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**Subpoint A) links -**

**Major news outlets have fear of calling out racism or classifying people in power as racist as a means to claim objectivity, the increasing caution around labeling allows things like Trump's statements against the latinix community and perpetuates ignorance.**

**Vargas 19’** Charlie Vargas (staff writer for the daily aztec) “The myth of objectivity in journalism failed the latinx victims in el paso” The Daily Aztec, august 21, 2019

<https://thedailyaztec.com/94936/opinion/94936/>

Earlier this month, **in El Paso, the U.S. saw one of the deadliest anti-Latinx hate crimes in decades**. 22 people lost their lives. **The motive** of the shooter **resounded** the **rhetoric of white supremacist ideology that immigrants are “invading” and will** soon **replace whites in the West. As a Latinx person, this attitude is very familiar. Anti-Latinx sentiment traces back to before the very inception of America.** **In 1929,** Mexicans and Mexican-Americans experienced **the Mexican Repatriation.** This movement **led to the** mass **deportation**, **including** the **expulsion of 60% of birthright citizens.** The Mexican Repatriation **[it] ignored citizenship and based its exiles on race,** something arguably **similar to ethnic cleansing.** At the time, **the campaign** was exasperated by economic anxieties caused by the Great Depression, but it **mobilized with fear and racism.** The familiarity of the sentiment of the early 1900s was again prevalent in the motive of **the El Paso terrorist attack**. Italso **echoed the very discourse used by an openly anti-immigrant and racist president**. At this point, there are **various examples of Trump showing us how he feels toward immigrants, especially those of non-European descent.** As a journalist of color, I am quick to recognize when his language and speech is racist and xenophobic. **Major news outlets are more hesitant to classify or name him a racist, something that has become increasingly problematic. News coverage around the Trump administration has been cautious — and when it isn’t favorable — Trump immediately criticizes it as unfair.** In a way, **his self-victimization** not only boosts his narrative, but also **bends the media to his favor, whether it is intentional or not.** **We saw this** transpire days **after the El Paso attack in** five of the most prominent U.S. newspapers. **The New York Times, The Los Angeles Times, The Washington Post and the San Diego Union-Tribune all had headlines proclaiming that Trump denounced the attack.** Esmeralda **Bermudez,** a staff writer for The Los Angeles Times, [**tweeted**](https://twitter.com/LATBermudez/status/1158791251296051200)**, “Reading headlines across the U.S. today you wouldn’t know that one of the deadliest hate crimes against Latinos happened three days ago. You wouldn’t see victims faces or get any hint of how Latinos feel. You would know that Trump condemned bigotry, assailed hate, denounced racism.”** **Journalists** Lulu Garcia-Navarro, Adrian Carrasquillo, Aura Bogado and Luis Gómez also **took part in criticizing major publications for disregarding the pain and loss the Latinx community experienced. Journalism often prides itself on the notions of objectivity and transparency.** **These are values that theoretically protect news organizations from being labeled as biased. The New York Times changed its untactful headline, but this serves as an example of how the press can support deflection.**

**The western idea of objectivity directly clashes with latinx identities. The clash means that even if the aff can prove objectivity is fully attainable, it’s only accessible through whiteness. Vargas 2**

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Alexandra Ocasio-Cortez **[AOC]** [**tweeted**](https://twitter.com/aoc/status/1158557383767052293)**, “Let this front page serve as a reminder of how** white supremacy is aided by – and often relies upon – the cowardice of mainstream institutions.” With these past headlines, I remind myself that there is little to no objectivity in journalism. It was a lack of objectivity of white editors that allowed every major newspaper to catapult Trump’s decoy message of unity instead of the anxiety and fear facing Latinx people. It was the lack of **objectivity in white writers and editors that failed to cover the rise of white nationalist mobilization online until it was too late. It’s a lack of reflection in white identity that allows editors and writers to overlook a community’s suffering in favor of a repeated antagonizer’s call for unification.** Oversights of this nature will continue to happen until we have more Latinx and people of color as editors in publications, and we realize that no one is truly objective. **We often see gilded objectivity collide with Latinx journalists and their identities.** Aída **Chávez**, a reporter at The Intercept and journalism graduate from Arizona State University, **is one of many examples of a bias contradiction**. **ASU reprimanded Chavez** while interning at Walter Cronkite News Washington **for tweeting “Fact: I wouldn’t be here if my father didn’t cross the border. He’s an engineer. I’m trying to get two degrees and graduate I early.”**  **The** Cronkite **School saw her statement as an issue of bias.** **To assume Chavez is biased based on her experiences perpetuates a culture of objectivity that is only attainable through the lineage of citizenship and whiteness, which in itself would be considered a bias. Having journalists with opinions do not make them immoral — it acknowledges that journalists are sophisticated individuals, not just disseminators of information.** What turns it into an exploit is when news organizations claim they are free from being slanted one way or the other. It distorts their transparency and evokes a distrust of the media, which, as Trump has shown, can be weaponized. Acknowledging biases not only indicates journalists’ complexities, but it also allows for greater transparency and room to raise their voice. The reason several Latinx journalists voiced their concern was that their identity allowed them to recognize that our stories are not part of a different picture, but a piece of an even bigger one.

## **The impact is maintaining oppressive structures.**

**Western racism and colonialism maintain dominance because they appear as neutral and objective. Endorsing objectivity perpetuates colonialism that is naturalized as objective.**

**Grosfoguel in 2k7** (Ramon, UC Berkeley, FORTHCOMING IN RAMÓN GROSFOGUEL, JOSÉ DAVID SALDÍVAR AND NELSON MALDONADO TORRES (EDS.) UNSETTLING POSTCOLONIALITY: COLONIALITY, TRANSMODERNITY AND BORDER THINKING (DUKE UNIVERSITY PRESS; 2007). DECOLONIZING POLITICAL-ECONOMY AND POST-COLONIAL STUDIES: TRANSMODERNITY, BORDER THINKING, AND GLOBAL COLONIALITY, <http://www.afyl.org/descolonizingeconomy.pdf>) \*bracketed for gendered language\*

The first point to discuss is the contribution of racial/ethnic and feminist subaltern perspectives to epistemological questions. **The hegemonic Eurocentric paradigms that have informed western philosophy and sciences in the “modern/colonial capitalist/patriarchal world-system”** (Grosfoguel 2005; 2006b) **for the last 500 hundred years assume a universalistic, neutral, objective point of view**. Chicana and black feminist scholars (Moraga and Anzaldua 1983; Collins 1990) as well as thirdworld scholars inside and outside the United States (Dussel 1977; Mignolo 2000) reminded us that we always speak from a particular location in the power structures. **Nobody escapes the** class, sexual, gender, spiritual, linguistic, geographical, and racia**l hierarchies of the “modern/colonial capitalist/patriarchal world-system”**. As feminist scholar Donna Haraways (1988) states, our knowledges are always situated. Black feminist scholars called this perspective “afro-centric epistemology” (Collins 1990) (which is not equivalent to the afrocentrist perspective) while Latin American Philosopher of Liberation Enrique Dussel called it “geopolitics of knowledge” (Dussel 1977) and following Fanon (1967) and Anzaldua (1987) I will use the term “body-politics of knowledge.” This is not only a question about social values in knowledge production or the fact that our knowledge is always partial. The main point here is the locus of enunciation, that is, the geo-political and body-political location of the subject that speaks. In Western philosophy and sciences the subject that speaks is always hidden, concealed, erased from the analysis. The “ego-politics of knowledge” of Western philosophy has always privilege the myth of a non-situated “Ego”. Ethnic/racial/gender/sexual epistemic location and the subject that speaks are always decoupled**. By delinking ethnic/racial/gender/sexual epistemic location from the subject that speaks, Western philosophy and sciences are able to produce a myth about a Truthful universal knowledge that** covers up, that is, **conceals who is speaking as well as the geo-political and body-political epistemic location** in the structures of colonial power/knowledge **from which the subject speaks.** It is important here **to distinguish** the **“epistemic location” from the “social location.” The fact that one is socially located in the oppressed side of power relations, does not automatically mean that [they are] epistemically thinking from a subaltern epistemic location**. Precisely, the success of **the** modern/**colonial** **world-system consist in making subjects that are socially located in the oppressed side of the colonial difference, to think epistemically like the ones on the dominant positions. Subaltern epistemic perspectives are knowledge coming from below that produces a critical perspective of hegemonic knowledge in the power relations involved**. I am not claiming an epistemic populism where knowledge produced from below is automatically an epistemic subaltern knowledge. What I am claiming is that all knowledges are epistemically located in the dominant or the subaltern side of the power relations and that this is related to the geo- and body-politics of knowledge. The disembodied and unlocated neutrality and objectivity of the ego-politics of knowledge is a Western myth

**Let’s listen to a Latinx poem - Cervantes writes,**

Lorna Dee Cervantes(Chicana poet and activist, who is considered one of the greatest figures in Chicano poetry.) “A chicano poem”

**They tried to take our words,**

Steal away our hearts **under**

**Their imaginary shawls, their laws,**

Their libros, their “Libranos señor”s.

No more. **They tried to take**

**Away our Spirit in the rock, the Mountain,**

**The Living Waters.** They tried to steal

Our languages, our grandmothers’ pacts,

Our magma cartas for their own serfs.

**They razed the land and raised a Constitution,**

Declared others 3/5ths a human being,

Snapped shackles, cut off a foot,

Raped our grandmothers into near mute

Oblivion. They burned the sacred codices

And the molten goddesses rose anew

In their flames. They tried to silence a

Nation, tried to send The People back

To the Four Corners of the world. **They drew**

**A line in the sand and dared us to cross it,**

Tried to peel off our skins, Xipe Totec

**Screaming through our indigenous consciousness.**

**They tried to brand “America” into our unread**

**Flesh, the skull and crossbones flying at**

**Half-mast.** They tried to put their eggs in

Our baskets, tried to weave the Native

Out of us with their drink and drugs, tried to

Switch their mammy-raised offspring, beaded and

Unshaven, as the colorless pea under our mattresses

In a cultural bait and switch, hook and bait.

They tried to take our words,

Give us the Spanish translation for

“Pain,” serve us the host of fallow fields on a

China plate, stripped us of the germ and seed,

Fed us in a steady diet of disease and famine.

**Where is the word for tomorrow to the dead?**

When is our kingdom come? **They claim our**

**Reclamations; our reparations, a thing of our**

**Imaginations. I discover this truth**

**To be self-evident: In the beginning**

**We were here.**

**I declare us here today**

**And speaking.**

**The alt is injecting subjective voices of marginalized identities into the academy and journalism, advocacy should be prioritized over objectivity.**

**The border between “objectivity” and “subjective” thought is exactly what Anzaldúa critiques, what’s considered “objective” today is the belief of dominant, majority groups. For example, when we learn western, colonialist, and white history, it’s just called “history” but history from minority perspectives is called “latinx history”, “black history” etc. cross apply Grosfoguel, this is his idea of how location allows colonization and racism**

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#### **We need to enact the new Mestiza, doing so heals the wound caused by separation of male or female, true or false, etc.**

#### **For this reason, We have to enact a mestiza consciousness which ruptures oppressive traditions. Mestiza consciousness is about using marginalized narratives and stories to expose violence and change it, it is advocacy journalism.**

#### **Orozco-mendoza 08**

Orozco-Mendoza, Elva Fabiola. Borderlands theory: producing border epistemologies with Gloria Anzaldua. Diss. Virginia Polytechnic Institute and State University, 2008.

**In the new mestiza**, feelings of fear and shame together with **the wound caused by the separation and subsequent distinction of white/colored, male/female, civilized/barbarians, etc., are healed** with ìa new value systemî (Anzald˙a, 1987: 3) in which metaphors are used to reverse the negative stereotypes socially imposed on people by inserting new meanings onto them. **Going through the Borderlands** **helps** her to **redefine her position** not only in her own eyes, but also **in** the **society**. Now, **she is no longer the voiceless, tamed woman that would not dare to challenge others;** to be sure, she is ready to do so, and in turn, she is **feared and no longer the one who fears**. Yet having a better notion of our own identity is not enough, since the transformation one has suffered does not come without compromises. One of these compromises is to seek the transformation of the overall social structure. Hence, **the new mestiza becomes** necessarily **a political actor as a product of the newly gained identity,** who needs to work in favor of creating emancipatory spaces, building communities of solidarity, **teaching resistance, transforming institutions, and so on** and so forth. Anzald˙a shows this political consciousness in the new mestiza when she states, ìit is not enough to stand in the opposite river bank, shouting questions, challenging patriarchal, white conventionsî (Anzald˙a, 1987: 78). Later in that same paragraph, she declares that oneís role as a new mestiza is to act and not to react from what stance, positioning, profession, etc., one may have. However**,** action must be politically engaged.This struggle is mapped in this way: The first step is to take inventory. Despojando, desgranando, quitando pajaÖ **this** step **is a conscious rupture with all oppressive traditions of all cultures and religions**. She communicates that rupture, documents the struggle. **She reinterprets history, and using the new symbols, she shapes new myths. She adopts new perspectives toward the dark-skinned, women and queers.** She strengthens her tolerance for ambiguity. She is willing to share, to make herself vulnerable to foreign ways of seeing and thinking. She surrenders all notions of safety of the familiarÖ She is able to transform herself (Anzald˙a, 1987: 82-83).

**The Role of the Ballot is whoever best deconstructs suppression of marginalized identities - prefer because**

1. **Portable skills: Allowing debate to be a space where we focus on the way students think and not the imagined impacts builds better advocacy skills for students that are translatable to the world outside debate.**
2. **Ivory theory DA: allowing debaters to read mundane impacts that don’t affect anything in the real world creates a future of debaters disconnected with reality and real world change.**