# 1nc

#### Definition: Resolved is a determination regarding an opinion or proposition

**Law Dictionary:** [What is RESOLUTION? definition of RESOLUTION (Black's Law Dictionary)](http://thelawdictionary.org/resolution/#ixzz2XdvQGb50) http://thelawdictionary.org/resolution/#ixzz2XdvQGb50,13

**The** [**determination**](http://thelawdictionary.org/determination/) **or decision, in regard to its opinion or intention**, of a deliberative or [legislative](http://thelawdictionary.org/legislative/) body, public assembly, town council, [board of directors](http://thelawdictionary.org/board-of-directors/) or the like. **Also a motion or formal** [**proposition**](http://thelawdictionary.org/proposition/) **offered for adoption by such a body.**

#### Suspension of the Resolved of the topic is anti-Black

Wilderson 10’( Frank Red White and Black: Cinema and the structure of U.S. Antagonisms) pg. 57

I am calling for a different **conceptual framework, predicated not on the subject-effect of cultural performance but on the structure of political ontology, a framework that allows us to substitute a culture of politics for a politics of culture.** The value in this rests not simply in the way it would help us rethink cinema and performance, but in the way it can help us theorize what is at present only intuitive and anecdotal: the unbridgeable gap between Black being and Human life. To put a finer point on it, **such a framework** might **enhance the explanatory power of theory, art, and politics by destroying and perhaps restructuring the ethical range of our current ensemble of questions. This has profound implications for non-Black film studies, Black film studies, and African American studies writ large because they are currently entangled in a multicultural paradigm that takes an interest in an insufficiently critical comparative analysis— that is, a comparative analysis in pursuit of a coalition politics (if not in practice then at least as a theorizing metaphor) which, by its very nature, crowds out and forecloses the Slave's grammar of suffering.**

**Moving Target destroys pragmatic education. Politics is always about our relation to power. R-Spec 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>)

**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.

**Blackness is intrinsic to any discussion of America. Normalizing a discussion of our relation to the topic guarantees this kind of education.**

Grier and Cobbs, (Black Rage, p149-50) 1968

“Such are the factors that make academic achievement difficult for dark students: loving but untrusting parents, discouraged teachers, institutional opposition to a learned black community, and a state of war that has both historical roots and a contemporary reality. When in spite of these barriers a student surfaces as an academician, the passage through these dark places has left its mark. He steps onstage to put his skill to work in a nation and an economy which has blocked his progress at every step and which yet offers him serious obstacles. ¶ The systemic discrimination against black academicians and intellectuals is a dreary tale well told by many voices. Let us add only this: The paths beyond scholarly excellence may lead to positions of power in government, in industry, or in the administrative hierarchy of major educational institutions. But the black man who has breached so many barriers to achieve academic status must at this writing realize that further doors are open to all save him. His is a blind alley. His achievements are circumscribed by the same impediments of discrimination as are those of his less gifted brother. ¶ If education truly freed the brother from this peculiarly American latter-day bondage, the transition from black to white might actually be approached by means of the refinement of skills. But there is no prospect of this and no one realizes it more keenly than the black intellectual.”

**Locking discussion of Blackness into the Neg is anti-Black and destroys education**

**Wilderson-10**- Frank Wilderson- Red , White, and Black- Cinema and the Strucutre of Us- antagonisms- 51-52

**This violence which turns a body into flesh**, ripped apart literally and imaginatively, **destroys the possibility of ontology because it positions the Black in an infinite and indeterminately horrifying and open vulnerability, an object made** available (which is to say **fungible) for any subject.** As such, "the black has no ontological resistance in the eyes of the white man" or, more precisely, in the eyes of Humanity. 8 **How is it that the Black appears to partner with the senior and junior partners of civil society (Whites and colored immigrants**, respectively), **when in point of fact the Black is not in the world? The answer lies in the ruse of analogy.** By acting as //the Black is present, coherent, and above all human, Black film theorists are "allowed" to meditate on cinema only after "consenting" to a structural adjustment. 9 Such an adjustment, required for the "privilege" of participating in the political economy of academe, is not unlike the structural adjustment debtor nations must adhere to for the privilege of securing a loan: signing on the dotted line means feigning ontological capacity regardless of the fact that Blackness is incapacity in its most pure and unadulterated form. It means theorizing Blackness as "borrowed institutionality." 10 Ronald Judy's book (Dis)Forming the American Canon: AfricanArabic Slave Narratives and the Vernacular and his essay "On the Ques Page(s): 51, Red, white & black by Frank B. Wilderson tion of Nigga Authenticity" critique the Black intelligentsia for building aesthetic canons out of slave narratives and hardcore rap on the belief that Blacks can "write [themselves] into being." 11 Judy acknowledges that in such projects one finds genuine and rigorous attention to the issue that concerns Blacks as a social formation, namely, resistance. But he is less than sanguine about the power of resistance which so many Black scholars impute to the slave narrative in particular and, by extension, to the "canon" of Black literature, Black music, and Black film: **In writing the death of the African body**, Equiano['s eighteenth-century slave narrative] **gains voice and emerges from the abject muteness of objectivity into productive subjectivity.** It should not be forgotten that the abject muteness of the body is not to not exist, to be without effect. The abject body is the very stuff, the material, of experiential effect. **Writing the death of the African body is an enforced abstraction. It is an interdiction of the African, a censorship to be inarticulate, to not compel, to have no capacity to move**, **to be without effect,** without agency, without thought. **The muted African body is overwritten by the Negr**o, and **the Negro that emerges in the ink flow of** Equiano's pen is that **which has overwritten itself and so becomes the representation of the very body it sits on**. 12 Judy is an Afro-pessimist, not an Afrocentrist. For him the Negro is a symbol that cannot "enable the representation of meaning [because] it has no referent." 13 **Such is the gratuitousness of the violence that made the Negro.**

**Deliberative Education Good – Real deliberation is always tied to the material and the everyday.**

(Matt **Stannard**, Department of Communication and Journalism, University of Wyoming, Faculty Senate Speaker Series Speech, April 18, 2006, <http://legalcommunication.blogspot.com/2006/08/deliberation-debate-and-democracy-in.html>)

We tend to think reason will prevail—or that if it doesn’t, we can explain its failure discursively. **This blindness concerning materiality is precisely why deliberative politics must include the voices of the materially disadvantaged. It is why the "perspective of the oppressed" is not only morally necessary, but epistemologically necessary.** Within Habermas’s communicative ethics is found both the classic Rawlsian test of how policies and arrangements affect the least advantaged members of society, and the Marxian imperative for emancipation from the artificial and enforced scarcity and silence of economics. **This is vital to making what we do relevant**—because even if democratic legitimacy depends on discursive justification, such justification occurs in a "dirty" material world, the "excrement" of which Marx wrote as a metaphor for the day-to-day material challenges of ordinary people. **The aggregate of those material challenges constitutes the very conditions of humanity itself, and awareness of those conditions in their totality requires a commitment to deliberation in all levels of the social world.**  
The complexity and interdependence of human society, combined with **the control of political decision making—and political conversation itself—in the hands of fewer and fewer technological "experts," the gradual exhaustion of material resources and the organized circumvention of newer and more innovative resource development, places humanity, and perhaps all life on earth, in a precarious position**.

**Our educational standard is revolutionary. If we aren’t learning how to challenge systems of oppression then we need to stop talking.**

Anthony Paul **Farley**, 20**05**. “Perfecting Slavery.” Loyola University Chicago Law Journal, Volume 36 2005. Pps. 112-115

We who have slavery with us still are made up of memory and forgetting. Freedom is our calling. Slaves are not called. Education is required to pursue our calling. **Education is dangerous to slavery, to the system of white-over-black.** James Baldwin, speaking to Harlem teachers, noted: **The paradox of education is precisely this—that as one begins to become conscious one begins to examine the society in which he is being educated.** The purpose of education, finally, **is to create in a person the ability to look at the world for her/himself, to make his own decisions, to say to her/himself this is black or this is white, to decide for her/himself whether there is a God in heaven or no**t.35

Baldwin continued:**[I]f I were a teacher** in this school, or any Negro school . . . dealing with Negro children, who were in my care only a few hours of every day and would then return to their homes and to the streets, children who have an apprehension of their future which with every hour grows grimmer and darker, **I would try to teach them—I would try to make them know—that those streets, those houses, those dangers, those agonies by which they are surrounded are criminal. I would try to make each child know that these things are a result of a criminal conspiracy to destroy her/him. I would teach her/him that if she/he intends to be [an adult], she/he must at once decide that he is stronger than this conspiracy and that she/*he must never make her/ his peace with it*.** And that one of his weapons for refusing to make his peace with it and for destroying it depends on what he decides he is worth.36

**White Supremacy Bad – Contextualizing education is key to checking back the invisibility of whiteness. This concern is a priori for debate. If they don’t spec their R then they justify whiteness. This is an independent voter because debaters of color will quit debate and we all know that debaters of color are the future.**

**DSRB,** THE HARSH REALITIES OF “ACTING BLACK”: HOW AFRICAN-AMERICAN POLICY DEBATERS NEGOTIATE REPRESENTATION THROUGH RACIAL PERFORMANCE AND STYLE, PHD, University of Georgia, **2008**

**The stylistic norms of the policy debate community are inextricably attached to the social performance of identity.** In other words, if the **stylistic norms privilege the stylistic choices of white, straight, economically privileged males,** as is clearly indicated by their statistical representation at the heights of competitive success, **then difference marks one as other unless the individual performs according to those stylistic and identity-based norms. Racially and/or ethnically different bodies must perform themselves according to the cultural norms of the debate community.** For UDL students **it can often mean changing one’s appearance, standardizing language practices, eschewing cultural practices at least while participating in debate.** In essence**, students of color are performatively whitened in order to have an opportunity for achieving in debate competitions. “Acting black” or brown is problematic because those performative identities are not privileged in terms of successful participation.** In fact, they signify a difference, an opposite, a negative differential. **It is not that the debate community actively operates to exclude based on race, instead it is an exclusion based on racial performance, i.e., how the differentially colored body chooses to style itself. So, if the stylistic procedures and practices of the national policy debate community function to exclude those considered other, then engaging style might be a tactical attack on the viability and maintenance of the traditional system**. Once Warner became critical of the UDL he made the difficult choice of rejecting the traditional debate practices he had heretofore participated in and developed new methods of debate competition, judging, and coaching.

1. **Fairness – The AFF has to say how they Spec their R for us to even begin an engaged discussion. Otherwise we will continue to have clash of civilization debates in which neither side hears each other. This is also key to political pedagogy.**

Shively, yes THAT Shively, 1997 (Ruth Lessl, also former professor of political science at Texas A&M University, *Compromised Goods: A Realist Critique of Constructionist Politics*, p. 131)

For another thing, to the extent that they are committed to giving students the intellectual skills they need to be strong participants in democracy, they should provide them with opportunities to apply their own perspectives to political topics. Inasmuch as many of their students are realists, educators should provide them opportunities to look at political issue from a realist perspective: **to understand how their own traditions and deeper assumptions apply to questions and issues they will need to address in their political lives**. Without this, students leave the university with little sense of how their deeper commitments relate to practical, political debate, and we should not be surprised, therefore**, when they take incoherent moral stands or are swayed by shallow, emotional appeals**. These problems arise neither from the lack of belief on their part, or from the irrelevancy of their beliefs. It is rather that **they have been discouraged from attempting to make rational connections in these matters, and they have not been taught the skills needed to defend and apply their real moral commitments to political questions.**

#### afrofuturism ethical imperative

Mark Rockeymoore, “Afro-Futurism” The African Magazine February 2K

Afrofuturism is the antithesis of futurism. Countless science fiction novels, comic books and movies laud the inexorable nature of progress and, by extension, the global white supremacy system as well as the understanding that this system espouses a future that progresses in stages or flights of mental evolution, shuttling from mechanical to molecular to digital to cellular modalities, at which point science and magic become almost indistinguishable to the uninitiated and the god-concept is finally subsumed. The most inclusive of these extrapolations do indeed challenge the social structure of white supremacy but most retain the hierarchical dependencies of left-brained, materially oriented thinking. This tendency does seem to evolve as western society adapts to the wider availability of information as well as the increased exposure of xenophobic populations to ethnically diversified surroundings and traditionally holistic cosmogonies. Of course, there has always been the pagan tradition of ancient Europe, personified by the Kemetian-taught Druids - not to mention the mysticism of the east, of yin and yang, also kemetian-taught - that has informed the european weltanshau, from the prehistoric mythos of the celtic Tuatha de Danaan and the kemetian-derived greek pantheon of gods and goddesses, to the present day wiccan and new age revolution.¶ The interplay of race, culture and time coalesce in the moment, revealing the barest, most tantalizing glimpse of what afrofuturism could be and perhaps has always been.¶ Afrofuturism is not science-fiction. It is not a mechanical, technology driven vision of the future because an afro ain't never been about anything constricting or orderly, in the hierarchical sense. Rather, an afro is free-flowing, loving the wind. Changing, shifting and drifting on the breeze, bending this way, puffing out or just plain swaying gently from side to side, following the whimsical inclinations of the melanated person upon who's head it is perched. An afro can be taken from, it can be added to, yet it still retains its own natural structure, its own spiral and bouncy nature. It is flexible, yet patterned. It is about synthesis and holism. It is about accepting the kitchens and working the waves on the crown. It is about dreading, locking and following the patterns of nature where they lead, yet following a laterally delineated order. It is about the interplay between dominant and recessive genes. It is about diversity. It is about knowing purposes and determining the placement of diverse variables within their proper context**.**¶Afrofuturism is about knowledge. It is about intuitively understanding the harmonics of the Earth and solar system, their electromagnetic interactions: the effect of a butterfly in Brazil upon a hurricane in France, the weather patterns of the Earth, the living cycles of our days and nights and the stilling of the mind. The rotation and evolution of the galaxy and the oneness of the universe. The true, inner connectivity between each being on this planet. The simplicity of knowing truly, what love is. It is about the science of relationships, of clearing the mental and spiritual debris from one's life in a healthy, systematic fashion. Of cleansing the body, not only our own, but that of the earth that we, as a culturally diverse people, have helped to subjugate. It is about shattering the walls separating the sciences and realizing the oneness of all creation. Knowing, and loudly declaiming its presence and purpose in the larger scheme of creation. Afrofuturism simply is!¶ It is also a one-world philosophy. Not only because of the secret history of Afrika's primacy in early human cultural and physical evolution, but also because it is a sane alternative leading to a sustainable future. Afrofuturism is inclusive, yet it is very much aware that each thing, person, institution and body politic has its place and time and that each must fulfill its inherent purpose. This aspect makes afrofuturism more than a political or literary/artistic discourse since it approaches the metaphysical in its insistence upon realizing the fullest expression of each and every aspect of its existence. It becomes a way of life, a way of thinking holistically.

# 2nc

**We control the Uniqueness: The time has come to normalize a discussion of power relations in debate practice. Only R-Spec opens space for a discussion of internal others to the United States and foreign policy decisions. This kind of education is at the heart of any ethical discussion and is key to producing scholarship that helps Black and Brown students in debate.**

**h. rap brown**, die nigger die,pg Pg.67-69

All black people are involved in the struggle. Revolutionaries are not necessarily born poor or in the ghetto. There is a role for every person in revolution if he is revolutionary. You don’t have to throw a Molotov cocktail to be a revolutionary**. One thing which the Black college student can do is to begin to legitimatize the brother’s actions - begin to articulate his position, because the college student has the skills that the blood doesn’t have.** It reminds me of the old story about the father and his son. The son comes to the father and says, “You told me that the loin was the king of the jungle. Yet in every story I read, the man always beats the lion. Why is that?” The father looks at the son and says, “Son, the story will always end the same until the lion learns how to write.” **If you don’t begin to tell your own story, you will always be Aunt Jemima; you will always be “rioting.” You must begin to articulate a position of your own. The Black college student, if he is revolutionary, can help Black people to purge themselves of the misinformation that they’ve been fed all lives. White nationalism has been instilled in us whether we know it or not.** We have been told that George Washington is no hero of blacks. He had 13 children and none by Martha. They were slaves. They tell us we should celebrate Christopher Columbus was a 15th century Eisenhower. He was so dumb. He was trying to get to India Did you ever see where India is on a map? But America has the power to legitimatize these people and make them heroes in our minds**. America has negroes in the dilemma of thinking that everything black is bad. Black cows don’t give good milk. Black hens don’t lay eggs. Black mail is bad. You wear black to funerals and white to weddings. Angel food cake is white, devils food cake is black**. And all good guys wear white hats. And black people fall for it. Everything black is bad. That’s white nationalism. And they tell you, you cant talk about black nationalism. So how do you combat it if you grow up telling your children that they respect Santa Claus. Come Dec 25 is santa claus is so white that he slides down a black chimney and comes out white. But you tell your children that santa claus brought these toys and you take them to see the white santa claus. So therefore it becomes instilled in their minds that santa claus is good because santa claus is white. Thus we help foster that type of white nationalism. You must begin to define for yourself; you must begin to define your black heritage. You must begin to investigate and learn on your own. They will never tell you that Hannibal is black. They’ll never tell you that there were black societies back in the 16th century and were the most modern at that time and the highest degree of their culture existed there. Every time you open a book here in America, they gonna show you uncle tom’s cabin or they gonna show you double O soul with a piece of watermelon. It is the responsibility of the black college student to combat this sort of thing. **The education that a black student gets is irrelevant, fruitless and worthless unless he uses it to define and articulate positions that are relevant to the black people**. It does you no good to come to school and cross the burning sand. Hell you aint never get off the burning sand. Pledging is no good for black people in America. When the man moves against you, your Omega sticker does not mean that he is going to pass you by. All it mean is he might take you to a different camp. If you must pledge, pledge to be a revolutionary. You are involved in the struggle whether you want to be or not. Your badge of involvement is your skin. Therefore, you got to quit walking around talking about those people out there acting crazy. Them!! That’s you!! Anything we do will have a profound impact on you.

**That solves the aff: The Current political discourse in the 1ac only has the alleged neutral and universal notions of political discourse. The language of liberal individualism serves as a cover for coordinated collective group interests**, one that only **promote racial outcomes that benefit whites, the affirmative team is no different.**

DELEGITIMIZING THE NORMATIVITY OF “WHITENESS”A Critical Africana Philosophical Study of the Metaphoricity of “Whiteness” Clevis **Headley NDG**

Unlike Kierkergaard’s third stage, the religious stage made possible by an unconditional act of faith, the third stage of whiteness will more closely resemble his notion of the teleological suspension of the ethical and the inability to rationally inscribe this suspension in a universal discourse. Not being concerned with ultimate meaning or with religious affirmation, **the third stage of whiteness will not be a deconstruction or abolition of whiteness but, rather, a teleological suspension of whiteness**. **Whiteness cannot be dismantled through rational and analytical means. Its suspension must come in the form of a continuously affirmed refusal to prolong the ontological and existential project of whiteness.** The project of **whiteness must be suspended for the greater good of human liberation beyond whiteness.** The project **of whiteness has proven too costly for human existence. The existential price is simply too costly for those who are forced to involuntarily participate in this project.** Hence, **teleologically suspending whiteness is a solution, a counter-project that cannot be rationally stated. It defies neutral conceptualization because there is no direct and rationally persuasive way of linguistically describing the urgency of this cause. The reason why the question of the suspension of whiteness cannot be framed in the language of our legal and political system is because our language itself is infected with the project of whiteness.** After all, **what would it mean to argue in favor of renouncing whiteness and its benefits by using a discourse imbued with the categories that perpetuate whiteness? To the extent that whiteness, understood as white supremacy, is a global system of white racial domination similar to patriarchy,** Africana philosophers can call attention to racial bias in language in the same manner that feminist philosophers have called attention to gender bias in language.For example, **the alleged neutral and universal notions of political discourse, which should function neutrally, promote racial outcomes that benefit whites.3**8 Lipsitz claims that **“the language of liberal individualism serves as a cover for coordinated collective group interests**.”39 Robyn Wiegman, calling attention to Cheryl Harris’s distinction between corrective justices, which seeks “compensation for discrete and ‘finished’ harm done to minority group members or their ancestors,” and distributive justice, which “is the claim an individual or group would have been awarded under fair conditions,” 40 affirms Harris’s claim that **“the goals of affirmative action**—**to address the harms done to those people minoritized by racial . . . oppression—are undermined when corrective justices is the interpretative frame because not only is the harm assumed to be finished but the practices through which harm has been done are individualized, confined to the one who perpetrated it and the one who endured it. In this context, whites can claim to be innocent and therefore in need of counter legislative protection because they have not individually perpetuated harm.”41**

#### AND Gaze from no where: Predictable scripting of blackness – The Aff keeps everything at eye level. That’s why students of color are allowed to debate as long as they don’t deviate from the norm. We won’t entertain the malice which shits on our fantasy space. America has killed too many Indians, worked too many Chinese and Chicano fingers to the bone, set in motion the incarcerated genocide of too many Black folks

DSRB, GHETTO KIDS GONE GOOD,pg 83, 2012

A close examination of UDL media coverage reveals more subtle and complex layers of meaning embedded within the lines of human-interest stories. Through the lens of Jackson's theory of media scripting, it is possible to highlight the manner in which the UDL news stories invite audiences to embrace certain assumptions about inner-city youths, the debate activity, and the representational politics of race and gender. The media framing of black youths, given the significance of the black body in the U.S. social narrative, does not determine but suggests available scripts from which to make young black bodies intelligible. For this analysis, I am interested in the inscription of corporeal bodies, the tangible surface of the body and its material relation to other bodies in the social structure. Jackson (2006) argues that the body is a "discursive text" that can be written and rewritten upon (p. 7). This process of writing and rewriting the body is bound by "prior inscriptions" of the body as a socio-historical construct (Jackson, 2006, p. 7). Thus, the body is never free of inscriptions. Inscriptions are always already a necessary condition of the intelligibility of social bodies. The body carries certain markers (like sex, race, and ethnicity) that are made intelligible through the normative field of social interaction. Jackson (2006) notes: As with any theatrical script, the script is the text, and the act of scripting is the writing of the text. Therefore, to script someone else's body is to actively inscribe or figuratively place one's self, worldview, or ascriptions onto another projected text, which often requires dislocating the original text and redefining the newly affected or mirrored text as the counterpositional or oppositional Other. (p. 53) In other words, the process of inscription is bound by the very social discourses that bring a subject into being as black. This process of subjection requires the repetition of certain scripts to maintain the constitution of the subject as a racialized body. Scripting is a part of the very process of subjectification. Certain inscriptions have more discursive purchase, as they coincide with other discourses and in relation to other apparatuses of power-both institutional and cultural-that produce and are produced by the process of subjection. For Jackson (2006^ in order to understand how the scripting process functions in the development of racial and gender stereotypes, one must look specifically to the manner in which scripts are oveilaid on corporeal bodies to signify otherness, especially in the process of dominant viewpoints asserting themselves as natural, normalized perspectives. Within news frames about poor urban communities of color, the frame often suggests the available scripts by which bodies of color may be read based on the social ideologies surrounding race, class, and gender within U.S. society. The frame is a narrative container, it (en)frames particular narrative foci. Although the frame is not deterministic, it (re)produces or (re)iterates scripts that are intelligible for the intended audience. The process of reiteration is critical because it is the incessant reproduction of the script attached to bodies that allows particular scripts to take hold of the social imagination (Gillbom, 2005, p. 490). Bodily inscriptions inherently unstable, which is why it becomes necessary to repeat or reiterate such inscriptions for the body to remain intelligible within specific kinds of frames. In this context, Jackson's (2006) concept of scripting is uniquely insightful for this study as it accounts for how the black body is inscribed in (and by) the public imagination, and it requires an interrogation of the significance of the body as a means of making media scripts intelligible. For Jackson, the body seems to function as a symbolic device that interacts with the individual's prior knowledge of certain kinds of bodies, particularly those bodies marked by Otherness.

Jackson's (2006) ar.alysis focuses on the scripting of the black male body in U.S. popular culture, simultaneously situating popular discourse in articulation with racialized scripts across various media. Jackson begins by tracing the images of blackness in early U.S. popular culture including Uncle Tom, Sambo, the Coon, the Buck, the Jezebel, and the Tragic

Mulatto, images that he argues chain out in contemporary popular culture. He notes that there is an interrelationship between historical images and narratives of blackness and the scripting of black bodies through public discourses. The negative discourses surrounding both black culture and black bodies are birthed from early colonial and imperial interaction with Africa. As European expansionism began to seek control over African resources, the resulting colonial rule of African nations and the development of the trans-Atlantic slave trade required a discursive framing with which to justify Europeans' and Euro-Americans' insouciance toward atrocity. Characterizations of the black body and black culture as abnormal, irrational, intellectually inferior, culturally deficient, violent, licentious, and potentially criminal have permeated colonial and post-colonial discourse about blackness. The repetition of these inscriptions of blackness produces a discursive field through which black bodies become intelligible to the social imagination.

It is not that the black body has no agency in responding to racialized inscriptions. Those marked by blackness produce and are produced by these prior inscriptions. The black body, despite its agency, is confined within the field of racialization. Particularly in the context of news media representation, the black body has limited control over the scripting of the meanings attached to and associated with blackness. Given that the news media repetitively reuse specific framing practices in association with inner-city black youth, the frame provides a conceptual limit on any attempt to reinscript the bodies of black youths through transformative narratives. This essay, therefore, is concerned with how the media recycle frames of black criminality, familial dysfunction, cind intellectual inferiority to script subject positions for the bodies of the black youths featured in inspirational human-interest stories.

**Any representational politics that seek to be free of this burden is claiming to be free in the face of the slave. Produces violence especially amongst the resolved. Freedom always comes at a price.**

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

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

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).

**Stannard advocates debates between cultures to resist ethnocentrism – this is what we do when we confront cultural institutions of whiteness**

**More Ev**

(Matt **Stannard**, Department of Communication and Journalism, University of Wyoming, Faculty Senate Speaker Series Speech, April 18, **2006**, <http://legalcommunication.blogspot.com/2006/08/deliberation-debate-and-democracy-in.html>)

And **absent a debate community that rewards anti-institutional political rhetoric as much as liberal rhetoric, those students would have little-to-no chance of being exposed to truly oppositional ideas. Moreover, if we allow ourselves to believe that it is "culturally imperialist" to help other peoples build institutions of debate and deliberation, we not only ignore living political struggles that occur in every culture, but we fall victim to a dangerous ethnocentrism in holding that "they do not value deliberation like we do."** If the argument is that our participation in fostering debate communities abroad greases the wheels of globalization, the correct response, in debate terminology, is that such globalization is non-unique, inevitable, and **there is only a risk that collaborating across cultures in public debate and deliberation will foster resistance to domination—just as debate accomplishes wherever it goes.**

#### If they win any offense here they have to prove I don’t have a right to speech, which reinforces domination this is bell hooks.

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.. [talking back pg 15]

**ERADICATING WHITENESS IS DEPENDENT ON CHANGING HOW PUBLIC POLICIES ARE FORMED. CHANGING OUR POLITICAL WILL STARTS WITH VOTING ON THIS FRAMWORK.**

**YANCY & JOHNSON 2005, George & Clarence, *White on White, Black on Black*, “Reconceptualizing Blackness and Making Race Obsolescent,” p. 182**

**It would of course be naïve and foolhardy to think that making race talk meaningless in the manner I am proposing would end racism.22** On the other hand, my **reconceptualization project should be seen as *a necessary first step* toward the elimination of racism**. As **in the Enlightenment when ideas were put to political use in shaping public policy, so the view I am advancing is intended similarly to provide a first step toward a policy of deracializing society**. I recognize that there **is a second, and equally important, step to end racism.** This step consists in the political will of the society to undergo transformation. It **is in this step that public policies are formulated. The ideas** I have **advanced are useful therefore only insofar as they are drawn upon in and by the second step in which public policies are formulated. Or, alternatively, unless there is the political will to have a deracialized society,my reconceptualization project will not be practically realized.** Even so, the reconceptualization project could serve to indicate that it is conceptually (or theoretically) possible to end racism. And **once the conceptual obstacle to eradicate racism is removed, the next step would be to overcome the practical obstacles. And that too, in time, is achievable.**

# 1nr

### Perm

#### The perm is merely cultural tourism – whiteness allows the privileged tourist to vacation in the identity of the exotic other secure in the promise of a return to safety and comfort at the end of the adventure, creates the Sci. Fi. Rockeymoore critiques

Nakamura, Lisa Ph.D., Graduate Center, City University of New York (English), "Race In/For Cyberspace: Identity Tourism and Racial Passing on the Internet", 2000

**Tourism is a particularly apt metaphor to describe the activity of racial identity appropriation, or "passing" in cyberspace. The activity of "surfing," (an activity already associated with tourism in the mind of most Americans) the Internet not only reinforces the idea that cyberspace is not only a place where travel and mobility are featured attractions, but also figures it as a form of travel which is inherently recreational, exotic, and exciting, like surfing. The choice to enact oneself as a samurai warrior in LambdaMOO constitutes a form of identity tourism which allows a player to appropriate an Asian racial identity without any of the risks associated with being a racial minority in real life. While this might seem to offer a promising venue for non-Asian characters to see through the eyes of the Other by performing themselves as Asian through on-line textual interaction, the fact that the personae chosen are overwhelmingly Asian stereotypes blocks this possibility by reinforcing these stereotypes.  
This theatrical fantasy of passing as a form of identity tourism has deep roots in colonial fiction, such as Kipling's *Kim* and T.E. Lawrence's *Seven Pillars of Wisdom,* and Sir Richard Burton's writings. The Irish orphan and spy Kim, who uses disguise to pass as Hindu, Muslim, and other varieties of Indian natives, experiences the pleasures and dangers of cross cultural performance. Said's insightful reading of the nature of Kim's adventures in cross cultural passing contrasts the possibilities for play and pleasure for white travelers in an imperialistic world controlled by the European empire with the relatively constrained plot resolutions offered that same boy back home. "For what one cannot do in one's own Western environment, where to try to live out the grand dream of a successful quest is only to keep coming up against one's own mediocrity and the world's corruption and degradation, one can do abroad. Isn't it possible in India to do everything, be anything, go anywhere with impunity?" (42). To practitioners of identity tourism as I have described it above, LambdaMOO represents an phantasmatic imperial space, much like Kipling's Anglo-India, which supplies a stage upon which the "grand dream of a successful quest" can be enacted.   
Since the incorporation of the computer into the white collar workplace the line which divides work from play has become increasingly fluid. It is difficult for employers and indeed, for employees, to always differentiate between doing "research" on the Internet and "playing": exchanging email, checking library catalogues, interacting with friends and colleagues through synchronous media like "talk" sessions, and videoconferencing offer enhanced opportunities for gossip, jokes, and other distractions under the guise of work.**[**3**](http://www.humanities.uci.edu/mposter/syllabi/readings/nakamura.html#anchor209709) **Time spent on the Internet is a hiatus from "rl" (or real life, as it is called by most participants in virtual social spaces like LambdaMOO), and when that time is spent in a role playing space such as Lambda, devoted only to social interaction and the creation and maintenance of a convincingly "real" milieu modeled after an "internation al community," that hiatus becomes a full fledged vacation. The fact that Lambda offers players the ability to write their own descriptions, as well as the fact that players often utilize this programming feature to write stereotyped Asian personae for themselves, reveal that attractions lie not only in being able to "go" to exotic spaces,**[**4**](http://www.humanities.uci.edu/mposter/syllabi/readings/nakamura.html#anchor214798) **but to co-opt the exotic and attach it to oneself. The appropriation of racial identity becomes a form of recreation, a vacation from fixed identities and locales.  
This vacation offers the satisfaction of a desire to fix the boundaries of cultural identity and exploit them for recreational purposes. As Said puts it, the tourist who passes as the marginalized Other during his travels partakes of a fantasy of social control, one which depends upon and fixes the familiar contours of racial power relations.**

### Framework

#### This debate is key – paradigmatic analysis is the basis for revolutionary action. This is why you cannot permute methods – pragmatic considerations necessarily trade off with the alternative

**Wilderson 10** – Frank B. Wilderson III, “Red, White & Black: Cinema and the Structure of U.S. Antagonisms,” Duke University Press, Feb 26, 2010. Google Books. P. ix-x. LAP

STRANGE AS it might seem, this book project began in South Africa. During the last years of apartheid I worked for revolutionary change in both an underground and above-ground capacity, for the Charterist Movement in general and the ANC in particular. During this period, I began to see how essential an unflinching paradigmatic analysis is to a movement dedicated to the complete overthrow of an existing order. The neoliberal compromises that the radical elements of the Chartist Movement made with the moderate elements were due, in large part, to our inability or unwillingness to hold the moderates' feet to the fire of a political agenda predicated on an unflinching paradigmatic analysis. Instead, we allowed our energies and points of attention to be displaced by and onto pragmatic considerations. Simply put, we abdicated the power to pose the question—and the power to pose the question is the greatest power of all. Elsewhere, I have written about this unfortunate turn of events (Incognegro: A Memoir of Exile and Apartheid), so I'll not rehearse the details here. Suffice it to say, this book germinated in the many political and academic discussions and debates that I was fortunate enough to be a part of at a historic moment and in a place where the word revolution was spoken in earnest, free of qualifiers and irony. For their past and ongoing ideas and interventions, I extend solidarity and appreciation to comrades Amanda Alexander, Franco Barchiesi, Teresa Barnes, Patrick Bond, Ashwin Desai, Nigel Gibson, Steven Greenberg, Allan Horowitz, Bushy Kelebonye (deceased), Tefu Kelebonye, Ulrike Kistner, Kamogelo Lekubu, Andile Mngxitama, Prishani Naidoo, John Shai, and S'bu Zulu

### Util

#### Place ethics above the contingent impacts of the aff – it preserves debate as an activity

Duffy 83 [Bernard, Rhetoric PhD – Pitt, Communication Prof – Cal Poly, “The Ethics of Argumentation in Intercollegiate Debate: A Conservative Appraisal,” National Forensics Journal, Spring, pp 65-71, accessed at http://www.nationalforensics.org/journal/vol1no1-6.pdf]

Debate at its worst is an activity which promotes self-abnegation rather than self discovery. Intercollegiate debate ought to educate students in more than structure, credibility, and logical reasoning. It should teach them the effective use of arguments from definition as well as arguments from consequence, circumstance and authority. Definitional arguments, better than others, orient students toward their own beliefs and principles. Logic, fact, and authority wither without ethics, and debate without ethical judgments sounds hollow and contrived.¶ I am not proposing that debaters only make arguments they believe in. Students also learn from articulating the principles which underlie positions they oppose. To ignore principle as a line of argument and focus instead on mere fact and authority makes debate less effective as a method of exploring one's own preferences and values.¶ It might be argued that debate is not dialectic, and that my criticisms require debate to be something we cannot make it. After all the sophists, not Plato, gave birth to debate. Protagoras saw it as a lesson in sophistic relativism. If one believes in the relativism of the sophists, it would be absurd for debaters to search after principles upon which to base their arguments. Of what use, one might ask. are the eloquently expressed propositions of a bygone era to a scientific age winch bases decisions on calculable fact? For today's neosophists it would be foolish indeed to think of debate as a philosophical or ethical enterprise. But in this case, why talk about the ethics of debate at all? If the term only means observing the rules of the game, it is not particularly significant. Debate should be a thoroughly ethical enterprise*.* It should educate students in ethics, as well as requiring them to follow the rules.¶ Ultimately, it comes down to a matter of choice. Should we as coaches and judges permit the steady dismantling of debate as a means of educating students? Ought we to praise students for making sensationalistic arguments, and for relying on appeals to authority, while ignoring arguments from principle? Should we give ballots to speakers who are the most adept at parroting back the commonplaces they have learned and to those who can read evidence with the greatest speed and the least visible understanding? Should we encourage debate as a contest of evidence rather than as a meeting of minds? No matter how much lip service is given to the educational values of intercollegiate debate, it cannot now be claimed as an activity which forces students to reflect upon or use their ethical beliefs in the formulation of arguments.

#### Ontological assumptions are fundamental to all other modes of questioning and acting in the world.

**Dillon, ’99 (**Lancaster Politics Lecturer, Moral Spaces, pp. 97-8)

Heirs to all this, we find ourselves in the turbulent and now globalized wake of its confluence. As Heidegger-himself an especially revealing figure of the deep and mutual implication of the philosophical and the political4-never tired of pointing out, the relevance of ontology to all other kinds of thinking is fundamental and inescapable. For one cannot say anything about any­thing that is, without always already having made assumptions about the is as such. Any mode of thought, in short, always already carries an ontology sequestered within it. What this ontological turn does to other-regional-modes of thought is to challenge the ontology within which they operate. The implications of that review reverberate through­out the entire mode of thought, demanding a reappraisal as fundamen­tal as the reappraisal ontology has demanded of philosophy. With ontology at issue, the entire foundations or underpinnings of any mode of thought are rendered problematic. This applies as much to any modern discipline of thought as it does to the question of moder­nity as such, with the exception, it seems, of science, which, having long ago given up the ontological questioning of when it called itself natural philosophy, appears now, in its industrialized and corporatized form, to be invulnerable to ontological perturbation. With its foundations at issue, the very authority of a mode of thought and the ways in which it characterizes the critical issues of freedom and judgment (of what kind of universe human beings inhabit, how they inhabit it, and what counts as reliable knowledge for them in it) is also put in question. The very ways in which Nietzsche, Heidegger, and other continental philosophers challenged Western ontology, simultaneously, therefore reposed the fun­damental and inescapable difficulty, or aporia, for human being of de­cision and judgment. In other words, whatever ontology you subscribe to, knowingly or unknowingly, as a human being you still have to act. Whether or not you know or acknowledge it, the ontology you subscribe to will con­strue the problem of action for you in one way rather than another. You may think ontology is some arcane question of philosophy, but Nietz­sche and Heidegger showed that it intimately shapes not only a way of thinking, but a way of being, a form of life. Decision, a fortiori political decision, in short, is no mere technique. It is instead a way of being that bears an understanding of Being, and of the fundaments of the human way of being within it. This applies, indeed applies most, to those mock ­innocent political slaves who claim only to be technocrats of decision making.