# Octofinals---Lakeland

# 1NC

## 1NC—vs. Eastside MW

### 1

I'm angry. I'm angry for being condemned to death by strangers saying, "You deserve to die" and "AIDS is the cure." Fury erupts when a Republican woman wearing thousands of dollars of garments and jewelry minces by the police lines shaking her head, chuckling and wagging her finger at us like we are recalcitrant children making absurd demands and throwing a temper tantrum when they aren't met. Angry while Joseph agonizes over $8,000 a year for AZT which might keep him alive a little longer and which does make him sicker than the disease he is diagnosed with. Angry as I listen to a man tell me that after changing his will five times he's running out of people to leave things to. All of his best friends are dead. Angry when I stand in a sea of quilt panels, or go to a candlelight march or attend yet another memorial service. I will not march silently with a f[uck]ing candle and I want to take that goddamned quilt and wrap myself in it and furiously rent it and my hair and curse every god religion ever created. I refuse to accept a creation that cuts people down in the third decade of their life. It is cruel and vile and meaningless and everything I have in me rails against the absurdity and I raise my face to the clouds and a ragged laugh that sounds more demonic than joyous erupts from my throat and tears stream down my face and if this disease doesn't kill me, I may just die of frustration. My feet pound the streets and Peter's hands are chained to a pharmaceutical company's reception desk while the receptionist looks on in horror and Eric's body lies rotting in a Brooklyn cemetery and I'll never hear his flute resounding off the walls of the meeting house again. And I see the old people in Tompkins Square Park huddled in their long wool coats in June to keep out the cold they perceive is there and to cling to whatever little life has left to offer them, and I think, ah, they understand. And I'm reminded of the people who strip and stand before a mirror each night before they go to bed and search their bodies for any mark that might not have been there yesterday. A mark that this scourge has visited them. And I'm angry when the newspapers call us "victims" and sound alarms that "it" might soon spread to the "general population." And I want to scream "Who the f[uck] am I?" And I want to scream at New York Hospital with its yellow plastic bags marked "isolation linen," "ropa infecciosa" and its orderlies in latex gloves and surgical masks skirt the bed as if its occupant will suddenly leap out and douse them with blood and semen giving them too the plague. And I'm angry at straight people who sit smugly wrapped in their self-protective coat of monogamy and heterosexuality confident that this disease has nothing to do with them because it only happens to "them." And the teenage boys who upon spotting my "Silence = Death" button begin chanting "Faggots gonna die" and I wonder, who taught them this? Enveloped in fury and fear, I remain silent while my button mocks me every step of the way. And the anger I feel when a television program on the quilt gives profiles of the dead and the list begins with a baby, a teenage girl who got a blood transfusion, an elderly Baptist minister and his wife and when they finally show a gay man, he's described as someone who knowingly infected teenage male prostitutes with the virus. What else can you expect from a faggot? I'm angry.

Queer Nation, 6-xx-1990, text of a manifesto originally passed out by people marching with the ACT UP contingent, “History Is a Weapon: The Queer Nation Manifesto,” http://ww.historyisaweapon.com/defcon1/queernation.html \*\*parentheses used to modify for the sake of correct sentence structure

#### To be queer is to be a walking zombie, a living dead. They have it wrong—the dead no longer live amongst us, queerness is undergoing a process of constant death; their calls for “reanimation” and a better normal future are extensions of humanity’s project to annihilate difference. Any and all futurism is born out of the murder of the queer.

Allison Kafer, 5-16-2013, Associate Professor of Feminist Studies @ Southwestern, MA, PhD, Claremont Graduate University, BA @ Wake Forest University, “Feminist, Queer, Crip,” pg. 28-31, google books

No Future for Crips Lee Edelman has famously argued that queers and queer theory would be better off refusing the future altogether. (“Fuck the Future,” as Carla Freccero puts it.)“ Building on Lauren Berlant’s work on the ﬁgure of the child in American politics, Edelman argues that futurity—an investment in and attention to the future or futures—is almost always ﬁgured in reproductive terms: we cannot “conceive of a future without the ﬁgure of the Child." As a result, the Child serves as "the telos of the social order," the one for whom we all act, “the fantasmatic beneﬁciary of every political intervention.“ I-Ie offers as an example abortion rhetoric, noting that both pro-choice and antiabortion activists frame their ﬁght as on behalf of the children." Patrick McCreery traces a similar parallel among both opponents and supporters of gay marriage: depending on ones stance, gay mar- riage either destroys children's well-being or enhances it, but both sides agree that the future of children is what is at stake in the debate and therefore what should guide our decisions.“ For those in both ﬁghts, then, the struggle becomes no longer about rights or justice or desire or autonomy but about the future of “our” children. Both of these examples show the slipperiness of arguments based on the Child and reproductive futu- rity; one can mobilize the same rhetoric toward mutually opposing goals. What Edelman draws out is the coercive nature of such frames: it is not only that we can use the “future of our children” frame but that we should or must use it; politics itself is and can only be centered around the Child, foreclosing all other possibilities for action. Reading from a queer crip perspective, I can easily see the ways in which “the future," especially as ﬁgured through the “Child,” is used to buttress able-bodied/able- minded heteronormativity. First, the proliferation of prenatal testing, much of which presumes that all positive diagnoses will be “solved” through selective abortion, is a clear manifestation of compulsory able-bodiedness and able-mindedness. As we will see in the following chapters, pregnant women with disabilities and pregnant women whose fetuses have tested “positive” for various conditions are understood as threats to the future: they have failed to guarantee a better future by bringing the right kind of Child into the present." Thus the idealization of the Child as the frontier of politics, the framing that troubles Edelman, should concern crip readers as well; discourses of reproduction, generation, and inheritance are shot through with anxiety about disability. These sites of reproductive futurity demand a Child that both resembles the parents and exceeds them; “we” all want “our” children to be rnore healthy, more active, stronger and smarter than we are, and we are supposed to do everything in our power to make that happen. The Child through whom legacies are passed down is, without doubt, able-bodied/able-minded. Second, a politics based in futurity leads easily to an ethics of endless deferral. "We're held in thrall by a future continually deferred by time itself,” Edelman notes, and this deferment serves to consolidate the status quo.“ Focusing always on the better future, we divert our attention from the here and now; “We are rendered doc-ile,” in other words, “through our unwitting obedience to the future."“ This phrasing is telling: “held in thrall,” “rendered docile,” “unwitting obedience”—each phrase signals stagnation and acquiescence, an inability to move in any direction because of a permanently forward-looking gaze. This deferral, this ﬁrm focus on the future, is often expressed in terms of cure and rehabilitation, and is thereby bound up in nor- malizing approaches to the mind/body. Disability activists have long railed against a politics of endless deferral that pours economic and cultural resources into “curing” future disabled people (by preventing them from ever coming into existence) while ignoring the needs and experiences of disabled people in the present.” This kind of focus on futurity does disabled people no favors, yet it is one of the most common ways of framing disability: we must cure Ierry’s kids now so that there will be no more Ierry’s kids in the future. Moreover, everything from sterilization to institu- tionalization, from bone-lengthening surgeries to growth attenuation, has been jus- tiﬁed on the grounds that such acts will lead to better futures for the disabled person andlor for their communities. Within these discourses, disability cannot appear as anything other than failure. Third, eugenic histories certainly bear the mark of reproductive futurity. Even keeping only to the United States, and only to the past one hundred years or so, exam- ples abound of how concerns about the future of the “race” and the future of the nation (futures often depicted as intertwined) have been wrapped up in fears and anxieties about disability. Tens of thousands of people diagnosed with various “defects” were targeted by eugenic professionals and policies for the ﬁrst half of the twentieth cen- tury, classiﬁed. and managed in order to contain the alleged risks they posed to public health. The category of “defectives” included not only people with disabilities but also people from “suspect” racial, ethnic, and religious groups as well as poor people, sex- ual “delinquents,” and immigrants from the “wrong” countries. All were united under ﬂexible concepts of degeneracy, defect, and disability, with "feeble-minded” serving as one of the most eifective, and expansive, classiﬁcations of all. People placed into one or more of these categories might be tracked by family records oﬂices, institutionalized and segregated from the public, sterilized against their will, barred from entering the country, or, in extreme cases, euthanized. Schools and universities included the study of eugenics in their curriculum, both disseminating and reifying these concepts of degeneration and defect. In many states, sterilization came to be seen as a necessary means of protecting the health of the race and the nation from further degeneration; as Oliver Wendell Holmes asserted in the infamous 1927 Buck v. Bell decision uphold- ing Virginia's compulsory sterilization policies, “Three generations of imbeciles are enough."‘»' While many overtly eugenic policies began to wane in the 1930s and 1940s, eugenic ideologies and practices did not fully disappear but rather ﬂourished well into the Cold War and beyond." Virginia’s sterilization law was not repealed until 1974, and coerced or forced sterilization of women of color, poor women, indigenous women, and disabled women persisted throughout most of the twentieth century; even today, under cer- tain circumstances, disabled people can be sterilized without their consent, and poor women, immigrant women, and women of color continue to have their reproductive futures curtailed by the courts and the legislature.” Institutionalization remains a common response to disabled people, particularly those with "severe" disabilities; despite the Supreme Court’s 1999 decision in Olmstead, which aﬂirmed the right of disabled people to live in their home communities, many states continue to prioritize funding for institutions over funding community-based care.“ State governments across the country are responding to budget crises with cuts to health care and dis- ability services, especially in-home attendant care; given that many disabled people require such services in order to live independently, disability rights activists and health advocates note that even more disabled people, especially disabled people of color and low-income disabled people, are being forced into nursing homes or out onto the street. These trends do not bode well for the futures of disabled people, even as they are touted as necessary for preserving the future health of the state and the nation. Indeed, at one time or another, each of these practices—sterilization, segregation, exclusion, institutionalization—has been justiﬁed by concerns about “the future” and particularly future children. For example, Mary Storer Kostir, an assistant at the Ohio Bureau of luvenile Research, argued in a 1916 publication that "physically rigorous but mentally feeble persons are a social menace. . . . Their children threaten to overwhelm the civilization of the future. . . . [We] must also consider our children, and not burden the future with an incubus of mental deﬁciency?” In making her case for segregat- ing those labeled “feeble-minded,” Kostir weighs the futures of “our” children against those other children, the ones who are mentally deﬁcient, threatening, and burden- some. A 1933 pamphlet by the Human Betterment Foundation similarly warns against the “burden” of "feeble-minded” children, noting that the failure to practice “eugenic sterilization” produces effects that are “disastrous . . . in future generations.“ In these kinds of eugenic discourses, children serve as the sign of the future; the kind of future that awaits us will be determined by the kind of children we bear. Illness, “defect,” “deviance,” and disability are positioned as fundamentally damaging to the fabric of the community: polluting the gene pool, or weakening the nation, or destroying a fam- ily’s quality of life, or draining public services (or, often, some combination of the four). To put it bluntly, disabled people were—and often are—ﬁgured as threats to futurity. Whole books have been written about each of these practices, and this brief, sweeping history cannot begin to do justice to the material or, especially, to the bodies invoked by this material. Such broad summaries all too easily erase differences among people with disabilities, differences not only of race, class, sexuality, gender, and his- tory but also of impairment; there are many bodies falling through the cracks of this overview. And yet, it is imperative to establish a pattern, to demonstrate that we have long felt and acted on the belief that disability destroys the future, or that a future with disability must be avoided at all costs. It is this pattern, these histories, that makes the question of the future so vexed. I can see clearly how futurity has been the cause of much violence against disabled people, such that “fuck the future” can seem the only viable crip response.

#### Rhetorical silence normalizes heterosexuality as an invisible norm that leads to interpersonal and social violence

Afshar – ‘4 – Department of Political Science, Syracuse University (Ahoura Afshar, 2004, “The Invisible Presence of Sexuality in the Classroom,” Interrupting Heteronormativity, http://www.syr.edu/gradschool/pdf/resourcebooksvideos/Heteronormativity.pdf, p. 33-37)

Should discussions of sexuality be included in the classroom?1 The easy answer might be no: it is not 'relevant' to the subject matter of most courses except perhaps to those that explicitly engage with human sexuality, such as Child and Family Studies, Sociology, or Women's Studies. Moreover, this reasoning might go, given estimates that within the general population less than ten percent identify as non-heterosexual, there's a good chance that in a class of sixty students everyone is straight. / It is this kind of perspective, however, that not only contributes to the invisibility of LGBT students, but it also constructs and reinforces heteronormativity in our classrooms and across campus.2 LGBT students (and teachers) ARE present in our classrooms—whether we choose to see them or not—and it is their very invisible presence that demonstrates the power of heteronormativity to mask that which does not conform, and to naturalize that which does. This is a problem for both LGBT and heterosexual students and teachers alike. Heteronormative assumptions and practices regulate the beliefs, behaviors, and desires of ALL of us, restricting the range of possibilities of identification and expression for ALL of us, to such an extent that even momentary and joyful expressions (e.g. the heterosexual man singing "I feel like a woman" in the Chevy commercial discussed by Susan Adams) become sources of discomfort and fear. / Practices of regulation and restriction are integral to creating and maintaining hierarchies of power, which in turn limit the kinds of learning and teaching that can happen in our classrooms. As responsible teachers, we know that our pedagogical theories and practices need to expand the kinds of learning opportunities we provide students, not restrict them. In fact, the administration of this university recognizes the importance of this by emphasizing the link between a rich intellectual climate and a diversity of perspectives and people: "[. . .] diversity in our student body, faculty, and staff has far-ranging and significant educational benefits for all non-minorities and minorities alike" (Syracuse University Academic Plan, 2001). Particular strategies to create more inclusive curricula have been developed and implemented in programs and departments university-wide because "[s]tudents in diverse learning environments learn more, and have higher levels of satisfaction and greater degrees of civic engagements. They are better able to appreciate the ideas of others and they are better prepared to enter the world they will lead" (SU Academic Plan, 2001). This diversity of students, faculty, and ideas includes: "race, ethnicity, gender, age, religious beliefs, sexual orientation, and physical and mental ability" (Syracuse University Human Resources, emphasis added). / In principle, then, SU values diversity. Taking a closer look at what diversity means and how it is "practiced," however, exposes some gaps between these principles and actual, everyday classroom procedures, particularly when that "diversity" topic is sexual orientation. It's important to note that sexual orientation is a term that does not reference a particular set of people; it's not only about LGBT people, but also non-LGBT, or heterosexual, people. Why is this broader definition of sexual orientation important? Because the sexual orientation of heterosexuality is simultaneously institutionalized and naturalized to the extent that it becomes the invisible norm against which all other sexual orientations, identifications, or expressions are named "abnormal." The issue of "invisibility," then, isn't just about LGBT students and teachers; it's about the ways in which our assumptions about (hetero)sexuality are invisible to us. And we carry these assumptions into our classrooms. As a result, heteronormativity is reproduced, most often unconsciously, through our own everyday classroom practices. Rather than expanding the kinds of learning opportunities we create space for, we inadvertently reinforce a regulated and restrictive framework for understanding the complexity of human sexuality. / II. Ten years ago, research with Syracuse University LGBT students showed that one third of the respondents would have gone to another school had they had sufficient information on the circumstances surrounding LGBT issues on campus (Sherrill & Hardesty, 1994). Although the situation has changed since then, this statistic may still be accurate to some degree. Bias against those who are perceived to bend the rules of heteronormative behavior pervades SU's campus climate. There are still cases of verbal abuse and physical attacks against LGBT students on this campus: instances of name-calling, of derogatory comments written on doors, dry-erase boards, or computer desktops in residence halls and on campus, and even of physical assault on the basis of perceived sexual orientation (Syracuse University Public Safety, 2004; see also Byrnes, 2003; Wightman, 2003). "Fifty-one percent of bias-related incidents reported last fall [2003] had to do with sexual orientation, while 27 percent concerned gender" (Moritz, 2004). These statistics show that many LGBT students face problems that their straight peers do not. Non-straight students often experience a complex process that involves questioning their sexual orientation, achieving a comfortable sexual identity, coming out, and self-acceptance. They often experience loneliness, isolation, and exclusion in this process. And, they are often targets of homophobia simply because the heterosexual majority claims an exclusive version of sexuality and morality due to the regulative powers of heteronorms. Despite these facts, there is silence in our classrooms when it comes to sexuality. It appears as if no one wants to recognize this silence as a problem, let alone discuss ways of addressing it. Why? / One reason there are so many misconceptions about sexuality is that it is not talked about in U.S. educational systems. It is not generally included in primary schools because, it is argued, it is too early for children to learn about sexuality (Fine, 1988). It is often not included in high school curricula because, the argument goes, adolescents are at a crucial age and should not be exposed to the "promotion of sexuality," especially non-heterosexuality. It is not included in college since it is not 'relevant' to the subject matter in most courses. But, sexuality is relevant: it is not just about sex; it is a critical aspect of life, a primary means through which we identify ourselves, though this identification is usually unconscious for people who identify as "heterosexual" because heterosexuality is the assumed norm, and thus invisible as a "marker" of identity. For LGBT-identified people, however, sexuality is a conscious "marker" of identity; describing oneself in terms such as "gay," "lesbian," "bisexual," "transgender," or "queer" is fundamental to the process of "coming out." Thus, sexuality is not simply a "private" aspect of individuals, but is intimately connected with power relations in our culture, and influences much of our social experiences. There is much misinformation and bias regarding matters of sexuality. There are students with "non-traditional" sexual identities whose needs are not usually met. Only a tiny fraction of the entire student body may take courses that directly address sexuality and the privileges it awards, denies, and limits access to, and hence the majority of students will never discuss the politics of sexuality in any classroom. But it is a mistake to think that this is a problem only for LGBT students. / A social stigma has been attached to sexualities other than heterosexuality, bred out of the myths and misinformation this volume is trying to "interrupt." Hence, some people find moral justification in being violent towards non-straights. Emphasizing the shamefulness of same-sex desire, this logic simply ignores the fact that most people have some sort of "non-heterosexual" fantasy or experience at some point in their lifetime (Laumann et. al., 1994). One may have such experiences without having a LGBT orientation. Being unaware of such facts may cause heterosexuals to experience these fantasies with immeasurable anxiety, dreading that they might be gay. / Gay-bashing may also be seen as a way of proving one's masculinity. The pressure to "prove one's heterosexual manhood" can lead to the need to disparage gays in all ways. This kind of sexual stereotyping not only encourages violence against those who are perceived to be LGBT, but also causes psychological dissonance for straight youth, who are endeavoring to comply with rigid gender roles. It is because of these rigid gender roles that sexuality is an issue that all students face, regardless of their sexual orientation.

#### We don’t want a rebirth, we don’t want to celebrate death anymore, we are tired of the this ritualistic politics which only continues queer suffering—instead we should embrace queerness as a radical act of defiance.

Queer Nation, 6-xx-1990, text of a manifesto originally passed out by people marching with the ACT UP contingent, “History Is a Weapon: The Queer Nation Manifesto,” http://www.historyisaweapon.com/defcon1/queernation.html \*\*parentheses used to modify for the sake of correct sentence structure

I hate having to convince straight people that lesbians and gays live in a war zone, that we're surrounded by bomb blasts only we seem to hear, that our bodies and souls are heaped high, dead from fright or bashed or raped, dying of grief or disease, stripped of our personhood. I hate straight people who can't listen to queer anger without saying "hey, all straight people aren't like that. I'm straight too, you know," as if their egos don't get enough stroking or protection in this arrogant, heterosexist world. Why must we take care of them, in the midst of our just anger brought on by their fucked up society?! Why add the reassurance of "Of course, I don't mean you. You don't act that way." Let them figure out for themselves whether they deserve to be included in our anger. But of course that would mean listening to our anger, which they almost never do. They deflect it, by saying "I'm not like that" or "now look who's generalizing" or "You'll catch more flies with honey ... " or "If you focus on the negative you just give out more power" or "you're not the only one in the world who's suffering." They say "Don't yell at me, I'm on your side" or "I think you're overreacting" or "Boy, you're bitter."

#### They say that mourning should be used to create a transient zone of freedom and to alleviate suffering---we think that the 1NC’s counter-performance of mourning should be used to inform a critical quare rage and negativity that drives us to burn down the world. Turn yourself into a walking bomb and exist in absolute negation.

Kendra Langeteig, Winter-xx-1997, Instructor of English @ Indiana University, “Horror Autotoxicus in the Red Night Trilogy: Ironic Fruits of Burroughs's Terminal Vision,” pg. 135-169, muse

This connection between homosexuality and menacing contagion that Burroughs makes explicit in the erotic exhibitionism of the Red Night trilogy obviously goes beyond parody of homosexual adventure and fantasy taken to extremes. These activities have an explosive sexual politics that point, by their very extremity, to Burroughs's acute awareness of how society reads the homosexual body, and demonstrate his urgent need for vindication. Homosexuality is the toxic in the horror autotoxicus of the body politic, condemned to the margin along with society's other outlaws--its toxic waste (the drug addict, the schizophrenic); all are banished in the social project of preventing the transmission of social disorder and preserving the life of the body politic from collapse. Since the AIDS epidemic, this horror of homosexual contagion, more than a psychological threat ("homosexual panic" to be prosecuted in court), is supplied with tangible proof of its toxicity or "unnaturalness" for the reactionary thinker, actually fueling arguments to read this epidemic as a sign from an Old Testament God punishing acts contra natura with plagues. While Burroughs makes no reference to this cultural backlash in Cities--the Red Night plagues prefigure and can be only coincidentally connected with AIDS and its social fallout--his portrayal of homosexuality painfully emphasizes how culture's message about toxicity is inscribed on the gay male body. When the Red Night trilogy moves into the Age of AIDS, with Dead Roads (1983), Burroughs seemingly mocks the "fear of a queer planet" by continuing to align his homosexual heroes with the greatest "natural" disasters--plagues and death. 46 His strategy of affirming society's negative construction of homosexuality as disorder, rather than being victimized or overpowered by it, turns the cultural bias against the "outlaw" on its head--a fatal strategy that transforms the homosexual's mythic toxicity and problematic exile into a paradoxical means of empowerment and resistance. Burroughs forces this cultural analogy between toxicity and homosexuality to the limit, pushes the "needle to nova," by flaunting the kind of "degenerate" sexual activity that we see in the nightclubs described above, reinforced with casual references to fin-de-siècle decadence (Kim reads Rimbaud); and by allying his queer outlaws with the planet's most threatening and destructive powers. Banished to the margins of existence, they not only identify with civilization's toxic horror, its disease and corruption, they thrive on it. Kim and Audrey Carsons are described as "slimy morbid youths" who adore "abominations, unspeakable rites . . . [and] the reek of the terrible Red Fever" in the plagued cities along their journey (PDR, p. 16). In Burroughs's homosexual saga, the "excremental" elements (which pay tribute to Swift's satirical travelogue) are perversely central to his vision. 47 Figuring prominently at the head of Cities is the obscene "Invocation" that sets the tone for the trilogy's "escatology": 48

#### We must examine the intersections of oppression—the system of phallicized whiteness abjects blacks, queers and women---in the face of this, we must embrace a politics of no future

Winnubst 06 (Shannon, Phd, Associate Professor of Women’s Studies at Ohio State University, *Queering Freedom*, pg. 192-195)

To excavate these lost pasts erased from our consuming consciousness opens middle-class consciousness onto the actual scarcities at work in the fictional scarcity of our consumption practices. To **cultivate these ‘memories’ opens onto a queer consciousness of how desire perpetuates systems of domination.** It can also open onto possibilities that things could be otherwise: we could consume differently, buying and growing and exchanging locally; we could even enjoy our lives without the onslaught of cheap consumer goods that increasingly keep most of the world’s population trapped in economic dependency and political subordination, while also locking us into the endless cycle of anxious consumption and future satiety. And we could recognize that the alleged scarcity of goods that sends us into buying frenzies and their promise of a more secure future is nothing but another marketing tool, one that depends on our not remembering how or where or why or for whom these objects are made. Our senses of power and freedom change when we begin to think and act in these queer ways. **Power is not about one class wielding economic and political power over another; it is about a web of interlocking values that perpetuate the domination of the most privileged at the expense of all other lives, most often through the narrative of desire and its myth of scarcity**. And freedom is not to own as much as we desire; it is not to gain an illusory and impossible security in George W. Bush’s “Ownership Society.” Freedom is to recognize the lost pasts embedded in our everyday practices and to cultivate pleasures that do not perpetuate these violences. It is to stop ignoring and erasing these lost pasts in our idolatry of the (market’s) future, and thereby open onto different kinds of pleasures. These snapshots of different subject positions’ responses to living life without a concept of the future give us some sense of how cultures of phallicized whiteness perceive a call to a politics without a future. To halt the temporality of the future anterior as the dominant mode in which we live our lives is to resist these cultures and their values. It presents a way of interrupting and disrupting the domination of phallicized whiteness, decentering its grip on us. At the same time, to halt the temporality of the future calls us to **risk radical uncertainty** in the politics and erotics of our lives, to open ourselves to not-knowing and unknowing as viable modes of experience. For bodies in power, such a call to risk will likely affront our deepest senses of our selves and worlds: it will likely fall on deaf ears. For oppressed and dominated bodies, this may already be how we are living and to embrace it consciously may be experienced as a call to joy and creativity or, at a minimum, a profound relief. (I use “we” on both sides of this division to express the multiple subject positions I hold on the social map of power.) The call to a politics without a future strikes us in varying ways; it can be decentering, or even a relief, hilarious, and a sense of grounding for movements already underway, giving voice and a space in which to cultivate unimaginable pleasures. How we respond may tell us much about how queerly multiple our “I” of identity can become.

### Case

#### Their reappropriation of El Dia de los Muertos in a Western academic spaces erases Mexican traditions and causes cultural erasure

Lisa Wade, 10-31-2011, PhD, a professor of sociology at Occidental College, “Appropriating Dia de los Muertos at Halloween,” http://thesocietypages.org/socimages/2011/10/31/appropriating-dia-de-los-muertos-at-halloween/

Yesterday we posted about an effort to raise consciousness about racist costumes. Those who celebrate Dia de los Muertos are similarly frustrated about people who appropriate the traditions of the holiday, celebrated in Mexico, Guatemala, Ecuador, California, and Arizona. Not just another name for Halloween, Dia de los Muertos is a two day celebration honoring children and family members who have passed. Nuestra Hermana explains: On these days, altars are made in honor of them. People build them on their loved ones graves, at home or anywhere they find rightful to honor their loved ones. They make ofrendas (offerings) to the dead of their favorite foods, toys (for children), pictures, pan de muertos, sugar skulls and many other things that help guide the spirits of the dead safely to the altars. Marigolds, known as the flowers of the dead, are usually prominent in the altars. In Mexico, many people sleep overnight at the graves. Every ritual & altar is not the same everywhere. Many places have their own traditions and ways of honoring the dead. One thing is for sure, Dia De Los Muertos is not Halloween. It is a sacred time and holiday for Latin@s everywhere. Hermana implores readers not to borrow imagery or traditions from Dia de los Muertos just for fun. To do so, she argues, is “disrespectful… [and] also a erasure of someone’s real life culture.”

#### Western society will inevitably co-opt El Dia de los Muertos into the broader fabric of Western society – this loses all of its meaning and become another capitalistic ritual

Rodolfo Acuña, 11-03-2013, professor emeritus at California State University Northridge, the founding chair of the first Chicano Studies Dept, “El Día de los Muertos: Quo Vadis?” <http://www.counterpunch.org/2013/11/01/el-dia-de-los-muertos-quo-vadis/>

El Día de los Muertos is more profound. In places like Los Angeles, San Antonio and Chicago, it is a day of remembrance. As the Mexican population increases, it is spreading and infiltrating the popular culture. Unlike Halloween, it has little to do with “me.” During El Día de los Muertos we design altars and adorn them with pictures of loved ones, their favorite foods, and other items. Their favorite music is played. The Day resembles Sunday at a cemetery where entire Mexican families show up and visit their dead, clean the gravestones of their parents and loved ones, and visit them. They may be dead but they are remembered. I don’t want to go into a historical narrative about El Día de los Muertos, only that it is millenniums old. With Mexicans, it is rooted in their indigenous past, and it was later appropriated by Spanish Catholicism. The celebration goes beyond trick or treating, scaring the hell out of someone or the cruel incidents of killing a black cat. As Carlin said, when you are dead, you are dead. The truth be told, I am writing a book about these themes. If I ever finish it, I will call it “My Journey out of Purgatory.” Although the Catholic Church no longer believes in purgatory, it is my most vivid memory of my childhood – the thought of burning for eternity because you were not remembered and prayed; it scared me. Today I write books and articles because I want to be remembered. I don’t want to die without leaving my footprints, giving testimony to my existence and reminding people that I was here. As I have stated, I am not religious but that does not mean that I do not remember. When I went to Nogales, I visited my maternal grandparents’ grave. I was overcome by nostalgia. I remembered getting shoved out of the first grade in public school and being put into a mentally retarded class. My parents pulled me out of public school and sent me to live with my grandparents who would walk me to a Catholic School three miles from the house. My mother was legally blind and sick – but I could not understand why I was sent away from home through no fault of my own – I felt that I was bad because I could not speak English. My grandparents made me feel at home and wanted unlike my uncle who was just plain mean. I also remember him because I do not want to be like him. I know that they are dead, but I also know that they will live for as long as I remember them –for a moment in seeing the grave I forgot, and was overcome with grief. What my greatest fear is that El Día de los Muertos is growing so popular at least in the Southwest and other places where Mexicans live that it will be commoditized. This Friday and into the weekend there will be numerous festivities at colleges, schools and public places such as Olvera Street. http://vimeo.com/58809527. El Día goes beyond the land of the sun and nostalgia; people are seeking to profit from it; something that will make it meaningless. Touring the various altars I will remember colleagues such as Roberto Sifuentes, Shirlene Soto, and Lorenzo Flores as well as students such as Teri Orozco, Martin Cano and Mario Muñiz who are alive because we remember them. http://www.youtube.com/watch?v=jCQnUuq-TEE http://en.wikipedia.org/wiki/Day\_of\_the\_Dead Will El Día de los Muertos become another Halloween or another Cinco de Mayo where people celebrate it without really remembering? The American capitalist culture is rapidly coopting lo mexicano. Will it suffer the fate of the Cinco de Mayo that has become one big happy hour with local strip joints selling Cinco de Mayo margaritas? El Día los Muertos belongs to us and our memories, let’s see how long it takes for it to be franchised by Disney.

# 1NR

## Case

### 1NC—Carnivalization Turn

#### Turn—their depiction of Dia de Los Muertos as a “celebration” devoids El Dia de los Muertos of meaning and destroys Mexican traditions.

Regina M. Marchi, Summer-xx-2013, Associate Professor in the Department of Journalism and Media Studies @ Rutgers, “Hybridity and authenticity in US Day of the Dead Celebrations,” <http://go.galegroup.com/ps/i.do?id=GALE%7CA339428254&v=2.1&u=mlin_b_massblc&it=r&inPS=true&prodId=AONE&userGroupName=mlin_b_massblc&p=AONE&digest=939edd8ca7dc9c8c7744f477a24627a1&rssr=rss>

But, how do Chicanos feel about the participation of diverse Latinos and non-Latinos in Day of the Dead events? Most respondents expressed pride that the celebration is now known across the United States. However, some expressed mixed feelings about the impact of non-Latinos on the celebration, concerned that they are misinterpreting and altering the rituals in ways that stray too far from the original tradition. The word "tradition" is regularly used in discussions of Day of the Dead, even though there is not one but many traditions emanating from diverse geographical regions and Latino populations. In the US context, what does "tradition" mean for a celebration that is relatively new? Does it mean recreating, as closely as possible, the types of altars made by Indigenous Mexican families? Does it mean designing artistic and radical altar installations for the purpose of political critique? Does it mean keeping the celebration within the Latino community? The annual Day of the Dead procession in San Francisco's Mission District, the most famous such procession in the United States, is a site of debates around these questions. First organized in 1981, former director of La Galeria de la Raza, Rene Yanez, notes: "By the third year, it became massive, with thousands of people." (41) The procession now attracts some 20,000 participants annually, at least half of whom appear to be non-Latinos. (42) In addition to local residents and school children, it now includes stilt walkers, jugglers, bagpipe players, steel drummers, and political banners condemning human rights abuses, wars, and other sociopolitical causes of death. Expressing the resentment that some Latinos feel toward the large non-Latino presence in the procession, a fifty-three-year-old native of Ecuador who grew up in the Mission District told me that she no longer attends because she feels the procession is "too gringo." A forty-two-year-old native of El Salvador who has lived in San Francisco since she was seventeen was also turned off by the procession's metamorphosis: "I stopped going for a number of years. But then we started again because my daughter's school participates. The kids dress up like skeletons and make a giant skeleton puppet and her friends and teachers are there, so we go." Some San Francisco Latinos I interviewed shared the feelings of the following Chicana artist: When Rene started the processions at Galeria de la Raza, they were real. It was somber, sad, and beautiful, like the processions that happen in Mexico.... But in San Francisco, everyone who wasn't part of the tradition jumped in with their drums, jumped in with their caricatures, cartoons, skates, and puppets that have no meaning to the procession. So it turned into a kind of carnival. It has no meaning. Not in a real sense.... It's just cool and popular to be there. (43) Another Chicana artist explained: "People come from all over the Bay Area, which is a good thing, but ... perhaps unintentionally when people like something, they begin to change the very essence of what it is." (44)

### 1NC—Gender Binaries Turn

#### El Dia de los Muertos is a tradition that retrenches traditional gender roles

Chip Conley, xx-xx-2013, B.A. and MBA @ Stanford, Author, Founder of Joie de Vivre Hospitality and Fest300, Airbnb Head of Global Hospitality, “Dia de los Muertos,” <http://www.fest300.com/festivals/dia-de-los-muertos>

While death can often be a somber affair, the Day of the Dead is a joyous celebration of life. For some, it can be perceived as morbid with dark undertones. However, the underlying themes are love, remembrance and honor. Dia de los Muertos is an acceptance of death in place of mourning life lost, a celebration of life lived. It helps families and children come to terms with death, perhaps life’s greatest unknown and fear. Arcs of brightly colored marigolds provide a spiritual welcome mat and represent a gateway to the underworld. The Day of the Dead is celebrated in Mexico, the United States and other countries with large Mexican populations. Its artistic and cultural influence is also spreading worldwide. The festival takes place over three days. October 31 is a day of preparation. Gender roles are more traditionally defined in rural Mexico and women perform the housecleaning and food preparation, while men build clay altars in the home. November 1 is dedicated to children and infants, Dia de los Angelitios (Day of the Little Angels). Offerings of candies and favorite toys are placed at the altars in the hope that the spirits will absorb the essence and be nourished for their journey back to the underworld. November 2, Dia de los Muertos, is for the adults. Calaveras (decorated skulls) are bigger and more elaborate, rituals are more complex and food is spicier and served with shots of tequila.