## \*\*Psycho Methodological Structuralism 1NC\*\*

#### First, the building of the 1AC matters

#### Courts fail to address the issue of white supremacy within law and society and undo its effects

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(Sumi, "Post-Racialism." *Iowa Law Review.* vol. 94, 2009)

Following World War II, the second reconstruction or mid-twentieth-century civil-rights movement ushered in liberal legal reforms designed to eradicate explicit discrimination imposed on racial grounds. In this civil-rights era, Congress, state legislatures, and the courts strove to enact “equality before the law,” through vehicles such as Brown v. Board of Education74 and its progeny (which struck down de jure segregation), the Civil Rights Act of 1964,75 the Voting Rights Act of 1965,76 and the Immigration Act of 1965.77 Not only did Brown leave untouched everything other than formal inequality, but the Court’s colorblindness principle scrupulously failed to capture the law’s long-running complicity with white supremacy and equally failed to undo its effects. As established previously, the law’s complicity with For all their forward advances, these reforms, enacted at the height of Cold War McCarthyism, provided only formal equality: process-based equality of opportunity, as opposed to a substantive definition of what equality requires in material terms racism was sometimes of the obvious sort, 78 In this sense, de jure equality served the aim of racial redemption, as this Article calls it. but more often its complicity was doctrinally encoded in its self-serving legal rationales, distinctions, and foundational principles. In this sense, formal discrimination’s elimination failed to address the synergy between law and society that helped accumulate and compound centuries of white power and privilege using neutral means. It did not address the subtle, yet well understood, racially coded call-and-response interplay between the courts and the public. Elimination of formal inequalities primarily served to improve the courts’ and society’s own self-perceptions, and ironically, the value of whiteness—a whiteness redeemed by the enlightenment of formal equality.

#### a. State representations distance us from real world representations of politics – the policymaking paradigm guarantees imperialism

Reid-Brinkley 8

Shanara Reid-Brinkley, Rhetoric PhD & Prof @ Pitt, “The Harsh Realities Of “Acting Black:” How African-American Policy Debaters Negotiate Representation Through Racial Performance And Style”

Mitchell observes that the stance of the policymaker in debate comes with a “sense of detachment associated with the spectator posture.”115 In other words, its participants are able to engage in debates where they are able to distance themselves from the events that are the subjects of debates. Debaters can throw around terms like torture, terrorism, genocide and nuclear war without blinking. Debate simulations can only serve to distance the debaters from real world participation in the political contexts they debate about. As William Shanahan remarks:

“…the topic established a relationship through interpellation that inhered irrespective of what the particular political affinities of the debaters were. The relationship was both political and ethical, and needed to be debated as such. When we blithely call for United States Federal Government policymaking, we are not immune to the colonialist legacy that establishes our place on this continent. We cannot wish away the horrific atrocities perpetrated everyday in our name simply by refusing to acknowledge these implications” (emphasis in original).116

The “objective” stance of the policymaker is an impersonal or imperialist persona**.** The policymaker relies upon “acceptable” forms of evidence, engaging in logical discussion, producing rational thoughts. As Shanahan, and the Louisville debaters’ note, such a stance isintegrally linked to the normative, historical and contemporary practices of power that produce and maintain varying networks of oppression**.** In other words, the discursive practices of policy-oriented debate are developed within, through and from systems of power and privilege. Thus, these practices are critically implicated in the maintenance of hegemony**.**

#### b. Responsibility starts in the building of the 1AC. Moving Target destroys pragmatic education. Politics is always about our relation to power. PMS 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.

#### c. We control the Uniqueness: The time has come to normalize a discussion of power relations in debate practice. Only PMS 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 69, 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.

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

#### e. That’s a prerequisite to any political action

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..

#### f. Deliberative Education – Real deliberation is always tied to the material and the everyday.

(MattStannard, 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.

#### g. Real Talk – the 1AC kills our ability to use our portable advocacy skills

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.**

#### Second, We will isolate several links

#### a. 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.”

#### b. Locking discussion of Blackness into the Neg is anti-Black and destroys education

Wilderson 10- Frank Wilderson- Red, White, and Black- Cinema and the Structure 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 effec**t,** without agency, without thought.The muted African body is overwritten by the Negro, 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.

#### c. The omission of a Slave Grammar of suffering isn’t accidental, their political ontology creates an unethical framework

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.

#### d. This is the same unethical relationship the makes the black body a slave, fungible object in and out of the debate community. 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.

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

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

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).

#### e. The 1AC structure prevents the use of this debate space as catalyst for change

**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]

The goal of quare studies is to be specific and intentional in the dissemination and praxis of quare theory, committed to communicating and translating its political potentiality. Indeed, quare theory is ‘‘bi’’-directional: it theorizes from bottom to top and top to bottom (pun intended!). This dialogical/dialectical relationship between theory and practice, the lettered and unlettered, ivory tower and front porch is crucial to a joint and sustained critique of hegemonic systems of oppression.¶ Given the relationship between the academy and the community, quare theorists must value and speak from what hooks refers to as ‘‘homeplace.’’ According to hooks, homeplace ‘‘[is] the one site where one [can] freely confront the issue of humanization, where one [can] resist’’ (42). It is from homeplace that people of color live out the contradictions of our lives. Cutting across the lines of class and gender, homeplace provides a place from which to critique oppression. I do not wish to romanticize this site by dismissing the homophobia that circulates within homeplace or the contempt that some of us (of all sexual orientations) have for ‘‘home.’’22 I am suggesting, rather, that in spite of these contradictions, homeplace is that site that first gave us the ‘‘equipment for living’’ (Burke 293) in a racist society, particularly since we, in all of our diversity, have always been a part of this homeplace: housekeepers, lawyers, seamstresses, hairdressers, activists, choir directors, professors, doctors, preachers, mill workers, mayors, nurses, truck drivers, delivery people, nosey neighbors, and (an embarrassed?) ‘‘etc.’’ SNAP!.¶ Homeplace is also a site which quare praxis must critique. That is, we may seek refuge in homeplace as a marginally safe place to critique oppression outside its confines, but we must also deploy quare theory to address oppression within homeplace itself. One might begin, for instance, with the black church, which remains for some gays and lesbians, a sustaining site of spiritual affirmation, comfort, and artistic outlet. Quare studies cannot afford to dismiss, cavalierly, the role of the black church in quare lives. However, it must never fail to critique the black church’s continual denial of gay and lesbian subjectivity. Our role within the black church is an important one. Those in the pulpit and those in the congregation should be challenged whenever they hide behind Romans and Leviticus to justify their homophobia. We must force the black church to name us and claim us if we are to obtain any liberation within our own communities.23

#### Third, the role of the ballot is to embrace a politics that actualizes liberation

#### a. The alternative is to embrace afrofuturism as an 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.

#### b. Our ethical standard is revolutionary. If we aren’t learning how to challenge systems of oppression constantly then we need to stop talking.

Anthony Paul Farley, 2005. “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

#### c. Individual action key

Pinkney 13

Larry, Associate Editor is a veteran of the Black Panther Party, “COINTELPRO, Assata Shakur, and Obama’s FBI” Intrepid Report May 9, 2013 [http://www.intrepidreport.com/archi ves/9562#sthash.4bPPVxQR.dpuf](http://www.intrepidreport.com/archi%20ves/9562#sthash.4bPPVxQR.dpuf)

Until we, the everyday ordinary people, systemically and collectively change this nation from the bottom up, the adage that says, “America is like a melting pot—the people at the bottom get burned and the scum floats to the top;” will continue to be accurate.

U.S. government subterfuge and entrapment have been increased tenfold at home and abroad under the Obama/Biden regime. Africa and the so-called ‘Middle East’ have been bombed mercilessly and incessantly by the U.S. and its proxies, including the U.S-backed Israeli Zionist military machine. Adherence to the U.S. Constitution and international law is essentially null and void in this national security de facto police-state. COINTELPRO continues unabated at home, while perpetual U.S. wars, corporate blood sucking and hegemony are the yoke under which the everyday people of this nation and world are suffering. U.S. political prisoners are brutalized and languish in prison gulags throughout this nation even as other prisoners are tortured and denied their legal and human rights at the U.S. run torture chambers at Guantanamo and elsewhere.