## 2AC

### 2AC—Code Switching

The idea that our argument cannot and should not change—uncertainty and adapting your arguments is PART OF BEING UNCOMFORTABLE

Sholock 12 – Chatham University

(Adale, “Methodology of the Privileged: White Anti-racist Feminism, Systematic Ignorance, and Epistemic Uncertainty”, Hypatia Volume 27, Issue 4, pages 701–714, November 2012, dml)

However, something profound happens in The Color of Fear that troubles the epistemological arrogance

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(Collins 1986; Narayan 1989; Anzaldúa, 1987; Sandoval 2000).

Don’t be fooled—their authenticity tests are just as strategically motivated and self-serving as ours because we’re both trying to WIN A debate

Subotnik 1998 – professor of law, Touro College, Jacob D. Fuchsberg Law Center (7 Cornell J. L. & Pub. Pol'y 681)

Having traced a major strand in the development of CRT, we turn now to

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- but that the minority scholar himself or herself hurts and hurts badly.

An important problem that concerns the very definition of the scholarly enterprise now comes into

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precarious connection as a part of our lives is... ultimately obliterating." n74

"Precarious." "Obliterating." These words will clearly invite responses only from fools

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themselves from their pain in order to gain perspective on their condition. n77

[\*696] Last, as we have seen, it precludes the possibility of **open and structured conversation** with others. n78

[\*697] It is because of this conversation-stopping effect of what

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material, but to subject that experience to the same level of scrutiny.

If through the foregoing rhetorical strategies CRATs succeeded in limiting academic debate, why do

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public to the right and ensures that anything CRT offers is reflexively rejected.

In the absence of scholarly work by white males in the area of race,

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to faculty offices and, more generally, the streets and the airwaves.

Declarative statements of white privilege reify the problem

Ahmed ‘4 [2004, Sara, Visiting Professor at the University of Cambridge Centre for Gender Studies and Associate Editor of International Journal of Cultural Studies, “Declarations of Whiteness: The Non-Performativity of Anti-Racism,” Borderlands, Vol. 3, No. 2, 50]

11. My commentary on the risks of whiteness studies will involve an analysis of

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of the utterance is the performing of an action’ (1975, 6).

12. I will suggest that declaring whiteness, or even ‘admitting’ to one’s

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color labeled a white problem in the late 1970s’ (1997, 10).

### 2AC—University

**Hiding atrocities by the US towards Mesoamerica through opaque engagement is a form of whitewashing that sanctifies the violent atrocities committed by the U.S. — this makes the reproduction of violence against Latin America inevitable.**

**Baudrillard 95** [Jean, Professor of Philosophy and Culture and Media Criticism, Simulacra and Simulation, pg. 49-50]

Forgetting extermination is part of extermination, because it is also the extermination of memory

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spill into forgetting with a kind of good aesthetic conscience of the catastrophe.

Silence is never the answer—our pedagogical performance is productive

Giroux ‘13 [September 4, 2013, Henry A., currently holds the Global TV Network Chair Professorship at McMaster University in the English and Cultural Studies Department and a Distinguished Visiting Professorship at Ryerson University; “Hope in a Time of Permanent War”; http://www.truth-out.org/opinion/item/18578-hope-in-a-time-of-permanent-war]

War has become not simply a strategy but a way of life in the United

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which the struggle for a new democratic global social order can be constructed.

Social movements and a new form of intellectualism in PUBLIC spaces are critical

Giroux 13 [September 25th, 2013, Henry A., currently holds the Global TV Network Chair Professorship at McMaster University in the English and Cultural Studies Department and a Distinguished Visiting Professorship at Ryerson University “Beyond Savage Politics and Dystopian Nightmares”, <http://www.truth-out.org/opinion/item/19025-beyond-savage-politics-and-dystopian-nightmares>]

There is a need for a systemic alternative to the existing system of global capitalism

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everyone else who believes that equality and democracy inform and enrich each other.

Martin Luther King Jr. railed against the triple evils of racism, militarism and

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continue unabated and the winds of authoritarianism will gain in speed and destructiveness.

Uniting different coalitions is necessary to overcome white supremacy—them trying to create competition with their K is white “divide and conquer” tactics

hooks, 03 [2003, Bell hooks, social critic extraordinaire, “Beyond Black Only: Bonding Beyond Race”, http://prince.org/msg/105/50299?]

African Americans have been at the forefront of the struggle to end racism and white

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is the only way to ensure that multicultural democracy will become a reality.

Debate is a good place to have these discussions—the LBS movement proves

Polson ’12 [2012, Dana Roe Polson is a Co-Director, teacher, and founder of ConneXions Community Leadership Academy, ““Longing for Theory:” Performance Debate in Action”, <http://gradworks.umi.com/3516242.pdf>]

I think that the talented tenth is actually the wrong metaphor for leadership in the

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and meetings not only to help out but as a form of leadership training

We as members of a pedagogical activity of debate are resisting the oppression isolated by the 1AC and opening up space for the perspectives of the oppressed – we link turn the K

Giroux 11 [2011, Henry A. Giroux works for the Global TV Network Chair Professorship at McMaster University in the English and Cultural Studies Department. Left Behind? American Youth and the Global Fight for Democracy, truth-out.org/opinion/item/68:left-behind-american-youth-and-the-global-fight-for-democracy]

Within the last few months, we have seen an outpouring of student protests from

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increasingly imperiled democracy. Sheldon Wolin is instructive in his insistence that the creation

### 2AC—Interest Convergence

Our arguments represents an attempt to forge a world that we want to live in—making the debate about us as persons or forcing us to confess our privilege diverts attention from structural inequalities by misidentifying the conditions of their removal

Smith ’13 [August 14th, 2013, Andrea,  [intellectual](http://en.wikipedia.org/wiki/Intellectual" \o "Intellectual), [feminist](http://en.wikipedia.org/wiki/Feminism), and anti-violence [activist](http://en.wikipedia.org/wiki/Social_activist). Smith's work focuses on issues of [violence against women](http://en.wikipedia.org/wiki/Violence_against_women) and their communities, specifically Native American women. A co-founder of  the Boarding School Healing Project, and the [Chicago](http://en.wikipedia.org/wiki/Chicago,_Illinois) chapter of [Women of All Red Nations](http://en.wikipedia.org/wiki/Women_of_All_Red_Nations), Smith centers the experiences of women of color in both her activism and her scholarship. Formerly an assistant professor of [American Culture](http://en.wikipedia.org/wiki/American_Studies) and [Women's Studies](http://en.wikipedia.org/wiki/Women%27s_Studies) at the [University of Michigan](http://en.wikipedia.org/wiki/University_of_Michigan)in [Ann Arbor, Michigan](http://en.wikipedia.org/wiki/Ann_Arbor,_Michigan), Smith is currently an associate professor in the Department of [Media](http://en.wikipedia.org/wiki/Media_studies) and [Cultural Studies](http://en.wikipedia.org/wiki/Cultural_Studies) at the [University of California, Riverside](http://en.wikipedia.org/wiki/University_of_California,_Riverside), The Problem with “Privilege”,  [http://andrea366.wordpress.com/2013/08/14/the-problem-with-privilege-by-andrea-smith/]](http://andrea366.wordpress.com/2013/08/14/the-problem-with-privilege-by-andrea-smith/%5d)

This kind of politics then challenges the notions of “safe space” often prevalent

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with safe space is the presumption that a safe space is even possible.

By contrast, instead of thinking of safe spaces as a refuge from colonialism,

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became one that was based on principles of loving rather than punitive accountability.

Conclusion

The politics of privilege have made the important contribution of signaling how the structures of

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open ourselves to new possibilities that we cannot imagine now for the future.

Starting politics with a focus on confession calcifies white-masculinist-subjectivity---it presumes a self-reflexive subject which ultimately is a defense-mechanism against otherness---politics in their model becomes an endless ritual of temporarily cathartic expressions of privilege or oppression

Smith ’13 [August 14th, 2013, Andrea,  [intellectual](http://en.wikipedia.org/wiki/Intellectual" \o "Intellectual), [feminist](http://en.wikipedia.org/wiki/Feminism), and anti-violence [activist](http://en.wikipedia.org/wiki/Social_activist). Smith's work focuses on issues of [violence against women](http://en.wikipedia.org/wiki/Violence_against_women) and their communities, specifically Native American women. A co-founder of  the Boarding School Healing Project, and the [Chicago](http://en.wikipedia.org/wiki/Chicago,_Illinois) chapter of [Women of All Red Nations](http://en.wikipedia.org/wiki/Women_of_All_Red_Nations), Smith centers the experiences of women of color in both her activism and her scholarship. Formerly an assistant professor of [American Culture](http://en.wikipedia.org/wiki/American_Studies) and [Women's Studies](http://en.wikipedia.org/wiki/Women%27s_Studies) at the [University of Michigan](http://en.wikipedia.org/wiki/University_of_Michigan)in [Ann Arbor, Michigan](http://en.wikipedia.org/wiki/Ann_Arbor,_Michigan), Smith is currently an associate professor in the Department of [Media](http://en.wikipedia.org/wiki/Media_studies) and [Cultural Studies](http://en.wikipedia.org/wiki/Cultural_Studies) at the [University of California, Riverside](http://en.wikipedia.org/wiki/University_of_California,_Riverside), The Problem with “Privilege”,  [http://andrea366.wordpress.com/2013/08/14/the-problem-with-privilege-by-andrea-smith/]](http://andrea366.wordpress.com/2013/08/14/the-problem-with-privilege-by-andrea-smith/%5d)

In my experience working with a multitude of anti-racist organizing projects over the

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and the colonized/racialized subject as the occasion for self-reflexivity.

These rituals around self-reflexivity in the academy and in activist circles are not

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within which we live so that we become different peoples in the process.

This essay will explore the structuring logics of the politics of privilege. In particular

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nature of the subject that claims to have privilege in the first place.

**Permutation do both – A combination of perspectives is key — we should include those with privilege and those without**

**Dr. Shanara Reid-Brinkley ’12** [June 23rd, 2012. University of Pittsburgh Department of Communications, Assistant Professor and Director of Debate. “Privilege, Personal Experience and the Research Burden: Avoiding the Race Debate”, <http://resistanceanddebate.wordpress.com/2012/06/>]

More broadly, I think we as debate educators have a responsibility to teach our

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to see you in the outrounds at national high school and college tournaments.

Instrumental knowledge production doesn’t cause violence and discursive criticism could never solve it anyway

Hirschkop 7 [July 25, 2007, Ken HIrschkop, Professor of English and Rhetoric at the University of Waterloo, “On Being Difficult,” http://www.electronicbookreview.com/thread/criticalecologies/transitive]

This defect - not being art - is one that theory should prolong and celebrate

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to more Sisyphean frustration. In fact, there are several good reasons.