# 1NC

## 1NC Black Framework

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

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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

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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.

Our alternative solves – The United States federal government should economically engage toward Mexico, if and only if the Mexican government abides by the San Andres Accords.

US acceptance of accords is uniquely key – they’ve been the ones urging Mexico to stay non-compliant all along. Now is a critical time to opening the door to negotiations and empower Chiapas.

Narconews ’00 [Narconews, drug war bulletin and voice of the people, “Fox's First Challenge: The San Andrés Peace Accords”, November 26, 2000, <http://www.narconews.com/mextransition2.html>] Alex Doan

Our nine-part series on Chiapas published last Spring reported what the Colombian daily

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people, ten million or more of them indigenous, that is Mexico.

Marcos himself believes the San Andres Accords are a crucial step to give power to the Zapatistas and is a pinpoint of their ideology

Marcos 1 (Subcomandante Insurgente Marcos, insurgent leader for the EZLN, in charge of all public statements, Our World is Our Weapon, pg. 139, Seven Stories Press: New York, Luke Newell)

What better example of this phobia of history is there than the attitude of the

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ring. Silence now, here comes the announcer to introduce the opponents.

## 1NC Asian Counteradvocacy

I joined debate to get rid of my speech impediment. Looks like that’s gone, but I’m still stuck in ESOL

I started out small going 3-3 at tournaments 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.”

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

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

1.

The aff’s claim to emancipation collapses the real material difference between our position as debaters and oppressed individuals for whom resistance is not a simple language-game---their deployment of an unproblematic posture of victimization spotlights the aff’s righteousness while robbing the oppressed of protest

Chow ‘93—Anne Firor Scott Professor of Literature at Trinity College of Arts and Sciences, Duke University (Rey, Writing Diaspora, 11-5)

Until the very end of the novel, Jane is always excluded from every available

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is robbing the terms of oppression of their critical and oppositional import, and

thus depriving the oppressed of even the vocabulary of protest and rightful demand.

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career. How do we intervene in the productivity of this overdetermined circuit?

2.

The aff is a façade --- a pseudo-sign image of real progress

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, No. 3, August 2000, pgs. 321-343)

The impediments to establishing democratic justice in contemporary American society have caused a national paralysis

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calculated legal reform efforts in the name of equality must be displaced and th

e rule and authority of the status quo must be decentered. Imaginable, calculable

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of alterity, undecidability, cultural plurality, and affirmative postmodern thought. 8

This narcissistic reinforcement of power turns the case  
WILLIAMS 2k (Christopher R.

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, No. 3, August 2000, pgs. 321-343)

Reciprocation on your part is impossible. Even if one day you are able to

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, relegitimating the privi­leged, and fueling the voracious conceit of the advantaged.

3.

The intellectualization of the 1AC is no more than a projection of responsibility---the

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Society, Psychoanalysis and Ecology at the Edge of Chaos, p 48]

The split can also take the form of an intellectualization, separating abstract awareness of

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daunting and terrifying environmental problems ... with manageable and entertaining pseudo-environmentalism.

Their presentation of the 1AC in a debate round is a safe transgression that only maintains the very structures they criticize---more effective change comes from alternative sources—Ideology sustains itself by constructing spaces of false disidentification to convince us that we’re challenging it, when in reality our transgression through those forums sustains the very ideology it claims to reject   
**Stavrakakis ‘12** [August 2012, Yannis, Associate Professor at the School of Political Sciences, Aristotle University of Thessaloniki, "SYMPOSIUM: FANTASY AND MARKETS: Beyond the Spirits of Capitalism? Prohibition, Enjoyment, and Social Change", Cardozo Law Review 33 Cardozo L. Rev. 2289, <http://www.cardozolawreview.com/content/33-6/Stavrakakis.33-6.pdf>]

If, today, the battle between austerity and spending, the return of ascetic

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charting an alternative course beyond the short-circuit present in such cases.

4.

**The battle for the public sphere is over—we lost. Conservatives and Liberals are now two sides of the same coin, and any movement that actually promises radical change will be destroyed. An invisible movement has the most subversive potential—voting neg to reject politics is the only political act**

**The Invisible Committee, ‘7** [an anonymous group of French professors, phd candidates, and intellectuals, in the book “The Coming Insurrection” published by Semiotext(e) (attributed to the [Tarnac Nine](http://en.wikipedia.org/wiki/Tarnac_Nine) by the French police), <http://tarnac9.noblogs.org/gallery/5188/insurrection_english.pdf>]

Whatever angle you look at it from, there's no escape from the present.

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we can see and not avoid the conclusions to be drawn from it.

5.

**The movement allows for the weapons to change how the system effects them and how they affect the system though rotational self-governing bodies**

The impact comes first – ableist language promotes a model of exclusion that is detrimental to our community

Wheelchair Dancer, 4/28/8 (“On Making Argument: Disability and Language”, http://cripwheels.blogspot.com/2008/04/on-making-argument-disability-and.html Accessed: 4/8/12)

If you are feeling a little bit of resistance, here, I'd ask you

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systems of oppression that motivated us to speak out in the first place.

# CounterAdvocacy

## 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 ID Ptix Bad

Turn – they are a view from nowhere because they try to claim a universal ethics with their Nial evidence – the impact is 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.

Turn – disconnected objective narration – they aren’t the Zapatistas – this politics of being disconnected causes callous advocacy that justifies atrocities

Stone-Mediatore ‘7 [2007, Shari, Associate Professor of Philosophy at Ohio Wesleyan University, “Challenging Academic Norms: An Epistemology for Feminist and Multicultural Classrooms”, http://muse.jhu.edu/journals/nwsa\_journal/v019/19.2stone-mediatore.html]

Even if objectivity is a myth, the valorization of traits associated with objectivity can

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to pain and suppressing compassionate impulses that would otherwise be troubled by violence.