# 1NC Coloniality K Practice

#### The struggle over the question of who counts as human is THE question of the debate—the system of colonialism instituted by European powers in the 15th and 16th centuries haunts the present in the form of coloniality—an epistemological structure that privileges the Western subject as the only legitimate expression of human knowledge. The question of Latin American engagement can only be answered when we first unsettle the coloniality of knowledge and being that has demarcated the majority of the world as subhuman populations given over to death.

Wynter 03 (Sylvia, Professor of Romance Languages at Stanford University, “Unsettling the Coloniality of Being/Power/Truth/Freedom

Towards the Human, After Man, Its Overrepresentation—An Argument,” CR: The New Centennial Review, 3.3 (2003) 257-337, MUSE)

THE ARGUMENT PROPOSES THAT THE STRUGGLE OF OUR NEW MILLENNIUM WILL be one between the

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the other, African enslavement, Latin American conquest, and Asian subjugation.

#### The affirmative’s economic engagement with Latin America is just one more manifestation of 500 years of coloniality—the promise of prosperity, democracy, and security is a toxic fantasy that obscures the trail of dead reaching back through time.

Mignolo 05, (Walter, Duke University, “THE IDEA OF LATIN AMERICA”, 2005, 6/28/13|Ashwin)

The logic of coloniality can be understood as working through four wide domains of human

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the very idea of both “America” and “Latin” America..

#### Coloniality naturalizes a non-ethics of death and generalizes the condition of damnation—ongoing genocide, enslavement, rape, ecological destruction and unending war is produced by and reproduces colonial epistmeologies.

Maldonado-Torres 08 [Nelson. “Against War : Views from the Underside of Modernity”¶ Durham, NC, USA: Duke University Press, 2008. p 215-217¶ http://site.ebrary.com/lib/utexas/Doc?id=10217191&ppg=52]

Dussel, Quijano, and Wynter lead us to the understanding that what happened in

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a world, ontology collapses into a Manicheanism, as Fanon suggested.72

#### The alternative is the DEATH OF THE AMERICAN MAN – this is an epistemological and semiotic struggle to deflate the enthno-class of Man

Maldonado Torres 05 [Nelson, professor at Rutgers, “Decolonization and the New Identitarian Logics after September 11,” Radical Philosophy Review 8, n. 1 (2005): 35-67]

Inspired by these Fanonian insights l have articulated elsewhere the idea of a weak utopian

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a nation-in-relation rather than as a continental being.71

#### And we must decolonize debate practice itself—Education based on Western epistemologies continue forms of colonial schooling designed to reproduce coloniality- from the “moral project” of educating and civilizing the Indians to teaching of social Darwinism in the Congo. Decolonizing education requires not only an analysis of the knowledge, power, Eurocentrism, colonial history, and political economy inherent in educational activities like debate but also foregrounding the possibility of epistemic resistance.

Shahjahan 11 [Riyad Ahmed, Assistant Professor of Higher, Adult, and Lifelong Education (HALE) at Michigan State University. Ph.D. at the OISE/University of Toronto in Higher Education. “Decolonizing the evidence-based education and policy movement:¶ revealing the colonial vestiges in educational policy, research, and¶ neoliberal reform” Online publication date: 22 March 201, Journal of Education Policy, 26: 2,¶ 181 — 206 <http://dx.doi.org/10.1080/02680939.2010.508176>]

Revisiting histories of colonial educational policy in schooling helps us contextualize¶ and demonstrate how

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decolonizing education¶ means in this era of neoliberal policies and transnational capital!