# 1NC Bronx Quarters

## 1

**Interp: The affirmative must only defend the hypothetical enactment of the resolution “Resolved: The member nations of the World Trade Organization ought to reduce intellectual property protections for medicines”**

**Resolved means a policy**

**Find Law Legal Dictionary** <https://dictionary.findlaw.com/definition/resolve.html> //SR

2 : a legal or official determination

**WTO:**

**WTO n/d,** <https://www.wto.org/english/thewto_e/whatis_e/whatis_e.htm> //SR  
The World Trade Organization (WTO) is the only global international organization dealing with the rules of trade between nations. At its heart are the WTO agreements, negotiated and signed by the bulk of the world’s trading nations and ratified in their parliaments. The goal is to help producers of goods and services, exporters, and importers conduct their business.

**Intellectual Property:**

<https://www.merriam-webster.com/dictionary/intellectual%20property> //SR

: property (such as an idea, invention, or process) that derives from the work of the mind or intellect

**Medicine:**

<https://www.merriam-webster.com/dictionary/medicine> //SR

: a substance or preparation used in treating disease

**Vote neg for limits: their model has no resolutional bound and creates the possibility for literally an infinite number of 1ACs. Not debating the topic allows someone to specialize in one area of the library for 4 years giving them a huge edge over people who switch research focus ever 2 months. Cutting negs to every possible aff wrecks small schools, which has a disparate impact on under-resourced and minority debaters. Counter-interpretations are arbitrary, unpredictable, and don’t solve the world of neg prep because there’s no grounding in the resolution**

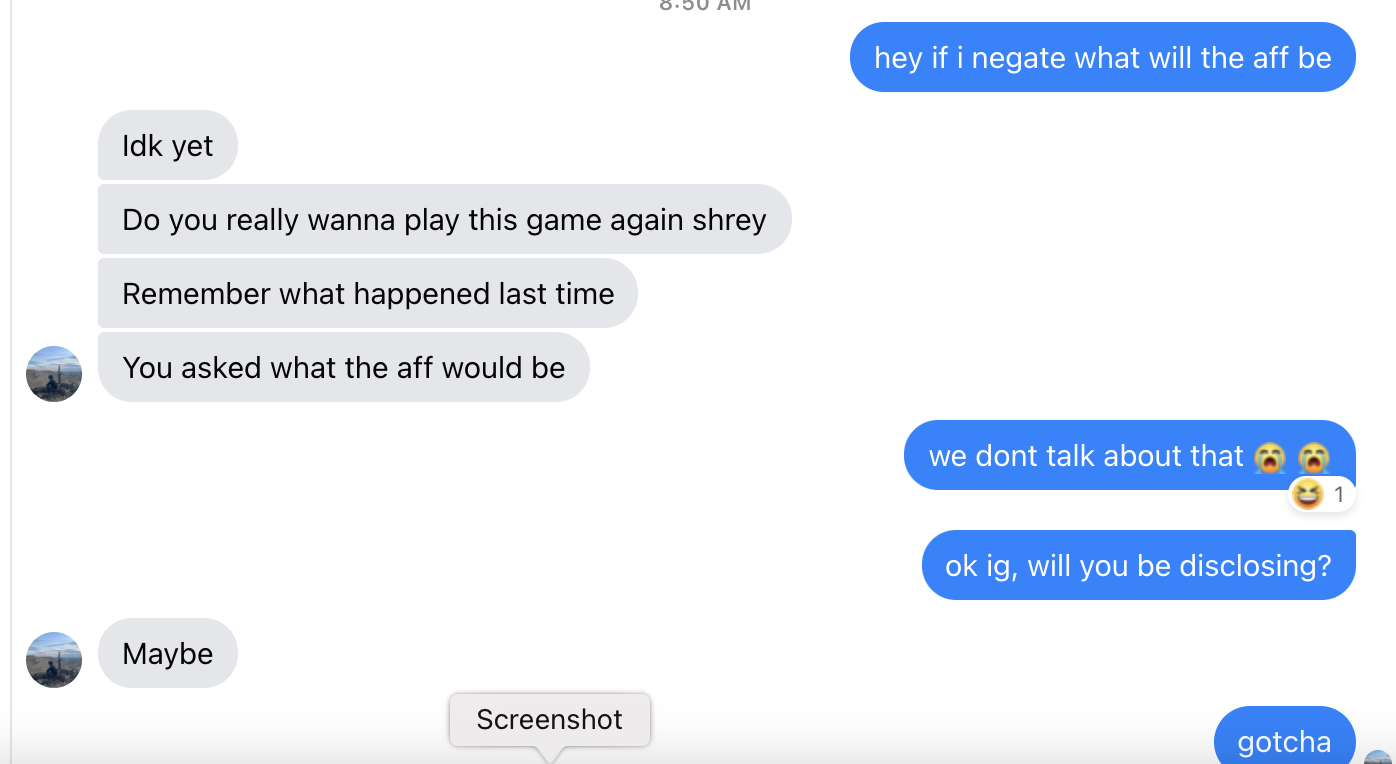
**Fairness outweighs – [1] it’s an intrinsic good – debate is a game that requires rules to evaluate it--it ensures a structure to make their aff heard and to deny fairness’s value is a performative contradiction since you obviously cared about other rules such as speech times. If fairness didn’t matter, you should just hack against them and evaluate their arguments unfairly, making responses circular [2] Link turns their education offense – getting to the third and fourth level of tactical engagement is only possible with refined and well-researched positions connected to the resolutional mechanism. Repeated debates over core issues incentivize innovative argument production and improved advocacy based on feedback and nuanced responses from opponents. [3] Probability – The role of individual debate rounds on broader subject formation is white noise – can you remember what happened in (this round)? – individual rounds don’t affect our subjectivity, so fairness is the only impact your ballot can resolve. You should presume all their truth claims false because they have not been properly tested**

**Terminal defense to their model – [1] TVA solves - \_\_. Disads to the TVA prove it true since it proves there is neg ground [2] SSD solves - read it when you negate for the same content education [3] Discuss your aff out of round when people are willing to listen and not make bad arguments for the W**

**Fairness and education are voters--debate is a game that needs rules to evaluate it and teaches portable skills we use lifelong. Drop the debater for deterrence since the round was already skewed by our disadvantaged 1nc and competing interps since reasonability is arbitrary, causes a race to the bottom, always flips aff since they can re-spin the round in the 2ar to sound reasonable with ethos, and collapses to competing interpretations of a reasonable brightline. Even if their aff is answerable, the ones they incentivize are not which means you presume the worst possible affs because people inevitably want to be as abusive as possible for the win and they create a model of self care. No rvi’s or impact turns - [1] they’d purposefully be abusive to bait us into reading bad arguments and can drill it a lot chilling us from checking abuse [2] You shouldn’t win for being T - if you win T is a bad thing then its at most just a reason we should drop it to let us learn from our mistakes [3] Only reason we read T is because we were pigeonholed and had nothing else to read [4] T just says the aff is a bad idea like any other argument, under their logic every argument for why the aff is a bad idea would also be an independent voter [5] We don’t force you to do anything - we just propose a norm that can be subject to change**

## 2

**Interp: The affirmative must disclose the 1AC at least thirty minutes prior to the round if requested by their opponent on a mutually agreed platform**



**Standards:**

1. **Clash--can’t engage with your aff or decide it’s truth value if we didn’t have time to research it, read your evidence etc. Anything else destroys academic integrity by letting you cheat with miscut cards and outweighs because it’s out of your jurisdiction to break the rules, proven by speech times, etc. Also incentivizes bad affs not centered around the core of the literature but rather surprise affs that race to the margins and make engagement impossible**
2. **Accessibility--hurts small school or disabled folks who may need time to process your aff or not have enough prep to come up with a 7 minute NC on the spot**
3. **Reciprocity--I disclosed my past 2ns, you should disclose your aff**

## 3

**Text – हिंदी में करो अफीम**

**To Clarify, aff in hindi. The text does not mean only hindi is accepted, rather there should be a diversity in language usage that’s not just english**

**The normalization of normative English leads to an in-group/out-group that drive racial violence**

**Rosa et al 17** Rosa, Jonathan, and Nelson Flores. "Unsettling race and language: Toward a raciolinguistic perspective." Language in society 46.5 (2017): 621-647. (Assistant Professor of Anthropology and Linguistics and Associate Professor in the Educational Linguistics Division)//Elmer

Similar to Bucholtz & Hall's (2005) approach to identity and interaction, we are interested in how processes of raciolinguistic enregisterment emblematize particular linguistic features as authentic signs of racialized models of personhood. This is found not only in sociolinguistic accounts of the features that compose categories such as ‘African American English’ (Green 2002) or ‘Chicano English’ (Fought 2003), but also popular stereotypes and modes of linguistic appropriation such as ‘Mock Spanish’ (Hill 2008), ‘Mock Asian’ (Chun 2004), ‘Hollywood Injun English’ (Meek 2006), and ‘linguistic minstrelsy’ (Bucholtz & Lopez 2011). In each of these cases, minute features of language, including grammatical forms, prosodic patterns, and morphological particles, are emblematized as sets of signs that correspond to racial categories. Crucially, as Meek (2006) demonstrates, these forms need not correspond to empirically verifiable linguistic practices in order to undergo racial emblematization. Moreover, as Lo & Reyes (2009) point out, the imagination of groups such as Asian Americans as lacking a distinctive racialized variety of English analogous to African American English or Chicano English, must be interrogated based on the racial logics that organize stereotypes about and societal positions of different racial groups on the one hand, and perceptions of their language practices on the other. Specifically, Lo & Reyes argue that racial ideologies constructing Asian Americans as model minorities who approximate whiteness are linked to language ideologies constructing Asian Americans as lacking a racially distinctive variety of English. In related work, Chun (2016:81) shows how emblematized Mock Asian forms such as ‘ching-chong’ are located across ‘the important boundary between ‘Oriental talk’ and English’, which sustains Asian Americans alternately as model minorities and forever foreigners. Thus, we must carefully reconsider seemingly ‘distinctive’ and ‘nondistinctive’ language varieties alike, by analyzing the logics that position particular racial groups and linguistic forms in relation to one another. That is, no language variety is objectively distinctive or nondistinctive, but rather comes to be enregistered as such in particular historical, political, and economic circumstances.

**The performance of the 1NC is a form of Code Switching that disrupts English-centered discourses**

**Duan**, Carlina. " The Space Between: An analysis of code-switching within Asian American poetry as strategic poetic device"(English Honors) AND" Here I Go, Torching"(Creative Writing Honors). Diss. 2015. (BA in Honors English from the University of Michigan)//Elmer

In an interview with Women’s Review of Books literary magazine, Hong further discussed the strategic role of translation as a form of linguistic activism within her poetic work. When asked why she does not include translations from Korean to English within her own poetry, Hong said: “I wanted to open up these schisms, to emphasize that memory, the filtering of human experience into poetry, is often fractured and not transparent, especially experiences which have always been bisected and undercut by two languages.” She added, “I think I want to debunk the idea of easy translation—whether it be the idea of literal translation or, as I said before, the translating of one’s experience into poetry” (Hong 2002a, 15). Hong’s intentional decision to leave out English translations in her poetry creates a power dynamic between speaker and reader of the poem. Not only are “easy” translations dismantled and withheld from the reader, but, according to Hong, codeswitching — without translation — also more accurately reflects her personal experiences of cultural and linguistic movement. Hong points out that human experiences and the world of memory, especially for bilingual speakers, are “not transparent” — not captured neatly by one language, but rather, “bisected” by the complexities of belonging to two (or more) languages, implying a movement between multiple spaces. Scholars describe poetic code-switching in this way as a navigation of power. Literary scholar Benzi Zhang argues that code-switching makes apparent different levels of cultural knowledge for speaker and reader: “[T]he insertion of […] foreign words effectively renders Asian sensibilities into English and signifies different positions of cultural agency” (Zhang 131). Building upon this idea of cultural agency, I argue that Hong uses Korean to consciously expose themes of exoticism and racial stereotyping that readers themselves may be (consciously or unconsciously) participating in. As a result, Hong creates agency for her speaker through critiquing culturally appropriative behavior, in addition to an agency in knowledge; Hong’s speaker can access cultural understanding that her readers do not have. Yet, Hong does more than negotiate questions of audience access; she uses code-switching to reflect her speaker’s lived experiences of Korean-American identity, grappling with multiple languages and cultural codes. In “An Introduction to Chinese-American and Japanese American Literatures,” Jeffrey Chan et al. writes, “The minority experience does not yield itself to accurate or complete expression on the white man’s language” (qtd. Zhang 137). As Chang et al. suggest, code-switching embeds itself as a natural part of the “minority experience,” and is documented as such in Hong’s poems. Thus, the poems not only act as social critique of exoticization, but further inhabit the embodied experiences of Korean-American female identities living in the U.S. — which, as Hong reveals, are complicated experiences of rage, agency, celebration, and shifting power dynamics. Critics who have reviewed Hong’s work, such as Jan Clausen, have raised questions about the effect of Hong’s play with translation. Clausen, in a review titled “The poetics of estrangement,” published through the Women’s Review of Books, writes of Hong’s collection Translating Mo’um: “Hong deftly dismantles the romance of language as homeland, with results especially unnerving for the non-Korean-speaking reader” (Clausen 15). According to Clausen, Hong’s work with code-switching subverts traditional notions of the ‘native tongue’ as representative of “homeland,” dismantling what a reader may expect of a Korean American author: that she use Korean language to specifically discuss her ethnic culture as a hyphenated American. In other words, Hong’s code-switches function as intentional poetic protest against the reader’s expectations of the relationship between multilingual text and ethnic identity. As Clausen points out, such readings may anticipate that mother tongue is only introduced to speak about cultural difference or history, rather than used additionally as formal poetic device. In this chapter, I reveal Hong’s awareness of Korean language and code-switching as tools in identity-construction. Rather than allow others to shape her identity for her, she remains dominant in shaping her identity — and her agency — for herself.