### New Aff Cards- Doubles

1. **it’s try or die**

 **BlackAdemics 9**

online roundtable for young black thinkers to discuss their opinions on current events of interest to the larger black community. With an emphasis on a YOUNG African American perspective, blackademics.org is a place where emerging artists, students, future professors, politicians, journalists, filmmakers, cultural critics, entrepreneurs, and any other black folk who have a computer, can blog, talk, network, debate, discuss, address and challenge each other about issues that we, as young Black people, currently face.

(“[President Obama Asked To Extradite Assata Shakur](http://blackademics.org/2009/04/23/obama-asked-to-extradite-assata-shakur/)” April 23, 2009, http://blackademics.org/2009/04/23/obama-asked-to-extradite-assata-shakur/)

Nothing enrages the American injustice system more than an escaped slave. When HarrietTubman was liberating Black people from institutionalized genocide, rape and servitude, the state offered a reward of $40,000 to any bounty hunter who could bring her to “justice.” And if you think $40,000 goes a long way now, imagine what it did in 1875. Tubman was so vigorously desired by the state,not onlybecause she broke the laws of chattel slavery (she was legally a thief, who ran away with thousands of dollars worth of what they considered to be stolen property), but also because she represented a revolutionary ideology. In many ways, her impact on the minds, hearts and souls of African American people was more damaging to the system of enslavement than thehundreds of Africanpeople that she emancipated physically. Same bed, new sheets.¶Former political prisoner and member of the Black Panther Party and Black Liberation Army, AssataShakur is still being aggressively perused by her former captors, over three decades after her escape from prison. Utilizing the same tactics as their slave holding predecessors, the New Jersey Police and U.S. Justice Department offered a $1,000,000 reward for her capture in 2005 - the largest reward placed on an individual in the history of New Jersey. Like Tubman, Shakur is being hunted not only for her alleged crimes against the state of New Jersey, but also because of her unwavering revolutionary opposition to imperialism and injustice. Shakur has spent the past thirty years of her life living in Cuba with political asylum. In their newest attempt to imprison Assata Shakur, New Jersey Attorney General Anne Milgram and State Police Superintendent Rick Fuentes have announced that they will write to President Barack Obama to request Assata Shakur’s extradition. Milgram said President Obama’s plan to normalize relations with Cuba is a perfect opportunity to push for the return of the state’s “most wanted fugitive.” Joining the call for Shakur’s capture is Jersey Senator Sean Kean (R-Monmouth), who asked the President todelaynormalizing relations with Cuba until they agree to the extradition. “She’s your classic urban terrorist, and she should be in jail,” he said. “Anybody who tells you different is a liar.” Interestingly enough, similar statements were made about Harriet Tubman who was was, indeed, a terrorist. She was a radical, guerrilla revolutionary who marched towards freedom with a double-barreled shot gun in-hand. The question is: to what extent does President Obama work on behalf the plantation owners? Will he use his power and influence to try to force Cuba to extradite Assata Shakur? Or will he champion the legacy of Harriet Tubman by giving her diplomatic immunity as a citizen of Cuba? I hope he makes the right decision.

1. **But you wouldn’t understand that shit either. We were always already the permutation**

**Nubla 4**

Gladys Nubla, Spring 2004 (“The Politics of Relation: Creole Languages in Dogeaters and Rolling the R's” MELUS 29.1, Proquest)Taglish, Pidgin, and the Theory of Relation

Glissant privileges creolization as a site of resistance in a certain kind of center-periphery relationship: a nation's colonial or neocolonial relationship with its (former) colonizers. According to his theory, "creolization approximates the idea of Relation," which is global, multilingual, open, and always changing (34). Creole language, then, as connected to creole culture, evinces the logic of Relation, constantly changing as a result of influxes of different languages and new practices, particularly at the intersection of transnational capitalism and (neo)colonialism. The Creole language of Glissant's Martinique makes the French in France uneasy because it seems a bastardization of "pure French."4 Taglish exhibits these particular characteristics of Glissant's Relation and creolization quite well.5 We have already seen the way Hagedorn's use of Taglish has made at least one book reviewer for the highly distinguished and widely disseminated New York Times Book Review uneasy. The novel does not accommodate the reviewer, who thinks it is simply "amusing to interbreed the languages and the music like that [...but would] like to know what it means." Historically, what is now recognized as Taglish originated in and around Manila, which lies at the intersection of various social, economic, and cultural fields and provides the meeting ground for different groups of people from other regions in the Philippines and foreign countries. Significantly, this particular form of cosmopolitanism emerged from the difficult and complicated histories of Spanish and American colonialism in the Philippines, which involved, among other things, language importation and religious conversion.6 The fusion of different languages and religious terms into what became known as the Tagalog language contributed to the formation of Taglish. And, by extension, Taglish functions as a short-hand embodiment of the creole culture of Manila.7 Similarly, Hawai'i Creole English has an oppositional relationship to Standard English, the language of Hawai'i's American colonizers. The origins of Hawai'i Pidgin date back to the early twentieth-century sugar plantation system, where the close proximity of laboring Asian and Portuguese migrants recruited to work in the racially stratified and economically exploitative plantation system obliged the workers and American owners to communicate using a mixture of English, Japanese, Chinese, Filipino, and Hawaiian. In addition to this history, Hawai'i Pidgin is a stigmatized language, having been banned from public instruction from 1898 to 1986 in favor of Standard English, as depicted in Rolling the R's.

 Stec 7

(Justin, Northwestern Journal of Law and Social Policy, The Deconcentration of Poverty as an Example of Derrick Bell's Interest-Convergence Dilemma: White Neutrality Interests, Prisons, and Changing Inner Cities, 2007, http://www.law.northwestern.edu/journals/njlsp/v2/n1/2/)

**The** interest-convergences **dilemma does not say that white interests, and white interests alone, will be expanded, while black interests are wholly suppressed. Instead, the phenomenon** is dilemmatic because white interests will supercede black interests **through time, and efforts to help blacks will also work to further solidify white interests. The process is subtle;** white interests will not be adequately exposed, operating in a neutral way, through different avenues than overt racism**. The important aspect of interest-convergence to apply to deconcentration policies is the exposure of white interests in the process. ¶ 27Whiteness itself is not and will not be defined in an overtly racialized manner.** White posturing **instead** holds onto a version of color-blindness toward its own privilege**. Bonnie Grover writes that "**white[ness] is transparent. That's the point of being the dominant race**. Sure, the whiteness is there, but you never think of it. If you're white, you never have to think of it."**[**44**](http://www.law.northwestern.edu/journals/njlsp/v2/n1/2/#note44) **As whiteness has been institutionalized into a means of residential success**[**45**](http://www.law.northwestern.edu/journals/njlsp/v2/n1/2/#note45) **it has mutated into an economic forum—it can be equated with property interests and even property itself.**[**46**](http://www.law.northwestern.edu/journals/njlsp/v2/n1/2/#note46) **Operating as such, multiple arenas that might typically involve race stigma have been castigated or removed from racial context precisely because they are fundamentally raced as white. "Racing" as white is likewise synonymous with a de-racializing generally because it changes the way in which race is conceived. De-racing provides that one can and should come out of a group-based status and supplant it with an individual ethos that stresses merit progress toward realizable and concrete goals. This is not to deny that whites operate as a group through individual actions (nor through economic actions), but instead to say that** the justificatory mechanisms available to whites rely precisely on the appeal to a non-racial standpoint. Such **a non-racial standpoint** is important for groups that hold power because it does not allow them to be viewed as groups but works to maintain the group-based power nevertheless. **¶ 28         In this sense,** whiteness **performs a rhetorical and theoretical link to an apolitical standpoint, one that** can **decapitate conflict and promote permanent and numerous social constructions that then work to** perpetuate inequality**, even when seen as a salve, and even when actually helping those upon which oppression depends. If we accept Bell's logic that races cannot operate unilaterally without affecting each other in racialized ways, it is important to expand on potential white interests in deconcentration programs. This section aims to begin that project. In Section III, I will trace the linkages of white interests and property through the contact point of the prison system. Please keep in mind that the white reasoning I am particularly concerned with relies fundamentally on a spatial disassociation—relatively rigid segregation—that was explicated in the last section. Deconcentration programs may actually prove to further this kind of exclusion, enabling justification for affluent white solidification. Like Bell's ideas in relation to Brown, these are normative and symbolic points that have material consequences.**

**In a world where overt discrimination and exclusion are taboo but implicit discrimination and exclusion are the norm, privilege and intersectionally oppressive forms of knowledge production are coded in inaccessible ways to the populations that need them most – We need to utilize Hip hop to decode the knowledge production of the 1AC – it’s a key method to re-energize and repolicitize oppressed groups – hip hop plots an accessible course to pursue alternatives**

Viola 13

(Michael, UCLA, "Hip - Hop and Critical Revolutionary Pedagogy: Blue Scholarship to Challenge "The Miseducation of the Filipino"," http://www.jceps.com/PDFs/04-2-08.pdf)

At the forefront in theorizing revolutionary critical pedagogies, McLaren’s work upholds the belief that the more conscious people become of exploitative social relationsthat lie at the root of a global division of labor and the corporatization of our world, the more people willin quantity become active inthe **changing**of **society**. Only through the imagination and creation of a world outside of the capitalist law of value, will people come to realize that struggle is their historic right and work to attain the intense desires of freedom that burn within. Echoing this sentiment in his latest book, Rage and Hope, McLaren asserts: Revolutionary critical pedagogy can assist us in understanding history as a processin which human beings make their own society,although in conditions most often not of their own choosing and therefore populated wit h the intentions of others...The actions of human beings are what shapes history. History is not given form and substance by abstract categories. The idea that a future society comes into being as a negation of the existing one finds its strongest expression in class struggle (19). In their lucid essay, “Rethinking Critical Pedagogy and the Gramscian and Freirean Legacies,” Peter McLaren and Gustavo Fischman answer a crucial question presented in Gramsci’s Prison Notebooks, where he poses: "is it better to ‘think,’ without having a critical awareness, ... or, on the other hand, is it better to work out consciously and critically one’s own conception of the world?" 30 McLaren and Fischmanhighlight the importance of a collective critical consciousness that transcends a social relation of dominationas they support the capacity of human beings to not only understand the world but more importantly to transform it.McLaren and Fischman recover Gramsci’s notion of hegemony from theorists who employ its use but disregard the fundamental social contradictions between capital and labor. Furthermore, they make clear that the strategy to recreate society must take place not only in the transformation of civil society but more comprehensively in the creation of proletari an hegemony. They state: The problem with [uncritical] view[s] of hegemony is that in their emphasis, to distance themselves from what they consider to be a crude economism, they often seriously neglect the fundamental social contradictions between capital and labor and resecured the prohibitions on challenging th e contradictions of capitalism... 31 They go on to argue that such exclusions in Gramsci’s notion of hegemony, have effectively caused domination to hemorrhage into a pool of relational negotiation s in which certain ideological positions are won through consent. Here, we need to be reminded that intellectuals themselves are always the products of new forms of collective labor power brought about and consolidated by the forces of production. 3 2 Hip - Hop and the Naming of the World Gramsci believed that “ordinary men and women could be educated into understanding the coercive and persuasive power of capitalist hegemony over them.” 3 3Gramsci highlighted the important roles of intellectuals who aligned with subalterns and acted to transform the social existence of oppressed communities. He states, The...new intellectual can no longer consist in eloquence, which is an exterior and momentary mover of feelings and passions, but in active participation in practical life, as constructor, organizer, ‘permanent persuader, ’ and not just a simple orator. 3 4 As I have mentioned in my article, “Filipino American Hip - Hop and Class Consciousness: Renewing the Spirit of Carlos Bulosan,” the oral expression central to hip-hop comes from our nation’s racialized youth, who are surviving in a system that mandates inequality and exploitation. 33 Hip-hop artistsoften speak “in active participation in practical life” revealing people’s present needs for adequate food, shelter, and security. Furthermore, hip-hop is an important musical outlet that possesses the ability to leave a lasting imprint in the hearts and minds of the struggling. For instance, the Seattle based group Blue Scholars, contributesin the development of a revolutionary critical pedagogyas they disseminate lyrical messages thatdemystify the exploitative nature of capitalism while at the same time sharpen the lens for social analysis, untie the tongue for cultural critique, and strengthen the heart for activism among those who listen and relate. Through their music, Blue Scholars assist in the development of a critical consciousness by naming the world and helping to uncover the material reality for many Filipinos and other oppressed communities who are “shack led in the chains of international capital gain.” 3 6 In their song Southside Revival, Blue Scholars identify how the critique of capital and the satisfaction of human needs are at the roots of their musical philosophy: “Hungry is an adjective attached to my philosophy, You got to be, progress revolves around economy. I can see the consequences of capital first hand, Monorail construction push[es] the tenants off the land.” The Word Employed to Unveil and Transform The musical duo of Blue Scholars, consisting of Filipino - American, Geologic (vocals) and Sabzi (DJ) are examples of hip - hop artists who serve as intellectuals and “permanent persuaders” whose purpose is to serve the social groups with whom they share fundamental interests. They use their music as an organizing tool to reclaim history, challenge what is viewed as “natural,” and engage with the masses in charting alternativesto capitalism. Through their various performances in mainstream concerts, community organized benefits, and anti-imperialist conferences, Blue Scholars work to build relational knowledge of and with the masses to help them develop a critical and collective reflectiveness. As Paulo Freire emphasized, critical inquiry and unveiling is not enough for social transformation. Freire asserts, If it was possible to change reality simply by our witness for example, we would have to think that reality is changed inside of our consciousness. Then it would be very easy to be a liberatory educator! All we would have to do is an intellectual exercise and society would change! No, this is not the question. To change the concrete conditions of reality mean a tremendous political practice, which demands mobilization, organization of the people...all these things, which are not organized just inside the school . 3 7 Freire’s words remind us that the transformation of the society does not take place only within the individual basis of self - reflection but through the collective actions of people. Through their connection with the pro-democratic organizations, Blue Scholars directly engage with youth, workers, and students in translating theory into concrete strategies for improving their communities. Demonstrating this commitment, Blue Scholars performed a benefit concert to financially support a national Filipino youth conference organized by the group Sandiwa. 35 The conference, in recognition of this year’s centennial of Filipino migration to the United States, brought Filipino youth from around the country to critically examine the role Filipino s have played as cheap labor in the sugar plantations of Hawaii, the agricultural fields of California's Central Valley, and the canneries of the Pacific Northwest. Sandiwa proclaims their hope “that this conference connects our history with the ongoing s truggle millions of Filipinos face today in search of new homelands away from the existing conditions in the Philippines.” In a workshop organized by the youth collective, Anakbayan (whom Geo is an active member), to honor Filipino labor organizer, writer , and activist, Carlos Bulosan, Anakbayan proclaims: we hope to improve our conditions by studying and educating others about the rich culture and proud revolutionary heritage of the Filipino peoples continuing struggle. We also work towards building anti - imperialist unity among all people to expose and oppose U.S. imperialist intervention in the Philippines . 3 9 Because their music is intimately connected with Seattle’s working class community of color who are politically active in reflecting and acting up on the problems that engulf their lives, Blue Scholars is not simply employing resistance (which is largely passive and individual in focus) but more significantly serving as committed agents to make possible another world. Lyrical Examination Blue Scholars’ music substantiate the testament that “‘everyone’ is a philosopher and that it is not a question of introducing from scratch a scientific form of thought into everyone’s individual life, but of renovating and making ‘critical’ already existing activity.” 40 In their song, “Wounded Eyes,” Blue Scholars reflect upon the conditions of their racialized and working class communities who they describe as “poverty stricken folks, constantly liv[ing] in hope. American dreams angling from a rope.” Further exposing the difficult realities many people face in their communities, rapper, Geologic declares, “I study to survive... ...where the struggle and the hustle coincide. In this moment in time, a shift in the tide. Get the blindfold lifted from your eyes, and see what we see. And stop pretending it’s all right.” 41 Paralleling the writings of Antonio Gramsci, Blue Scholars recognize that as artists their music must not consist solely “in eloquence [as] an exterior and momentary mover of feelings and passions.” As “permanent persuaders” in their community, Blue Scholars utilize their music as an outlet for study as well as a conduit to promote the transformation of the systems that have left many without proper food, housing, and education. In the same song, the y state, “My wounded eyes seen through the lies. Many brutalized, so we rise and fight for the future we strive. ...Who am I? A student. Observing my environment to see contradictions, In concrete conditions. Evidence we’re living in an obsolete system. ...I got folks working in the public school sector, who lose one youth to death per semester. I guess the cost of living is going up, While the chance of living is going down.” 42 Supporting the dialectical process of praxis, Blue Scholars pull at the roots of a material relation (between labor and capital) that dehumanize those left with no other option but to sell their labor power. Scrutinizing the personal effects of such a system, in his song “Cornerstone” vocalist, Geologic rhymes how he, like many people, “don’t really own a damn thing, except for my labor. And maybe, a couple thousand pages of my rhymes.” He goes on to assert that this system has placed our brains in a cage, unless “...knowledge itself is given proper prospective. To see how politicians keep the dollars protected... [with their] false prophesy, promising we will all be free. As long as we fall in line with the flawed philosophy... [while]the ranks start to swell, in the hoods and jail cells.” 43 Providing further explanation of this “f lawed philosophy” I turn to the writings of Epifanio San Juan, Jr. At a talk he gave at the Carlos Bulosan Symposium in Washington D.C., San Juan lucidly provides the characteristics of the present social system that dichotomizes society leaving the major ity “deprived of land, tools or animals...confined to sell their labor - power and do manual ‘labor’ while those free from laboring with their hands, supposedly educated, occupy a higher position or status.” He maintains that those who occupy the lower rungs in this division of labor are there not as “a result of being uneducated, but of being dispossessed, racialized and colonized.” 44 As I have shown with the education policies in the Philippines and the United States, the educational apparatus in its present form legitimizes inequality by assigning individuals to unequal social positions. Blue Scholars provides further detail into this system that disseminates a “false philosophy” to the majority of the people in society. In their song “Commencement Day,” Blue Scholars sing, “you know they made curriculums designed to create obedient drones.” They elaborate, “They never tell you the conditions in which to apply the math. Only 65 percent of your peers, freshman year, are still here. And half that total will move on, But three out of four, will drop out in two years. Add it up and it equals some shit has gone wrong. Now the snakes gave the education budget rollback, No Child Left Behind is just a backdoor draft... It’s the next generation of miseducatedyouth , next time ask them for proof.” 4 5 Lyrics such as this strongly conflict with the endorsements made by educational bureaucrats who claim that privatization is the panacea for students, parents, and teachers. For instance, Education Secretary, Margaret Spellings, recently defended the policy of No Child Left Behind stating that “the law works.” She argues that people who are “critical of the law simply fear the results.” 46 Ironically, Spellings is not entirely wrong. Many youth of color, are fearful of r ecent education legislation as they witness their peers entering militarized zones as opposed to school zones. Authors such as Angela Davis and Mumia Abu - Jamal have already revealed the harsh reality for many African Americans in the United States whose a ttendance in prisons exceeds the numbers for those in institutions of higher learning. Education, Economy, and War Education in the Philippines was transformed in 1982 to further produce the necessary labor for an export - oriented economy. In the United S tates the economy does not evolve around export but rather a “military - industrial complex.” As the United States fights its wars in the occupied countries of Afghanistan and Iraq, the country’s labor force must meet the demands of a war - based economy. Th e “backdoor draft” that Blue Scholars allude to in their song “Commencement Day” further discloses how No Child Left Behind is utilized to serve the labor needs of the U.S armed forces. Currently, the U.S. ruling elites promoting the occupations in the Middle East are calling for an expansion of their “wars on terrorism” to such places as Iran and Venezuela. However, public support for U.S imperial aggression dwindles reflected not only in the millions of people who have taken to the streets in protest bu t also in the military’s failure to maintain monthly recruitment goals. Provisions in NCLB legislation assist the U.S. military with their recruitment problems. Buried on page 559 of the legislation’s 670 total pages, a small section requires that school s turn over names, phone numbers, and addresses of all students to the military or risk losing NCLB funding. 47 Succinctly explaining this precarious connection between education policy and war, Blue Scholars explains that the elite’s “solution for the poo r, [is to] recruit them for the war.” 48 The common denominator that links education and war is found in the system of capitalism. 4 9 This is not a new phenomenon. Author and social activist, Rosa Luxemburg, echoed these sentiments at the turn of the 20 th century. She said, “if we consider history as it was not as it could have been or should have been – we must agree that war has been an indispensable feature of capitalist development.” 50 It is impossible to omit war and imperialism in the histories of F ilipino Americans. Echoing Luxemburg’s words in their song, “The Long March,” Blue Scholars state, “War? What the fuck is it good for? Absolutely everything that this country has stood for.” 51 The words of both Rosa Luxemburg and Blue Scholars, while ex pressed in two different centuries, embody a continuing past, which began with the conquest of the Philippines and carries on in its present forms characterized by U.S. “military training” in the Philippines, secret prisons throughout Eastern Europe, and t he ongoing occupations in the Middle East. Ever - imminent Hope The central objective of education should be for the formation of men and women with minds and attitudes that are in tune to the needs of its people. This is expressed wonderfully in the music of Blue Scholars as they state, “My purpose as of now is to serve the people to the fullest.” 52 Serving the people of all colors, genders, ages, and religions requires the development of a consciousness critical of our present social order. As I have introduced throughout this essay, the lyrics of Blue Scholars participates in the development of this consciousness by naming the world. Furthermore, developing a critical consciousness is only the first step in a collective path towards equality and justice. Contrary to the widespread belief that “there are no alternatives” to a system responsible for global environmental degradation, widespread impoverishment, and perpetual war, we must actively seekto attain what many believe to be impossible. The present system will not collapse on its own. As it has transpired throughout history, the small group of elites will continue to make the necessary changes of appeasement in order to accomplish their parochial objectives for profit and power. For those who demand more, the lyrics of Blue Scholarsprovide a strategy. Theycall us to “look critical and begin to organize quietly, underneath the sugar coated surface of society.” 53 Such messagesthat inject the people with courage and hope are indispensable in the long march ahead. The obstacles in our path will continue to be great and for many they will seem be an unsurpassable. However, closing with the words of Blue Scholars, “No uprising fails. Each one is a step forward towards the victory at the end of the trail.” 54