

# K

## Framework

### REJECT THE RESOLUTION.

In a Western attempt to “create a voice” for the subaltern, the Western world starts to speak OVER them. Institutions like the WTO primarily run by the Western world cannot help the subaltern because there is too much space between the subaltern and the institution. - Ross ‘10

Eleanor Ross, “Can the Subaltern Speak? Reflection,” University of Nottingham. 2009-2010.

<https://www.nottingham.ac.uk/english/documents/innervate/09-10/0910rosssubaltern.pdf> (A.B.)

As Spivak warns, in the discourse on sati, **‘One never encounters the testimony of the women’s voice-consciousness’.**” It must be remembered that however realistic the **widows’ ‘voices’** may seem, they **are merely representations**, created and **framed by a Western perspective**. Despite Sleeman’s assurance that, ‘the reader may rely upon the truth of the whole tale’, the quintessential ‘truth’ of the widow’s words may be lost in his translation, or even politically slanted; as a figure who represents British authority in India, **Sleeman debatably has a political agenda to protect the image of British presence in India.**” Thus **a fissure emerges, creating a chasm between the ‘true’ history of the colonized and the myriad of ‘invented’ discourses by the colonizer.** This is exemplified in the sati poems in which there is a discrepancy between the poets’ depictions of the sati’s attire. Whilst Landon and Jewsbury clad their widows in ‘the white veil’ and ‘the bridal veil’ respectively, Roberts’ widow has an “unveiled face”. **The Western perspective, then, is crucially superior to that of the subaltern: those with the power to speak speak for those who cannot. Yet Mukherjee identifies this as a problem in Untouchable: ‘This caste and class distance between the writer and the people he [they] represents results in the erasure in the novel of the voice of the untouchable community.’**” The sati writers’ **‘imperial eyes’** and Anand’s Western education **supersede and quash the perspective of the subaltern for whom they ironically attempt to create a voice.** Emma Roberts employs direct quotations to give a ‘voice’ to the two widows in “The Rajah’s Obsequies”. However, Stephen Morton alerts us to the adverse effect of this: **‘the benevolent impulse to represent subaltern groups effectively appropriates the voice of the subaltern and thereby silences them.’**”\* In the same way that **the ‘benevolent’ colonizer, by prohibiting sati, ‘silenced’ the voice of the widow who ‘chooses’ to die on her husband’s funeral pyre, the examined sati writers ‘silence’ the subaltern woman by claiming to represent and to speak for her experience. In terms of colonial discourse, then, white men are not ‘saving brown women from brown men’; rather, they are hampering their freedom to speak.**

## Links

### **TRIPS is a form of neocolonialism and was constructed upon white man's burden - Rahmatian '10**

Rahmatian, Andreas, Neo-Colonial Aspects of Global Intellectual Property Protection (June 23, 2010). The Journal of World Intellectual Property, Vol. 12, No. 1, pp. 40-74, 2010, Available at SSRN: <https://ssrn.com/abstract=1629228> (A.B.)

An essential instrument in the process of **neo-colonialisation by economic means is** the establishment of a legal framework of international trade which confers legally enforceable rights that support and safeguard economic penetration and control. This includes, as a prerequisite for **the making of an "informal empire" like in colonial times, the creation of property rights** and the guarantee of protection of foreign property rights in dependent regions. However, unlike in the colonial era, the most important property rights, which fulfil this role in the twenty-first century, are intellectual property rights. This is because **intellectual property rights** do not attach to objects of physical substance, like land, raw material or plant and machinery, but **are abstract legal concepts of unlimited flexibility as regards extent and time**. The fairly recent implementation of the Agreement on Trade-related Aspects of Intellectual Property Rights (**TRIPs**) is one major device which **drives economic neo-colonialism** forward, and the process of the making of TRIPs also demonstrates this development. [...] In return for the protection of their own rights, **Western countries could generously agree to recognise Western Type intellectual property rights originating from developing countries, because these rights were unlikely to arise often and would not pose a real competitive threat**. This is a good example of the liberal ideal of two equal contracting parties that is blind to the real imbalance created by political and economic realities. It could also be seen as a **modern version of constructed savagery of the non-developed world which will be overcome by the gift of intellectual property rights from the developed and civilised nations**. How Western in nature TRIPs effectively is, can be shown by the fact that **Western national legal systems have had to adapt little to TRIPs**,<sup>18</sup> while, for example, Latin American and Caribbean states had to make significant changes in their intellectual property laws to implement the minimum standards

### **The WTO and TRIPS are framed on and perpetuate Eurocentric standards globally - Aoki '98**

Aoki K. Neocolonialism, Anticommons Property, and Biopiracy in the (NotsoBrave) New World Order of International Intellectual Property Protection. *Indiana Journal of Global Legal Studies*. 1998;6(1):11-58. Accessed July 6, 2021. <https://www.jstor.org/stable/20644689> (A.B.)

Vandana Shiva, Ruth L. Gana (Okediji), Rosemary Coombe, James Boyle, Jack Kloppenberg, and others have been writing and working to theorize and publicize what has been called **the "Great-Seed Rip off"**—international conventions **granting "plant breeder's rights allowing commercial plant breeders to use traditional indigenous varieties of seeds, and 'improve' them via minor genetic alterations and then receive patents** in the varieties, **eventually selling them back to the communities that produced them initially.**" However, their concerns go much further than merely protesting the granting of U.S. patents in seed plasm and biologically-engineered genetic material. **Vandana Shiva writes: The freedom that transnational corporations are claiming through intellectual property rights protection in the GATT agreement on Trade Related Intellectual Property Rights is the freedom that European colonizers have claimed since 1492**. Columbus set a precedent when he treated the license to conquer non-European peoples as a natural right of European men. The land titles issued by the pope through European kings and queens were the first patents. . . . **Eurocentric notions of property and piracy are the bases on which the IPR laws of the GATT and [WTO] have been framed. When Europeans first colonized the non-European world, they felt it was their duty to "discover and conquer," to "subdue, occupy, and possess," ...**

**everything, every society, every culture. The colonies have now been extended to** the interior spaces, the "genetic codes" of life-forms from microbes and plants to animals, **including humans**. . . . The assumption of empty lands, terra nullius, is now being expanded to 'empty life,' seeds and medicinal plants ... [and this] same logic is being used to appropriate biodiversity from the original owners and innovators by defining their seeds, medicinal plants, and medical knowledge as nature, as nonsense, and treating tools of genetic engineering as the yardstick of "improvement." ... At the heart of the GATT treaty and its patent laws is the treatment of biopiracy as a natural right of Western corporations, necessary for the "development" of Third World communities. The question of the direction of the flow of valuable resources, whether genetic or indigenous agricultural or medical knowledge, is extremely relevant to constructing the intellectual public domain as well. As Vandana Shiva points out, representing the cultural property of non-European peoples as "natural" or "primitive" equates such properties as "unowned" and up for grabs by erstwhile and entrepreneurial "civilized" proprietors. Any formulation of the intellectual public domain must take account of the culture-bound nature of our concepts of property and how: The model on which protection of creative labor currently [advocated by **TRIPS**] is premised on a unique combination of convictions about what constitutes property, the role of property, and the use of property rights to allocate resources . . . [and] reflects] values of liberty, individualism, and autonomy, which are central to the society of western liberalism. . . . [This **ignores the interests of] developing countries** all over the world ... **[in] retaining]** those **values** that are **core to their identities and** that ultimately **determine how development occurs** Simply **enacting [western-style] intellectual property laws in a cultural, economic and political vacuum is shortsighted and futile.** . . . Trivializing] the contributions of pre-industrial peoples to the wealth of the world's resources in inventions, literature, music, and the arts, despite the fact that some of this contribution continues to supply the industrialized world with answers to modern plagues.

## **Impact**

**The matrix of domination of Indian society and caste hierarchy is based on Aryan supremacy. It demonizes “lower-caste” folks and disproportionately oppresses womxn, Ayyar & Khandare ‘13**

Varsha Ayyar, & Lalit Khandare. (2013, August). Mapping Color and Caste Discrimination in Indian Society. Retrieved September 14, 2021, from ResearchGate website:

[https://www.researchgate.net/publication/285414433\\_Mapping\\_Color\\_and\\_Caste\\_Discrimination\\_in\\_Indian\\_Society](https://www.researchgate.net/publication/285414433_Mapping_Color_and_Caste_Discrimination_in_Indian_Society)

**The Indian ideal of female beauty is** largely defined **based on skin color. Fair or lighter skin color is considered** the most **vital** because it is believed that light skin color has the ability **to override** all the other **facial and bodily defects**. This idea of feminine is based on features such as lighter skin color, lighter eyes, a sharp nose, and delicate nostrils. This perception of ideal womanhood and **beauty is** clearly **constructed on the foundation of color and caste nexus**. It is evident that varna-caste supremacy not only influenced the past but also influences notions of beauty and femininity in contemporary India. **Those who do not fall under these standards of Aryan are deemed ugly and made to face discrimination** and condemnation. The trend of discrimination has continued and evident in different kinds of manifestation. **The matrix of domination of Indian society is embedded in caste hierarchy;** thus, there is **asymmetry of burden/exploitation/social location/oppression**. Invariably, **women of "lower caste"** continue to **face more burden than** other **women of "upper caste"** locations due to entrenched sociocultural hierarchies. [...] Those who have defended for the rights of consumers and MNCs have suggested that MNCs should not be held entirely responsible for racism but just as actors who are acting on existing prejudices and preferences but giving "affordable choice" to people to alter skin color (Karnani 2007). It is a fact that **MNCs** are **profiting from** and taking advantage of **societal perceptions** but at a serious cost of **compromising on ethics** and larger public welfare (Karnani 2007). Most of these **advertisements** have portrayed dark women and men in poor light at the cost of **condemning** the **darker skin tones** and **projecting them as unwanted, disdainful, and cursed**. It is thus important to understand and draw our attention to the role played by MNCs and in perpetuating color discrimination. Considering the preference for lighter skinned women in India, there is an additional concern related to gender inequality. The 2011 Census on gender inequality shows that the sex ratio (914 female against 1,000 male) is skewed and lowest since independence (Economic Times 2011). Besides, the alarming **female feticide**

is more common among the educated middle-class than rural and poor families. In doubling the burden of gender and color, it may be said that dark-skinned women perhaps have to face the brunt of social damnation in far severe ways than one can imagine. Moreover, such degrading advertisement underpins inferior social status as a burden to dark-skinned women and men. This kind of continued **condemnation** of dark-skinned women **adds several layers of cultural and psychological disadvantages to their lives** and can have detrimental impact on societal well-being. In retaliation to such racist slurs and extremely humiliating advertisement, a handful of women's organizations in India have taken up a stand and underscored this as a sexist and gender issue rooted in backwardness and "cultural bias" (BBC 2003). However, this superficial understanding essentially eliminates the possibility of identifying intersections of caste, class, and gender that all multiply, which produce differential outcomes, intensity, and magnitude of experiencing color discrimination

## **Honor based violence occurs from the ostracization of women who bring “shame” to their families and community in fear of *Log Kya Kahenge* (what will people say), - Rahman ‘21**

Rahman, Afrin Naz. (2021). Log Kya Kahenge (What Will People Say): Honour-Based Violence as a Response to Community Influenced Control and the Fear of Ostracization. Ucalgary.ca. <https://doi.org/http://hdl.handle.net/1880/113062>

The phrase **log kya kahenge** or ‘what will people think’, has been a repetitive tool used to **enforce cultural gender norms** deemed appropriate by the surrounding community. The **intense pressure** and fear of log kya kahenge, **especially for women, where honour and shame** have considerable consequences, have **resulted in**, some communities, **extreme measures and mental conditioning**. [T]his perception and conceptualization of honor has resulted in such **cultural norms for women as confining women to the four walls of the house, a harem mentality that regulates social life in accordance with sexual segregation, and finally the necessity for a woman to be escorted by a male or a menopausal female chaperon who has stopped menstruating**. Through such **cultural norms**, men have on one hand attempted to prevent the potential threat of dishonor outside the house and, on the other hand, they have **sustained** the values of **patriarchal ideology**. These examples painfully demonstrate the means taken to safeguard the honour of the family. It also showcases measures used to prevent exposure and criticism from the community. **The fear of communal awareness and eventual ostracization from society, for any female transgression, creates the pressure to kill and regain the honour lost**. Unfortunately, this fear is not unfounded. **Perpetrators talked about events leading up to their decision to murder their female relative, and many of those events had to do with the reactions of their surrounding community**. These events or situations that “[F]orced the defendants to kill...was the escalating effect of continued insult, taunting, belittling, exclusion and explicit and implicit family and social pressure”. **Honour is so fragile in these communities that the shame of being ignored and taunted is pressure enough to retaliate**, not against the community, but the source of the dishonour. In essence, the **community acts as a societal form of control** for both the victim and perpetrator. The authority of the community needs to be addressed in greater detail and condemnation. Its influence on this form of violence implies that certain sociological ideologies are imbedded within the mindset of these populations. **Shame is then a consequence of patriarchal normative behaviours with in society**. Essentially, such honour is not a private matter. [...] In honour-based communities, benevolent sexism is based upon attitudes and behaviours that encourage and enforce women and men to conform to traditional heteronormative dialogue and ‘good’ behaviour. **‘Good’ behaviour for women is avoiding the possibility of shame, thereby ensuring their honour and that of the family is preserved**. Being ‘good’ is synonymous with a woman’s ignorance of anything sexual in nature. If women are ‘good’ they adhere to certain dress codes and conduct themselves in a modest manner. This includes limiting themselves to private space, as women in the public domain are subject to social influences and scrutiny. There is also the fear of being subject to the male gaze, which would not be a worry if they remain in their private domain. If a woman maintains these particular traditional feminine norms, she is rewarded with her continued security and assurance that her value, and that of her

family has not been compromised.

## **The South Asian Diaspora faces various manifestations of racism and discrimination which often remain invisible - Narra '12**

APA PsycNet. (2021). Retrieved September 16, 2021, from Apa.org website: <https://psycnet.apa.org/record/2011-15713-001>

Experiences of **racial and ethnic discrimination among South Asians in the U.S. remain largely invisible.** Similar to other Asian American groups, **South Asians** tend to be **perceived as “model minorities,”** implicating a sense of **imperviousness to mental health problems.** The present study suggests otherwise, that South Asians’ experiences of discrimination are indeed related to mental health. Distress related to **discrimination** may be even **more salient in** the present **sociopolitical climate**, in which **increased security measures against terrorist attacks and immigration law reform** are being debated in the U.S. While we were not able to attend to the full range of heterogeneity within the South Asian communities in the U.S., including differences related to generation (first, second, third), national origin, social class, and education, our findings suggest that researchers and practitioners should attend to the ways in which South Asians’ lives are impacted by discrimination. [...] For example, **first-generation South Asians** may be **more reluctant to seek help from individuals outside of their families when coping with** stressful situations, including **mental health** concerns, **in an attempt not to burden others** with their problems **to avoid the stigma** associated with talking openly about their psychological concerns. For many first-generation South Asians, it may feel stressful to disclose psychological distress to individuals outside of the family. This is especially important to consider in light of the fact that **many South Asians**, as other Asian sub-groups, tend to **underutilize mental health services** (Yang & Wolpat-Borja, 2007), even though they may benefit from increased support. Future research can clarify the nature of **social support** that **is** most **critical to South Asians’ psychological health.** Research can examine specific family interactions that are experienced as helpful to South Asians in coping with discrimination and related stress, especially since some previous studies have indicated that family can be a source of stress as well as support (Thomas & Choi, 2006). Additionally, future studies can examine the role of peer support in buffering against the negative effects of discrimination on other forms of psychological distress, other than depression, such as distress that does not meet the criteria for psychiatric diagnosis.

**ALT**

**The alternative is active decolonization by changing the traditional model of education to liberate society and promote rhetoric. Our advocacy rallies social support and is thus a method of creating spaces to increase conversation, reduce stigma, and better education.**

Garavan, M. (2010, April). Paulo **Freire's Pedagogy of the Oppressed**. Retrieved September 17, 2021, from ResearchGate website: [https://www.researchgate.net/publication/260297860\\_Paulo\\_Freire's\\_Pedagogy\\_of\\_the\\_Oppressed](https://www.researchgate.net/publication/260297860_Paulo_Freire's_Pedagogy_of_the_Oppressed)

The "banking" concept of education as an instrument of oppression—its presuppositions—a critique; the problem-posing concept of **education as an instrument for liberation**—its presuppositions; the "banking" concept and the teacher-student contradiction; the problem-posing concept and the superseding of the teacher student contradiction; education: **a mutual process, world-mediated; people as uncompleted beings, conscious of their incompleteness, and their attempt to be more fully human**. [...] **Oppression**—overwhelming control—is necrophilic; it is **nourished by love of death, not life**. **The banking concept of education**, which serves the interests of oppression, **is** also necrophilic. **Based on a mechanistic, static, naturalistic, spatialized view of consciousness, it transforms students into receiving objects**. It attempts to control thinking and action, leads women and men to adjust to the world, and inhibits their creative power. When their efforts to act responsibly are frustrated, when they find themselves unable to use their faculties, people suffer. "This suffering due to impotence is rooted in the very fact that the human equilibrium has been disturbed." But the inability to act which causes people's anguish also causes them to reject their impotence, by attempting **Education as the practice of freedom—as opposed to education as the practice of domination—denies that man is abstract, isolated, independent, and unattached to the world**; it also denies that the world exists as a reality apart from people. Authentic reflection considers neither abstract man nor the world without people, but people in their relations with the world. In these relations consciousness and world are simultaneous: consciousness neither precedes the world nor follows it.

## **ROB/ROJ**

**The role of the ballot is to confront the consequences of colonialism for South Asians. This requires our endorsement of deconstructing Post Colonial Theory and decolonization in our approach to the topic, since we can't solve what we don't understand. More ballots allow us to spread our advocacy, thus being good for education and the debate space. We seek to insert historically marginalized voices into the mainstream to create a more equitable world that has been inundated with exploitation, poverty and colonialism.**

## A2 Covid

### Innovation for covid vaccines isn't how countries stopped covid early - New Zealand is an example

Dyer, P. (2021, January 24). *Policy and institutional responses to covid-19: New Zealand*. Brookings.  
<https://www.brookings.edu/research/policy-and-institutional-responses-to-covid-19-new-zealand/>.

Dyer 21

From a global perspective, New Zealand stands out regarding the efficacy of its approach to combatting the spread of COVID-19, having effectively eliminated the virus from its territory. Towards this end, the country resorted to a draconian lockdown of its borders and its domestic economy. Following a month during which the country shut down all nonessential businesses, restricted internal travel, and banned social gatherings, New Zealand was able to rapidly reopen its economy.

Following a second outbreak in August, New Zealand was able to control the outbreak through a targeted lockdown of Auckland. Having reopened the economy in June, the country did return to a heightened alert level in August, but it has since returned to a vigilant but full opening. Throughout the pandemic, New Zealand has continued to build its capacity for testing and contact tracing. Coupled with tight quarantines for returning New Zealanders, this has helped the country control the virus and prevent further outbreaks. New Zealand confirmed its first imported COVID-19 case on February 26, 2020. A month later, with only 100 confirmed cases, the country went into lockdown. By mid-May, however, authorities declared that the virus had been eliminated in terms of community spread, and the country reopened on June 9, having had no new cases reported for 18 days. Even with a sizeable new outbreak of the virus in August 2020, New Zealand has seen relatively few confirmed cases and deaths associated with the virus. By January 15, 2021, the country had only had a total of 2,246 confirmed cases (0.04 percent of the population). There have been only 25 deaths.

### Kant's racism mandated that non-white people lacked access to rationality and thus were not human; reject their argument on-face for blatant racism. Allais '16

Lucy Allais (2016) Kant's Racism, *Philosophical Papers*, 45:1-2, 1-36, DOI: 10.1080/05568641.2016.1199170

After a long period of comparative neglect, in the last few decades growing numbers of philosophers have been paying attention to the startling contrast presented between Kant's universal moral theory, with its inspiring enlightenment ideas of human autonomy, equality and dignity and Kant's racism. Against Charles Mills, who argues that the way to make Kant consistent is by attributing to him a threshold notion of moral personhood, according to which some races do not qualify for consideration under the categorical imperative, I argue that Kant cannot be made consistent on race, and that rather than trying to make him so, we should use the example of Kant's racism to tell us something about the nature of racism. I argue that

Kant's own moral philosophy and moral psychology in fact give some materials for thinking about his racism, and about racism.