political-Economy: Transmodernity, Decolonial Thinking, and Global Coloniality, TRANSMODERNITY: Journal of Peripheral Cultural Production of the Luso-Hispanic World, pg.5-6 MR)

Debate reproduces these colonial logics through brutalizing forms of technique where our bodies must be performatively whitened in pursuit of the ballot- we must resist the stylistic practices of traditional debate to combat the colonial logic within debate Reid-Brinkley, 08 (Assistant Professor PhD and Debate Coach at University of Pittsburgh "THE HARSH REALITIES OF “ACTING BLACK”: HOW AFRICAN-AMERICAN POLICY DEBATERS NEGOTIATE REPRESENTATION THROUGH RACIAL PERFORMANCE AND STYLE" Chapter 3 pg 67- 69

SPECIFICALLY, POLICY FRAMEWORK PRODUCES EDUCATION THAT STEMS FROM THE LOCUS ON ENUNCIATION OF THE COLONIZER-THE ZERO POINT EPISTEMOLOGY THAT DOESN’T SEE ITSELF AS A VIEW- ITS FALSELY OBJECTIVE VIEW MAKES OPPRESSION INEVITABLE Shaw 04 (Kathleen M. ,Associate Professor of Urban Studies at Ohio State Using Feminist Critical Policy Analysis in the Realm of Higher Education: The Case of Welfare Reform as Gendered Educational Policy Source: The Journal of Higher Education, Vol. 75, No. 1, Special Issue: Questions of Research and Methodology, (Jan. - Feb., 2004), pp. 56-79)

RATHER THAN ASSUME EDUCATION CAN BE NEUTRAL WE NEED TO RECOGNIZE THAT ALL KNOWLEDGE ISSITUATED – WE CAN EITHER SPEAK FROM THE POSITIN OF POLICY MAKERS AND REPRODUCE THE VIOLENCE OF THE STATUS QUO OR WE CAN SPEAK FROM OUR OWN EPISTEMIC LOCATION- PREFER OUR BODY POLITICS OF KNOWLEDGE Grosfoguel, Professor of Diversity Studies at UC Berkeley, 2011 (Ramon, Decolonizing Post-Colonial Studies and Paradigms of Political-Economy: Transmodernity, Decolonial Thinking, and Global Coloniality, TRANSMODERNITY: Journal of Peripheral Cultural Production of the Luso-Hispanic World, pg.4-5 MR)

The question of the resolution Change cannot solely come from juridical-political boundaries it must address global coloniality Grosfoguel, Professor of Diversity Studies at UC Berkeley, 2011 (Ramon, Decolonizing Post-Colonial Studies and Paradigms of Political-Economy: Transmodernity, Decolonial Thinking, and Global Coloniality, TRANSMODERNITY: Journal of Peripheral Cultural Production of the Luso-Hispanic World, pg.13-14, MR)

WORKING WITHIN THE EPISTEMOLOGY OF THE MATRIX OF POWER ENSURES THE PERPETUATION OF EPISTEMIC RACISM AND SEXISM Grosfoguel, Professor of Diversity Studies at UC Berkeley, 2012 (Ramon,"The Dilemmas of Ethnic Studies in the United States: Between Liberal Multiculturalism, Identity Politics, Disciplinary Colonization, and Decolonial Epistemologies," Human Architecture: Journal of the Sociology of Self-Knowledge: Vol. 10: Iss. 1, Article 9, pg 82-83 ,MR)

This leads to epistemiside Grosfoguel, Professor of Diversity Studies at UC Berkeley, 2012 (Ramon,"The Dilemmas of Ethnic Studies in the United States: Between Liberal Multiculturalism, Identity Politics, Disciplinary Colonization, and Decolonial Epistemologies," Human Architecture: Journal of the Sociology of Self-Knowledge: Vol. 10: Iss. 1, Article 9, pg 83-84 ,MR)

Thus, Michelle and I propose confronting and delinking from the colonial matrix of power. Embrace Epistemic Disobedience as an epistemic shift away from colonial logic and toward epistemic and subjective decolonization Epistemic disobedience refuses the colonial logic of the resolution- it challenges the disembodied zero point epistemology responsible for reproducing the racial and sexual classification of bodies- vote affirmative to delink from the colonial matrix of power and shift the locus of enunciation from the detached knowing subject to a geo and body politics of knowledge Mignolo, 2009(Walter D., “Epistemic Disobedience, Independent Thought and Decolonial Freedom”, Theory Culture Society, Vol. 26)