# Cap Classic – Round 3

# 1AC

Same as round 2 just with this added

Racism must be rejected in EVERY INSTANCE without surcease – prerequisite to morality.

Memmi ’00 [2000, Albert is a Professor Emeritus of Sociology @ Unv. Of Paris, Albert-; RACISM, translated by Steve Martinot, pp.163-165]

The struggle against racism will be long, difficult, without intermission, without remission

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peace. True, it is a wager, but the stakes are irresistible

# 2AC

# Commdification

SILENCE IS NOT THE ANSWER – white debaters must find ways to SPEAK ABOUT RACE or else they REPRODUCE OPPRESSION.

Dr. Crenshaw ‘97 Prof of Speech Comm @ Univ. Ala. Carrie-PhD. USC; former director of debate @ Univ. of Ala.; WESTERN JOURNAL OF COMMUNICATION; Resisting Whiteness’ Rhetorical Silence; 61(3), Summer; pp. 253-278.

Another difficulty related to talking about race is what Alcoff has called "the problem

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and political work of resisting racism is left solely to people of color.

Reparations turn the critique – only the 1AC provides voices to those who cannot speak for themselves – the alternative’s failure to provide reparations reestablishes social antagonism and leads to racialized violence.

Matsuda, ‘87 [1987; Mari J. Matsuda; Assistant Professor of Law, University of Hawaii, The William S. Richardson School of Law; "LOOKING TO THE BOTTOM: CRITICAL LEGAL STUDIES AND REPARATIONS"]

This interpretation supports a doctrine of reparations. Reparations recognizes the personhood of victims.

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and the inability to form community that comes when old wounds go unsalved.

The alternative continues unicultural practices that lead to extinction in debate—multicultural discussions are key

Valdivia-Sutherland, ’98 [November 22nd 1998, Butte Community College Cynthia; “Celebrating Differences: Successfully Diversifying Forensics Programs” National Communication Association’s 84th Annual meeting; <http://www.phirhopi.org/spts/spkrpts05.2/sutherland.htm>]

It has been argued that forensics is (or should be) primarily an educational

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national concerns. d. Expository speeches geared to inform about other cultures.

Highlighting issues of accountability is key to solve the nature of victimization.

hooks 97 [bell-currently on staff at Berea College in Kentucky, noted scholar and author; KILLING RAGE Ending Racism; p. 58-61]

In order not to identify as victims, black folks must create ways to highlight

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the rhetoric of victimhood even as it vigilantly calls attention to actual victimization.

## DnG K

Philosophical criticism is grounded within a colorblind mentality that ignores racism

ROELOFS Assc. Prof @ Hampshire College 2k6 Monique-teaches and writes at the intersection of European, analytical, and postcolonial philosophies with a special focus on aesthetics and the philosophy of art and culture, feminist philosophy, and critical race theory; *The Veiled Presence of Race in the Philosophy of Art: Reclaiming Race for Aesthetics*; APA NEWSLETTER on: PHILOSOPHY AND THE BLACK EXPERIENCE, edited by John McClendon and George Yancy; Volume 06, Number 1; Fall.

Race is a conceptual blind spot in philosophical aesthetics and the philosophies of the arts

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social, economic, cultural, political, environmental, and aesthetic constellations.

This silence actively perpetuates white supremacy within our discourse

DR. CRENSHAWProf of Speech Comm @ Univ. Ala. 1997

Carrie-PhD. USC; former director of debate @ Univ. of Ala.; WESTERN JOURNAL OF COMMUNICATION

This analysis of Helms’ opening argument illustrates how the ideology of white privilege operates through

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, silent rhetorical constructions of whiteness like Helms’ protect material white privilege because they

The critique reifies racial divisions – we cannot wish away difference.

RANDALL ‘8 [January 10th, 2008, Vernillia- professor of Law @ the University of Dayton web editor of RACE, RACISM AND THE LAW; Racism v. Colorism: A Wrong Headed Debate; ; http://academic.udayton.edu/race/01race/racism03.htm]

Recently, I have been asked to stop using the term race and racism.

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to change terminology and will continue to use the words race and racism.

The permutation IS EXACTLY WHAT DELEUZE WOULD ENDORSE.

Massumi, ’83 [Brian Massumi, Professor at U of Montreal, Masters and Doctoral degrees in French Literature from Yale University and completed postdoctoral work at Stanford University.; Ph. D., is a political theorist, writer and philosopher; A Thousand Plateaus, Introduction]

"Nomad thought" does not immure itself in the edifice of an ordered interiority

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yourself humming them under your breath as you go about your daily business.

The criticism gets coopted and is reappropriated by the military-industrial complex to further warmaking.

Giroux, ‘7 [Henry A. Giroux. PhD Education Carnegie-Mellon, Penn State Education Waterbury Chair Professor, Center for Education and Cultural Studies Founding Director. The University in Chains. 55-57]

Military research is not limited to the applied sciences. Eyal Weizman has analyzed what

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sense of social and political responsibility to the world outside of the academy?

Delueze’s philosophy culminates in utter idealism – theories of desire are contractory – their efforts are doomed to recycle back into the squo.

Descombes, ’80 [Vincent, teaches at the Centre de recherches politiques Raymond Aron, part of the École des Hautes Études en Sciences Sociales. He holds an appointment in theCommittee on Social Thought at the University of Chicago.another French philosopher dude, Modern French Philosophy, 178-180]

Deleuze’s conception culminates in utter idealism. The man who at the end of history

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no permits us to accuse the present of having fallen short of it.

Alt leads to catastrophe – have to leave some parts of the state.

Deleuze and Guattari, ‘87 (A Thousand Plateaus pp.160-161)

You have to keep enough of the organism for it to reform each dawn;

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by segment, have a small plot of new land at all times.

OUR FRAMEWORK THROUGH THE USE OF NARRATION IS BEST FOR DEBATE

Debaters and judges share in an epistemological process that emancipates and allows societal awareness for the urban debater as well as creates more enlightened and mindful individuals across the board.

Under a narrative paradigm, debaters and their judges would be engaging ina s hared

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of the debater, creating more enlightened and mindful individuals across the board.

Gregory & Alimahomed 2001 professors of Comm @ CAL ST FULLERTON 2k1 Josh & Kasim-; EMPOWERING NARRATIVES; Narrative Voice and the Urban Debater: An Investigation into Empowerment; paper submitted to the Urban Debate League Panel at the Western States Communication Association Conference, Coeur ‘d Alene, Idaho February 23-27, <http://communications.fullerton.edu/forensics/SCUDL.htm>

CONCLUSION Thomas A. Hollihan, Kevin T. Baaske, and Patricia Riley (

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then as a community, we should encourage the use of narrative debate.

The concept of schizophrenia plays into the hands of the right

Wolin, 06 (The Seduction of Unreason: The Intellectual Romance with Fascism from Nietzsche to Postmodernism, Richard Wolin, Professor of History and Comparative Literature at the Graduate Center, City University).

From latter-day anti-philosophes like Nietzsche and Heidegger, poststructuralists have inherited

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conceptual resources indispensable for confronting the authoritarian assertions of difference so prevalent today.

## Foucault

Argument Liability –The negative needs to be liable for the representations they bring into the debate. Contradictions sustain racism.

Nakayama & Krizek ‘95 Asst Prof, Dept of Communication @ Arizona State Univ. Asst Prof, Dept of Communication @ St. Louis Univ. 1995 Thomas K. -& Robert L.-; “WHITENESS: A Strategic Rhetoric”; QUATERLY JOURNAL OF SPEECH 81, 291-309

Whether or not one discursively positions oneself as “white,” there is little room

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yet resilient as ever. This also has significant implications for communication researchers.

WE WILL DEFEND THE USE OF NARRATION AS A METHODOLOGY OF LIBERATION OF OPPRESSED GROUPS

**GREGORY & ALIMAHOMED professors of Comm @ CAL ST FULLERTON 2k1**

Josh & Kasim-; EMPOWERING NARRATIVES; *Narrative Voice and the Urban Debater: An*

*Investigation into Empowerment*; paper submitted to the Urban Debate League Panel at

the Western States Communication Association Conference, Coeur ‘d Alene, Idaho

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**The narrative as a discursive act is probably one of the most “human” actions that a person can engage in. Individuals organize their lives in personal stories, even to the extent that most theorists claim that the guiding force of personal development and psychological maintenance are intrapersonal self-narratives**. To examine the force of the narrative to the personal, one must look at the narrative in relation to identity:

**Human identities are considered to be evolving constructions; they emerge**

**out of continual social interactions in the course of life. Self-narratives are**

**developed stories that must be told in specific historical terms, using a particular**

**language, reference to a particular stock of working historical conventions and a**

**particular pattern of dominant beliefs and values. The most fundamental narrative**

**forms are universal, but the way these forms are styled and filled with content will**

**depend upon particular historical conventions of time and place** (Scheibe, 1986, p.

131).

Personal narratives might differ, and special recurring narratives may dictate further action of the

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narratives (including their own), than that human feels disjointed by society:

The self is a kind of aesthetic construct, recollected in and with the life of

experience in narrative fashion. One's personal story or personal identity is a

recollected self in which the more complete the story that is formed, the more

integrated the self will be…**A self without a story contracts into the thinness of**

**the personal pronoun** (Polkinghorne, 1988, p. 106).

**To feel a loss of self through the inability to compare the private narrative with societal narratives is a personal travesty, but in a multicultural world where individuals come from such diverse and varied settings, the inability to compare the self with the other leaves the unique self with a desire to let his/her voice be known. It is at this intersection that the narrative takes on the power to emancipate the silenced individual**.

**The emancipatory function of the personal narrative lays not so much in the individuals ability to incorporate societal narratives into his/her life, but more so in making their personal narrative known to the greater society. By expressing the voice of the unique individual, other disjointed individuals can attempt to find similarities and hopefully, solidarity. The self as constructed narrative brings with it a dynamism, a fluidity toward social relations**:

[We] achieve our personal identities and self-concept through the use of

the narrative configuration, and make our existence into a whole by understanding

it as an expression of a single unfolding and developing story. **We are in the**

**middle of our stories and cannot be sure how they will end; we are constantly**

**having to revise the plot as new events are added to our lives** (Polkinghorne,

1988, p.150).

**Since personal identity is at stake in narrative dialogue, the interlocutors may choose to interject their unique narrative experiences**—at best, a marginalized voice may gain discursive legitimacy, and at worst an interlocutor may be eschewed by others. **For the exceptionally marginalized voice, the discursive space opened by the narrative is a wise move**. Delgado (1992) posits that the narrative gives unique voice to the oppressed:

No matter how limited one's resources or range of options, no matter how

unequal one's bargaining position, at least one's thoughts are free. Small wonder

that the recent legal-storytelling movement has had such appeal to people of

color, women, gays and lesbians. Stories inject a new narrative into our society.

They demand attention; if aptly told, they win acceptance or, at a minimum,

respect. This is why women demand to tell their account of forced sex, why

cancer victims insist that their smoking was a redressable harm despite the

tobacco companies' pathetic warnings, and why patient advocates demand a

fundamental restructuring of the doctor-patient relationship (p. 822).

**Since the narrative gives voice to the disenfranchised, peripheral, and marginal, it would be logical that these identities would evince action to accommodate for their rhetoric**. Polkinghorne (1988) gives the final implication for the narrative:

On this basis, humans make decisions about what they want and what they

need to do to satisfy these wants. We retrieve stories about our own and the

community's past, and these provide models of how actions and consequences are

linked. Using these retrieved models, we plan our strategies and actions and

interpret the intentions of other actors. Narrative is the discourse structure in

which human action receives its form and through which it is meaningful

(Polkinghorne, 1988, p.135).

In academic debate, with its urban outreach programs, policy debate has never seen

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to the aforementioned quotation, human action in society gains meaning through narratives.

The alternative is silence and inaction which reinforces oppression and turns the critique

Blomley 94 (Nicholas K. Blomley – Professor of Geography at Simon Fraser University, 1994, “Activism and the Academy”, http://www.praxis-epress.org/CGR/CG\_Whole.pdf)

So why the silence? Several reasons spring to mind. One likely option is

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multiple subject positions, so activism is a field of contradiction and diversity.

The aff is hope future – only the aff provides a forum for discussing democratic aspirations necessary to prevent discrimination.

Rubio-Marin, ‘9 [2009; Ruth Rubio-Marin, Professor of Constitutional and Public Comparative Law at the European University Institute; “Gender and Collective Reparation in the Aftermath”; from “The Gender of Reparations: Unsettling Sexual Hierarchies While Redressing Human Rights Violations”, edited by Ruth Rubio-Marin; Cambridge University Press; p 400; http://books.google.com/books?id=JWD\_sjVWOU0C&pg=PA400&lpg=PA400&dq=Reparations+after+Identity+Politics&source=bl&ots=5eVjOzZCTc&sig=PicqfxsCoWJ2Tghon3IgBgHbcN8&hl=en&sa=X&ei=SldtUb7bNoe84AO9jID4Bg&ved=0CFEQ6AEwAw#v=onepage&q=Reparations%20after%20Identity%20Politics&f=false]

In summary, debates about reparations should not be seen as expressing an inherent flaw

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open for revisitation with an eye both to the past and the future.