#### As a Chinese female I recognize my privilege, born in China and left in an orphanage, yet here I am indulging in American opportunities. H0wever I also recognition how the instruction has lead to oppressive actions against minorities.

#### Mathematics – Mos Def

Yo, it's one universal law but two sides to every story

Three strikes and you be in for life, manditory

Four MC's murdered in the last four years

I ain't tryin to be the fifth one, the millenium is here

Yo it's 6 Million Ways to Die, from the seven deadly thrills

Eight-year olds gettin found with 9 mill's

It's 10 P.M., where your seeds at? What's the deal

He on the hill puffin krill to keep they belly filled

Light in the ass with heavy steel, sights on the pretty shit in life

Young soldiers tryin to earn they next stripe

When the average minimum wage is $5.15

You best believe you gotta find a new ground to get cream

The white unemployment rate, is nearly more than triple for black

so frontliners got they gun in your back

Bubblin crack, jewel theft and robbery to combat poverty

and end up in the global jail economy

Stiffer stipulations attached to each sentence

Budget cutbacks but increased police presence

And even if you get out of prison still livin

join the other five million under state supervision

This is business, no faces just lines and statistics

from your phone, your zip code, to S-S-I digits

#### Because to be marked black is to be born dead the Aff can never solve. They do nothing to address the constant antagonisms of civil society. They do not get try or die because death is a constant in civil society, it is only try for the Neg.

Newton, 73

(Huey P. Newton 1973, Co-founder of the Black Panther Party for Self-Defense, Revolutionary Suicide, pages 2-6)

**Connected to reactionary suicide, although even more painful and degrading, is a spiritual death that has been the experience of millions of Black people in the United States. This death is found everywhere today in the Black community. Its victims have ceased to fight the forms of oppression that drink their blood.** Th**e common attitude has long been**: What’s the use? **If a man rises up against a power as great as the United States, he will not survive. Believing this, many Blacks have been driven to a death of the spirit rather than of the flesh, lapsing into lives of quite desperation**. Yet all the while, in the heart of every Black, there is the hope that life will somehow change in the future. **I do not think that life will change for the better without an assault on the Establishment** (**The power structure, based on the economic infrastructure, propped up and reinforced by the media and all the secondary educational and cultural institutions.), which goes on exploiting the wretched of the ea**rth. This belief lies at the heart of the concept of revolutionary suicide. Thus **it is better to oppose forces that would drive me to self-murder than to endure them**. Although I risk the likelihood of death, **there is at least the possibility, if not the probability, of changing intolerable conditions.** This possibility is important, because **much in human existence is based upon hope without any real understanding of the odds.** Indeed, we are all—Black and white alike—ill in the same way, mortally ill. But before we die, how shall we live? I say with hope and dignity; and if premature death is the result, that death has a meaning reactionary suicide can never have. It is the price of self-respect. **Revolutionary suicide does not mean that I and my comrades have a death wish; it means just the opposite. We have such a strong desire to live with hope and human dignity that existence without them is impossible**. When reactionary forces crush us, we must move against these forces, even at the risk of death. We will have to be driven out with a stick. Che Guevara said that to a revolutionary death is the reality and victory the dream. Because the revolutionary lives so dangerously, his survival is a miracle. Bakunin, who spoke for the most militant wing of the First International, made a similar statement in his Revolutionary Catechism. To him, **the first lesson a revolutionary must learn is that he is a doomed man**. Unless he understands this, he does not grasp the essential meaning of his life. When Fidel Castro and his small band were in Mexico preparing for the Cuban Revolution, many of the comrades had little understanding of Bakunin’s rule. A few hours before they set sail, Fidel went from man to man asking who should be notified in case of death. Only then did the deadly seriousness of the revolution hit home. Their struggle was no longer romantic. The scene had been exciting and animated but when the simple, overwhelming question of death arose everyone fell silent. **Many so-called revolutionaries in this country, black and white, are not prepared to accept this reality.** **The Black Panthers are not suicidal; neither do we romanticize the consequences of revolution in our lifetime**. **Other so-called revolutionaries cling to an illusion that they might have their revolution and die of old age**. That cannot be. I do not expect to live through our revolution, and most serious comrades probably share my realism. Therefore, the expression “revolution in our lifetime” means something different to me than it does to other people who sue it. **I think the revolution will grow in my lifetimes, but I do not expect to enjoy its fruits**. That would be a contradiction. The reality will be grimmer.

#### Whiteness is performed. Within debate space it is not simply enough to be ‘antiracist,’ but rather changing the way we perform ourselves in the debate space is the only way to combat whiteness.

Dr. Shanara Reid-Brinkley et al, 13

(Dr. Shanara R. Reid-Brinkley, PhD, Assistant Professor of Public Address and Advocacy, Director of Debate, William Pitt Debating Union, Amber Kelsie, M.A., Nicholas Brady, 2013, http://resistanceanddebate.wordpress.com/, Accessed 1/25/14, NC)

There is no racism without bodies coded and trained through practice. There are subjectivities that are raced which means that there are bodies that “look white” that are implicated in whiteness. White privilege in this frame can be recognized as an unearned benefit while offering a position of redemption when privilege is used toward anti-racist efforts. Yet, one can simultaneously be engaged in good anti-racist work as a white person, while engaging in political and social actions that reproduce privilege. And yet, we already recognize that whiteness is not just about skin color, though we cannot deny the existence of white-skin privilege. Whiteness is normative—it produces behavioral and performative patterns that sustain the significance of whiteness as a signifier. Bankey critiques what he calls “Reid-Brinkley’s model for resistance in the flesh” as a failed political project with dangerous implications for contemporary debate practice.

#### Hip Hop Lives – KRS-One

Hip means to know, it's a form of intelligence

To be hip is to be update and relevant

Hop is a form of movement

You can't just observe a hop, you gotta hop up and do it

Hip and hop is more than music

Hip is the knowledge, hop is the movement

Hip and Hop is intelligent movement

Or relevant movement we sellin the music

So write this down on your black books and journals

Hip hop culture is eternal

Run and tell all your friends

An ancient civilization has bee born again, it's a fact

#### Hip Hop is an intelligent movement that functions to break down the normative culture of debate and creates a potential for radical communal change.

Dr. Reid-Brinkley, 8

("THE HARSH REALITIES OF “ACTING BLACK”: HOW AFRICAN-AMERICAN POLICY DEBATERS NEGOTIATE REPRESENTATION THROUGH RACIAL PERFORMANCE AND STYLE")

For these debaters, **the use of hip hop functions to create an aesthetic community within the often hostile space of the debate community.** In essence, **the use of this music overwhelms a space that would normally be uncomfortable.** **I remember walking down the hallway at a** national college **tournament and being drawn to the deep sounds of a hip hop base beat emanating from the walls**. I stood outside and peeped through the small plastic window and it was a young Louisville team. **The use of hip hop invaded the quiet and stillness of the tournament hallway** as debate rounds are in session. **The normal sounds of someone’s rapid fire of words and** cacophony of **gasps** (debaters must take quick and deep breaths periodically to maintain the speed) **or muted notes of the timer beeping, papers shuffling, and the screech of chairs sliding against the cold floors were ripped away in an instant. Only the beat remained**

#### Traditional knowledge production in debate leads to epistemological myopia, The Alt offers an alternative method of the three-tier process.

Dr. Reid-Brinkley, University of Pittsburgh Department Of Communications, 8

("THE HARSH REALITIES OF “ACTING BLACK”: HOW AFRICAN-AMERICAN POLICY DEBATERS NEGOTIATE REPRESENTATION THROUGH RACIAL PERFORMANCE AND STYLE" pages 81-83) (\*\*\*Edited for ablist language)

The process of **signifyin**’ engaged in by the Louisville debaters **is not simply designed to critique the use of traditional evidence; their goal is to “challenge the relationship between social power and knowledge.”** In other words, **those with social power within the debate community are able to produce and determine “legitimate” knowledge. These** legitimating **practices** usually **function to maintain the dominance of normative knowledge-making practices,** while crowding out or directly excluding alternative knowledge-making practices**.** The Louisville “framework looks to the people who are oppressed by current constructions of power.” Jones and Green offer **an alternative framework for drawing claims**in debate speeches, they refer to it as a three-tier process: A way in which you can validate our claims, is through the three-tier process. Andwe talk about personal experience, organic intellectuals, and academic intellectuals. Let me give you an analogy. If you place an elephant in the room and send in three ~~blind folded~~ [masked] people into the room, and each of them are touching a different part of the elephant. And they come back outside and you ask each different person they gone have a different idea about what they was talking about. But, if you let those people converse and bring those three different people together then **you can achieve a greater truth.”** Jones argues that without the three tier process debate claims are based on singular perspectives that privilege those with institutional and economic power. The Louisville debaters do not reject traditional evidence per se, instead they seek to augment or supplement what counts as evidence with other forms of knowledge produced outside of academia. As Green notes in the double-octo-finals at CEDA Nationals, “Knowledge surrounds me in the streets**,** **through my peers, through personal experiences, and everyday wars that I fight with my mind.**” The thee-tier process: personal experience, organic intellectuals, and traditional evidence, provides a method of argumentation that taps into diverse forms of knowledge-making practices. With the Louisville method, **personal experience and organic intellectuals are placed on par with traditional forms of evidence.** While the Louisville debaters see the benefit of academic research, they are also critically aware of the normative practices that exclude racial and ethnic minorities from policy-oriented discussions because of their lack of training and expertise. Such exclusions prevent radical solutions to racism, classism, sexism, and homophobia from being more permanently addressed. According to Green: bell hooks talks about how **when we rely solely on one perspective to make our claims, radical liberatory theory becomes rootless.** That’s the reason why we use a three-tiered process. **That’s why we use alternative forms of discourse such as hip hop.** That’s also how we use traditional evidence and our personal narratives so you **don’t get just one perspective** **claiming to be the right way.** **Because it becomes a more meaningful and educational view as far as how we achieve our education.**The use of **hip hop and personal experience function as a check against the homogenizing function of academic and expert discourse.** Note the reference to bell hooks, Green argues that without alternative perspectives, “radical libratory theory becomes rootless.” The term **rootless** seems to **refer to a lack of grounded-ness in the material circumstances** that academics or experts study. In other words, academics and experts by definition represent an intellectual population with a level of objective distance from that **which they study.** For the Louisville debaters, **this distance is problematic as it prevents the development of a social politic that is rooted in the community of those most greatly affected by the status of oppression.**¶

#### This Alternative form of knowledge production leads to a double conscious. The inclusion of personal narratives allows us to reflect on out own social location, while alternate forms of knowledge allow us to understand the oppression of others. By teaching code switching we allow intra-communal discussion.

Dr. Shanara Reid-Brinkley et al, 13

(Dr. Shanara R. Reid-Brinkley, PhD, Assistant Professor of Public Address and Advocacy, Director of Debate, William Pitt Debating Union, Amber Kelsie, M.A., Nicholas Brady, 2013, http://resistanceanddebate.wordpress.com/, Accessed 1/25/14, NC)

Bankey’s positioning of himself at the borderland while excluding (multiply situated) black people in debate from that same space makes little sense to those familiar with the history of race in America. Black people have never not had to be in close relation to whiteness. This is Dubois’ theory of double consciousness (which, though especially emblematic of black experience, is a way of understanding the world that can be learned by non-blacks). Black people have always existed in an in-between space of blackness and whiteness with anti-blackness serving as the context for this relationship. Black folks in America are always already in an interracial relationship with whiteness; this is especially true in the context of debate. The tone of Bankey’s criticism assumes black people exclude white people from their space, but MPJ and other debate practices demonstrate the direct manner in which white people exclude black people from interracial dialogue in the debate space. An even more recent example of how structural racism functions is the exclusion of Elijah Smith, the reigning NDT champ, from the Kentucky Round Robin, and the attempt to change the rules pertaining to transfer students. We are disappointed by this addition to the consistent complaint made by whites that black people must be constantly accessible to whites even while white people disavow the structure of policed segregation in supposedly common spaces. In fact, it seems quite likely that this thesis will inspire debate arguments that produce exclusions of black students rather than an inclusive space of participation. We find it highly unlikely that it will produce an authentic communication or disalienation. There are countless examples of the manner in which black people attempt to meet the communicative and bodily expectations of dominant culture and dominant debate. Code-switching is part and parcel of our interracial romance with debate, an example of our commitment to compromise. Black people often code-switch into “white-people speak” when dealing with white people while using black language and tonal intonations (regionally specific) when in majority black spaces (in fact, it seems that it is when we “speak authentically” in the presence of whites—share ourselves with whites—that we are charged with the crime of being “intentionally” unintelligible). Within debates, (vis-à-vis framework for example) there is a denial or a disavowal of even the possibility of an engagement across rhetorical difference, which is the move Bankey makes. He refuses to code switch in the thesis by not attempting to understand the kinship networks in debate for black people or to engage in rhetorical practices to demonstrate a commitment to engaging difference at the level of method and performance.[9] How often do we encounter white people who can code-switch (and no we don’t mean the latest hip hop slang) into the communicative and socio-political practices of black culture? The black is always already at the borderland. But double consciousness is something that for most people—especially non-blacks—must be learned and practiced. We believe that these kinds of practices and attempts on the part of black people to meet whites more than half-way are evident for those who choose to see. But also we must point out that in communication studies code-switching, the vernacular, counter-publics, and many other concepts evoke the double-sidedness of rhetorical practice in ways that complicate the very notion that there could ever be a pure communication. We therefore invite Bankey to read the Communication Studies section of the library as well as the Black Studies section.

#### We will finish the 1NC with the song Police State by Dead Prez