==Part 1: ROB==

The Judge Ought To Vote for the debater who best challenges the patriarchy and patriarchal understandings of the world

====Truth is determined by the critique is a discourse of derision used to debunk power structures within this educational space====

====Marshall 99—Catherine Marshall, professor of educational leadership and policy in the School of Education at the University of North Carolina, elected to offices in the Politics of Education Association and the American Educational Research Association, led Leadership for Social Justice, an international scholar/activist organization pushing for more equity-oriented school leadership, 1999. ("Researching the Margins: Feminist Critical Policy Analysis," Educational Policy, Vol. 13 No. 1, January and March, Available Online http://journals.sagepub.com/doi/abs/10.1177/0895904899131006?ssource=mfc&rss=1, Accessed 07-13-2017, p. 64-5)====

School boards, official task forces, deans, judges, professional associations, certification standards boards, lawmakers, reform commissions, and code books provide the frontline action in setting directions (e.g., for sex education or for the value of single sex schools). But our policy literatures explain how dominants exclude marginalized gender issues. Value acceptability, or how a given idea fits with national culture or ideology, affects how these values enter into policy decisions. "Policy windows" (Kingdon, 1984) open to these acceptable values. The "assumptive worlds" of policy actors condition their understandings about how to act and talk, about who initiates action, and what the limits are on policy options (Anderson, 1978; Marshall, Mitchell, & Wirt, 1989; Rein, 1983). Thus, legislators attend to a gender policy for girls in math but declare inappropriate any policy discussion of power/sexuality dynamics in sex education curricula, and no policy window has opened for government-supported curricula for prevention of violence toward women. State apparatuses structured around the economic market and patriarchal traditions determine whether a problem becomes part of public discourse and possible state intervention. When a problem is declared to belong to the private sphere—the world of the individual or the domestic and emotional—it becomes marginal. Thus, peer harassment, women in school leadership, and girls'career choices are not defined as public policy issues. Those who decide the agenda in the public sphere arrange "the . . . hegemonic mode of domination" (Fraser, 1994, p. 117). Alternative counterpublics invent and circulate counterdiscourses (Fraser, 1989, p. 111) (seen in home schooling, the women's movement creating the language and labels for "double shift," and in ecology and consumer groups), but they are kept at the margin. Language, Access to Discourse, and the Policy Community How does an idea gain the momentum, legitimacy, and support to become dominant enough to get an audience in a policy system, and then, perhaps, to become a law, a program, a budget priority, a mission statement, or a curriculum component? Debates over education policy are power conflicts over which knowledge is the "truth." Those who control the discourse discredit or marginalize other "truths." Thus, debates over required curriculum, the canon, and the requirements for professional credentials are power/knowledge struggles. People use speech as a power tool to create power, to effect a desire or goal, and to block, resist, and create opposing strategies (Ball, 1990; Foucault, 1981). Privileged speakers' truths (and policy analyses) prevail; a "discourse of derision" can be used to displace or debunk alternative truths (Ball, 1990). Research on how marginal issues get into the public discourse is about gender and about democracy.

====Furthermore Hegemonic masculinity structures tiers of power relations—this is the foundation for oppression based on gender, age, class, sexuality, and race, challenging the Patriarchy is key to solving all harms====

Collins '04, Distinguished University Professor of Sociology at the University of Maryland, ( Patricia Hill, " Black Sexual Politics: African Americans, Gender, and the New Racism," Routledge, https://barzakhlentini.noblogs.org/files/2013/09/black-sexual-politics.pdf) // PZ

Tarzan constitutes one well-known example of how mass media shapes White masculinity within

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intersect to produce comparable categories of hegemonic, marginalized, and subordinated femininities.

====Academic Spaces have played a key role in the reinforcement of gender norms by dividing boys and girls encouraging boys to reject the feminine and perpetuating hegemonic masculinity's constant barrage of gendered violence, anything short of a rejection of this is a part of the problem====

Weis 97—Lois Weis is Professor of Sociology of Education at State University of New York, Buffalo, 1997. ("Gender and the Reports: The Case of the Missing Piece\*," Feminist Critical Policy Analysis I: A Perspective from Primary and Secondary Schooling, Chapter 4, Available Online at https://www.awakebusiness.org/books/feminist-critical-policy-analysis-a-perspective-from-primary-and-secondary-schooling/, Accessed 07-13-2017, p.79-80)

I do not mean to imply here that gender identities and relations are produced totally

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witness the trials of William Kennedy Smith and Mike Tyson, for example).

==Part 2: Case==

====The Modern Media Apparatus is using its power to advocate on behalf of hegemonic conceptions of gender which place emphasis on women presenting themselves as sex objects====

Caldiera,18 https://www-jstor-org.lscsproxy2.lonestar.edu/stable/pdf/10.11116/digest.5.1.2.pdf?refreqid=excelsior%3A943313d7ce8b2fb1d0822e601d182954&ab\_segments=0%2Fbasic\_search\_gsv2%2Fcontrol&origin=

While feminist techno-utopias of earlier studies on gender and the Internet are now

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gender stereotypes while claiming empowerment (Murray, 2015, p. 495).

====The Construction of women as feminine sex objects is at the very root of the Patriarchy ====

Schippers, 07 https://www-jstor-org.lscsproxy2.lonestar.edu/stable/pdf/4501776.pdf?refreqid=fastly-default%3A8ee8887781327f855f1e250a4c8149f7&ab\_segments=0%2Fbasic\_search\_gsv2%2Fcontrol&origin=search-results

==== Connell and others who research and study masculinities always acknowledge that masculinity is always defined through its difference to femininity, however Butler places the relationship of difference more centrally in her conceptualization of gender. For Butler, heterosexual desire, as a defining feature for both women and men, is whatbinds the masculine and feminine in a binary, hierarchihcal relationship. In contemporary Western societies, heterosexual desire is defined as an erotic attachment to difference, and as such it does the hegemonic work of fusing masculinity and femininity together as complementary opposites. Thus it is assumed that men have a natural attraction to women because of their differences and women to men. While their is far more to the content of masculinity and feminity than erotic desire, the construction of hetero-desire as the ontological essence of gender difference establishes the meaning of the relationship between masculinity and feminity. Regardless of one's sex category, the possesion of erotic desire for the feminine object is constructed as masculine and being the object of masculine desire is feminine. Heterosexual desire is defined as the basis of masculinity as others have argued, but it is also, and importantly, the basis of the difference between and complementarity of masculinity and feminity.====

====Patriarchy is a dysfunctional system that justifies violence against feminine bodies, exploitation of the earth, and a normalization of war, which future life on earth impossible====

Warren and Cady, Professors of Philosophy at Macalester College & Hamline University, 1994

(Karen and Duane, Hypatia, Spring, Proquest)

The notion of patriarchy as a socially dysfunctional system enables feminist philosophers to show why

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-nature-peace connections in regional, national, and global contexts.

====An Objective Portrait of beauty and feminity is a rejection of the concept of the ideal woman and that women are sex objects for men, which lies at the basis of patriarichal power, and instead should embrace that every woman is unique and has their own inherent value and worth====

Santangelo,20 http://fairfieldmirror.com/opinion/filterdrop-encourages-realistic-standard-beauty-women/ As social media has been on the rise in past years, it has become an environment where the photos you take and decide to post online, especially photos of yourself, don't seem to look good enough unless they have fancy filters on them. Social media, as we know, is loaded with photos of celebrities, models, beauty experts and influencers. This is where expectation versus reality really comes into play because, of course, we expect celebrities and other personalities to always look their best, have the perfect face of makeup on and be wearing the best looking and trendiest outfits. But, the reality is that they are all human beings just like us, and they don't always look perfect. They too have their moments when they are bare-faced, hair up, in their sweatpants, sitting on their couch watching their latest Netflix binge. These personalities just typically don't post photos of their more relaxed moments on social media. However, even when they do look their best, they still feel as though their photos need to be edited or have filters on them to make them look even better. This is problematic because the edited photos create an unrealistic standard for how photos of ourselves should look, and can have negative consequences on those of us who see these photos on social media. This is the reason why makeup artist and model, Sasha Pallari, launched the ~~#filterdrop campaign on Instagram. Pallari realized how dangerous it is for people, especially younger children and teenagers, to be seeing these unrealistic and sometimes naturally unachievable appearances on social media, and thinking as a result that they are not good enough in comparison to what they are seeing. According to BBC News, Pillari posted an "online rant" on her Instagram account (@sashalouisepallari) about this issue and about her idea for the ~~#filterdrop campaign. The campaign asks people to post photos without filters on their Instagram accounts to really embrace their appearances and "value who they are above what they look like." The issue of social media containing many depictions of unrealistic physical appearances and the negative impact of social media users comparing themselves to these images has been an issue for a long time. We all have flaws, and we all have insecurities, because no one is perfect. The images that are posted on social media often give off the wrong message because they seem to say that if we do not look like the people in those filtered photos then we cannot be considered beautiful. This is so far from the truth because everyone is beautiful in their own unique ways, and that is the message that Pillari is trying to convey through her ~~#filterdrop campaign. You do not have to have the perfect, glowing skin with the smallest of pores and the perfectly shaped body to be considered beautiful. This world needs a new standard of beauty, but that standard shouldn't be one thing. Society sets standards that are too high to achieve. The beauty standard is so high that even celebrities who we already view as perfect and beautiful feel the need to put filters on their social media posts to make them look even more attractive.There are so many young and impressionable people out there who are influenced by what they see on social media every single day, and standards of beauty that are set by filtered, heavily edited and unrealistic photos should not be seen as reality. Everyone should be given the chance to feel confident in themselves, not only in their physical appearance, but also with what's in their heart as well. We are all beautiful in different ways. No one needs a filter to see that.

==Thus We Affirm: In a democracy, a free press ought to prioritize objectivity over advocacy==

==Part 3: Performance==

====Male gender norms are socially constructed and in attempting to reach these nearly impossible norms men quite often are forced to resort to violence to prove their manhood====

Kimmel 2K—Michael S. Kimmel, Distinguished Professor of Sociology at the Stony Brook University in New York, founder and editor of the academic journal Men and Masculinities, spokesperson of the National Organization for Men Against Sexism (NOMAS), founded the Center for the Study of Men and Masculinities at Stony Brook University, 2000. ("Masculinities," "What About the Boys?" What the Current Debates Tell us—And Don't Tell Us—About Boys in School, vol. 14, Available Online at http://quod.lib.umich.edu/cgi/t/text/text-idx?cc=mfsfront;c=mfs;c=mfsfront;idno=ark5583.0014.001;g=mfsg;rgn=main;view=text;xc=1, Accessed 07-09-2017)

Forget that biology and testosterone stuff: there's plenty of evidence that boys are not

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is exactly what feminist women have been advocating for girls for some time.

====The attitudes spread in academic spaces by both men defending hegemonic masculinity and women who claim Feminism is exclusively for women encourage men to reject the label of feminists for themselves and instead opt for disrespect toward women and bro culture as an affirmation of their masculinity====

Merryweather,14 https://www.theguardian.com/education/mortarboard/2014/feb/20/males-student-feminism-university

As a proud male feminist, I believe it's important for men to rally around

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, should be able to shout without fear of being silenced by society.

====Feminism should be recognized not simply as a place for women but a place for all people as we all are face the daily harms of gender norms which are enforced by Hegemonic Masculinity ====

Belle ,ND Proffesor at NYU

https://www.plutobooks.com/blog/feminism-is-for-everybody-bell-hooks/

I have wanted them to have an answer to the question "what is feminism

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I and other men who do not meet the norms of hegemonic masculinity face

====Modern Feminism while making progress in shifting the position of women in society has failed to challenge gender norms that pertain to men, this has led to a large scale male mental health crisis====

Rice 21 reads readshttps://www.thelancet.com/journals/lanpub/article/PIIS2468-2667(21)00138-9/fulltext

Over the last half-century, the women's health movement has been a powerful

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fear, trigger shame and become a barrier to help-seeking.3