# Poetic 1NC Strat

### [Poetics]

#### You told me not to wear my hair like that

Because they would be able to tell

Looking at me vs looking at themselves, they would know.

I was different.

#### I wasn’t to speak anything but their language,

Leaving me filled with anguish

I wasn’t to know the words of our own,

No they don’t condone

Because I would give myself away

I would make it unsafe-

To exist here.

#### It’s technically ours but it’s ruled by them

Our land reeks of the pain and torture that stems

From the external and internal comparison

Theirs of arrogance

And ours of embarrassment

We live here- no.

#### We don’t live, at least not like them

They have houses

We have shacks.

They have plumbing,

We have out back.

They have trashcans,

We have holes.

They feel the safety,

We don’t even know.

#### It’s not living,

There’s no succeeding.

but survival, that’s what we’re achieving.

#### It’s not just the pain of living here

A forgotten place filled with

Pain and fear

But rather, the emotional strain

Of being always on guard

Knowing that you only have you

To fully rely on.

#### That’s because Allen’ll turn to whiskey

Just like his dad.

It’s sad but that’s how it is.

#### Lucy will marry someone who hurts her

Because she thinks he’s the kind of man

Who deserves her- an endless cycle of torture

#### Celeste will stay around but remain silent

Until she disappears and we continue to hear

Nothing and feel fear. For her and her life.

#### Lucas will spend every day crying,

Feeling nothing but the constant pain of slowly dying.

He’s fading away.

#### That’s what our success looks like,

The only fight we engage

Consists of rage and the

Desire to see another day.

#### We get by. If we’re lucky.

### [Eurocentrism K]

#### Eurocentrism shapes traditional policymaking knowledge production – the state, and democratic processes are universalized and spread with the conversations facilitated by the aff

Frankzi 12, University of London, Birkbeck College, School of Law, Graduate Student, 12 (Hannah, [Center for InterAmerican Studies](http://www.uni-bielefeld.de/cias/), Bielefeld University, Universitat Bielefeld, “Eurocentrism,” <http://elearning.uni-bielefeld.de/wikifarm/fields/ges_cias/field.php/Main/Unterkapitel52>, Accessed: 7/3/13, LPS.) Researchers contributing to the Latin American Modernidad / Colonialidad research programme have drawn attention to the mythical character of this narrative by arguing that coloniality, understood as a pattern of European violence in the colonies, and modernity need to be understood as two sides of the same coin. They also stress the constitutive role of the “discovery” of the Americas which enables Europe to situate itself at the economic and epistemological centre of the modern world system. The modern idea of universal history, that is the writing of history of humankind in a frame of progressive and linear time, has also been criticised as inherently Eurocentric. This is because it construes the European development as following the normal and necessary course of history and consequently only accommodates the experience of other world regions in relation to it. The construction of the Americas through a European lens is epitomised by the fact that for a long time most accounts of American history started with the arrival of the settlers (Muthyala 2001). Strategies deployed to challenge this Eurocentric master narrative have involved replacing discovery with disaster to stress the violence inherent in the process which was a key part of European modernity. Geopolitics of Knowledge In contrast to more localised ethnocentrisms, Eurocentrism shapes the production of knowledge and its proliferation well beyond Europe and the western hemisphere. This is possible, critics argue, due to an epistemology which pretends that knowledge has no locus. In western thought, Descartes' proclamation of a separation of body and mind has led to an image of the cognisant subject as abstracted from all social, sexual and racial realities (Grosfoguel 2006, pp. 20ff, Gandhi 1998: 34ff). In consequence, analytical categories such as [state](http://elearning.uni-bielefeld.de/wikifarm/fields/ges_cias/field.php/Main/Unterkapitel192), democracy, equality, etc., formed against the background of particular European experience and are declared to be universally valid and applicable, independent of place (Chakrabarty 2002, p. 288). This leads, according to Edgardo Lander (2002, p. 22), to a naturalisation of liberal values and a devaluation of knowledge produced outside the prescribed scientific system. Europe's successful placing of itself at the centre of history also caused universities outside Europe to teach it from a Eurocentric point of view and include predominantly “northern” thinkers in their academic canons. Postcolonial scholarship has pointed out that knowledge produced in the global South is recognised if the respective academics are working in European or US-American universities (Castro-Gómez 2005, p. 35). As a means to challenge the [hegemony](http://elearning.uni-bielefeld.de/wikifarm/fields/ges_cias/field.php/Main/Unterkapitel81) of Eurocentric knowledge, indigenous universities have been founded in various Latin American countries. They demand that different ways of knowing be recognised as valid and suggest that indigenous knowledge can inspire new methodologies.

#### But it’s more than that; the furthering of Eurocentric thought doesn’t only arrive in the round because of post-fiat lingo- rather, the entire thought process of the 1AC.

Prioritizing the discussion about the aff is deeply rooted in western ideals; conceptualizing other nations as authoritarian while ignoring that America itself is authoritarian both historically, today, and in spaces like this reinforces a culture of silence.

#### How we read, write, and speak are important – it shapes the way we view ourselves and the world – when we focus on solely Western modes of thought we inevitably see indigenous peoples as the Other

Smith 7, University of Waikato indigenous education professor, 7 (Linda Tuhiwai, 2007, *Decolonizing Methodologies: Research and Indigenous Peoples*, pg. 35-36, JZ) As I am arguing, every aspect of the act of producing knowledge has influenced the ways in which indigenous ways of knowing have been represented. Reading, writing, talking, these are as fundamental to academic discourse as science, theories, methods, paradigms. To begin with reading, one might cite the talk in which Maori writer Patricia Grace undertook to show that 'Books Are Dangerous'.21 She argues that there are four things that make many books dangerous to indigenous readers: (1) they do not reinforce our values, actions, customs, culture and identity; (2) when they tell us only about others they are saying that we do not exist; (3) they may be writing about us but are writing things which are untrue; and ( 4) they are writing about us but saying negative and insensitive things which tell us that we are not good. Although Grace is talking about school texts and journals, her comments apply also to academic writing. Much of what I have read has said that we do not exist, that if we do exist it is in terms which I cannot recognize, that we are no good and that what we think is not valid. Leonie Pihama makes a similar point about film. In a review of The Piano she says: 'Maori people struggle to gain a voice, struggle to be heard from the margins, to have our stories heard, to have our descriptions of ourselves validated, to have access to the domain within which we can control and define those images which are held up as reflections of our realities.' 22 Representation is important as a concept because it gives the impression of 'the truth'. When I read texts, for example, I frequently have to orientate myself to a text world in which the centre of academic knowledge is either in Britain, the United States orWestero Europe; in which words such as 'we' 'us' 'our' 'I' actuall􀄆 exclude me. It is a text world in which (if what I am interested in rates 6l AiMAlii'BA) I Aoua leosgsd d.lat 1 he'ons Par#?' jp the Third \XlgrJd Pa!#J' in the 'Women of Colour' world, part!J in the black or African world. I read myself into these labels part!J because I have also learned that, although there may be commonalities, they still do not entirely account for the experiences of indigenous peoples. So, reading and interpretation present problems when we do not see ourselves in the text. There are problems, too, when we do see ourselves but can barely recognize ourselves through the representation. One problem of being trained to read this way, or, more correctly, of learning to read this way over many years of academic study, is that we can adopt uncritically similar patterns of writing. We begin to write about ourselves as indigenous peoples as if we really were 'out there', the 'Other', with all the baggage that this entails. Another problem is that academic writing is a form of selecting, arranging and presenting knowledge. It privileges sets of texts, views about the history of an idea, what issues count as significant; and, by engaging in the same process uncritically, we too can render indigenous writers invisible or unimportant while reinforcing the validity of other writers. If we write without thinking critically about our writing, it can be dangerous. Writing can also be dangerous because we reinforce and maintain a style of discourse which is never innocent. Writing can be dangerous because sometimes we reveal ourselves in ways which get misappropriated and used against us. Writing can be dangerous because, by building on previous texts written about indigenous peoples, we continue to legitimate views about ourselves which are hostile to us. This is particularly true of academic writing, although journalistic and imaginative writing reinforce these 'myths'.

#### Educational spaces like debate aren’t neutral. The eurocentrism that plagues every round frames social norms – the normative function of race, gender, sex and other types identity are reinforced by Eurocentrism, causes inevitable inequality in and out of the space. State representations distance us from real world representations of politics – the policymaking paradigm guarantees imperialism. Thus, the role of the ballot is to vote for the debater that best resists white hegemony.

Reid-Brinkley 08, University of Pittsburgh Assistant Professor Communication, 8 [Shanara Reid-Brinkley, Rhetoric PhD & Prof @ Pitt, and the most competitively successful black woman in CEDA history, “The Harsh Realities Of “Acting Black”: How African-American Policy Debaters Negotiate Representation Through Racial Performance And Style”, <http://www.comm.pitt.edu/faculty/documents/reid-brinkley_shanara_r_200805_phd.pdf>, accessed 7/7/13) Mitchell observes that the stance of the policymaker in debate comes with a “sense of detachment associated with the spectator posture.”115 In other words, its participants are able to engage in debates where they are able to distance themselves from the events that are the subjects of debates. Debaters can throw around terms like torture, terrorism, genocide and nuclear war without blinking. Debate simulations can only serve to distance the debaters from real world participation in the political contexts they debate about. As William Shanahan remarks: “…the topic established a relationship through interpellation that inhered irrespective of what the particular political affinities of the debaters were. The relationship was both political and ethical, and needed to be debated as such. When we blithely call for United States Federal Government policymaking, we are not immune to the colonialist legacy that establishes our place on this continent. We cannot wish away the horrific atrocities perpetrated everyday in our name simply by refusing to acknowledge these implications” (emphasis in original).116 The “objective” stance of the policymaker is an impersonal or imperialist persona**.** The policymaker relies upon “acceptable” forms of evidence, engaging in logical discussion, producing rational thoughts. As Shanahan, and the Louisville debaters’ note, such a stance is integrally linked to the normative, historical and contemporary practices of power that produce and maintain varying networks of oppression. In other words, the discursive practices of policy-oriented debate are developed within, through and from systems of power and privilege. Thus, these practices are critically implicated in the maintenance of hegemony**.**

#### This is why I read the poetry. Topics like these are devoid of education when we frame the US through Eurocentric thought; complacency reinforces the norms of white hegemonic culture. We should be using the topic to discuss things a) within our control and b) that challenge oppressive thought patterns, especially those we rarely talk about.

#### The alt is to reject the affirmative in favor of the poetic intervention.

Discussions of the function of white hegemony in educational spaces are a prerequisite to understanding interactions outside of the space because they shape the way that we act when the round is over and we exit the space.

#### This is not to say that the affirmative’s advocacy is necessarily wrong, but rather we must discuss the epistemological starting point of the 1AC first.

My performance is key to understanding what US interference really looks like. If I just read you generic set col cards about your thought process you would stop listening to my words and go into your backfiles for your answers to it. Until you can picture and attempt to understand how it feels to live in a place that has been “helped” by the US, this topic is devoid of education and the 1AC means nothing.

#### The method contextualizes a net benefit that outweighs any good that can come out of the AC because the impact actually happens; This is not to say that I am taking a stand against fiat, but rather, hoping to move pass meaningless discussions of generic policy making and instead endorse a less Eurocentric debate space.

#### The net benefit is that of the socializing force.

The nuances and the structure of language in performances gives us insight into the patterns of culture. Language creates group consciousness as well as a sense of identity for marginalized groups. The history of assimilation in US history and patterns of cultural erasure of natives encourages individuals to use language as a tool to revive cultural aspects of their identity and create a sense of accessibility, which helps to destigmatize associations.

#### The vitality of my poetics can be best explained within the context of the interrelationship between language and cultural values, especially as it relates to the experience of Native folks.

Smitherman 18 [Geneva Smitherman, Distinguished Professor Emerita of English and Director of the African American Language and Literacy Program at Michigan State University, 07-07-2018, https://www.jstor.org/stable/4405430]

It is a well-founded concept of linguistic anthropology that language is a key to understanding culture. The idiomatic structure and nuances of a language can give us insight into the thought patterns and value structure of another culture. For instance, in linguist Benjamin Whorf's study of the North American Hopi Indians, he demonstrated the correlation between the non-European Hopi language and the concomitant non-European way the Hopi perceives the world and subsequently organizes his culture. On a psychological level, language is intricately bound up with the individual's sense of identity and group consciousness. In the history of man's inhumanity to man, it is clearly understandable why the conqueror forces his victims to learn his language, for there is truth to the axiom: as you speak, so you think. Certainly this principle has been operative in the history of colonized people where the colonizer's language and culture occupy a position superior to that of the colonized, even among the oppressed persons themselves. "(The fact that America was once a colony of England goes a long way towards explaining why British English still commands such great prestige in this country--despite the real communication barrier it poses for most Americans.) Black psychiatrist Frantz Fanon has brilliantly analyzed the colonized African mind, explaining its tragically sick identification with the European culture that oppressed it.