

Racist and Anti-Diversity Posters on Utah College Campuses:
White Supremacy Discourse and Rhetoric Analyzed with Selected Writings of Nietzsche,
Foucault, Butler, and Ranciere

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Abstract: Posters containing racist and anti-diversity discourse of white supremacy rhetoric were found on two Utah University campuses in 2017. The discourse and rhetoric of two specific posters, one from Weber State University and the second from the University of Utah, will be deconstructed in this paper. I will analyze and contextualize the two posters using rhetorical theories of Michel Foucault from “History of Sexuality”, Friedrich Nietzsche from “Philosophy and Truth”, Judith Butler from “Excitable Speech”, and Jacques Ranciere from “Introducing Argument”. I will argue through my analysis how white supremacy rhetoric and discourse are being used in attempts to alter the socio-cultural spheres on university campuses which connects to a larger issue happening across the entire U.S. It is the goal of my argument that acknowledgement and address is crucial to this seriously dangerous issue of white supremacist rhetoric on college campuses and I hope to entice others to become more aware and respond to these events on individual and community levels.

Keywords: *racist, anti-diversity, white supremacy, college campuses, University of Utah, Weber State University, rhetoric, discourse*

Introduction

In 2017 the newly elected President of the United States Donald Trump began his presidency since then the U.S. population has been experiencing a resurgence of actions, protests, and an increasing political divide among its peoples. In the wake of this growing divide and numerous tragedies across America including violent and deadly protests, hurricane devastation, and shootings, a steady and prevalent appearance of self-proclaimed white supremacist organizations such as the Alt-Right, White Nationalists, and the National Vanguard have revealed themselves with more prominence. White Supremacists are those that believe in the superiority of whites over all other races. Often times these groups argue that they are being discriminated against for being white and that they are victims of oppression, the oppression being growing diversification in American society. They argue for a dominant race in America specifically one that has its origins in particular white Europeans.

White Supremacist organizations seek to connect with the public and more specifically the youth (in this case college students) in attempts to spread their ideologies. It can be supposed that these groups somehow feel they can be more public and vocal about their beliefs and practices during the Presidency of Donald Trump regardless of his personal beliefs or opinions on the subject of white supremacy. It simply does not matter what the POTUS believes in politically, morally or personally on an individual level, all that matters is that the actions of white supremacist groups display to the entire U.S. population that they feel safe and capable to advocate and propagate their ideologies at this particular time.

During 2017 there has been a growing tension on college campuses across the U.S. as white supremacist rhetoric and discourse is continually propagated with timeliness and repetition

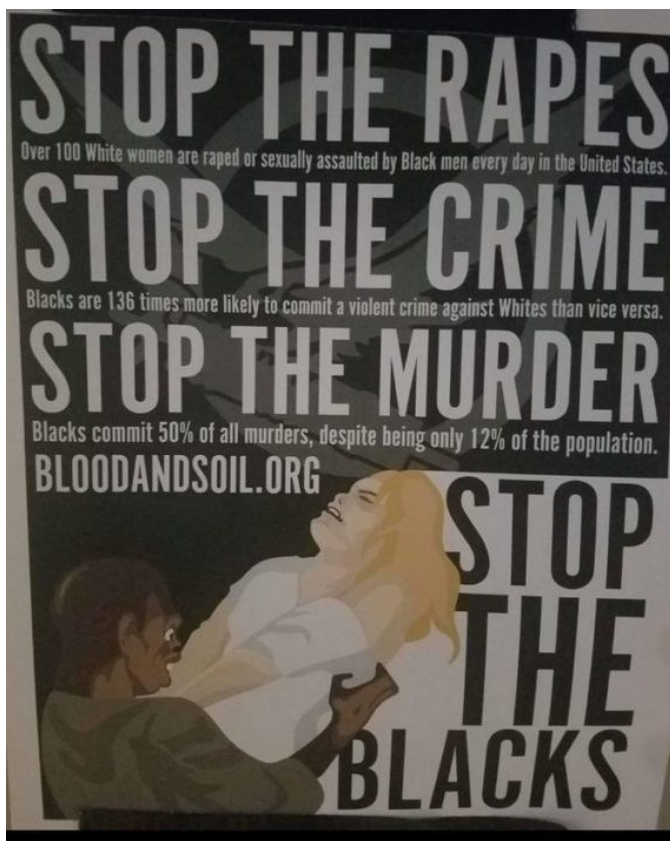
in multiple forms. It can be assumed that the goal of white supremacist organizations is to persuade others to join their groups and organizations. Growing in numbers with the hopes that they can create a future in the U.S. where it does not matter the quality of a person's character but only the color of their skin for how they are treated and regarded in society. It is my goal in this paper to analyze the flawed and fractured discourse of white supremacy found on two Utah college campuses so as to spread awareness and bring attention to the the false and destructive rhetoric of white supremacists. It is also crucial for me to address the danger in taking little to no action (on a university level and student body level) towards countering their rhetoric which includes addressing and discussing the ideologies that the discourse reproduces.

Primary Texts: Racist and Anti-Diversity Posters

My primary texts that I will be analyzing are two posters¹ that exhibit racist and anti-diversity discourse of white supremacist rhetoric. The first poster was found on the University of Utah's campus on the first week of August of 2017 (fig.1) and features white bold text "STOP THE RAPES, STOP THE CRIME, STOP THE MURDER" and in black bold text "STOP THE BLACKS". Under each line that begins with "STOP THE RAPES...CRIME...MURDER," are what is suggested to be statistical facts, "Over 100 White Women are raped or sexually assaulted by Black men every day in the United States...Blacks are 136 times more likely to commit a violent crime against whites than vice versa...Blacks commit 50% of all murders, despite being only 12% of the population." The statistics are false and do not come from any known verified data source. The poster also features two cartoon figures, one a

¹ I use the term 'poster' because the way in which the paper on which the racist and anti-diversity rhetoric is used. The papers were not handed out as flyers by anyone but were posted (often with multiple copies) strategically on campuses, it is not known who put up any of these posters. I decided to use the term 'poster' instead of 'propaganda' even though the rhetoric and material presented fits the criteria for propaganda use. I believed it would take away from my analysis to use the term 'propaganda'.

black man and the other a white woman. The black man appears to be holding the white woman against her will who looks to be struggling. Above these cartoon figures is the web address for the organization that created this flyer BLOODANDSOIL.ORG. This poster and other copies were found around the Student Life Center and the Marriott Library on the University of Utah's campus.



(fig.1)

The second poster found on Weber State University's campus on August 28 (fig.2) has a white background stripe in the middle of a blue background, in the white stripe are the words, "Diversity [in red] is a code word for white genocide" in all upper case bold letters, with the 'n' and 'o' in "genocide" highlighted in red. At the top of the poster on the blue background are the words in white bold letters, "white countries flooded with non white immigrants" on the bottom of the poster on the blue background in white bold letters, "white areas chased down and forced

to diversify”. The statement “Diversity is a code word for white genocide” comes from the website whitegenocide.info. This poster was found on a Weber State application sign for Weber State’s official athletics site.



(fig.2)

I will note that these posters appearances on campuses coincide within a week of each other and that Weber State is located in Ogden and the University of Utah is in Salt Lake City which are roughly only forty miles apart. The placement of the posters, their locations, and timeliness also suggest communication between individuals and possibly groups within our local communities that identify or align themselves with white supremacists organizations. The distance between the two Universities and the timing of the placement of each poster are relevant because it is evidence that this is not an isolated series of events in the state of Utah but is part of a larger set of occurrences happening all over college campuses in the U.S during 2017.

These two posters are not the only ones to be found on these Utah campuses. Other posters have been discovered, one on the first week of November (fig.3) and another that was found at the start of the fall semester (fig.4) these posters have similar messages, all of which

promote white supremacist rhetoric. The frequency and placement of these posters suggest that there is a dialogue happening between those that frequent these Universities (students, staff, faculty) and those that align themselves with the white supremacist rhetoric found in these posters.

The actions of the two campuses have been that of a public address that denotes any kind of racist or discriminatory conduct or speech. There have been discussions on each campus between faculty and students on how incidents like these affect the campus and student mentality but a small discussion is not enough. I suggest that it would be required for there to be mandatory discussions between teachers, advisors, and students for the entire campus (such as allotted time during class) which would bring more awareness to the severity of these incidents.

Nietzsche and Foucault: Words as Truth and the Power of Sexuality

In chapter four of “Philosophy and Truth: Selections from Nietzsche’s Notebooks of the early 1870’s” Friedrich Nietzsche discusses the origins of human truths such as god, heaven, good and evil, and how these ‘truths’ are considered to be true in the first place. Truths, lies, concepts are all created by the human mind and take the form of words as a means of expression. Nietzsche clearly defines the use of words to represent the “real”,

“...Every word instantly becomes a concept precisely insofar as it is not supposed to serve as a reminder of the unique and entirely individual original experience to which it owes its origin; but rather, a word becomes a concept insofar as it simultaneously has to fit countless more or less similar cases-which means, purely and simply, cases which are never equal and thus altogether unequal. Every concept arises from the equation of unequal things.” (pg. 83)

According to Nietzsche a word as a concept is derived from what the word does not represent. For instance “cow” is not a “snake” in that the word “cow” has an assumed definition of a large mammal with four hooved feet and udders that produce milk *not* a reptile with no limbs and fangs. When applying this theory of words as a concept to fig.1 (University of Utah “Black Criminals” Poster) there are points of analysis that can be extracted. The use of the word “blacks” in the context of fig.1 “STOP THE RAPES over 100 white women are raped or sexually assaulted by Black men every day in the United States.” signifies that the rhetoric of the poster is positioned towards people who are not black, the reader is assumed to be anyone who is not black. The words “rapes”, “crime” and “murder” are aligned, one on top of another, over “STOP THE BLACKS” in bold black letters at the bottom of the poster near the cartoon figures of a black man and white woman.

The position of the words and the repetition of the discourse on the poster have a doubled effect on the reader, not only does the reader see this information horizontally but vertically on the page surrounding and magnifying the cartoon figures in the left bottom corner while drawing the eye to it. The use of the words “white women” further position the argument of this discourse as being directed to not only whites but white males since there is a sexual aspect with the word “rape” being suggested (now I am assuming heterosexual roles between male and female in my analysis). The suggested audience being that of white males can be further defined by the sexual aspects (cartoon figures and word usage of “rape” and “white women”) as directed towards specifically heterosexual white males.

Words are used as evidence in this poster, the statistics presented in fig.1 are what is to be factual evidence of crimes that blacks commit on whites and society (rape, crime, and murder).

These numbers and words are not based on any actual data and are false, a prime example being “Blacks are 136 times more likely to commit a violent crime against whites than vice versa”. If the statistics are false and the discourse of this poster is directed to an assumed heterosexual white male audience it is therefore the goal of the rhetoric of this poster to persuade white male readers that black people are a threat to their well being, a threat to white women, a threat to their sexuality, and a threat to their lives. Finally the website address on fig.1 placed above the cartoon figures “BLOODANDSOIL.ORG” is a point in which all of the discourse elements on this poster intercept. The term “blood and soil” was used as a Nazi Germany chant during the World War Two era. Knowledge of this reference and an awareness of the discourse and rhetorical persuasion at work on this poster then solidify this discourse to be that of white supremacy rhetoric.

The false statistics used in fig.1 alongside the discourse are used as rhetoric that is presupposed to be real truths believed by the persons (rhetors) that created this poster (heterosexual white male supremacists). If there is little to none research conducted on the information presented on fig.1 then it could be possible that a white reader, specifically one of the targeted audience, may believe this racist discourse to be true,

“What then is truth? A movable host of metaphors, metonymies, and anthropomorphisms: in short, a sum of human relations which have been poetically and rhetorically intensified, transferred, and embellished, and which, after long usage, seem to a people to be fixed, canonical, and binding. Truths are illusion which we have forgotten are illusions; they are metaphors that have become worn out and have been

drained of sensuous force, coins which have lost their embossing and are now considered as metal and no longer as coins.” (pg. 84)

The concept of truths according to Nietzsche is that truths (or words in this instance) can be manipulated, changed, and used in ways that can become fixed definitions and meanings of a ‘real’ subject that can never be correctly defined in the first place. If we use words as tools to describe particular objects of semblance and abstract expressions to convey meaning to others it is the use and repetition of words that can ultimately change the ways in which people communicate and identify with each other. It is a thin and dangerous line for any person to read white supremacy rhetoric such as what is found in fig.1 and become convinced by rhetorical tools of persuasion to agree or position themselves with white supremacy. To believe the ‘truths’ of words and fall victim to persuasion in rhetoric can have the power to alter or possibly change a person's mind entirely.

In select pages from Michel Foucault’s “History of Sexuality” an analysis of the western attitudes towards sex and sexuality are discussed. Foucault traces the origins of western thought and religions that have influenced how sexuality is approached, treated, and ultimately controlled by western cultural beliefs which are defined in terms of powers.

“...By power, I do not mean ‘Power’ as a group of institutions and mechanisms that ensure the subservience of the citizens of a given state...It seems to me that power must be understood in the first instance as the multiplicity of force relations immanent in the sphere in which they operate and which constitute their own organization; as the process which, through ceaseless struggles and confrontations, transforms, strengthens, or reverses another, thus forming a chain or a system, or on the contrary, the disjunctions

and contradictions which isolate them from one another...Power is everywhere; not because it embraces everything, but because it comes from everywhere..." (Foucault, pg. 92-93)

Foucault defines power as force relations which are constantly interacting, applying Foucault's theory of power to fig.1 it is apparent that the discourse reflects a struggle between two powers, white males and black males. There is no mention of any other races or ethnicities, or genders besides that of the white woman and black male. This absence suggests that only these two powers in force relations are recognized by the speaker of this discourse (the rhetors). It is in the discourse and use of rhetoric in fig.1 that expose the beliefs of the rhetors of the poster which include their relation of power to black persons.

"Sexuality is not the most intractable element in power relations, but rather one of those endowed with the greatest instrumentality: useful for the greatest number of maneuvers and capable of serving as a point of support, as a linchpin, for the most varied strategies...to reduce all of sex to its reproductive function, its heterosexual and adult form, and its matrimonial legitimacy..." (Foucault, pg.103)

The use of the cartoon figures in fig.1 push the rhetoric of the poster further. Readers are given a visual aid so that the discourse on the poster is expressed as clearly and concisely as possible. The cartoon figures are that of a black man holding a white woman against her will. The faces of the figures are distorted and out of proportion, the colors are accentuated and given more contrast as to connect to the words "white" and "black". The female figure as an object of sexuality and assumed heterogenous relation to male counterparts is placed in between the force relations between black males and white males. The white female used as a supposed victim and

object of worth to both males is a visual rhetorical tool in which the reader and viewer of this poster is assumed to be not only white but specifically a white male. The white female is further positioned rhetorically in the discourse of fig.1 to be in relation to white males inasmuch as that white females *belong with* and *to* heterosexual white males.

The action of placing fig.1 on the University of Utah's campus suggests that the white supremacist discourse that it exhibits may not be valued there. If there is a lack of support for one system, signification of the second system will appear to counter the first either advertently or inadvertently causing the first system to stand out. The University of Utah would be a prime location for those that align themselves with or identify as white supremacists to target since it is a University that promotes diversity and equality for all students. The idea that the reason for the placement of fig.1 on the University's campus is because the ideologies that the poster promotes are not supported there is not substantial evidence that racism is not an issue on the campus. It suggests that racism is an issue on this campus and that it is being combated with a persistent advocacy of diversity and equality of all students. The public address given by the University in response to this incident and other similar ones is just that a response in words. At this point (December 2017) with the repetition of similar incidents having happened a responsive action is needed. I would suggest on the level of professors to students a mandatory discussion on the issues of racism and discrimination rather than a public service announcement that denotes any kind of racist or discriminatory conduct or speech.

Butler and Speech as Action

“Excitable Speech: A Politics of the Performative” by Judith Butler discusses the theory of hate speech as a performative speech which can be considered an act of violence. Using

examples of court cases and cultural media such as Gangsta Rap music, Butler argues that speech is an act of violence but that it is complicated to define and separate speech and action when attempting to criminalize and successfully prosecute hate speech.

“When we claim to have been injured by language, what kind of claim do we make? We ascribe an agency to language, a power to injure, and position ourselves as the objects of its injurious trajectory...Could language injure us if we were not, in some sense, linguistic beings...If we are formed in language, then that formative power precedes and conditions any decision we might make about it, insulting us from the start, as it were, by its prior power...And yet, linguistic injury appears to be the effect not only of the words by which one is addressed but the mode of address itself, a mode-a disposition or conventional bearing-that interpellates and constitutes a subject.” (Butler, pg.1-2)

In fig.2 (Weber State University “Diversity is Genocide” Poster) the discourse suggests the existence of two groups, one that is white and the second which is everyone who is not white. The discourse in this poster with specificity to the use of words “diversity” and “genocide” are key in analyzing the injurious speech that the rhetoric enacts on non-white readers and the supposed injury in which the white rhetors of fig.2 are suffering. Butler discusses that the mode in which injurious speech is acted upon another is directly tied to how injurious the speech act is. This poster fig.2 was placed over another poster that advertised for applications for the athletics teams at Weber State University. Its particular placement over an application advertisement coupled with the rhetorical message to readers that “Diversity” is the equivalent of “white genocide” suggests that the persons who printed out and decided to put this poster on campus wanted to send a further message to readers that they do not want non-white applicants to Weber

State University athletics teams. The specific placement and use of discourse of fig.2 adds layers to the rhetoric on two levels. Level one, the poster itself as a rhetorical argument against diversity and level two, the placement of this rhetorical argument on an application's advertisement to further the argument against diversity. It cannot be considered a pure coincidence that this type of discourse and rhetoric was accidentally placed over another discourse.

“...To be addressed injuriously is not only to be open to an unknown future, but not to know the time and place of injury...Exposed at the moment of such a shattering is precisely the volatility of one's ‘place’ within the community of speakers; one can be ‘put in one’s place’ by such speech, but such a place may be no place...” (Butler, pg.3-4)

The rhetoric of fig.2 is explicitly clear that diversity is a threat to the white persons that created this poster (rhetors). Particular words and phrases such as “white countries” and “white areas” suggest that there is already a division recognized by the rhetors between whites and non-whites. On the bottom half of the poster the phrase, “white areas chased down and forced to diversify”, the words “chased down” do not correspond effectively with “white areas” since an area is a space and not a people but it does suggest that specific “white areas” where only whites are present are being “chased down”. The rest of the statement “...and forced to diversify” suggests that whites in their “white areas” do not want to diversify at all and want to remain divided and separate from non-whites. Again, the presupposed separation and division of whites and non-whites is evidence of a larger issue at work in the U.S. which is that of systemic racism that reinforces itself through similar but maybe not as explicit rhetorics and institutions.

The statement at the top of fig.2 “white countries flooded with non-white immigrants” can be broken down in a similar fashion to the previously analyzed statement. Again, “white countries” similar to “white areas” suggests that there is a division and separation between whites and non-whites that already exists and is paired with “flooded with non-white immigrants”. The word “flooded” denotes an overwhelming power such as a wave of water. “Non-white immigrants” suggests the possibility that “white countries” and “white areas” would accept strictly “white immigrants” but since they are being “flooded with non-white immigrants” whites are being overwhelmed and *drowned* out by non-whites.

“...Certain words or certain forms of address not only operate as threats to one’s physical well-being, but there is a strong sense in which the body is alternately sustained and threatened through modes of address. Language sustains the body not by bringing it into being or feeding it in a literal way; rather, it is by being interpellated within the terms of language that a certain social existence of the body first becomes possible...”

(Butler, pg.5)

The use of the word “genocide” in the discourse of “ Diversity is code word for white genocide” can also be deconstructed. “Genocide” meaning mass killings is equated with “diversity” meaning a variation in one form or another, this suggests that the rhetor of fig.2 believes that any “variation” or non-whites are a threat of death (genocide) to whites. The rhetoric of fig.2 places whites in a position of that of those threatened and soon to be victims due to loss of possible life and culture or both.

Acknowledgement of the specific placement of this rhetoric on the Weber State University campus is crucial in recognizing what it is that the rhetors of fig.2 are communicating

with their audience. The targeted audience is suggested to be white, with the consistent identification of the threat to white bodies and lands. But not only does this discourse speak to white audiences but to non-whites in the way that it uses the word “Diversity”. “Diversity” being a keyword that is used by Universities such as Weber State and the University of Utah whenever they seek to promote their acceptance of students as applicants or continuing. Fig.2 is less specific than fig.1 but has the same overall theme that *anybody* that is not white is not welcome and is a threat to *white bodies*.

Ranciere and Politics: A First Step Into My Conclusion

In the article “Introducing Disagreement” Jacques Ranciere uses political and cultural events to present and argue his deconstruction of democracy and politics. Politics and democracy are turned inside out by Ranciere who takes the mechanisms of each and exposes the inconsistencies found within the systems and practices based on what they actually purport.

“Politics is not the general art of some principle inherent in the definition of a human being. It is the accident that interrupts the logic by which those who have a title to govern dominate—a title confirmed only by the fact that they do dominate. Human government is not the putting into practice of some ‘political virtue’ native to the human animal. Instead, all that exists are the contingency of domination founded on itself and the contingency of equality which suspends it...democracy is the institution of politics itself as the aberrant form of government...The term ‘demos’, as the very subject of politics, sums up the aberrant, anarchic nature of politics...The demos is, instead, an abstract separation of a population from itself...”(Ranciere, pg.6)

The posters (fig.1 and fig.2) are evidence of a connected and resonating rhetoric that voices the same message to readers that whites are threatened in multiple ways by anyone who is not white. The message is more complex and layered than just a “threat” from one group to another but is in actuality a continual message to separate and divide whites from non-whites for everyone's ‘well-being’. It should be recognized that the discourse of fig.1 and fig.2 are not specific to certain people in terms of ideologies (beliefs and cultural practices) but are only specific in terms of race. The main subject of both posters is race, in that race is the only determining factor when it comes to socio-cultural relationships between persons according to the rhetors (creators) of these posters. The evidence of exclusion of all other elements that can make up a person's identity (character, culture, background, education, family, friends) further strips all persons of individual identities and sums up all worth of a person based on the color of their skin.

Politics as defined by Ranciere is boiled down to domination and power in terms of human government. Democracy is merely an anarchic form of government in which “demos”, the people, does not fully encompass *all* people within a society since specific people are positioned with less or more power within a society which is distributed by politics. Simply stated “Demos” as representing the “all” people within politics and democracy can never represent the true “all”. Applying Ranciere’s theory of politics and democracy to fig.1 and fig.2 there are two elements which are relevant to my analysis.

The first being that the rhetors of the posters discourse take up a natural position for themselves as being the “demos” or “all” of the U.S. This is evident in fig.2 with the specificity of “white countries” and “white areas” being threatened by non-whites which can be seen as

evidence of the larger issue of systemic racism in the U.S. that operates in multiple forms including institutions both private and public. Second point of analysis, the politics of power relations between separated groups (whites and non-whites) rhetorically argued by the discourse of these posters and strategically placed on campuses suggests the importance of colleges as a source of higher education in the U.S. Higher education being that the knowledge and information which is gained by an attendance of these institutions are directly related to power relations and in a broader sense the politics in America.

As I previously discussed in my analysis and contextualization of Foucault and fig.1, the significance of white supremacist rhetorics appearing on college campuses is that the campuses are where the issues of racism and discrimination are constantly being combated. My suggestion that the rhetorics of racism and anti-diversity reflect a larger discourse that is prevalent in the U.S. that being of systemic racism is evident in this micro-scaled incident. If the universities and college campuses are the places of higher education where future benefactors of the U.S. are taught then the campuses are the key battlegrounds for the ideological beliefs for the future.

Conclusion

The rhetorical arguments and strategies of the racist and anti-diversity posters (fig.1 and fig.2) are working discourses of a larger rhetorical discussion taking place in the U.S. in 2017. The discussion being that white supremacists are promoting and strengthening their ideologies across America in hopes that their rhetoric will one day be the rhetorical ‘truths’ in our nation. The ways in which white supremacist discourse attempts to persuade audiences of their ‘truths’ is through power relations in politics and sexuality seen in fig.1 and fig.2. and the discourse of white supremacists is that of hate speech and injurious speech in which both have physical and

social implications to all persons involved. But it is not only white supremacists that often use rhetorical tools and strategies such as power relations and sexuality to try to persuade audiences. Institutions such as government, judicial, military, and police which use discourse with specific rhetorical purposes to persuade citizens and noncitizens (such as illegal immigrants) as to what is valued, believed, practiced, and culturally acceptable by those in power of our nation support a systemic rhetor which is often strikingly similar to that of the white supremacists even though it may not be as blatant at times as the discourse found in fig.1 and fig.2.

The tension that continues to grow from the constant appearance both in discourse and action of white supremacy in the U.S. can be felt on college campuses across the nation. It is a feeling of an unknown future and place that can be communicated through a lack of student responses and community action to these events as well as a lack of news coverage and discussion on how to counter these discourses. The posters found on the University of Utah and Weber State University correspond with similar if not identical occurrences on other campuses which are all connected by their timeliness and similar rhetorics. There is a persistent repetition to these occurrences in which white supremacy discourse and that of diversity are now being argued and politicized even further to the point where there is little to no room for communication between the two opposing views. The destructive and dangerous ways in which white supremacists are attempting to gain young followers, specifically students, should be the top concern for all schools. The youth will one day be those in charge of our nation, they will be parents, teachers, governors, leaders, and possibly presidents. If the rhetoric of white supremacy has any hope of a continuing its legacy of hate and violence it is in the youth of the America.

There have been many suggestions that the U.S. citizens were living in a post-racial society and that the issue of race was no longer an issue at all. But the incidents such as the appearance of racist and anti-diversity posters on campuses among many more significant others shatter those previous claims to post-raciality completely. Students are taught about America's history and past in ways that place events, beliefs, and people in the past and keep them there, this is not true. The past and our history as Americans does not start and stop in particular decades, years, or events, they grow with us and are present in our culture and society through an intricate weaving of experiences and individuals. It is in individuals and communities that certain beliefs, ideologies, discourses, and rhetorics are taught, strengthened, and passed on and it is the individuals and communities that can counter and combat discourses and rhetorics that threaten the future for *all* citizens.

It is crucial for students to understand that they have more power now than ever in countering and combating dangerous rhetorics such as that of the white supremacists because of the technological advantages that are available. There are more opportunities to spread knowledge and learn about the past and history of America. We must recognize that we can never stand one day as a nation united of people that are valued for their quality of character if we are segregated and divided as a people solely for our physiognomic differences. It is my hope that students as individuals can gather as a community to counteract white supremacist discourse and rhetoric, for many of us we have come too far to turn back now and live in a past that can only cripple us as a people and a nation.

FIGURES



(fig.1)

“Black Criminals” poster found on University of Utah campus, August 2017.

source :<http://dailyutahchronicle.com/2017/08/12/racist-posters-found-u-campus/>



(fig.3)

“Diversity is a code word for white genocide” poster, found on Weber State University August 2017.

source:

<http://fox13now.com/2017/09/07/weber-state-university-students-speak-out-about-racist-themed-posters-found-on-campus/>



(fig.3)

This poster appeared the first week of November 2017 on University campuses all over the U.S.

source: <http://dailyutahchronicle.com/2017/11/10/u-responds-to-its-okay-to-be-white-posters-found-on-campus/>



:(fig.4)

This poster appeared the first week of August at the same time as the “Diversity is a code word for white genocide” poster.

source: <https://www.ksl.com/?nid=148&sid=45596693>

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