Notes,

1 ShanaraRB, *College Policy Debate Forums Post*, October 10, 2013 (1:56 PM), accessed October 22, 2013, www.cedadebate.org/forum/index.php?topic=5149.0

2 Hortense J. Spillers, “Mama's Baby, Papa's Maybe: An American Grammar Book,”

*Diacritics*, Vol. 17, No. 2, Culture and Countermemory: The "American" Connection (Summer, 1987): 68

3 *Ibid* at, 65

4 ShanaraRB, *College Policy Debate Forums Post*, October 10, 2013 (1:56 PM), accessed October 22, 2013, www.cedadebate.org/forum/index.php?topic=5149.0

5 Hortense J. Spillers, “Mama's Baby, Papa's Maybe: An American Grammar Book,”

*Diacritics*, Vol. 17, No. 2, Culture and Countermemory: The "American" Connection (Summer, 1987): 67

6 *Ibid* at, 68

7 Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment,* (Routledge: New York and London, 2000) Second Edition, 96

8*Ibid* at 104, Citing Audre Lorde who “describes the importance that the expression of individual

voice within collective context of Black women’s communities can have for self affirmation” in *Sister Outsider,* (Trumansberg, NY: Crossing Press, 1984): 42

9 bell hooks, *Killing Rage: Enduring Racism*, (Henry Holt and Company: New York, 1995), 8

10 Hortense J. Spillers, “Mama's Baby, Papa's Maybe: An American Grammar Book,”

*Diacritics*, Vol. 17, No. 2, Culture and Countermemory: The "American" Connection (Summer, 1987): 73

11 Zora Neal Hurston, *Their Eyes Were Watching God*, (HarperCollins Publications, Inc., 1937), 14, *direct quotation indicates* "De nigger woman is de mule uh de world so far as Ah can see. Ah been prayin' fuh it tuh be different wid you. Lawd, Lawd, Lawd!"

They have missed the boat that continues to capture the lives of Black women –I’m talking slave ship that they will never occupy because it is easy to talk politics when you are not marked. Their aphasia over our roles within the discourse of politics, HERstory and feminism neglects our shared experience with enslavement and the process by which Black men flex their own war powers over Black women: Joyce A. Lander says that: (“Tomorrow’s Tomorrow: The Black Woman,” 1972, <17-18>)

"It is important ... the family unity."

The Affirmative's universal endorsement of a global/ethical contract is an illusive and masked reality. Only an explicit rejection of this normative contract model ensures an egalitarian political philosophy. Charles Mills indicates that:

(Charles Mills and Carole Pateman, a British feminist and political theorist. She earned a PhD at the University of Oxford. Since 1990, Professor Pateman has taught in the Department of Political Science at the University of California at Los Angeles, “The Contract and Domination,” 2007 <199>)

"The mainstream social ... male subsection of it."

And so it is also, an issue for you to assume that your research is universal simply because you did not ask those exclusive and specific questions. This is an indict to your scholarship because it fails to suspend Eurocentric research methodology. Na'im Akbar indicates that:

(Na'im Akbar is a clinical psychologist who is considered a pioneer in the development of an African-centered approach in modern psychology. Akbar is currently on the faculty in the Department of Psychology at Florida State University."Akbar Papers In African Psychology," 2004, <6-7>)

"It is because of this difference ... assumptions of the fonner are accepted."

This requires a unique form of scholarship predicated on the self-defined standpoint of Black women. Patricia Hill Collins indicates that:

(“The Social Construction of Black Feminist Thought,” Signs, Vol. 14, No. 4, Common Grounds and Crossroads: Race, Ethnicity, and Class in Women's Lives (Summer, 1989), <750-751>)

"Black feminist thought, ... by the oppressed themselves."

The Role of the Judge is therefore to join Black women at the Shoreline, creating a mode of knowledge production and theory that allows for survival. Alexis Gumbs tells us that:

(Alexis Pauline Gumbs, PhD Duke University, “We Can Learn to Mother Ourselves: The Queer Survival of Black Feminism 1968-1996,” 2010<1-2>)

"This is for those of us ... lived, mothering survival."

And that:

(Alexis Pauline Gumbs, PhD Duke University, “We Can Learn to Mother Ourselves: The Queer Survival of Black Feminism 1968-1996,” 2010 <15-17>)

"I argue that the classrooms... transformative redefinition of survival."