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#### The black woman is never visible, legal structures exclude the black female subject

Jennifer Nash, Assistant Professor of American Studies and Women's Studies at George Washington University, “Home Truths' on Intersectionality” Yale Journal of Law and Feminism 2011

Intersectionality's "early years" were marked by the study of how multiple structures of domination shaped black women's lived experiences; Crenshaw's and Collins's work shifted the study of multiple marginalizations from an investigation of race, class, gender, and sexuality to a rigorous exploration of how race and gender collude to constrain black women's lives. For both Crenshaw and Collins, placing black women at the center of an analytical framework was quite significant, particularly in light of mainstream feminist and anti-racist traditions which neglected, and often explicitly ignored, the particularity of black women's gendered and racialized injuries. Crenshaw's work sought to render visible black women's legal injuries, revealing that black female plaintiffs struggle to make discrimination complaints legible to a legal regime structured around race-based injuries or gender-based injuries precisely because their experiences of discrimination are often rooted in the interplay of race and gender. Crenshaw illustrated how race and gender discrimination coincide in her intersection analogy: Consider an analogy to traffic in an intersection, coming and going in all four directions. Discrimination, like traffic through an intersection, may flow in one direction, and it may flow in another. If an accident happens in an intersection, it can be caused by cars traveling from any number of directions and, sometimes, from all of them. Similarly, if a Black woman is harmed because she is in the intersection, her injury could result from sex discrimination or race discrimination.48 Crenshaw's traffic metaphor aspired to dramatically shift legal doctrine, insisting on a way of conceptualizing discrimination that accounts for injuries "in the intersection." As Peter Kwan notes, "what is distinctive about intersectionality is not so much the recognition of multiple identities in specific loci, but the separate political claim that this multiplicity calls for separate theoretical consideration against the grain of cultural and legal orthodoxy." 4 9 Ultimately, Crenshaw's work rendered legible black women's intersectional injuries, injuries so often relegated to the legal periphery, and made those injuries legally cognizable.

#### In light of capitalisms disproportionate effect on the black female body we should be focused on these populations

Jennifer Nash, Assistant Professor of American Studies and Women's Studies at George Washington University, “Home Truths' on Intersectionality” Yale Journal of Law and Feminism 2011

For some black feminists, capitalism was seen as the linchpin in the system of domination that oppressed black women. Frances Beale imagined black women's social positions as fundamentally linked to capitalism's unrelenting "attempt[s] by many devious ways and means to destroy the humanity of all people, and particularly the humanity of black people." 33 Most significantly, capitalism remade black family life, producing conditions where black men were unable to locate sufficient paid work in the conventional labor force, and required black women to serve as the family's primary, and sometimes sole, wage-earner. While capitalism forced black women to participate in a racist and sexist paid labor force, it also relegated them to the least desirable work. June Jordan spoke of black women's collective position, "huddle[d] together miserably on the very lowest levels of the economic pyramid. We Black women subsist in the most tenuous economic conditions."34 For some black feminists, it was this subversion of the conventional gendered division of labor and relegation of black women to the worst work that was thought to lie at the heart of the "turmoil that we find in the black family structure." Beale's work both suggested that the structure of the economy fundamentally shapes black sexual politics and made a critique of capitalism central to black feminist activism.

#### We control the Uniqueness—In the wake of Renisha McBride, we must take steps towards addressing the violence against the black female body

Earl Ofari Hutchinson, author and political analyst, MSNBC contributor, associate editor of New America Media “The Slaying of Renisha McBride Casts Another Ugly Glare on the Peril to Black Women” Huffington Post 11/10/2013

The slaying of unarmed and from reports distressed motorist Renisha McBride in Dearborn Heights near Detroit casts yet another ugly glare on the extreme peril to black women. In the past few years, the number of black women that have been slain by police, brutalized by officers, or as in the case of McBride, slain by a homeowner, in several cities has at times drawn headlines and protests. This is separate from the endless tales of black women who have been beaten, tasered and threatened during routine stops or street searches by police officers often with no charges filed against them, or whatever charges were filed were soon dismissed. The black women that have been victimized have had several things in common apart from their gender and race. They were unarmed, and in nearly all the cases were not committing a crime. Their victimizers were not charged in their assault or killing. The McBride case seems to fit all three of these categories with the sole exception of the still dangling possibility that a charge may be slapped on the homeowner. Even if the homeowner in the case is charged and justice demands that, it does not change the fact that the shooter initially wasn't. The perpetrator's attorneys claim and prosecutors seem to think there are circumstances that warrant either exoneration or for them to foot drag in making an arrest. The indisputable fact that McBride was unarmed, apparently was not in the home, and was looking for help, should have been more than enough to warrant some charge. Prosecutors have a plethora of lesser charges that they routinely slap on those who resort to gun play in highly questionable situations. If there were truly valid reasons why a homeowner feels they have to kill no matter whether deliberate or accidental, then they would come out at a trial or during preliminary legal proceedings. None of this initially happened in the McBride slaying. This then raises the always troubling suspicion the race played a role in her slaying. There's the horrid history of racial stereotyping, profiling if you will, that indelibly link crime and violence with African-Americans. This linkage isn't just confined to black men. There's the feminization of racial stereotyping too. While black men are frequently typed as violent, drug dealing "gangstas," black women are typed as sexually loose, conniving, and untrustworthy. In effect, many believe that black women offenders are menaces to society too. Much of the public and many in law enforcement are deeply trapped in the damaging cycle of myths, misconceptions and crime fear hysteria about crime-on-the-loose women. The stereotype when lethal force has been used against young blacks has in a grotesque way given even more deadly justification to the dubious use of the stand your ground defense in these cases. The McBride case is no different. The delay in bringing any charges almost certainly hinges on Michigan's stand your ground law. The key provision of the law states that individuals may shoot if the individual honestly and reasonably believes that the use of deadly force is necessary to prevent the imminent death of or imminent great bodily harm to himself or herself or to another individual. The operative words that virtually give anyone a license to use such force is "honestly and reasonably." That's a murky legal minefield that's wide open to individual interpretation and prosecutors know this. This is where racial bias rams its way in, and further muddies a highly suspect killing given the relentless, and deeply encoded negative typecasting of young blacks as inherent criminal menaces and threats. This was evident with brutal effect in the slaying of Trayvon Martin. Defense attorneys, a legion of supporters of Martin's killer, George Zimmerman, and some in the media, were more determined to put Martin and his alleged past misdeeds on trial than Zimmerman. In far too many cases where young black women have been victimized there were endless and predictable efforts to dig up any and every bit of damaging information about their history or lifestyle to in effect virtually blame them for their own unjustified killing. The disturbing underlying public narrative about them was that their slaying was more than justified not solely because of their alleged reckless acts, but because of their alleged past.

#### This is perpetuated by willful thoughtlessness—The adoption of certain epistemologies is not an innocent choice, it is the fundamental justification for allowing a male-centered view of politics that justifies the oppression of marginalized groups

Pandey 2006 (Anupam, thesis submitted to faculty of graduate studies and research in partial fulfillment of the requirements for the degree of doctorate of philosophy department of political science Carleton university, forgin bonds with women, nature and the third world: an ecofeminist critique of international relations, proquest) <103-105>

Both traditional IR theory and its positivist basis have been soundly criticized for their shortcomingsby post-positivist approaches such as feminist, post-modern, poststructuralist and critical approaches. This research aims to extend and deepen the existing critique by developing an ecofeminist perspective. A short summation of the post- positivist critique of the neo-realist agenda in this regard lies in the fact that the problem is inherent in the epistemological premises of the school itself. The subject-object dichotomy is responsible for the divorce of ethics from theory. That theorizing helps to construct the reality and the need for epistemological self-consciousness cannot be emphasized enough**.** “We don’t see things as they are, we see them as we are” (Ken Booth quoting Anais, 1995: 334). As discussed earlier, the most critical aspect with respect to epistemology and methodology is the hidden element of power associated with it. Robert Cox’s famous statement that theory is always to benefit someone or for some purpose (1986: 207) is equally true for epistemology. The adoption of a particular epistemological choice(which we discussed leads to serious ontological consequences for the discipline which in turn, in constitutive of reality) cannot be an innocent exercise. Thus,the fundamental question that arises is just whose perspective is reflected in the choice of method or even epistemology or quite simply, who is the “knower”? The answer to this question with respect to International Relations and its scientific methods and positivistic methodology is that the subject is clearly the male who represents the White, western, Bourgeois masculinity. Alternately, an ecofeminist epistemology is reflective of the subjectivity or perspective of the epistemology of the voiceless, the dispossessed and the marginalized, specifically, women and natureand it explores the relationship between the two. As discussed in detail in chapter 2, in this regard,much of what an ecofeminist critique promises is already covered by a feminist standpoint epistemology. Not only does the latter help to reveal the element of power in the construction of knowledge by specifying exactly who stands to benefit from such knowledge but it also helps to reverse the hierarchical order by developing an epistemology from the standpoint of the oppressed, namely, women. However, an ecofeminist perspective serves to expand the existing body of knowledge by shifting the focus away not only from androcentricism but even anthropocentricism. This shift in focus is the key to understanding hierarchization, inegalitarianism and exploitation in relationships between humans.

#### Alt is black feminist love politics, we can transcend status quo politics by the rebellion of loving ourselves in the face of antiblack, anti feminist capitalism

Jennifer Nash, Assistant Professor of American Studies and Women's Studies at George Washington University, “Practicing Love: Black Feminism, Love-Politics, and Post-Intersectionality” Meridians, Vol. 11, No. 2 2011

Although black feminist love-politics has been expressed in distinctive ways in different periods, this paper focuses on a “second-wave”3 black moment when pleas for love were consolidated into a sustained call for a black feminist love-politics, a moment that set the stage for later women of color feminist scholarship—including work by hooks, Traci West, Chela Sandoval, and Patricia Hill Collins—grappling with love. This particular moment has long been celebrated for its advocacy of love as a resistant ethic of self-care. If “bein alive & bein a woman & bein colored is a metaphysical dilemma”—to borrow Ntozake Shange’s oft-quoted lines—then black feminism’s insistence on love, particularly self-love, might be read as a practice of self-valuation (Shange 1977, 45). Collins captures this reading of black self-love, arguing that, “Loving Black people . . . in a society that is so dependent on hating Blackness constitutes a highly rebellious act” (Collins 2004, 250). According to this scholarly tradition, love is a politics of claiming, embracing, and restoring the wounded black female self. My interest in black feminist love-politics departs from interpretations of love as simply a practice of self-valuation. Instead, I analyze “second-wave” black feminism’s pleas for love as a significant call for ordering the self and transcending the self, a strategy for remaking the self and for moving beyond the limitations of selfhood. Moreover, this paper reads black feminist love-politics’ insistence on transcending the self and producing new forms of political communities as a kind of affective politics. My use of the term affective politics draws on work by scholars including Sara Ahmed, Lauren Berlant, Jose Muñoz, and Ann Cvetkovich, who invite us to ask: “how do emotions work to align some subjects with some others and against other others? How do emotions move between bodies?” (Ahmed 2004, 118). I use the term affective politics to describe how bodies are organized around intensities, longings, desires, temporalities, repulsions, curiosities, fatigues, optimism, and how these affects produce political movements (or sometimes inertias). I am particularly interested in reading black feminism’s affective love politics as a departure from the kind of political work that black feminism is often associated with: identity politics.

#### They will try to win claims that we are harmful but that is inherently flawed, the black female is always just the footnote

Jennifer Nash, Assistant Professor of American Studies and Women's Studies at George Washington University, “Home Truths' on Intersectionality” Yale Journal of Law and Feminism 2011

Both Collins and Crenshaw centered their projects on exploring how race and gender interact to shape black women's lives, even as they rhetorically gestured to the importance of other structures of domination. Crenshaw, for example, insisted that interest in race/gender was not meant to foreclose the importance of other axes of domination. She noted, Nor do I mean to suggest that violence against women of color can be explained only through the specific frameworks of race and gender considered here. Indeed, factors I address only in part or not at all, such as class or sexuality, are often as critical in shaping the experiences of women of color.54 Though she observed the importance of multiple intersections to black women's experiences of identity and oppression, Crenshaw's work effectively neglected other intersections, mentioning them only to relegate them to the analytical periphery. This "bracketing" strategy-even if undertaken for the purpose of theoretical simplicity-is not unlike a pattern that critical race feminists (including Crenshaw) observed in mainstream feminist legal thought. Angela Harris's persuasive critique of mainstream feminist legal theory, particularly the work of Catharine MacKinnon, revealed that feminist legal theorists routinely evoked race, only to neglect it later. Harris termed this tradition "nuance theory," a strategy that mentions difference to complicate the fundamental position that gender is the best analytic for understanding women's subordination.5 5 "Nuance theory" uses black women who are "trotted onto the page (mostly in footnotes) as the ultimate example of how bad things are," the symbol of just how bad gender oppression can be.56 Similarly, Crenshaw's intersectional account used class and sexuality instrumentally, to gesture to a nuanced intersectionality, only to curtail any examination of class and sexuality, effectively reducing black women's experiences to race/gender.57

#### The unique black female perspective is an epistemological necessity for political decisions

Jennifer Nash, Assistant Professor of American Studies and Women's Studies at George Washington University, “Home Truths' on Intersectionality” Yale Journal of Law and Feminism 2011

If black feminism was moving from "outsider" knowledge to academic practice, intersectionality was becoming central to black feminism's institutionalization. Crenshaw's and Collins's interventions were essential to intersectionality's prominent theoretical place in black feminism studies, and contributed to black feminism's installation in the academy. I underscore the centrality of institutionalization to this moment because it is a crucial turning point in the history of both intersectionality and black feminism; the shift from activist organizations to academic departments as loci of black feminist intellectual production meant that intersectionality was no longer simply a "survival theory" insisting on black women's place in feminism and anti-racist projects. Suddenly, intersectionality was also an intellectual product, one that began to move across disciplinary borders, and that was celebrated as "the most important theoretical contribution that women's studies, in conjunction with related fields, has made so far."4 7 Crenshaw's and Collins's respective projects share a set of aims: to include black women in feminist and anti-racist conversations that all too often ignored black women (Crenshaw in legal doctrine and Collins in Sociology and Women's Studies), and to demonstrate how existing epistemological frameworks are complicated by black women's intersectional experiences. Both advance the ethical and political utility of adopting black women's vantage points, suggesting that black women's intersectional experiences reveal something significant-and otherwise unknown-about power's workings. Importantly, the temporal convergence of their respective projects fundamentally shifted intersectionality away from the multiple marginalization approach of the early era. For both Crenshaw and Collins, the race/gender intersection is the centerpiece of intersectional analysis; even as both gesture to the significance of other intersections, sexuality, class, nation, ethnicity, and a host of other structures of domination are under-theorized, if not entirely ignored, by their works. Indeed, both Crenshaw and Collins envision exposing black women's marginalization as the normative and political goal of intersectionality. Race and gender are imagined to intersect in ways that render black women multiply marginalized subjects whose experiences of the social world are marked by particular forms of subordination. This theoretical move places oppression at the center of black feminist understandings of black female subjectivity, and reifies the view that black women are the quintessential marginalized subjects. Of course, the early years were also interested in black women's "multiple jeopardy," their social location as multiply marginalized subjects; yet, what distinguishes the watershed years is that black women's experiences become emblematic of the worst forms of marginalization. Rather than attempting to stake out the complexities of black women's lives, black women's experiences become symbolic of the very worst forms of oppression.

#### You should negate to disturb the space, only a continued commitment to challenging systematic oppression solves

Judith Butler “Value Being Disturbed” Theory & Event Volume 4, Issue 1, 2000

As long as we have lost track of the value of being disturbed, the democratic value of being offended, we will be unable to direct our government to make decisions that do not lead to our easy satisfaction. It is not the norm these days that students ask to have their taken for granted beliefs disturbed, that people are willing to read writing that does not immediately satisfy, returning them to what they already know. The value of critical theory which consisted in calling the status quo into question is rarely, if ever, heralded as a productive moment of culture during these times. Who says: yes, take my icon, and make me rethink its value in the context of a multiculturalism that is no longer reducible to ready-made pluralism!? Give me an image that is neither purely Christian, purely African, purely modernist, and make me live in the clash of perspectives presented there. Few, if any, ask for such disruptions, savor their consequences, want to live in the unknowingness they produce. More often than not, we ask of art and language to give us back a world that we already know, reconfirm our place, our position, our perspective. And this is precisely to sacrifice the critical perspective that gives us the world anew. Although this example may not be particularly good art, it does stand for a particularly good principle, which is that art should take our breath away, make us wonder which world we live in and why, and make us suffer what Wallace Stevens called "the exhilarations of change." This does not always happen through sensationalist means, and it can happen by a simple alteration of the way a frame works, or in the blending or texturing of color in ways that seem unprecedented, or it may be that what we are used to seeing in non-public domains suddenly becomes public, and then we are aware of being collectively exposed to and by an image that tells us immediately something about how the public sphere to which we belong is constituted. If certain pictures cannot be shown in public, or cause problems when they do, it is usually because what is meant by the public is predicated upon the exclusion of certain forms and kinds of representation. Thus, when we are told that the public ought not to pay for such a picture, that the public ought not to be offended by such a picture, the denunciation articulates for us an ideal about the public that is sustained precisely through a certain exclusionary activity. We cannot remain ourselves if we see what is presented here for us to see: who we are is predicated upon the un-seeability of this image, its unrepresentability in public, and for it to become a public representation, a publicly financed representation, one that we pay for and receive in return for our payment, is to become a collectivity that is willingly undone by what it sees. This is the sign, I would suggest, of a healthy collectivity, one that does not need to remain itself, one that is willing to risk becoming other than what it already is, one that is even willing, against the odds, to pay for that very risk.

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#### Alt solves the aff, Sexuality important part of identity for black feminism

Jennifer Nash, Assistant Professor of American Studies and Women's Studies at George Washington University, “Home Truths' on Intersectionality” Yale Journal of Law and Feminism 2011

By mentioning the importance of sexuality-particularly black lesbian sexuality-to black feminists' conception of multiple marginalization, I do not mean to ignore the moments when black feminists entrenched the very homophobia they critiqued. Queer sexualities often caused ruptures in radical political movements, and black feminist organizations were not immune to the homophobia that plagued mainstream feminism. Some organizations, like the National Black Feminist Organization (NBFO), were critiqued for their failure to adequately address black feminist homophobia and for their inattention to black lesbian subjectivities. In fact, the Combahee River Collective, which has long been celebrated for its work on the "front lines of black lesbian feminist struggle in the 1970s," formed in response to the NBFO's homophobia. 39 Their "simultaneously queer, antiracist, feminist, and socialist" politics might make Combahee more of an outlier rather than a representative of the prevailing perspective, even among black feminist organizations that were explicitly interested in sexuality.40 Early articulations of intersectionality studied how race, gender, class, and sexuality collaborated to construct black women's experiences of subordination. Importantly, this proto-intersectionality's theoretical approach focused on the simultaneity of structures of domination rather than their interactions. For example, Barbara Smith argued, "A black feminist perspective has no use for ranking oppressions, but instead, demonstrates the simultaneity of oppressions as they affect Third World women's lives." 41 Rather than examining how structures of domination collaborated, oftentimes imperfectly, or how their intersections shaped subjectivities, each structure of domination was imagined to operate simultaneously, adding to the oppressive weight that black women were thought to shoulder. This approach flagged that structures of domination are fundamentally linked, yet left little room to theorize how they might be co-constitutive, overlapping, or even mediated by each other. Ultimately, the survival theories proffered by black feminist organizations and activists during the early era focused on the simultaneous oppressions that black women experienced. Black women's experiences of "multiple jeopardy," their social location at the intersections of multiple structures of domination, were made visible by a group of activists invested in responding to the elisions of black women's narratives and experiences. In so doing, black feminist organizations insisted on crafting a "homeplace" for black women within the parameters of feminism, challenging mainstream feminism's preoccupation with white women's experiences.

#### The 1AC cant account for the black female, the social invisibility creates a void for political action

Richard Eibach, and Valerie Purdie-Vaughns. "Intersectional Invisibility: The Distinctive Advantages." 2008 http://iraas.com/sites/all/themes/iraas/pdf/purdievaughns.sexroles.pdf

Political invisibility refers to the neglect by allegedly inclusive advocacy groups of the issues that predominantly affect people with intersecting subordinate identities. The leaders of groups advocating for the rights and welfare of politically marginalized communities including ethnic or sexual minorities, women, and the poor, often claim to represent the needs and concerns of all their constituents, including those with intersecting subordinate identities (Strolovitch 2007). However, despite these good intentions, advocacy groups often wind up devoting proportionately less attention and resources to constituents with multiple subordinate identities than they do to their more prototypical constituents who have only a single subordinate identity (Strolovitch 2007). Issues that primarily affect the lives of these singular subordinate members are more easily framed as issues that affect the group as a whole than are issues that primarily affect members with two or more Sex Roles intersecting subordinate identities (Cohen 1999; Strolovitch 2007). Illustrating this phenomenon in the context of issues affecting the black community, Cohen (1999) writes, In actuality, both inside and outside of black communities, certain segments of the population are privileged with regard to the definition of political agendas. For example, issues affecting men are often presented as representative of the condition of an entire community and thus worthy of a group response. Recently in black communities the troubling and desperate condition of young black men, who in increasing numbers face homicide, incarceration, and constant unemployment as their only “life” options, has been represented as a marker by which we can evaluate the condition of the whole group. The similarly disturbing and life-threatening condition of young black women, who confront teenage pregnancy, state backlash, and (increasingly) incarceration, however, is not portrayed as an equally effective and encompassing symbol of the circumstances of black communities. (p. 11) The fact that advocacy groups can more easily frame issues that affect subgroups with a single subordinate identity as being important for the group as a whole has concrete consequences for the allocation of attention and resources. For instance, in a survey of the officers of advocacy groups, Strolovitch (2007) found that these organizations are relatively inactive when it came to issues affecting intersectionally subordinate subgroups compared to issues that affect members with a single subordinate identity. To justify this unbalanced allocation of resources, officers of advocacy organizations often claim that benefits targeted at constituents with a single subordinate identity ultimately “trickle down” to help intersectionally subordinate constituents (Strolovitch 2007). Advocacy groups also often assume that issues that primarily affect intersectionally subordinate constituents will be attended to by other organizations (Strolovitch 2007). For example, gay advocacy groups may assume that issues specifically affecting lesbians will be taken up by women’s groups while women’s groups in turn may assume that these issues will be taken up by gay advocacy groups and thus the issues of lesbians are neglected by both of the groups that claim to represent them.

#### a gaze from nowhere—this is the same unethical relationship the makes the black body a slave. Any representational politics that seek to be free of this burden is claiming to be free in the face of the slave.

Yancy 05**,** *Journal of Speculative Philosophy*, 19.4 (2005) 215-241

The “View from Nowhere” that most philosophical discourse fosters cannot theorize for the black body or hope to solve for the harms of white supremacy

I write out of a personal existential context. This context is a profound source of knowledge connected to my "raced" body**.** Hence, I write from a place of lived embodied experience, a site of exposure. In philosophy, the only thing that we are taught to "expose" is a weak argument, a fallacy, or someone's "inferior" reasoning power. The embodied self is bracketed and deemed irrelevant to theory, superfluous and cumbersome in one's search for truth. It is best, or so we are told, to reason from nowhere. Hence, the white philosopher/author presumes to speak for all of "us" without the slightest mention of his or her "raced" identity**.** Self-consciously writing as a white male philosopher, Crispin Sartwell observes:

Left to my own devices, I disappear as an author. That is the "whiteness" of my authorship. This whiteness of authorship is, for us, a form of authority; to speak (apparently) from nowhere, for everyone, is empowering, though one wields power here only by becoming lost to oneself. But such an authorship and authority is also pleasurable: it yields the pleasure of self-forgetting or [End Page 215] apparent transcendence of the mundane and the particular, and the pleasure of power expressed in the "comprehension" of a range of materials.

(1998, 6)

**To theorize the Black body one must "turn to the [Black] body as the radix for interpreting racial experience"** (Johnson [1993, 600]).[1](http://muse.jhu.edu/journals/journal_of_speculative_philosophy/v019/19.4yancy.html#FOOT1) **It is important to note that this particular strategy also functions as a lens through which to theorize and critique whiteness; for the Black body's "racial" experience is fundamentally linked to the oppressive modalities of the "raced" white body.** However, **there is no denying that my own "racial" experiences or the social performances of whiteness can become objects of critical reflection.** In this paper, **my objective is to describe and theorize situations where the Black body's subjectivity, its lived reality, is reduced to instantiations of the white imaginary, resulting in what I refer to as "the phenomenological return of the Black body.** T**hese instantiations are embedded within and evolve out of the complex social and historical interstices of whites' efforts at self-construction through complex acts of erasure vis-à-vis Black people.** These acts of self-construction, however, are myths/ideological constructions predicated upon maintaining white power. As James Snead has noted, **"Mythification is the replacement of history with a surrogate ideology of [white] elevation or [Black] demotion along a scale of human value"** (Snead 1994, 4)

#### We don’t deny agency we foster it—self love enables a transformation from object to subject

bell hooks, “Talking Back: Thinking Feminist, Thinking Black” pg 15 1989

#### That way of speaking is characterized by opposition, by resistance. It demands that paradigms shift—that we learn to talk—to listen—to hear in a new way.¶ To make the liberated voice, one must confront the issue of audience—we must know to whom we speak. When I began writing my first book, Ain't I A Woman: black women and feminism, the initial completed manuscript was excessively long and very repetitious. Reading it critically, I saw that I was trying not only to address each different potential audience—black men, white women, white men, etc.—but that my words were written to explain, to placate, to appease. They contained the fear of speaking that often characterizes the way those in a lower position within a hierarchy address those in a higher position of authority. Those passages where I was speaking most directly to black women contained the voice I felt to be most truly mine—it was then that my voice was daring, courageous. When I thought about audience—the way in which the language we choose to use declares who it is we place at the center of our discourse—I confronted my fear of placing myself and other black women at the speaking center. Writing this book was for me a radical gesture. It not only brought me face-to-face with this question of power; it forced me to resolve this question, to act, to find my voice, to become that subject who could place herself and those like her at the center of feminist discourse. I was transformed in consciousness and being

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#### Alt dodges Ks of identity politics and essentialism

Jennifer Nash, Assistant Professor of American Studies and Women's Studies at George Washington University, “Practicing Love: Black Feminism, Love-Politics, and Post-Intersectionality” Meridians, Vol. 11, No. 2 2011

Finally, and most important, my paper reveals that black feminism has long engaged in political work that transcends—or, at the very least, circumvents—identity politics and its at-times problematic elisions and lapses into essentialism (Brown 1995). In a moment in which black feminism is increasingly imagined as synonymous with intersectionality, and in which intersectionality is increasingly scrutinized, underscoring black feminism’s nonidentitarian political labor is particularly significant (Kwan 1997; Ehrenreich 2002; Puar 2005). Indeed, in this post-identitarian— or at least identity-skeptical—theoretical milieu, feminists regularly craft narratives about feminist history that relegate black feminism to the past (Lee 2000; Hemmings 2010) precisely because of its imagined attachment to identity-work, an attachment that has been “vilified by feminists of many different persuasions” (Hekman 2000, 289). My investment in tracing black feminism’s non-identitarian work is animated by a commitment to underscoring the myriad political traditions that have long been part of black feminism, but that are often ignored because of the extent of intersectionality’s institutionalization. To be clear, I am not indicting intersectionality and celebrating lovepolitics; instead, I am interested in heeding Muñoz’s call to “imagine a position or narrative of being and becoming that can resist the pull of identitarian models of relationality” (Muñoz 2006, 677), and in foregrounding black feminist work that imagines “relationality” outside of the elisions of identity politics. Moreover, I am not suggesting that intersectional labor is inherently opposed to affective work, particularly in a moment in which intersectionality is practiced across the humanities and social sciences, and is inflected differently by each intersectionality practitioner. Instead, this paper is undergirded by the belief that the task of tracing black feminism’s multiple and heterogeneous political traditions is of the utmost importance in a moment in which black feminist labor is increasingly reduced to the status of a relic because of its affiliation with intersectionality’s identitarian work.

#### Perm is severance: what they justify matters for our wellbeing in debates and what becomes possible in the debate community.

Leonardo 04 “The Color of Supremacy: Beyond the discourse of ‘white privilege’” California State University Educational Philosophy and Theory, Vol. 36, No. 2, 2004 Zeus Leonardo Associate Professor Language and Literacy, Society and Culture zeus Leonardo has published numerous articles and book chapters on critical social thought in education

When it comes to official history, there is no paucity of representation of whites as its creator. From civil society, to science, to art, whites represent the subject for what Matthew Arnold once called the best that a culture has produced. In other words, white imprint is everywhere. However, when it concerns domination, whites suddenly disappear, as if history were purely a positive sense of contribution. Their previous omnipresence becomes a position of nowhere, a certain politics of undetectability. When it comes to culture, our students learn a benign form of multiculturalism, as if culture were a purely constructive notion free of imperialist histories and examples of imposition. Encouraging white students to reinsert themselves into the underbelly of history does not always have to occur in a selfdestructive context. There are ways to address domination that require very little from people who benefit from it

#### The perm is an interruption into the alternative that excludes the black female body

Audre Lorde, “Sister Outsider: essays and speeches.” The Crossing Press 1984

Once you start to speak, people will yell at you. They will interrupt you, put you down and suggest it’s personal. And the world won’t end. And the speaking will get easier and easier. And you will find you have fallen in love with your own vision, which you may never have realized you had. And you will lose some friends and lovers, and realize you don’t miss them. And new ones will find you and cherish you. And you will still flirt and paint your nails, dress up and party, because, as I think Emma Goldman said, “If I can’t dance, I don’t want to be part of your revolution.” And at last you’ll know with surpassing certainty that only one thing is more frightening than speaking your truth. And that is not speaking.”

#### The perm is an appropriation, risks killing black feminisms anti colonialist practices

bell hooks, “Talking Back: Thinking Feminist, Thinking Black” pg 15 1989

Appropriation of the marginal voice threatens the very core of self-determination and free self-expression for exploited and oppressed peoples. If the identified audience, those spoken to, is determined solely by ruling groups who control production and distribution, then it is easy for the marginal voice striving for a hearing to allow what is said to be over determined by the needs of that majority group who appears to be listening, to be tuned in. It becomes easy to speak about what that group wants to hear, to describe and define experience in a language compatible with existing images and ways of knowing, constructed within social frameworks that reinforce domination. Within any situation of colonization, of domination, the oppressed, the exploited develop various styles of relating, talking one way to one another, talking another way to those who have power to oppress and dominate, talking in a way that allows one be understood by someone who does not know your way of speaking, your language. The struggle to end domination, the individual struggle to 'resist colonization, to move from object to subject, is expressed in the effort to establish the liberatory voice—that way of speaking that is no longer determined by one's status as object—as oppressed being..

#### Responsibility starts in the building of the 1AC. Moving Target destroys pragmatic education. Politics is always about our relation to power. PMS ensures we learn pragmatic portable advocacy skills.

Wise 2009, TIM WISE 2009 (HEY DUDE, WHERE'S MY PRIVILEGE? RACE AND LAWBREAKING IN BLACK AND WHITE MAY 19, 2009 [HTTP://WWW.ZMAG.ORG/ZNET/VIEWARTICLE/21490](http://WWW.ZMAG.ORG/ZNET/VIEWARTICLE/21490))

This is perhaps the most blatant example of white privilege imaginable: the ability to do what you want, when you want, without fear of consequence, and then to have that behavior deemed largely harmless, even when, for others, it would be viewed as dysfunctional, destructive, and evidence of a profound cultural flaw. Well it's time to flip the script on all that; time to note that it isn't the culture of black and brown youth, or working class youth (of whatever color), that needs changing. They aren't the problem**.** They aren't the ones with inverted value systems. They aren't the ones whose presence on campus is the problem. It's some among the ones with money and insufficient melanin who are the problem. And it's time we treated them like one, especially when, by their behavior, they literally beg us to do so.