### Contention 1 is the State of Perpetual Oppression

**The status quo creates institutional violence in order to bring the unkown, the cultures outside of the White identity into familiar spaces, to assimilate identities into recognizable “whites”**

Dylan **Rodríguez** – Professor at University of California- Riverside- 20**10** [The Terms of Engagement: Warfare, White Locality, and Abolition- online- sage- http://crs.sagepub.com/cgi/content/abstract/36/1/151]

Further, **this logic of multiculturalist white supremacist inclusion does not exclusively rely on strategies**

**AND**

**rhetoric of diversity that is fundamentally inseparable from white supremacist nation-building**.

**The US Mexico border is a unique space for oppression – those who cross get shot, raped, maimed, strangled, and gassed, and only the whites are exempt**

**Anzaldúa 87** (Gloria, a scholar of Chicana cultural theory, feminist theory, and Queer theory, “Borderlands/La Frontera” pages 25-26)/AL

**The U.S.-Mexico Border es una herida abierta where the Third World**

**AND**

*lo llevaron sin un centavo al pobre. Se vino andando desde Guadalajara.*

#### Even more specifically, the mestiza/o is constantly marginalized, alienated even from academia

Pedraza 8 (Venetia June Pedraza, PhD. University of Texas at San Antonio, “Third Space Mestizaje as a Critical Approach to Literature”, 2008, Google Books | JJ)

Furthermore, Third Space Mestizaje as a theoretical approach to literature analyzes the identities and

AND

as promotes social change in regard to all third space mestizas/os.

### Contention 2 is the State of Intimate Terror

**We start off with a poem from Borderlands/La Frontera, by Gloria Anzaldúa:**

**“She has this fear that she has no names that she has many names that she doesn’t know her names**

**She has this fear that she’s an image that comes and goes clearing and darkening the fear that she’s the dreamwork inside someone’s else’s skull**

**She has this fear that if she takes off her clothes shoves her brain aside peels off her skin that if she drains the blood vessels strips the flesh from the bone flushes out the marrow**

**She has this fear that when she does reach herself turns around to embrace herself a lion’s or witch’s or serpent’s head will turn around swallow her and grin**

**She has this fear that if she digs into herself she won’t find anyone that when she gets “there” she won’t find her notches on the trees the birds will have eaten all the crumbs**

**She has this fear that she won’t find the way back.”**

**The state of intimate terrorism has multiple selves. The self that is oppressed by the Mexican world, the self that is oppressed by the Anglo world, and the only place for resistance is the self in between. The woman of color does NOT FEEL SAFE WITHIN THE INNER LIFE OF HER SELF**

**Lugones 92** (Maria, an Argentine scholar, philosopher, feminist, and an Associate Professor of Comparative Literature and Philosophy, Interpretation, and Culture and of Philosophy and of Women's Studies at Binghamton University in New York, “On Borderlands/La Frontera: An Interpretive Essay”, Hypatia, Vol. 7, No. 4, Lesbian Philosophy (Autumn, 1992), pp. 31-37)//AL

**Anzaldua describes two states of the self being oppressed: the state of intimate terrorism**

**AND**

give herself up, not to make full use of her faculties.

**The 1AC creates an intellectual grounds for resistance – while other work focuses on the oppressed subject at the moment of being oppressed. This is incomplete because it lacks a theoretical base for rejection**

**Lugones 92** (Maria, an Argentine scholar, philosopher, feminist, and an Associate Professor of Comparative Literature and Philosophy, Interpretation, and Culture and of Philosophy and of Women's Studies at Binghamton University in New York, “On Borderlands/La Frontera: An Interpretive Essay”, Hypatia, Vol. 7, No. 4, Lesbian Philosophy (Autumn, 1992), pp. 31-37)//AL

Borderlands has been a very important text for me. I have found company in

AND

been then that I decided to put stories on paper. (65)

### Advocacy Text

**Thus my partner \_\_\_\_ and I affirm a new identity, the opening up of a new world inside the US-Mexico border as a site of resistance, the Third World Mestizaje.**

### Contention 3 is the State of Transformation

**The mestiza consciousness creates a new value system that** **uproots dualistic thinking**

**Lugones 92** (Maria, an Argentine scholar, philosopher, feminist, and an Associate Professor of Comparative Literature and Philosophy, Interpretation, and Culture and of Philosophy and of Women's Studies at Binghamton University in New York, “On Borderlands/La Frontera: An Interpretive Essay”, Hypatia, Vol. 7, No. 4, Lesbian Philosophy (Autumn, 1992), pp. 31-37)//AL

**The new mestiza, an ambiguous being, is the borderdwelling self that emerges from**

**AND**

**new value system through an "uprooting of dualistic thinking**" (80)

**This round is key - The new mestiza consciousness and process of the métissage enables resistance to hegemony and oppression by accessing the third space but a continuous theorizing is key – this card subsumes all of your offense**

**Feghali 11** (Zalfa, PhD from Nottingham University, writing for Journal of International Women's Studies, “Re-articulating the New Mestiza”, JIWS, Vol 12, #2 2011, http://www.bridgew.edu/soas/jiws/vol12\_no2/pdfs/6\_zalfa.pdf)//AL

Refiguring the mestiza In the previous section, **I presented several weaknesses in Anzaldúa‟**

**AND**

**, nor are they interdependent.** **They are simply means of elucidating identity.**