# TOC R4

## NC

### 1

#### Counter ROB is to vote for the better liberation strategy – anything else leads to oppression Olympics and should be rejected

#### CP Text – ????

#### The 1AC’s semiotic coherence within the world is sutured through a western model of scriptocentrism that is exclusionary and violent towards black and brown bodies

Conquergood, Dwight. Cultural struggles: Performance, ethnography, praxis. University of Michigan Press, 2013. (a professor of anthropology and performance studies at Northwestern University)//Elmer

According to de Certeau, this scriptocentrism is a **hallmark of Western imperialism**. Posted above the gates of modernity, this sign: “‘Here only what is written is understood.’ Such is the internal law of that which has constituted itself as ‘Western’ [and ‘white’]” Only middle-class academics could blithely assume that all the world is a text because reading and writing are central to their everyday lives and occupational security. For many people throughout the world, however, particularly subaltern groups, texts are often inaccessible, or threatening, charged with the regulator)' powers of the state. More often than not, subordinate people experience texts and the bureaucracy of literacy as instruments of control and displacement, e.g., **green cards, passports, arrest warrants, deportation orders**—what de Certeau calls "intextuation": "Ever)' power, including **the power of law, is written first of all on the backs of its subjects"** (1984:140). Among the most oppressed people in the United States today are the "undocumented" immigrants, the so-called "il- legal aliens," known in the vernacular as the people "sin papeles," the people without papers, indocitmentado/as. They are illegal because they are not legible, they trouble "the writing machine of the law" (de Certeau 1984:141). **The hegemony of textualism needs to be exposed and undermined.** Transcrip- tion is not a **transparent or politically innocent model for** conceptualizing or **engaging the world**. The root metaphor of the text underpins the **supremacy of Western knowledge systems** by **erasing** the vast realm of human **knowledge and meaningful action that is unlettered,** "a history of the tacit and the habitual" (Jackson 2000:29). In their multivolume historical ethnography of colonialism/ evangelism in South Africa, John and Jean ComarofFpay careful attention to the way Tswana people argued with their white interlocutors "both verbally and nonverbally" (1997:47; see also 1991). They excavate spaces of agency and strug- gle from everyday performance practices—clothing, gardening, healing, trading, worshipping, architecture, and homemaking—to reveal an impressive repertoire of conscious, creative, critical, contrapuntal responses to the imperialist project that exceeded the verbal. The Comarofis intervene in an academically fashionable textual fundamentalism and fetish of the (verbal) archive where "text—a sad proxy for life—becomes all" (1992:26). "In this day and age," they ask, "do we still have to remind ourselves that many of the players on any historical stage **cannot speak at all? Or**, under greater or lesser duress, **opt not to** do so" (1997:48; see also Scott 1990)?

#### The counterplan is a semiotic opacity within the hegemony of the text that ruptures the smooth functioning of western modernity itself

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There are many ethnographic examples of how nonelite people recognize **the opacity of the text** and critique its dense occlusions and implications in historical processes of political economic privilege and systematic exclusion. In Belize, for example, Garifuna people, an African-descended minority group, use the word gapencillitin, which means “people with pencil,” to refer to middle- and upper-class members of the professional-managerial class, elites who approach life from an intellectual perspective. They use the word mapencillitin, literally “people without pencil,” to refer to rural and working-class people, “real folks” who approach life from a practitioner’s point of view.1 What is interesting about the Garifuna example is that class stratifcation, related to diferential knowledges, is articulated in terms of access to literacy. **The pencil draws the line** between the haves and the have-nots. For Garifuna people, the pencil is not a neutral instrument; it functions metonymically as the operative technology of a complex political economy of knowledge, power, and the exclusions upon which privilege is based. In his study of the oppositional politics of black musical performance, Paul Gilroy argues that critical scholars need to move beyond this “idea and ideology of the text and of textuality as a mode of communicative practice which provides a model for all other forms of **cognitive exchange** and social interaction” (Gilroy 1994, 77). Oppressed people everywhere must watch their backs, cover their tracks, suck up their feelings, and veil their meanings. The state of emergency under which many people live demands that we pay attention to messages that are coded and encrypted; to indirect, nonverbal, and extralinguistic modes of communication where subversive meanings and utopian yearnings can be sheltered and **shielded from surveillance**.

#### No permutations in a methods debate –

#### They don’t get a permutation—a permutation is a test of competitiveness between policy options—that model doesn’t make sense when the debate is between amorphous philosophical positions because you can’t really tie them down to anything. They can always explain why in the abstract certain things they said are compatible with diaspora studies but that just begs the question of why they included the rest

#### Permutations should be evaluated from a “risk” perspective through the offense defense paradigm—if they can’t explain why there is an offensive reason to prefer the permutation there is no reason to risk it. The case isn’t an advantage to weigh when evaluating the permutation because if we win the premise of the link their advocacy is counterproductive—this isn’t a situation where perm shields the link