# Haiti 1NC

## Part One: 200 Years of Forgetting

**From 1791 onward, the West had a problem. Something had gone TERRIBLY WRONG in Saint Domingue. In the small island nation of Haiti, Blacks had been winning BATTLE AFTER BATTLE against the French, the British, and the Spanish. For Western historiography, this could simply not be. A resistance formed so frightening to white contemporaries, historians, scholars, and novelists that they DARED not call it a REVOLUTION.**

**The exclusion of Haiti from the topic protects a longstanding Western ontology, advancing a TRIVIALIZATION of facts related to the revolution, GUARDING unawareness of the revolution itself, and DOWNPLAYING the significance of one of the most EARTH-SHATTERING slave revolts in RECENT MEMORY. The affirmative’s HEART may have been oriented towards a policy that can RESOLVE racial disparities, but it is FOUNDED on HISTORICAL AND EPISTEMIC EXCLUSION that GUTS SOLVENCY.**

**Reinhardt, 2k5** [Thomas Reinhardt, "200 Years of Forgetting: Hushing up the Haitian Revolution”, Journal of Black Studies, Vol. 35, No. 4, pp. 246-261, http://www.jstor.org/stable/40027220]

The confines of reasonable thinking are defined by discourse… Rather, it served as a public spectre, a warning example of what the consequences of emancipation would doubtlessly be (Hunt, 1988, p. 124ff).

**Historical texts have done their part to ERASE the Haitian revolution from the Western consciousness. Narrations of history were designed to EMPTY people and events of their revolutionary essence, hiding black leaders such as Toussaint Louverture behind the GUISE of European characteristics. The revolution is not described as a European defeat at the hands of a powerful black army, bur rather as an OVERREACTION, a DISTURBANCE that simply got OUT OF HAND. The Western vantage point has functioned as a POWERFUL SILENCER.**

**Reinhardt, 2k5** [Thomas Reinhardt, "200 Years of Forgetting: Hushing up the Haitian Revolution”, Journal of Black Studies, Vol. 35, No. 4, pp. 246-261, http://www.jstor.org/stable/40027220]

First, many texts concentrate on isolated persons or events and empty …compared to the living conditions of working class people in Europe, the Haitians were probably rather better off than many of their Western contemporaries (not to mention the slaves in the southern United States).

**Only expanding the discourse on the topic to include Haiti produces the possibility of emancipatory scholarship on revolutionary scholars. Discussions of Haiti increase the race literacy necessary to understand the role that racism plays in shaping the modern world. It expands a massive field of exciting, essential questions for discussion and debate that fundamentally shift the education framing of the discussion of economic engagement toward a more complete array of questions.**

Peguero, ‘98 [Valentina Peguero, “Teaching the Haitian Revolution: Its Place in Western and Modern World History”, The History Teacher, Vol. 32, No. 1 (Nov., 1998), pp. 33-41]

The Haitian Revolution may be used in comparative studies in the struggle for independence…I usually include the Haitian Revolution as a consequence of the French Revolution.

**Thus, we will defend the inclusion of Haiti in this year’s topic.**

## Part Two: The Museum

The fight against power is not an ESCAPE from power itself or the REPUDIATION of official forms of knowledge. Power must be TURNED AGAINST ITSELF through the mobilization of certain discussions and narrations of economic engagement. Listening to silence and returning to lost voices and forgotten experiences resists the OMISSIONS and DISTORTIONS of official histories. Despite obstacles, resistance can be found in the very ENTRAILS of power and mainstream structures.

The history of some is not the history of others. What is commonly accepted as RIGHTEOUS, ETHICAL, and OBJECTIVE can appear VIOLENT, ABUSIVE, and OPPRESSIVE when it is seen from the perspective of a new discourse. Histories are ways in which we come to define the nation and know the world. This management has CONSISTENTLY DISQUALIFIED a mere RECOGNITION or FOUCS on the Haitian revolution. The resolution exhibits this SUBJECITIVTY in selecting knowledges by begging the question of whether or not the United States should economically engage with Cuba, Mexico, or Venezuela.

Our position is that epistemic and material injustice is the NORM, not the ABERRATION. Although the activity of debate is PLURAL and FLUID, debaters cling to a NORMALIZED notion of justice and the resulting ABNORMALIZATION of injustice. Forgetting that this stratification signals a RETREAT towards ACTIVE IGNORANCE, a reliance on EPISTEMIC ARROGANCE, NUMBNESS, and LAZINESS. In other words, we must methodologically resist the REFUSAL of debater’s to recognize their own actions as incorrect, their concomitant INABILITY to withstand criticism, and their privilege to remain APATHETIC.

THE AFFIRMATIVE CALLS FOR A DIFFERENT APPROACH- guided by a commitment to PARTICULARISM, EMPERICISM, FALLIBILISM, MERLIORISM, AND HETEROGENITY. Moving away from generalizations and idealizations maintains the possibility of discussion and resistance. Just as a painting must be interpreted by an audience before its meaning can be actualized, the resolution is an invitation for discourse that incites the POSSIBILITY of REVISION. An ideological consensus cannot be consistent with autonomy because resistance at the individual level is a NECESSARY component of democratic deliberation. Such ethical, political, and educational decisions must be OPEN to criticism from multiple angles to approach a better, not a perfect, future.

Medina, 2k11[Jose Medina is a Professor at Vanderbilt University, “Toward Foucaultian Epistemology of Resistance”, http://www.vanderbilt.edu/AnS/philosophy/\_people/faculty\_files/\_medinafoucaultstudies.pdf]

How do **we fight against power** on this view? **Not…means the submission of others**.

**A productive view of historical events and present action is based on INTERACTION and PERSONAL EXPERIENCE. Notwithstanding major cleavages and binary divisions in society, the vast majority of revolutions involve MOBILE, and TRANSITORY struggles for liberation. Omissions and silences are FOUNDATIONAL in rhetorical activities- the term “official histories” describes a dominant and propagandized view of the past that remains FREQUENTLY UNQUESTIONED. Our goal as critical scholars is to listen to silence, to present subjugated narratives of the topic in an effort to avoid acting within status quo discursive practices.**

**Our framework is who best interrogates the question of the resolution for the purposes of liberation.** **Nobody can be exempted from the obligation to resist and to contribute to the formation of a kaleidoscopic social imagination because resistance fosters SOLIDARITY by identifying WITH others instead of AS others. Those who inhabit privileged positions in society should play a SPECIAL ROLE in the fight against oppression, beginning with the PROBLEMATIZATION of their own opinions and assumptions.**