**The struggle over the question of who counts as human is THE question of the debate—the system of colonialism instituted by European powers in the 15th and 16th centuries haunts the present in the form of coloniality—an epistemological structure that privileges the Western subject as the only legitimate expression of human knowledge. The question of Latin American engagement can only be answered when we first unsettle the coloniality of knowledge and being that has demarcated the majority of the world as subhuman populations given over to death.**

**Wynter 2003** (Sylvia, Professor of Romance Languages at Stanford University, “Unsettling the Coloniality of Being/Power/Truth/Freedom¶ Towards the Human, After Man, Its Overrepresentation—An Argument,” CR: The New Centennial Review, 3.3 (2003) 257-337, MUSE)

THE ARGUMENT PROPOSES THAT THE STRUGGLE OF OUR NEW MILLENNIUM WILL be one between the

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the other, African enslavement, Latin American conquest, and Asian subjugation.

**The affirmative’s economic engagement with Latin America is just one more manifestation of 500 years of coloniality—the promise of prosperity, democracy, and security is a toxic fantasy that obscures the trail of dead reaching back through time.**

**Mignolo 2005,** (Walter, Duke University, “THE IDEA OF LATIN AMERICA”, 2005, 6/28/13|Ashwin)

The logic of coloniality can be understood as working through four wide domains of human

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very idea of both “America” and “Latin” America..4ever

**The plan facilitates the exploitation of Latin American talent in service of US cultural dominance – baseball diplomacy affirms a heroic US national identity that provides rhetorical cover for American military and economic adventurism**Butterworth, 10 **– director of the School of Communication at Ohio University (Michael, Baseball and Rhetorics of Purity : The National Pastime and American Identity During the War on Terror, ebrary)**

¶ Yet while American culture benefited from an increased appreciation for the diversity these players

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concurrent baseball discourses that constituted the United States as the world’s exemplary nation.

**Attempts to correct for environmental catastrophe without taking into account colonial oppression risks serial policy failure and further ensures coloniality endures.**

**Smith 97 [Andy Smith, Ecofeminism through an anti-colonial framework, published in Ecofeminism: Women, Culture, Nature, pgs. 21-47]**

For Native American women, sexism oppression often seems secondary to colonial oppression. As

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packaged on Indian land; it will eventually affect all of the land.

**Coloniality naturalizes a non-ethics of death and generalizes the condition of damnation—ongoing genocide, enslavement, ecological destruction and unending war is produced by and reproduces colonial epistmeologies.**

**Maldonado-Torres 2008** [Nelson. “Against War : Views from the Underside of Modernity”¶ Durham, NC, USA: Duke University Press, 2008. p 215-217¶ http://site.ebrary.com/lib/utexas/Doc?id=10217191&ppg=52]

Dussel, Quijano, and Wynter lead us to the understanding that what happened in

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a world, ontology collapses into a Manicheanism, as Fanon suggested.72

**Our alternative is to delink from the current epistemic frame**

**Mignolo 09** (Walter, Professor of literature-Duke University, Ph.D. from the Ecole des Hautes Etudes, academic director of [Duke in the Andes](http://www.aas.duke.edu/study_abroad/andes/index.php%22%20%5Ct%20%22_blank), an interdisciplinary program in Latin American and Andean Studies in Quito, Ecuador at Pontificia Universidad Católica del Ecuador and the Universidad Politécnica Salesiana, “Epistemic Disobedience,¶ Independent Thought and¶ De-Colonial Freedom” ,Theory, Culture & Society 2009)

ONCE UPON a¶ time scholars assumed that the knowing subject in¶ the disciplines

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who take ‘originality’ as the ultimate criterion for the final¶ judgment.

**And we must decolonize debate—Western epistemologies continue colonial schooling designed to reproduce coloniality—from the “moral project” of educating and civilizing the Indians to teaching of social Darwinism in the Congo. Decolonizing education requires not only an analysis of the knowledge, power, Eurocentrism, and political economy inherent in educational activities like debate but also foregrounding the possibility of epistemic resistance.**

**Shahjahan 2011** [Riyad Ahmed, Assistant Professor of Higher, Adult, and Lifelong Education (HALE) at Michigan State University. Ph.D. at the OISE/University of Toronto in Higher Education. “Decolonizing the evidence-based education and policy movement:¶ revealing the colonial vestiges in educational policy, research, and¶ neoliberal reform” Online publication date: 22 March 201, Journal of Education Policy, 26: 2,¶ 181 — 206 <http://dx.doi.org/10.1080/02680939.2010.508176>]