# 1AC

### 1) The Classroom

#### Una Joven cruzó fronteras con sueños,

#### de libros abiertos y mundos Chiquitos.

#### De México a aulas de una nueva ubicacion,

#### donde pensó que la amistad iba a brotar.

[Translated: A young woman crossed borders with dreams,

of open books and small worlds.

From Mexico to classrooms in a new location,

where she thought friendship was going to sprout.]

#### But she was wrong…

**Martinez, 18** (Andrew Martinez, Ph.D. student at the University of Pennsylvania’s Graduate School of Education and research associate at the Penn Center for Minority Serving Institutions, 1-17-2018, accessed on 2-14-2023, Diverse: Issues In Higher Education, "Becoming Latino: Why Our Safe Spaces Matter", https://www.diverseeducation.com/opinion/article/15101875/becoming-latino-why-our-safe-spaces-matter) RPF

During my freshman year, I vividly remember looking through the course catalog – a massive depository that resembled a phone book in which all the classes being offered were listed – to see if there were any courses about Puerto Ricans. For the most part, I saw only classes about the broader category of “Latinos” offered through a Latino/a Studies Program. **Having to adjust to an overwhelmingly White environment where the majority of my peers did not qualify for financial aid, it was really easy to feel isolated—especially in the classroom.** Outside of class, I surrounded myself with the friends I made during the “Introduction to Cornell” program I was a part of. These friends were mostly underrepresented students from around the country who were either low-income or were flagged to benefit from this summer bridge program. However, during my first fall and spring semesters, the classes were larger and Whiter. **When you are in a “Social Inequality” class where the White professor just moves on from problematic comments made by White students about the disparities of wealth among non-White communities, or where the professors themselves call on the very few students in the class who may identify as being part of a “minority” group to speak to the issues affecting their communities, it becomes more difficult to feel like you belong.** Experiencing these things constantly, I began to appreciate the term “Latino.” There weren’t many Puerto Ricans in my college town, Ithaca, N.Y. As I looked for “my people” on Cornell’s campus, I learned more about myself through the interactions I had with other Latinos. I became an out-of-house resident of the Latino Living Center, a residence hall created to celebrate and acknowledge Latino culture and Latinidad at Cornell. I also frequently visited the Latino/a Studies Program office. Although most major, minor, or academic program offices at Cornell were mostly administrative spaces to find information about the academic program and get advising, this one in particular was more of a student support space — with a welcoming lounge area, beautiful Latino artwork, a computer lab and friendly staff and faculty who frequently occupied the student spaces to check in on all of us. The older students who spent most of their time in these spaces encouraged me to get the Latino/a studies minor and become involved with the Latino-centered student organizations.**Listening to these students and becoming a regular at these spaces changed my life and helped me thrive at Cornell.** The classes within the program introduced me to a history that I was deprived of in my social studies and history classes growing up, although I was unaware of it at the time. **The ways in which** the **Latin**o **culture is created by** the **shared experiences of colonization and oppression**, or through the beauty of our language, food, and music, fascinated me. I began to **recognize the importance of having the ethnic enclave “Latin**o**” and the power it has in helping all those within the Latin**o **umbrella find a home, even when their “home” in the U**nited **S**tates **treats them otherwise. I realized how coming together as Latin**o**s allowed** for **our communities to take matters into our own hands and demand more support** from the university**. The motto for the Latino Living Center is “Juntos Somos Fuertes” – together we are strong.** This saying drives the familial aspect of our community, as seen when student groups such as La Asociación Latina or the Puerto Rican Students Association work tirelessly with MEChA to ensure that the university responds appropriately to incidents such as an occasion when insensitive and foolish marketing material for a football game mocked Mexican culture. **The truth is, when one of us gets hurt, we all do. In some ways, it was not until I was surrounded by overt examples of racism and systemic oppression that I began to actively seek** and cultivate **spaces for Latin**o**s. These safe spaces are constantly under attack. Often stigmatized as exclusionary, self-segregating spaces that are divisive to the broader campus community, these spaces are the reason so many Latin**o**s are able to navigate the institutions we are a part of. While attacks are regularly combated with the fact that these spaces are open to anyone, students, often White, claim** that **they feel unwelcome**d and targeted as the problem with issues of campus climate or racial tension in the U.S**.** When this happens, I often wonder if they ever recognize that how they are feeling is exactly how we feel in class and on campus when we are not in these spaces. Look at the paintings, statues, and name plaques around campus. **Consider the well-documented history of families and legacies that attended the institution. Reflect on how often or how long it takes for you to encounter someone with a similar background on campus.** They all point to the overwhelming majority of students on campus who do not look like me or many of my closest friends. College was the expected next step for me after high school, but I did not know what that would entail. I came to realize that I was not just taking classes to earn a degree, but I was also beginning to understand the importance of social capital and networking. I quickly learned that not only did I have to be “smart,” **but I had to be able to speak about myself and my interests passionately and confidently. To do this, I needed to find a network** of peers **who appreciated me for who I was and could relate to my experience so that when I made a mistake or struggled, I felt safe and at home. That is what these spaces provided me.**

#### Su piel reveló lo que quiso concelar,

#### pero su acento la hizo destacar.

#### “Habla americano, o ni trates de hablar,”

#### gritaban risas, para callar su vos.

#### Puentes de palabras quiso construir,

#### mas la dejo sinteindo miedo

[Translated: her skin revealed what she wanted to conceal,

but her accent made her stand out.

“Speak American, don't try to speak,”

They shouted laughter, to silence his voice.

Bridges of words she wanted to build,

but they left her feeling afraid]

#### Reflected across all Latinés, blurring us all into a hierarchy of “non-inclusion.”

**Moran, 1997** (Rachel F. Moran, Professor of Law, University of California School of Law, Fal 1997, accessed on 2-14-2023, Harvard Latino Law Review, "2 Harv. Latino L. Rev. 61", https://web.archive.org/web/20100610162930/http://biblioteca.uprrp.edu/latcritcd/publications/publishedsymposium/lciharvardlat(1997)/lcimmoran.pdf) RPF

Because of white privilege, the opinion and voice of non-Latina/o whites n3 is heard throughout the dominant culture, while other voices have to fight for the air waves**. So, you may wonder, why add more whiteness? Why should we talk about whites again?** -- especially when Trina and I have already written about the problem of whites stealing the center of conversations and placing their own concerns ahead of everyone else's. n4[\*310] **Studying whiteness from a critical perspective reveals a lot about the construction of hierarchy, power, insiders, and outsiders. Because whiteness is considered the norm of the dominant culture, it remains mostly invisible, taken as a given. Whiteness is rarely named in conversations about race, except when it is discussed as the opposite of Black. Discussions about race are usually constructed along this bipolar axis, making many of the dynamics of the social construction of race invisible and thereby perpetuating white privilege. The invisibility of whiteness works in curious ways when Latinas/os are added to the discussion**. The bipolar construction of race eliminates Latinas/os from conversations about race. **As a group, Latin**a**s**/os **cross many racial groups of different colors, including white; yet they are not positioned with whites in the bipolar conversation. Latin**a**s**/os **are defined as non-white or other by the dominant culture.** Even the history of how to name the group shows they are not the powerful. The fight for some kind of recognition in the census, to enable adequate funding requests for education and other programs led to the use of the category "Hispanic". n5 The recognition in the census was a form of political victory, but the power to self-name remained elusive. **There remains a lot of blurriness in our cultural thinking about race, nationality, and ethnicity. This blurriness helps to maintain the dominant cultural status quo that privileges whiteness.**

#### La maestra miró y calló su poder, dejándola sola con Vergüenza

#### silencio la abrazó, y su voz, como flor, en sombra murio.

[Translated: The teacher looked and silenced her power,

leaving her alone with .Shame

silence hugged her,

and her voice, like a flower, died in shadow.]

### 2) Restructuring the classroom [Métodos / Methods]

#### Pero un día, su canto volverá, como río fuerte, que nunca se escapa. Porque en su lengua vive su ser mexicana, y en sus raíces, su poder de florecer.

[Translated: But one day, her song will return,

like a strong river, which never escapes.

Because her Mexican being lives in her language,

and in its roots, its power to flourish.]

**Yosso 05** [Tara J. Yosso, professor in the Graduate School of Education at the University of California Riverside, "Critical Race Counterstories along the Chicana/Chicano Educational Pipeline", November 8, 2005, Routledge, https://sjsu.edu/people/marcos.pizarro/courses/215/s0/Yosso.pdf, Accessed February 14, 2023] RPF/(recut AMC)

**Critical race counterstorytelling is a method of recounting** the experiences and perspectives of racially and socially marginalized people. Counterstories reflect on the **lived experiences of People of Color to raise** critical **consciousness about social and racial injustice.** Indeed, **Communities of Color cultivate** rich and **continuing traditions of storytelling. Recognizing these stories and knowledges as valid and valuable** data**, counterstorytellers challenge majoritarian stories that omit** and distort **the histories and realities of oppressed communities. Drawing also on academic research,** social science and humanities literature, and judicial records, counterstories question racially stereotypical portrayals implicit in majoritarian stories. Set **counterstories do not just respond to majoritarian stories**. As Lisa Ikemoto and Gloria Anzaldua explain**, merely reacting to** the **stories of** racial **privilege actually re-centers those stories.** Likewise, counterstories do not focus on trying to convince people that racism exists. Instead, **counter stories seek to document the persistence of racism from the perspectives of those injured and victimized by its legacy.** Furthermore, **counterstories bring attention to those who courageously resist** racism **and struggle toward a more** socially and racially **just society.** So while counterstories challenge mainstream society’s denial of the ongoing significance of race and racism, **they** do so by **offer**ing **a critical reflection on the lived experiences and histories of P**eople **o**f **C**olor**. In its multiple forms, counter storytelling can strengthen** traditions of social, political, and **cultural survival and resistance.**

#### Invoking sympathy creates moral affirmation and action of social advocacy

**Samual 13** Fleischacker, Samuel, 2-15-2013, "Adam Smith’s Moral and Political Philosophy", No Publication,<https://plato.stanford.edu/entries/smith-moral-political/#Met> DOA: 1/21/2025

With these methodological points in mind, let’s proceed to the contents of TMS. Smith begins the book with an account of sympathy, which he describes as arising when we imagine how we would feel in the circumstances of others. (A rich discussion of Smith on sympathy can be found in Griswold 1999, ch.2; see also Fleischacker 2019, chapter 2.) This is somewhat different from Hume’s account, on which sympathy normally consists in feeling what others *actually* feel in their circumstances. Hume’s may be called a “contagion” account of sympathy, while Smith’s is a “projective” account (see Fleischacker 2012 and 2019). Smith’s projective account opens up the possibility that our feelings on another person’s behalf may often not match the feelings she herself has. Indeed to some extent they will never match, since imagining oneself into a set of circumstances will always lack the intensity of actually experiencing those circumstances (TMS 21–2). This difference is of great importance to Smith, since he maintains that trying to share the feelings of others as closely as possible is one of our main drives in life. **We make constant efforts to adjust our feelings**, as spectators, **to those** of the people “**principally concerned**” in a set of circumstances (importantly, these include people acted upon as well as agents), and to adjust our feelings as people principally concerned to a level with which sympathetic spectators can go along (110–13, 135–6). It is **this process** of mutual emotional adjustment that **gives rise to virtue**: the “awful” virtues of self-restraint, insofar as the people principally concerned keep themselves from feeling, or at least expressing, the full flood of their grief or joy, and the “amiable” virtues of compassion and humanity, insofar as the spectators strive to participate in the joys and sufferings of others (23–5). Neither the feelings we seek to have nor the standards by which we judge feelings need be identical with the feelings and standards that are actually current in our society. We know that **many actual spectators misjudge our situations out of ignorance** or interest**,** so we seek to judge, and act on, just the feelings that a well-informed and *impartial* spectator would have (TMS 129, 135). Smith thinks **that to sympathize with another’s feelings is to** approve of those feelings (17), and to sympathize as we think an impartial spectator would is to **approve *morally* of those feelings**. Moral norms thus express the feelings of an impartial spectator. A feeling, whether on the part of a person **motivated to take an action or on the part of a person who has been acted upon by others**, is worthy of moral approval if and only if an impartial spectator would sympathize with that feeling. (Again, people acted upon are subject to moral judgment as well as agents; reactions can be judged as well as actions.) When achieving a morally right feeling is difficult, we call that achievement “virtuous”; otherwise, we describe people as acting or failing to act within the bounds of “propriety” (25). Thus do **moral norms and ideals**, and the judgments by which we guide ourselves towards those norms and ideals, **arise out of the process by which we try to achieve mutual sympathy**.

#### Her story will be heard throughout all academia, it doesn’t just serve Latins – the benefits spill over to numerous external projects.

**McNee 15** [Nancy McNee, PhD in Education, "Latina Immigrant Mothers' Counterstories of Education: Challenging Deficit Myths", 2015, University of San Francisco Scholarship Repository, https://repository.usfca.edu/cgi/viewcontent.cgi?article=1124&context=diss, Accessed February 15, 2023] RPF

According to Farruggio (2010), “Research on parental agency toward bilingual education has consistently shown Latino immigrants to support L1 teaching in school” (p. 295). One reason Farruggio’s parents supported bilingual education and desired that their children become completely bilingual and biliterate was the factor of transnationalism. The school district where the study was conducted had a large number of transnational families. In my study, Isabel and Maria’s families were also transnational in that they visited family members in their countries of origin regularly. Recommendations **The rich data and detail provided by counterstories like these can be used as context for teaching important concepts, theories, and strategies** in teacher and administrator preparation programs**.** It is easy to imagine how professors preparing **educators and administrators could design lessons based on counterstories to teach social-justice** related **concepts** in education **such as funds of knowledge** (González, Moll, and Amanti, 2005), Yosso’s Cultural Wealth Model (2005), Culturally Relevant Teaching (Ladson-Billings, 1995), **and consejos** (Delgado Gaitan, 1994)**.** Professors of classes for future bilingual educators and administrators of bilingual programs and **schools can use counterstories like these to teach about the value, importance, and meaning of bilingualism, biliteracy, and bilingual education for working-class Latin**@ **immigrant parents. In addition, future** bilingual **educators can use counterstories to learn about specific speaking and literacy-related skills that parents would like their children to master, such as writing a letter in Spanish and communicating in Spanish with grandparents.** The mothers in this study emphasized the importance of having bilingual teachers in the schools. According to Howe and Lisi (2013), 89% of public school teachers in the U.S. are white, and most are monolingual English speakers. Although almost 90% of public school teachers are white and monolingual, 20% of students speak a language other than English at home. **Most monolingual English-speaking teachers can**no**t help bilingual students maximize their life potential in the ways that bilingual teachers can. The U**nited **S**tates **has such rich linguistic resources in its public school students, but instead of nurturing and developing those resources, the nation is neglecting them. Future research should be conducted on how to greatly increase the number of bilingual teachers.** Researchers should examine why so few bilingual students are making it through the teacher-education pipeline. More specifically, what strategies have been the most successful in supporting bilingual teachers throughout their schooling trajectories and how can these strategies be implemented nation-wide? Researchers should interview highly-successful bilingual teachers about the factors that influenced and reinforced their decisions to become bilingual educators.

### 3) Role of the Teacher

#### Mainstream America is the complacent teacher. Thus, the role of the judge is to do what the teacher couldn't do and intervene to endorse the best methods of change to combat anti-Latiné racism. Outweighs procedural claims.

**Taladrid 21** [Stephania Taladrid, teaches at the Columbia University’s Graduate School of Journalism, "The Exclusion of Latinos from American Media and History Books", September 21, 2021, The New Yorkers,

<https://www.newyorker.com/news/q-and-a/the-exclusion-of-latinos-from-american-media-and-history-books>, ] Accessed February 14, 2023] RPF

National Hispanic Heritage Month begins each year on September 15th, and for many Latinos is both a celebration of identity and a reminder of a painful, long-standing truth: that the power of the community is incommensurate to its role in society. Last week, President Biden kicked off this year’s celebration by declaring that “Hispanic heritage is American heritage,” a statement which echoed the words of Lyndon Johnson, who created the annual observance in 1968 and described Hispanic heritage as “ours.” More than half a century later, it is worth considering why there continues to be such a disconnect between rhetoric and reality. Hispanics **set foot in this country long before the Pilgrims, one of many truths lost in the telling of American history. Now more Latin**o**s are demanding answers from those who fail to acknowledge this continuing ~~amnesia~~ Compared with white Americans, Latin**o**s earn less, face more barriers to education and health care, and find themselves underrepresented in higher-paid areas of the workforce, as well as in popular culture. As long as our stories and voices continue to be written out of textbooks, omitted in film, TV, and print, and minimized in the halls of power, people will continue to see Latin**o**s as something other than inherently American.** U.S. Representative Joaquin Castro, a Democrat from Texas’s Twentieth District, wants to change that. A native of San Antonio, Castro was elected to Congress in 2012, following a decade in his home state’s House of Representatives. An advocate for what he calls “the infrastructure of opportunity,” Castro has made education and racial equality a focus of his work—priorities that he shares with his twin brother, Julián, the former Presidential candidate and Secretary of Housing and Urban Development. Joaquin Castro’s work on behalf of the Latino community intensified after the mass shooting in El Paso in 2019, the deadliest assault on Latinos in modern U.S. history. On Tuesday, Castro spoke before the National Press Club and shared the preliminary findings of a report on the underrepresentation of Latinos in the media industry, issued by the U.S. Government Accountability Office. The report found that members of the community made up eight per cent of workers in the news-and-publishing industry—media had the lowest rate of any industry in the country—an unforgiving indictment in a nation where Latinos represent nearly twenty per cent of the population. In his speech, Castro criticized multiple news organizations, including the Times, the Washington Post, the Los Angeles Times, and also this magazine, for their underrepresentation of Latinos. “The worst offenders within the industry are actually news organizations and publishing houses,” he said. “Some of America’s most renowned media institutions are the largest and longest perpetrators of cultural exclusion.” In a recent conversation for The New Yorker Radio Hour, Castro discussed the report’s initial findings, the consequences of American ignorance about Latino history, and his efforts to achieve greater representation for Latinos in Hollywood and the news media. Our discussion has been edited for length and clarity. Congressman, we’re here to talk about an issue that you’ve been fighting for over the years, and that is the missing Latino narrative in our society. To begin with, I’d like us to talk about education, which one could argue is really at the heart of it. You grew up in San Antonio, a city that has an incredibly rich Latino heritage, and yet it seems like Latino stories were barely present in your school’s curriculum. So take us back in time, if you will: Who are the Latinos you remember learning about, and how did you fill that void in the narrative over the years? I see this as a foundational problem for the Latino community and other communities in the United States—that we have been left out of much of the telling of American history and our state histories, including in my home state of Texas. And so, when I was growing up, the only Latinos in this case, mostly Mexican Americans, that I remember—or Mexicans, actually, that I remember—learning about were the defenders of the Alamo, and really not much else. Maybe Henry Cisneros, who was mayor of San Antonio when I was in school, but it was a very sparse presence in the telling of American history and Texas history. That’s in a state that’s now nearly forty per cent Latino. And that has been a pervasive problem, not just in Texas but throughout the country. I’m convinced that Americans don’t know who Latinos are. They don’t associate us with any particular time period in American history. They don’t know who among us has contributed to the nation’s prosperity or success. And they have no sense where to place us within American society. You have two children who, if I’m not mistaken, are five and seven. Is that right? Yeah, that’s right. How, how does their experience in school so far compare to yours? Do you see any reason for hope? What are you seeing now with the new generations?

#### Thus, this dynamic is key to confronting racial domination and questioning the underlying aspects of negative racial identities.

**Reid-Brinkley 08** [Shanara Reid-Brinkley, Assistant Professor and Co-Director of Forensics at California State University Fullerton, "THE HARSH REALITIES OF “ACTING BLACK”: HOW AFRICAN-AMERICAN POLICY DEBATERS NEGOTIATE REPRESENTATION THROUGH RACIAL PERFORMANCE AND STYLE", July, 2008, University of Georgia, https://getd.libs.uga.edu/pdfs/reid-brinkley\_shanara\_r\_200805\_phd.pdf, Accessed February 15, 2023] RPF

**The attempts at** educational **reform are not limited to institutional actors such as the local, state, and federal governments.** Non-profit organizations dedicated to alleviating the black/white achievement gap have also proliferated. One such organization, the Urban Debate League, claims that “Urban Debate Leagues have proven to increase literacy scores by 25%, to improve grade-point averages by 8 to 10%, to achieve high school graduation rates of nearly 100%, and to produce college matriculation rates of 71 to 91%.” The UDL program is housed in over fourteen American cities and targets inner city youths of color to increase their access to debate training. Such training of students defined as “at risk” is designed to offset the negative statistics associated with black educational achievement. The program has been fairly successful and has received wide scale media attention. The success of the program has also generated renewed 3 interest amongst college debate programs in increasing direct efforts at recruitment of racial and ethnic minorities. The UDL program creates a substantial pool of racial minorities with debate training coming out of high school, that college debate directors may tap to diversify their own teams. **The debate community serves as a microcosm of the broader educational space within which racial ideologies are operating. It is a space in which academic achievement is performed according to the intelligibility of one’s race**, gender, class, and sexuality. **As policy debate is intellectually rigorous and has historically been closed to those marked by social difference, it offers a unique opportunity to engage the impact of desegregation and diversification** of American education. **How are black students integrated into a competitive educational community from which they have traditionally been excluded?** How are they represented in public and media discourse about their participation, and how do they rhetorically respond to such representations? **If racial ideology is perpetuated within discourse through the stereotype, then mapping the intelligibility of the stereotype within public discourse and the attempts to resist such intelligibility is a critical tool in the battle to end racial domination.**

#### Any chance of affecting that classroom through storytelling is a risk of offense – regardless of any external change.

**Hannan 14** [Jeff Hannan, Director of Speech and Debate of the Milwaukee School of Languages, "A Love Letter to Debate: Pre-Fiat Positions and the Difficulties of Discussing Race and Privilege", February 26, 2014, Victory Briefs Community, https://www.vbriefly.com/2014/02/26/20142a-love-letter-to-debate-pre-fiat-positions-and-the-difficulties-of-discussing-race-and-privilege/, Accessed April 15, 2023] RPF

​​First, some opponents of pre-fiat positions argue that the problem is too big to fix, or that an in-round performance or the ballot cannot produce change. These people are not totally wrong: a debate performance, a ballot, or a critique cannot end racism in debate or society. But **we are not so cynical as to dismiss the power of a single performance or ballot** outright. **A discussion of exclusionary norms in front** of dozens of young **students can absolutely raise awareness and** even **change minds;** who knows which of those **students will carry the message** forward i**nto future rounds, or back to their own team, or away into a future career. Perhaps it prevents a single micro-aggression directed at a student of color** in the cafeteria; perhaps it results in a single student reconsidering the impact a joke might have on his teammates; **perhaps it lowers the entry cost to this activity just a bit, and maybe that bit makes a world of difference for one young person.**

### Underview

#### 1st - The 1AC should be evaluated before any procedural indicts.

#### [1] Offense – the ROB constrains what is and isn’t offensive, so theory must be contextualized to the framing, or else it’s not offensive, so you can’t vote on it.

#### [2] Fairness – Theory speaks to a fair and educational space, but those spaces can’t exist prior to the aff because they’re grounded in anti-latine violence

#### 2nd - They must respond to our constructive in the next constructive or concede it---three warrants.

#### A] Predictability: if they respond in second rebuttal they can sandbag new DA’s and interps and we won’t know what they are going for

#### B] Time skew: Not responding in the second constructive means we can't engage until summary which gives them a 4-3 structural advantage

#### C] Clash and engagement: If they don't respond in the next speech it kills clash since we’d have to go up in rebuttal and engage with nothing meaning that neither of us will be able to interact with any of our methods and engage in any discourse creating a coverage deficit since they can cover all of case and we can't cover theirs.

# Rebuttal vs Delbarton AX

#### Their use of the word “Latinx” is an independent reason to reject them. Using the term is a form of linguistic colonialism. Reject them to deter them from doing so in the future.

Angel **Eduardo 21**, Director of Messaging & Editorial For The Foundation Against Intolerance & Racism, writer, musician, and visual artist based in New York City, a staff writer and content creator for idealist.org, and a columnist for Center for Inquiry,

I’ve always found the the term "Latinx" **irritating**, and a new [nationwide poll of Hispanic voters by Politico](https://www.politico.com/f/?id=0000017d-81be-dee4-a5ff-efbe74ec0000) told me something I already knew: **I'm not the only one** from my community who does. The poll found that **just 2 percent** of Hispanics use the term "Latinx" to define themselves, **while 40 percent found it offensive**.

So why are we witnessing the ascendancy of a term **loathed by 40 percent of the population** it's purported to **describe**? Because its use has **nothing to do with them** to **begin** with. Those who employ it are **speaking over us to someone else else entirely**—specifically, to activists.

I, like 98 percent of other Latinos, didn't need a **Politico survey** to tell me this. I know it because the **one thing** that **truly unites the gloriously diverse Hispanic community** is our **language**. And **Latinx is not part of that language.**

It's true that there are many things that unite the myriad groups, cultures, and ethnicities that make up the Hispanic and Latin community. We have a lot of the food, religion, and music in common; but there's just as much food, religion, and music that we don't share. The one true common thread is the **Spanish language itself**—and it's all gendered. Nouns either end in "o" to indicate masculinity, or "a" to indicate femininity. Plural nouns of mixed genders take on the masculine form. That's **how Spanish is structured**, and it's the **foundation** of how our **art manifests itself**—from Gabriel Garcia Márquez to Frida Kahlo to Juan Luis Guerra.

The passion and poetry of the culture begins with that common tongue, giving multiple levels of meaning to the romance in "romance language." And activists **violate** that poetry **with the term "Latinx."**

Of course, the term is designed to do just that, to escape the gendered binary of romance languages. And I get why that would be important to some people who don't identify with either of the two genders represented in nouns in Spanish. But the fact that **our community** is **so offended by this term** tells you who this term is for, and it's not us.

I call it **lexical imperialism**. However **well-meaning** it might be, it's actually **imposing a foreign worldview on an entire people**. It's telling them, in essence, "We're going to take your **savage, backward language**, force it to **adhere** to our superior gender norms, and **impose this change upon you** so that you can be **good**, **right**, and **just**—like us!"

So much for **being anti-colonization**, and not mislabeling others based on preconceived notions about their identity! As if bigotry can be eradicated by breaking a language. The gesture is as **empty** as it is **insulting**.

#### Detachment DA. Forcing Latine people to debate government action ignores its colonialist legacy and whitewashes history.

**Reid-Brinkley 08** [Shanara Reid-Brinkley, Assistant Professor and Co-Director of Forensics at California State University Fullerton, "The Harsh Realities of “Acting Black”: How African-American Policy Debaters Negotiate Representation Through Racial Performance and Style”, July, 2008, University of Georgia, https://getd.libs.uga.edu/pdfs/reid-brinkley\_shanara\_r\_200805\_phd.pdf, Accessed February 15, 2023] RP

And **participation does not result in the majority of the debate community engaging in activism around the issues they research.** Mitchell observes that **the stance of the policymaker in debate comes with a “sense of detachment associated with the spectator posture**.”115 In other words, **its participants are able to engage in debates where they are able to distance themselves fromthe events that are the subjects of debates. Debaters can throw around terms like torture, terrorism, genocide and nuclear war without blinking. Debate simulations can only serve to distance the debaters from real world participation in the political contexts they debate about.** As William Shanahan remarks: …the topic established a relationship through interpellation that inhered irrespective of what the particular political affinities of the debaters were. The relationship was both political and ethical, and needed to be debated as such. **When we blithely call for United States Federal Government policymaking, we are not immune to the colonialist legacy that establishes our place on this continent. We cannot wish away the horrific atrocities perpetrated everyday in our name simply by refusing to acknowledge these implications” (emphasis in original). The “objective” stance of the policymaker is an impersonal or imperialist.**

#### Exclusion DA. Latin migrants can’t access the state, so debating a hypothetical policy is exclusionary.

**Isasi-Diaz and Mendieta 11** [Ada Maria Isasi-Diaz, ​​Cuban-American theologian who served as professor emerita of ethics and theology at Drew University in Madison, Eduardo Mendieta, Colombian-born Professor of Philosophy at Penn State University,"Decolonizing Epistemologies: Latina/o Theology and Philosophy", November 01, 2011, Oxford Academic, https://academic.oup.com/fordham-scholarship-online/book/16844, Accessed April 17, 2023] RPF

**Immigrants are today the most reviled group in America.**1 While there is wide public support for instituting routine identity checks for persons who ‘‘look like’’ they may be immigrants, day laborers waiting on sidewalks or in parking lots for employment report routine verbal and physical harassment, from having soiled food thrown in their faces to being shot at. **The S**outhern **P**overty **L**aw **C**enter has **recently reported 144 new groups it defines as ‘‘nativist extremists,’’ whose main agenda is** the **intimidation of immigrants**. These groups have been found to be **stockpiling semiautomatic weapons, grenades, and ammunition**, as well as assorted smaller weapons of harassment such as pepper spray, knives, and Molotov cocktails, **for** use against their local immigrant communities**. Targeted violence against immigrants** has become a routine weekly story across the country, whether instigated by high school kids or those more ideologically developed. The level of acceptable vitriol **has increased in** both mainstream news sources as well as the halls of **Congress, such as denouncements of anyone who suggests providing education, worker protections, or health benefits—evenly privately purchased—for the 12 to 20 million undocumented persons estimated to be living in the U**nited **S**tates, whose labor everyone of us relies on**.** It was this issue that elicited the unprecedented ‘‘liar’’ shout at the President’s address to the joint meeting of Congress in September 2009. The acceptance of violence and degradations inflicted on this population is perhaps most profoundly symbolized by the popular support for Sheriff Joe Arpaio’s Abu Ghraib– style prison practices in Arizona, which include public sexual humiliation. 108 linda mart´ı n alcoff Meanwhile, the hundreds of nameless bodies and bones uncovered every year on our southern border go unmemorialized, and largely unremarked. They die trying to achieve the chance to work in the United States under conditions in which, **according to AP reports, Mexicans are killed in on-the-job accidents at a rate four times higher than U.S.-born workers.**2 In reality, as we know, **the principal target of vitriol here**, whether armed or merely discursive, **is** not an unspecified or generic immigrant population, but **Latin**o **immigrants,** especially those from Mexico and Central America**.** Varied nonwhite immigrant groups experience varied forms of vilified treatment, based on their representation as potential terrorists, as threats to national security, or as global intellectual competition, whereas Mexicans, Central Americans, and other Latinos receive abuse mainly as a labor supply of unskilled or semiskilled workers. Their interpellation in the public imaginary is not as generic, undifferentiated workers, but racialized workers mostly from south of the border. It is this group, I argue, that is the group principally identified as ‘‘immigrants’’ in the national discourse, though in some local contexts other groups may be more relevant. **The actual effective meaning of the term ‘‘illegal immigrant’’ or ‘‘illegal alien,’’ then, is illegal Mexican.** **And thus the arsenal of attacks on immigrants is largely aimed at Latinos,** especially those who look like Mexicans**.** Latinos occupy a particular place in the dominant imaginary for good reasons, given the location of the United States in the Americas, where Spanish is dominant throughout the hemisphere, and no border has proven to be impermeable. No other minority can realistically pose the threat of ballooning numbers that we can. Thus, **public attitudes toward Latin**o**s can**no**t be disentangled from the host of attitudes toward immigration.**3 **Today’s nativist movement**, unlike some in the past, **is** not a paranoid projection but **an accurate recognition of the imminent cultural changes soon to be wrought by losing white European American majority status by 2050**, and its effects on the future of the imagined community of the U.S. nation**.** In this essay I want to argue that **we need a specific formulation of anti-Latin**o **racism** in order **to represent this massive phenomenon**, as well as to understand the specific form of white or Anglo reaction that is currently on the rise**. The racist imaginary has variegated targets of attack anti - latino racism 109 with varied and specific representations of Latinos** (and, within this group, of Mexicans and Puerto Ricans), as well as Arabs and Muslims, Asians, Africans, Jews, and others (and each of these groups needs further division and specification)**.** Also relevant are the specific histories of U.S. international relations, and the associated historical memories they invoke. Together these specificities make a difference in the development and formation of reactive policies and informal violence. **Although from one perspective all of these non-majority groups might be thought to share some characteristics that make them subject to racism and ethnic chauvinism,** given their non-European status, **still, a broad-brush concept of racism or xenophobia has led to inadequate analyses as well as ineffective remedial policies.**

#### Tampering with certain procedures while abiding by others is more real world and enables autonomy , which is key to change.

**Alberti ’21** [John; January 28; Professor of English @ Northern Kentucky University; The Ethics of Playing, Researching, and Teaching Games in the Writing Classroom, “Playing Games with Our Lives: What Critical Pedagogy Can Teach Us About the Ethics of Games in the Writing Classroom,” pp. 77-93]

Rather than the more conventional (at the time) classroom experience of textbook reading, film watching, worksheets, and lectures, we were organized into teams that moved through a variety of experiential **games**: farming, the Constitutioal convention, playing the stock market, the **debates** over slavery and abolition. In each unit, we were tasked with **solving** various **problems** (Robison’s [2008], “achievement-bound systems”): keeping a farm afloat in spite of the vagaries of weather and the commodities markets, managing a stock portfolio, forging a new nation, avoiding or starting a civil war. Our teachers acted as our Dungeon Masters, introducing each round with a new set of calamities and opportunities (a sudden drought, a market collapse, a political crisis over the expansion of slave labor).

These **achievement-bound** systems **involved** a mix of assimilation and **critical questioning**: we had to play the stock market game (there was no opting out of the market, and the market equally defined the farming game) and we had to (or were supposed to) stick to our appointed roles: representative to the convention, abolitionist orator. Yet **over and over** instances of **challenging** the **premises** kept arising, especially in the Constitutional convention game, and not always (or even mostly) for what might be considered intellectually and rhetorically polite reasons. Boredom, a desire for attention, our vexed adolescent relationship to teacherly/parental approval—all figured in the subversive mix I count as “challenging the premises.”

**Instead** of **undermining** the experiment, however, our toggling between trying to **solve** a **problem** within the defined **procedures** of **the game** and **challenging** the **premises** of **these procedures** and definitions of these problems (our not always **taking** these **games “seriously”**) only **made** them all the **more “realistic”**—and **effective**—in highlighting how **ego**, insecurity, and **social status** affect and **shape** these “real world” **games** (including the game of the high school classroom). Three takeaways for me from this pre-Oregon Trail educational gaming experience: important career lessons (never, ever go into farming); the profound **impact** of the dramatized writing and **speaking** practices we engaged in that essentially **constituted** the **games**, especially an appreciation for the **power** of **pathos** and **ethos**; and finally, how this one class remains easily my most memorable (official) pedagogical experience of high school, one I am still thinking through 45 years later, certainly one definition of what Robison (2008) means by “rich literacy and learning practices.”

#### Their use of the word “Hispanic” is an independent reason to reject them. Using the term is a form of racial homogenization. Reject them to deter them from doing so in the future.

Araceli **Cruz 18**, Experienced writer, editor, and social media manager with an emphasis in Latine storytelling, 10-9-2018, "The Problematic History of the Word "Hispanic"", Teen Vogue, https://www.teenvogue.com/story/problematic-history-of-hispanic-word, Accessed 3-30-2025, ARC

“**Hispanic**” is a **misguided blanket term** when you consider the complex identities within the ~~Latinx~~ [Latine] community.

The [Oxford Dictionary](https://en.oxforddictionaries.com/definition/hispanic) defines the term as “**relating to Spain** or to Spanish-speaking countries, especially those of Central and South America” and as “relating to Spanish-speaking people or their culture, especially in the U.S.” In Spanish, "Hispanic" translates to [Hispano](https://en.oxforddictionaries.com/definition/us/Hispano__): “a person descended from Spanish settlers in the Southwest before it was annexed to the U.S.”

Given definitions like these, it might not be surprising that the United States government has unequivocally **lumped all ~~Latinx~~ people under the Hispanic umbrella** whether it applies to us or not. Which is why celebrating Hispanic Heritage Month can sometimes leave us indifferent: While it’s **supposed to celebrate our culture**, it’s also excluding so many others. Its meaning is simply spread too thin.

"Hispanic" isn’t being used as much as it once was, at least not by a new generation of ~~Latinx~~ people, despite the continuing effort by the government to force the term down our throat. Many ~~Latinx~~ people can picture the **tiny box on any federal or state form**; **our only option to categorize ourselves**, to embrace our identity, is to check off "Hispanic." The same goes for college forms, job applications, and much more. [National Hispanic Heritage Month](https://hispanicheritagemonth.gov/), which was signed into law by President Ronald Reagan in 1988, isn’t helping matters, either.