Janelle Monaé and Erykah Badu “Q.U.E.E.N” Atlantic Records 2013 http://www.youtube.com/watch?feature=player\_detailpage&v=26Gjy9nIpWQ#t=259

I asked a question like this:

Are we a lost generation of our people?

Add us to equations but they'll never make us equal

She who writes the movie owns the script and the sequel

So why ain't the stealing of my rights made illegal?

They keep us underground working hard for the greedy

But when it's time pay they turn around and call us needy

My crown too heavy like the Queen Nefertiti

Gimme back my pyramid, I'm trying to free Kansas City

Mixing masterminds like your name Bernie Grundman

Well I'mma keep leading like a young Harriet Tubman

You can take my wings but I'm still goin' fly

And even when you edit me the booty don't lie

Yeah keep singing, I'mma keep writing songs

I'm tired of Marvin asking me “What's Going On?”

March to the streets 'cuz I'm willing and I'm able

Categorize me, I defy every label

And while you selling dope, we gon’ keep selling hope

We rising up now, you gotta deal you gotta cope

Will you be electric sheep? Electric ladies, will you sleep?

Or will you preach?

#### Ever since when I was a kid my parents have instructed me in the math and sciences. Always telling me to excel through my class rank and strive for perfection. Never once would they allow me to consider a major in the liberal arts. When I asked why must I force myself into this stressful pursuit of perfection and unconditional chase for excellence, the simple response was “you’re living in a white man’s world the only way for society to even consider you as an asset is to provide a set a skills that allow for your employers to see you have value, that you are something worthwhile.” While I hated that argument I could not deny the truth and was always hit with a sad realization that I do have to prove myself in this white society, and despite what my teachers tell me I am at a disadvantage from others therefore I must put in more work and effort to even be on the same level as others. And it is at that point I resign and submit to the white society that I live in and change myself so I can be useful to it.

#### When I first entered into high school Lincoln Douglas debate I instantly fell in love with the activity. Not only did the hard work and competition mindset that I have been breed with been utilized, but also it allowed me to find interests that fell out of the math and sciences that I’m supposed to be into. I love philosophy and enjoyed the clashes of ethical framework. But alas that part of debate is over and now I am in collegiate policy debate where once again I must learn to redefine myself, to learn how to flow, the different community norms and K arguments. The confusion of flowing sometimes with 10 plus pieces of paper and the madness of critiques and such I find myself lost and forced to adapt again. I am once again changing myself to fit once again into this society.

#### This year’s topic calls for us to examine the executive powers of the United States. The detention policy of the United States seek the find those who are different and wont conform and label them at terrorist. Each day, the US tortures suspects who have been detained indefinitely with methods derived from slavery. A suspect who has been detained indefinitely will experience sexual humiliation; sleep deprivation, and whippings on the daily. These same techniques have been passed down through the African-American community for over three centuries. This is from Grier and Cobbs:

“The black parent approaches the teacher with the great respect due a person of learning. The searching expectations which are an important part of the parent’s feelings find substance in the person f the teacher. Here is the person who can do for this precious child all the wonderful things a loving parent cannot. The child is admonished to obey the teacher as he would his parents and the teacher is urged to exercise parental prerogatives, including beating. In this the parent yields up his final unique responsibility, the protection of his child against another’s aggression. The child is placed in the teacher’s hands to do with as she sees fit, with the sole requirement that she teach him. The meaning of this gift is not lost on the teacher, who is alternately touched by the parent’s trust and staggered by the responsibility, for the teacher knows best of all that much has gone on before she gets the child and knows that, even as the parent urges her not to spare the rod, that same parent is telling volumes about the life that child has led up to this moment. The parent tells of a child both beloved and beaten, of a child taught to look for pain from even those who cherish him most, of a child who has come to feel that beatings are right and proper for him, and of a child whose view of the world, however gently is persuades him to act toward others, decrees for him that he is to be driven by the infliction of pain.¶ Pity that child.¶ Beating in child rearing actually has it’s psychological roots in slavery and even yet black parents will feel that, just as they have suffered beatings as children, so it is right that their children be so treated. This kind of physical subjugation of the weak forges early in the mind of the child a link with the past and as he learns the details of history, with slavery per se.” [black rage—grier and cobbs p137-8]

#### This manifests by teaching black people what it means to have power and that power becomes unrestricted in the face of wars and crisis. But black people are always in crisis and are taught the power to save themselves is not available in these moments. More from Grier and Cobbs

“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.” [black rage—grier and cobbs p149-50]

#### This robbing of political agency is especially true to those with multiple marginalized identities—renders those populations invisible.

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

The purpose of this article is to develop an alternative model for research on intersectionality that attempts to move beyond the question of “whose group is worse off” to specify the distinctive forms of oppression experienced by those with intersecting subordinate identities. Our central argument is that androcentrism—the tendency to define the standard person as male—ethnocentrism—the tendency to define the standard person as a member of the dominant ethnic group (i.e., White Americans in the U.S.)—and heterocentrism—the tendency to define the standard person as heterosexual—may cause people who have intersecting identities to be perceived as non-prototypical members of their constituent identity groups. Because people with multiple subordinate identities (e.g., African-American woman) do not usually fit the prototypes of their respective subordinate groups (e.g., African-Americans, women), they will experience what we have termed “intersectional invisibility.”

#### This is the same normative moral and social system that surrounds policymaking.

**The Role of the ballot is to affirm the ethical framework that best actualizes liberation. Thus we interrogate the resolution from the quare perspective**

**JOHNSON 1**

[Patrick E., “professor of African American studies and performance studies at Northwestern University, “Quare Studies or (almost) everything I know about Queer Studies I learned from my grandmother” in Black Queer Studies: A Critical Anthology]

**Because much of queer theory critically interrogates notions of selfhood, agency, and experience, it is often unable to accommodate the issues faced by gays and lesbians of color who come from ‘‘raced’’ communities.** Gloria Anzaldu´ a explicitly addresses this limitation when she warns that ‘‘queer is used as a false unifying umbrella which all ‘queers’ of all races, ethnicities and classes are shored under’’ (250). While acknowledging that ‘‘at times we need this umbrella to solidify our ranks against outsiders,’’ Anzaldu´ a nevertheless urges that ‘‘even when we seek shelter under it [‘‘queer’’], we must not forget that it homogenizes, erases our differences’’ (250).

**‘‘Quare,’’ on the other hand, not only speaks across identities, it articulates identities as well. ‘‘Quare’’ offers a way to critique stable notions of identity and, at the same time, to locate racialized and class knowledges.** My project is one of recapitulation and recuperation. **I want to maintain the inclusivity and playful spirit of ‘‘queer’’ that animates much of queer theory**, but I also want to jettison its homogenizing tendencies. **As a disciplinary expansion, then, I wish to ‘‘quare’’ ‘‘queer’’ such that ways of knowing are viewed both as discursively mediated and as historically situated and materially conditioned. This reconceptualization foregrounds the ways in which lesbians, bisexuals, gays, and transgendered people of color come to sexual and racial knowledge**. Moreover, **quare studies acknowledges the different ‘‘standpoints’’ found among lesbian, bisexual, gay, and transgendered people of color—differences that are also conditioned by class and gender**.3

Quare studies is a theory of and for gays and lesbians of color. Thus, I acknowledge that in my attempt to advance quare studies, I run the risk of advancing another version of identity politics. Despite this**, I find it necessary to traverse this political mine field in order to illuminate the ways in which some strands of queer theory fail to incorporate racialized sexuality**. The theory that I advance is a ‘‘theory in the flesh’’ (Moraga and Anzaldu´ a 23). **Theories in the flesh emphasize the diversity** within and among gays, bisexuals, lesbians, and transgendered people of color **while simultaneously accounting for how racism and classism affect how we experience and theorize the world**. Theories in the flesh also conjoin theory and practice through an embodied politics of resistance**. This politics of resistance is manifest in vernacular traditions such as performance, folklore, literature, and verbal art**.

#### Framework questions only seek to place us in boxes, and strip us of our connection to the oppressed people we claim to help. In doing so, this debate community places the “other” on path towards continued invisibility. We can’t talk about the issues that affect our communities because they don’t fit on your flow in a strategic way but social visibility matters.

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

The struggle to be recognized or represented is the most distinctive form of oppression for people with intersectional subordinate-group identities. They face a continuous struggle to have their voices heard and, when heard, understood. For instance, social identity research finds that nonprototypical group members are less likely to achieve leadership status within their groups and they are less likely to exert social influence on other members of their group compared to those who are more prototypical (Hogg 2001). The link between prototypicality, leadership, and social influence should contribute to the relative marginalization of those with intersecting subordinate-group identities. Accordingly, people with intersectional subordinate- group identities should be underrepresented as leaders of their ingroups and less influential over other ingroup members compared to more prototypical subordinate-group members. From this perspective it is for instance not so surprising that black women’s contributions to both civil rights and feminist activism have been so marginalized. According to our model of intersectional invisibility, the challenges associated with misrepresentation, marginalization, and disempowerment will tend to be prominent features of the experience of people with intersectional subordinate-group identities. In the following section we illustrate how historical narratives, cultural understandings, interest group politics, and legal frameworks render the intersectionally subordinate person socially invisible.

#### It’s time to turn the page. Debate is a space to learn to take control of our destiny. It’s time to treat us the way we deserve, if were fighting a war the only way to know what we’re fighting for is through finding our voice. To insert your knowledge production onto me is to penetrate my dreams and marginalize my voice, if they win any offense here they have to prove I don’t have a right to speech, which reinforces domination

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.. [talking back pg 15]

#### Writing enables a transformation of the “other” 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 [talking back pg 15]

#### Our performance is unique, using the masters tools allows us to reclaim our liberty, Fredrick Douglas proves

Jacqueline Bacon “Taking Liberty, Taking Literacy: Signifying in the Rhetoric of African-American Abolitionists” Southern Communication Journal April 2009

In 1848, Frederick Douglass published a letter to his former master Thomas Auld in his newspaper the North Star. Douglass begins, The long and intimate, though by no means friendly, relation which unhappily subsisted between you and myself, leads me to hope that you will easily account for the great liberty which I now take in addressing you in this open and public manner. . . . I will frankly state the ground upon which I justify myself in this instance. . . . All will agree that a man guilty of theft, robbery or murder, has forfeited the right to concealment and private life; that the community have a right to subject such persons to the most complete exposure. . . . Sir, you will undoubtedly make the proper application of these generally-admitted principles, and will easily see the light in which you are regarded by me. I will not, therefore, manifest ill-temper, by calling you hard names. I know you to be a man of some intelligence, and can readily determine the precise estimate which I entertain of your character. I may therefore indulge in language which may seem to others indirect and ambiguous, and yet be quite well understood by yourself. Douglass's words resonate beyond their literal meaning. Adopting a tone of exaggerated deference toward Auld, Douglass harshly condemns the slaveholder in seemingly polite language that nonetheless reveals his scorn. Douglass's language suggests ironic double meanings, as he notes that he is taking a "great liberty" in addressing the man who deprived him of liberty—and from whom he literally took his liberty when he escaped from slavery. Similarly, Douglass's remarks about Auld's "theft" of his liberty reveal a rich irony, reversing the antebellum terms in which Auld is an owner of property and Douglass the unlawful appropriator of his freedom. Indeed, for an ex-slave to speak is itself an act of "taking liberty," a "theft," asserting freedom through the paradoxical appropriation of the language of the oppressors to voice the concerns of the oppressed.

**It’s try or die for the affirmative, developing a voice is the only way to resist oppression**

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.”