# 1NC

## 1NC

The 1AC is a stance against political action—we instead call to follow Vaclav Havel, who toppled Czechoslavakia’s totalitarian regime with moral engagement and political activism. The oppressive state can be toppled, but only with a political strategy.

Ketels ’96 [1996. Violet Ketels is a Professor of English at Temple University. “‘Havel to the Castle!’ The Power of the Word.” From the Annals of the American Academy of Political and Social Science, “The Responsibility of Intellectuals.”]

Herein lies the supreme lesson for intellectuals, those who have the projective power to

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routing totalitarianism from the structure of contemporary humanity, from our very souls.

2 Impacts

First is racial pragmatism – avoiding discussion of the political reverts back to historical discriminatory educational practices utilized to disempower and subject blacks to inferior positions within society

Woodson ’33 [1933, Carter G. Woodson is an African American historian and educator; he is the founder and editor of the Journal of Negro History and the Negro History Bulletin and the founder of the association for the study of Negro life and history. “The Miseducation of the Negro,” p92]

In the North the Negroes have a better chance to acquire knowledge of political matters

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Negro while the highly favorable party was doing so much for the race.

The rejection of state institutions and education is akin to the policy of racial exclusion

Woodson ’33 [1933, Carter G. Woodson is an African American historian and educator; he is the founder and editor of the Journal of Negro History and the Negro History Bulletin and the founder of the association for the study of Negro life and history. “The Miseducation of the Negro,” p83-84]

Not long ago a measure was introduced in a certain State Legislature to have the

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to conform to the policy of “keeping the Negro in his place.”

The second impact is action – atrocities are inevitable without it – we must prioritize moral engagement and political activism

Ketels ’96 [1996. Violet Ketels is a Professor of English at Temple University. “‘Havel to the Castle!’ The Power of the Word.” From the Annals of the American Academy of Political and Social Science, “The Responsibility of Intellectuals.”]

Even though, as Americans, we have not experienced "by fire, hunger

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, of the human mind and spirit, human responsibility, human reason."

The political is inevitable and we can’t avoid it – doing so lets evil take over

Ketels ’96 [1996. Violet Ketels is a Professor of English at Temple University. “‘Havel to the Castle!’ The Power of the Word.” From the Annals of the American Academy of Political and Social Science, “The Responsibility of Intellectuals.”]

Intellectuals are not customarily thought of as men and women of action. Our circumstances

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The hour is too late, the situation too grave for such pettifoggery.

Thus our alternative is infiltration – engage the oppressive institutions with plans and tactics to take them down

Williams, ’70 [1970, Robert F. Williams, interviewed by The Black Scholar, “Interviews,”, Vol. 1, No. 7, BLACK REVOLUTION (May 1970), pp. 2-14, http://www.jstor.org/stable/41163455]

Williams: It is erroneous to think that one can isolate oneself completely from institutions

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people enter the vital organs of the establishment. Infiltrate the man's institutions.

## 1NC

When I joined debate, I was told that I would fix my speech problems – I would use improve my English skills to communicate with others and ECONOMICALLY ENGAGE with them. It’s ESOL all over again

I started out small going 3-3 at tournaments with no one recognizing me to being Centennial KK, the team people point to say “Oh look at those Koreans, learning to debate so well and working hard to win tournaments.”

My hard work, cutting cards through sleepless nights, assimilating to a traditional form of DEBATE has turned me into a model minority.

This year I choose to engage through who I AM, through my experiences with a diverse team, Daryl Burch, and exposure to non-traditional arguments.

Michael and I embrace a counter-methodology to expose the myth of the model minority through a process of conscientization

Our counter-methodology is a better to liberate oppressed groups

Racism has manifested the MYTH OF THE MODEL MINORITY – the myth of portraying Asian americans solely as hardworking others – A methodology focused on the Asian body and exposing this myth is critical

There are 3 impacts

1. The oppression of Asian Americans continues

2. The Asian body is used to justify the oppression of other minorities

3. Resentment and tensions are created between minority groups

장 ’93 [1993, 장 Robert S. is a Professor of Law and an Associate Dean for Research and Faculty Development, He also serves on the advisory board of Berkeley’s Asian American Law Journal. “Toward an Asian American Legal Scholarship: Critical Race Theory, Post-Structuralism, and Narrative Space”, 81 Cal. L. Rev. 1241]

B. The Model Minority Myth This history of discrimination and violence, as well

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Americans while simultaneously legitimizing the oppression of other racial minorities and poor whites.

And our performance solves – conscientization – a process to name our world and understand forces of oppression – results in real world change

Conscientization allows us to NAME the world, a meaningful education that helps RECOGNIZE and UNDERSTAND the impact that societal conditions and oppression have on our lives, a constant clarification of what remains hidden within us that sees the world dynamically in the making, inspiring us to work against oppression and become active in efforts to TRANSFORM the world.

Osajima ‘7 [2007, Keith Osajima is a professor and Director of the Race and Ethnic Studies Program at the University of Redlands. REPLENISHING THE RANKS: Raising Critical Consciousness Among Asian Americans; JOURNAL OF ASIAN AMERICAN STUDIES (JAAS), February, Volume 10, No. 1; p. 64]

Conscientization for these respondents meant being able to “name their world.” That is

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world. Naming the world was an important step toward actively changing it.

## Case

174 peer reviewed articles and 167 non-edited books are DISCONNECTED from the themes and realities within Latin America today most focused on FOREIGN POLICY as opposed to International global issues and International security with 94 percent of the scholarly publications qualified as FOREIGN POLICY ANALYSES rather than more CURRENT or TRENDY themes of international relations or international political economy which is ESSENTIALLY the study of the US foreign policy-making process

NOW ASK IS THE INTERROGATION OF THE 1AC ANY DIFFERENT THAN THAT

HERE’S BUSINESS AS USUAL

89 percent of scholarly works make US foreign policy the central focus in their understanding of US/Latin American affairs

51 Percent of articles and books focus on Foreign policy initiatives and reactions of the US and Latin America countries toward one another

40 percent of published works only analyze US foreign policy toward Latin America

Having scholars and scholarship that are rooted in western institutions focusing on Latin America does not count

HERE WHAT CONSTITUTES DIFFERENCE

It Must pay attention to international political economy and security things such as international drug trafficking, migration, the environment and energy cooperation

THESE ARE SOME OF THE MISTAKES MADE BASED ON GAPS

As a result, there are serious gaps in our understanding of how much latitude nation-states in the Americas have to set their own policy,

HERE IS THE DILLEMA OF THEIR BERTUCCI EVIDENCE

This distortion in research and the literature can have practical and policy impacts. Most significantly, it has contributed to the conventional wisdom that the best way to make sense of U.S.-Latin American relations is to understand, first and foremost, the U.S. foreign policy- making process. That, however, only delivers truncated pictures of the factors shaping the hemisphere historically and, especially, today.

**TURN: PERFORMATIVE GUT CHECK**

The affirmative’s presentation within the discourse of the 1AC has no stylistic difference and no performative invitation to truly ENGAGE the “other”. Their speech act resembles those all other top national circuit teams varying only in the CONTENT of their message which ironically asks them to CONSTRUCT knowledge through a different form of ENGAGEMENT. This turns back all their purported offense.

We must truly ENGAGE in a PROVOCATIVE ENTERPRISE that UPSETS the western mode of thinking in academia.

**STINGL visting Fellow @ the Faculty for Social Sciences @ University of Kassel, Germany 2k12**

Alexander I.-; “Acts of Epistemic Disobedience;” November 13;

<http://alexstingl.wordpress.com/2012/11/13/acts-of-epistemic-disobedience/>

There exists a need to engage in a provocative enterprise that upsets the Western mode

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de-colonialize and radically immigrate/integrate in practices of epistemic discobedience.

**TURN: THEIR VAGUE ADOVCACY IS AN INDEPENDENT VOTING ISSUE**

The idea of EPISTEMIC DISOBEDIENCE is a methodological conception of PRAXIS within knowledge production.

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the broader picture of globalist and neoliberal exceptionalist practices of the USFG bureaucracy.

**STINGL visting Fellow @ the Faculty for Social Sciences @ University of Kassel, Germany 2k13**

Alexander I.-; “The Fear of Responsibility or the Escape From Decisionmaking;” May 15;

<http://alexstingl.wordpress.com/2013/05/15/the-fear-of-responsibility-or-the-escape-from-decision-making/>

That said, I want to take this argument now further. My original point

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in a constitutional republic would have to fulfill in order to become law.

Now, and this is the actual point of this [essay[http://cdncache-a.akamaihd.net/items/it/img/arrow-10x10.png](http://alexstingl.wordpress.com/2013/05/15/the-fear-of-responsibility-or-the-escape-from-decision-making/)](http://alexstingl.wordpress.com/2013/05/15/the-fear-of-responsibility-or-the-escape-from-decision-making/), this trend,

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jobs: Less decision-making necessary, less decision-makers needed.

And every job that a human being fills generally involves decision-making of one

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, and, also in providing for individual freedom and happiness in life.

This has to begin, as most good [scholarship[http://cdncache-a.akamaihd.net/items/it/img/arrow-10x10.png](http://alexstingl.wordpress.com/2013/05/15/the-fear-of-responsibility-or-the-escape-from-decision-making/)](http://alexstingl.wordpress.com/2013/05/15/the-fear-of-responsibility-or-the-escape-from-decision-making/) in philosophical, political,

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to do or they will be ‘the children that got left behind’.

The flight from decision-making and responsibility begins with the development and progress of

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better. Oh my, may I call this a ‘democratic society’?

But for leadership, this is not enough. And we need leaders everywhere, from people who are willing to become elected as mayors or presidents to small business owners. **Leadership needs** multi-perspective thinking and the ability to make decisions and own (up to) them, but also to critically review them, and to dare be wrong and try again. Oh my, may I call this **‘critical thinking’**?

And critical thinking, aka the ability to make critical, high-stakes decisions

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test, a practice exercise, forced to restart a business, etc.

There are no standardized online lectures that can replace this process, there is no

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from critical thinking, have been going on for the past few decades.

But seriously, ask yourself, has the flight from responsibility really improved our collective

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responsibility will leave us, pretty soon, with nowhere to run to.

**TURN: THEIR CONCEPTION OF RACE IS OUTDATED AND PROBLEMATIC**

**HOLLINGER American Academy Fellow & Prof of American History @ Berkley 2k11**

David A.-President of the Organization of American History; “The Concept of Post-Racial: How Its Easy dismissal Obscures Important Questions;” DAEDALUS, Winter, online; American Academy of Arts and Scientist

Why are so many people afraid of the concepts post-racial and post

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see that all this talk about a post-racial America is nonsense.

**Yet almost none of the people who have sympathetically used the terms post-ethnic and post-racial have advanced the claims now being refuted with such ease; rarely have they used the terms in a manner that could leave one wondering, what were these prophets of post-ethnicity and post raciality smoking** when they started talking in such terms? **The gap between what is being refuted and what is being affirmed is a discursive Grand Canyon.**

**What is being affirmed?** I tried to summarize it in an essay for the journal Callaloo in 2008. I suggested that the election of Barack Obama as president-that historic event of the election of a black president of the United States-made it easier to contemplate “**a possible future” that might be called post-ethnic or post-racial**:

**a possible future in which the ethnoracial categories central to identity**

**would be more matters of choice than ascription; in which mobilization**

**by ehtnoracial groups would be more a strategic option than a**

**presumed destiny attendant upon mere membership in a group;**

**and in which economic inequalities would be confronted head-on,**

**instead of through the medium of ethnorace.**

Almost no one calls into question desirability of such a future. Few will

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no room for discussion other than to exclaim, “Of course not!”

**Questions so easily answered are not the ones most deserving of our attention. Might the rush to deny what almost nobody affirms betray an eagerness to avoid more challenging issues**, including those explored by people who have p

opularized **the terms post-ethnic and post-racial**?

These concepts were generated to sharpen our vision of what a society long accustomed

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specific but are too often dealt with only through the proxy of ethnorace.

THE PERFORMATIVE DOUBLE TURN HAS IMPLICATIONS as their discourse ignores the FLUIDITY of BLACKNESS that is inherent in non-blacks mistakenly called Black, non-Blacks definitively blue printing affirmation of BLACKNESS and the impact of anti-Blackness in civil society. Refusing to interrogate the more subtle casualties of debate contest round war rooms that leave bodies in the aftermath of double octofinals and bid rounds in tournament after tournament.

POST BLACKNESS is not RESTRICTED by Blackness, it is COMPLEX, a LIQUID-

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opportunities Blacks never knew about or even thought possible now called COUNTERFACTUAL RACISM.

**PATTERSON Professor of Sociology @Harvard University 2k11**

Orlando- “The Post-Black Condition”; THE NEW YORK TIMES; Sept. 12,

<http://www.nytimes.com/2011/09/25/books/review/whos-afraid-of-post-blackness-by-toure-book-review.html?pagewanted=all&_r=0>

Much has been written on the benefits that accrued to the generation of African-

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in the 1980s but by the ’90s had become the “new black.”

Post-blackness entails a different perspective from earlier generations’, one that takes for

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with “self-appointed identity cops” and their “cultural bullying.”

What this malleability means, according to nearly all the 105 prominent African-Americans

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also, these people are history, so let’s move on.” Ouch!

Post-blackness also means an expanding of collective identity “into infinity.” This

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at her concerts — has to be the ultimate in post-blackness.

**Such fluency undergirds complete ease in interethnic relations.** Touré, himself married to a Lebanese-American, praises the **effortless “mode-switching” of** celebrities and **leaders** like [Oprah Winfrey](http://topics.nytimes.com/top/reference/timestopics/people/w/oprah_winfrey/index.html) and [President Obama](http://topics.nytimes.com/top/reference/timestopics/people/o/barack_obama/index.html): “**Blackness is an important part of them but does not necessarily dominate their persona.” This allows them not only to trust and be trusted by European-Americans, but to seamlessly display the many forms of blackness when the occasion demands.**

This all sounds idyllic, but there are problems. To his credit, Touré — a correspondent for MSNBC, a contributing editor at Rolling Stone and the author of three previous books — devotes nearly half of “Who’s Afraid of Post-Blackness?” squarely, if not always successfully, to confronting

them. If blackness has become so infinite and malleable a thing, wherein does

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night in the soul-searching that eventually led to the present book.

Helping him to understand, in the words of [Henry Louis Gates Jr.](http://topics.nytimes.com/topics/reference/timestopics/people/g/henry_louis_jr_gates/index.html) (

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have unearthed here a new post-black sociological evil: counterfactual racism.

Less metaphysical accounts of what constitutes post-black identity turn out to be nothing

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American Jews desperately need external troubles and imagined enemies to maintain their identity.

**EPISTEMIC DISOBEDIENCE IS A VAGUE ALTERNATIVE THAT PROVIDES NO REASON TO VOTE AFFIRMATIVE**

DEBATE IS A COMMUNITY that rests with the hypothetical precepts of POSSIBILITY. The ability to CHOSE means that the affirmative could CHOSE to AFFIRM and Engage in the resolutional question with fluidity instead of ABSOLUTE AFFIRMATION of NEGATION as the only ethical OPTION.

**THIS STRAIGHT TURNS THE WARRANTS OF THEIR TROFANENKO EVIDENCE**

The problem of the twenty-first century is the problem of SOLIDARITY. Ethnoracial

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WE and choose their affiliations rather than ACCEPT roles assigned by EMPOWERED ELITES.

**TURN: RACIAL DOMESTIC TRADE-OFF**

Rodriguez ‘8

Dylan Rodriguez 2008 [Assistant Professor at University of California Riverside, Abolition Now! p.93-100]

We are collectively witnessing, surviving, and working in a time of unprecedented state

AND

, every desperate act, and every attack aborted or drowned in blood.”

# C/A

## 2NC AT Permutation

DA – Hybridity – Grouping together oppression is a tactic of power – it lumps together all minorities as having one problem and specific issues become circumvented

Deloria ’77 [1977, Vine Deloria is an American Indian author, theologian, historian, and activist, On Liberation, For This Land, pp. 100-101]

Liberation theology assumes that the common experience of oppression is sufficient to create the desire

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couple of aces up his sleeve in case things get out of control.

## AT Domestic

foreign wars ignores the domestic wars at home  
Rodriguez ‘8

Dylan Rodriguez 2008 [Assistant Professor at University of California Riverside, Abolition Now! p.93-100]

We are collectively witnessing, surviving, and working in a time of unprecedented state

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, every desperate act, and every attack aborted or drowned in blood.”

## AT Identity Politics

You have no evidence on the Asian identity because we are continuously ignored

1. Asian American doesn’t essientializes experiences

2. Asian American can be used as a strategic identity because it unifies the diversity

3. Nonunique – the Identity Asian American was chosen already, might as well take advantage

장 ’93 [1993, 장 Robert S. is a Professor of Law and an Associate Dean for Research and Faculty Development, He also serves on the advisory board of Berkeley’s Asian American Law Journal. “Toward an Asian American Legal Scholarship: Critical Race Theory, Post-Structuralism, and Narrative Space”, 81 Cal. L. Rev. 1241]

I realize that this may raise the (obligatory) essentialist question. I do

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use identity politics and the "desire to deconstruct the imprisoning category itself").

Your authors speak from a view from nowhere. They bracket all others into their universal ethics, speaking for everyone to empower their own opinion. This is the functioning of whiteness.

Yancy ‘5 [George, Associate Professor of Philosophy at Duquesne University, “Whiteness and the Return of the Black Body,” The Journal of Speculative Philosophy, 19(4), p. 215-216]

I write out of a personal existential context. This context is a profound source

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of power expressed in the "comprehension" of a range of materials.

# Case

## 2NC AT But they focus on LA

Having scholars and scholarship that are rooted in western institutions focusing on Latin America does not count

Your Bertucci ev

As of 2013, the Latin American Studies Association (LASA)-the largest professional

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for producing research that is both peer-reviewed and policy-relevant.

You gotta focus on their foreign policy

Your Bertucci ev again

, there are relatively few policy articles and books on foreign policies of Caribbean countries, on South American countries-including, most notably, Brazil Mexico and Brazil. But these countries' foreign policies toward the U.S. are under studied Rectifying this situation would require IR scholars to explain, test and, when necessary, develop new theories on the causes and interests surrounding the pressing policy issues in the hemisphere.

# Black Framework

## AT 1AC = Engagement

**THE LINK IS HOW THEY CHOOSE TO ENGAGE IN THE RESOLUTION**

We have affirmed the resolution without questioning the agent of the resolution itself failing to see totalitarian systems as a CONVEX mirror of ALL modern civilization. The enemy is the MOMENTUM of IMPERSONAL POWER and defeating the enemy depends on routing totalitarianism from the structure of humanity, from our very SOULS. We must RECONSTITUTE the natural world

**KETELS Assc Prof of English @Temple University 1996**

Violet-*THE HOLOCAUST: REMEMBERING FOR THE FUTURE: "Havel to the Castle!" The Power of the Word*; THE ANNALS OF AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE, November; 548 Annals 45;

The Prague Spring was "the inevitable consequence of a long drama originally played out

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anonymous crowd, with its insatiable demand for complicity in its lies. n39

## AT Singularity DA

Rejection of the postcolonial state is worse

Pasha ’96 [July-Sept. 1996, Mustapha Kamal, Professor and Chair of the Department of Politics and International Relations at the University of Aberdeen, “Security as Hegemony”, Alternatives: Global, Local, Political, Vol. 21, No. 3, pp. 283-302, JSTOR]

An attack on the postcolonial state as the author of violence and its drive to

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more savage and less capable of ad- justing to rhythms dictated by globalization

The political is inevitable and we can’t avoid it – doing so lets evil take over

Ketels ’96 [1996. Violet Ketels is a Professor of English at Temple University. “‘Havel to the Castle!’ The Power of the Word.” From the Annals of the American Academy of Political and Social Science, “The Responsibility of Intellectuals.”]

Intellectuals are not customarily thought of as men and women of action. Our circumstances

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The hour is too late, the situation too grave for such pettifoggery.

## AT Reid Brinkley

We are not powerless – as intellectuals we can challenge indifference to opposition

Ketels ’96 [1996. Violet Ketels is a Professor of English at Temple University. “‘Havel to the Castle!’ The Power of the Word.” From the Annals of the American Academy of Political and Social Science, “The Responsibility of Intellectuals.”]

2 All of us, then, wherever we live, under whatever form of

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anonymous crowd, with its insatiable demand for complicity in its lies.39

The struggles we are presented through debate teaches us the technical language and resistance by decisionmakers – this is the only way we can learn to translate our experiences into solutions

Themba-Nixon ‘2K [2000, Makani, Executive Director of The Praxis Project, a nonprofit organization helping communities use media and policy advocacy to advance health equity and justice. “Changing the Rules: What Public Policy Means for Organizing” Colorlines 3.2]

"This is all about policy," a woman complained to me in a recent

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should be. And then we must be committed to making it so.