# Round 5 UNT

## 2AC

#### Aff is key to affirm indigenous scholarship here, in an academic space in which it is regularly excluded or assimilated

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To be sure, there are many Latina/o scholars and allies who take the¶ challenges outhned above seriously and already have a strong record of research¶ and institufion-building in much needed areas." At the same time, it¶ is not strange for many of these scholars and others to confront exclusion,¶ misunderstanding, and marginahzation, not only in society at large, but also¶ in the academy itself. They find that normative university culture tends to¶ demand as much assimilation from scholars who belong to non-normadve¶ groups or who specialize in the study of problems or issues that are particularly¶ relevant to non-normative groups, as normative society demands assimilation¶ from its multiple minoritized populations.^"\* Just like in society, in the¶ university there is a system of penalties and rewards supported by skewed¶ forms of democracy, appeals to equality, and shared governance." It is not strange for these scholars to have to jusdfy their objects of¶ study and research quesdons repeatedly and be pressured to comply with¶ what is considered the established norm.^^ This is a major problem for Latina/¶ o scholars as the serious consideradon of the history, memories, cultural¶ acdvism, knowledge, polidcal dynamics, and social and economic condidons¶ of minoridzed populadons often results in the introducdon of quesdons¶ and methods that challenge the boundaries of established disciplines, fields,¶ and the division of knowledge in the academy." While Latina/os are under¶ siege in society, the situadon in the academy is not dissimilar—at least not¶ for those who are most interested in addressing issues that particularly affect¶ Ladna/os and other minoridzed populadons or groups, or who raise quesdons¶ from muldple minoritized perspecdves. The connecdon among the status of Ladna/os in society, the consideradon¶ of their history, memory, and knowledge in the academy, and the condidons¶ within which progressive scholars who focus on quesdons relevant to¶ Latina/os have most recendy been made obvious by the attack on Raza Studies¶ by the passing of Proposidon H.B. 2281 in Arizona,^\* H.B, 2281 was¶ passed shortly after S,B, 1070,^9 While the latter targets "illegal immigrants"¶ in the state of Arizona, H.B. 2281 focuses on Raza and Mexican¶ American Studies in public schools.^" Combined, the two proposidons¶ demonstrate the perspecdve that neither certain migrants (and by extension¶ people who look like them), nor the memories, historical perspecdves, and¶ knowledge of that populadon, are fit to be included in the public or the¶ public realm. In the face of actual demographic shifts in the inhabitants of¶ the state, the response is to further delimit the sphere of the public by excluding¶ people and their histories, memories, cultures, and understandings of¶ it. The only routes left in this context would seem to be voluntary departure,¶ forced removal, condnued persecudon, exclusion and minoritizadon, unidirecdonal¶ assimiladon, and resistance in response to the nadvist menaces.¶ The social and pohdcal climate in Arizona is particularly significant¶ because it dramadzes a reality that has already existed and that is growing in¶ other states in the nation.^' It is a response to rapid demographic change,where traditionally undesirable communities are growing in number and¶ where a variety of groups respond, not only by Hmiting the possibilities for¶ citizenship but also by limifing the scope of what is considered public."¶ This situation leads to a more numerous population being considered out of¶ the boundaries of the "people" and closer to that of the "damned."" The¶ banning from belonging to the pubhc focuses on bodies as much as it also¶ targets minds, or consciousness and knowledge, thereby reducing the possibilities¶ for diversity even among those who can claim to be an authentic¶ part of the public. While privatization and the expectation of unilateral assimilation erode¶ the strength of the public, Latina/os are increasingly relegated to the space of¶ the "under-public" or "damned;" and if Latina/os make it to the sphere of¶ the public, or rise to the position of managerial private compensation (or any¶ other position in society), the idea is that only their bodies make it there, but¶ not their minds.^"\* It is in this context that it is particularly important to assert¶ the presence of Lafina/os in bodies and in mind in society and public institutions,¶ including the academy. It is important to challenge problematic tendencies¶ in society and in each of those institutions, while also formulating¶ goals and ideals that can help to create a larger and healthier sense of the full¶ extent of the pubhc in all its richness and diversity. Although Latina/os and¶ their allies have been working on this for a long time," and their productive¶ efforts should be valued and supported, there is a need to continue conceiving¶ and creating projects and institutions that can complement the work that¶ is already being done and contribute to make more powerful and visible the¶ collective strength of those who wish to evade new forms of social and epistemological apartheid and their consequences. The idea for creating a Latina/¶ o Academy of Arts and Sciences was bom out of this wish and need.

### 2AC – K

#### That is why Permutation do both is the solution: American Indian veterans suffer from the worst forms of PTSD due to cultural isolation and the lack of resources by the USFG to guide them through treatment. We must focus on the FIRST Americans before we can ever begin to heal the wounds of the colonizers

Freed ‘12

[David, CHCF Center for Health Reporting “War leaves PTSD scars on Native American vets,” 5.30.2012. <http://centerforhealthreporting.org/article/war-leaves-ptsd-scars-native-american-vets906>//wyo-hdm]

Ruben Ramirez earned a Bronze Star and three Purple Hearts as a World War II infantryman fighting Nazi troops in North Africa and Italy. The physical wounds he sustained in combat eventually healed. Not so his emotional injuries.¶ To this day, Ramirez, 86, a retired diesel mechanic and American Indian who traces his roots to the Apache nation, is tormented by recurrent nightmares of having witnessed his buddies being blown apart. He gets out of bed every few hours to patrol the perimeter of his house in Fresno.¶ However, it was not until 2008, after a broken marriage, a spotty employment record and more than 60 years of suffering, that Ramirez, , finally sought treatment. Ultimately, he was diagnosed with post-traumatic stress disorder and received disability from the U.S. Department of Veterans Affairs.¶ "We were taught to be quiet," Ramirez said when asked to explain why it took him so long to seek counseling, which he continues to undergo weekly.¶ For a generation of older veterans like Ramirez, raised to keep their feelings in check, it is not uncommon to go years with untreated PTSD, or even to be aware that help is available through the VA.¶ But Ramirez's ethnic roots, American Indian activists say, may well have prolonged his agony.¶ While members of many American Indian tribes serve in the military in disproportionately higher numbers than other ethnic groups, studies suggest they also suffer PTSD with greater frequency.¶ A 1997 landmark study of American Indian veterans of the Vietnam War found that one-third lived with some form of PTSD a quarter-century after the war ended. That was twice the rate of white Vietnam veterans.¶ Although the study concluded that much of the difference may have resulted from American Indians' higher front-line duty in the war, it also raised the prospect that their subsequent social isolation may have played a role in the disparity.¶ Researchers have been stymied in drawing definitive conclusions about American Indians and PTSD, in part because of the relatively small numbers of Indians in the population.¶ But American Indian activists believe cultural traditions can make it particularly difficult for American Indian veterans to seek treatment for psychological issues stemming from their time in uniform.¶ Many also say the VA has been slow to expand outreach efforts and provide services that would resonate with American Indian veterans.¶ For example, the VA employs relatively few American Indians as counselors or spiritual advisers; only 28 of the VA's more than 4,600 psychologists are American Indian.¶ "The American Indian has a natural distrust of the white government," said James D. Cates, chairman of the National Native American Veterans Association. "You just can't send anyone out to educate them, either. The person who should do this should be Native American. They understand the traditions more than anyone."¶ How the government addresses PTSD victims has become more urgent with the end of the war in Iraq and President Barack Obama's plans to accelerate troop withdrawal from Afghanistan. About 30,000 U.S. forces pulled out of Iraq late last year, and Obama has said that 33,000 troops would leave Afghanistan by this summer.¶ ¶ Richard Gonzalez, center foreground, stands with other members of the American Indian Veterans Association of Central California. Gonzalez said he and others from different tribes tries to help educate others about American Indians. The group also acts as honor guard for veterans. "We do this to honor our own family as well as the departed," Gonzalez said. (Eric Paul Zamora/The Fresno Bee)¶ Of more than 1.7 million veterans who have served in Afghanistan and Iraq, about 20% have PTSD or major depression, according to an American Psychological Association report released earlier this year.¶ California is home to 52,600 American Indian veterans, more than any other state. Nearly 740,000 American Indians reside in California, by far the nation's largest American Indian population. Moreover, California has vastly more reservations and Indian rancherias, and more federally recognized tribes (107) than any other state.¶ With such a large American Indian presence, many Indian veterans say they don't understand why the VA doesn't devote more resources to helping them. But with 8.3 million enrollees in the VA health care system, including more than 1.9 million in California alone, officials point out, there are only so many resources to go around.¶ Terry R. Bentley, a member of California's Karuk tribe, is one of four specialists hired last year to work with federally recognized American Indian tribes across the country -- part of the VA's new Office of Tribal Government Relations.¶ But, working alone in an office in Roseburg, Ore., and trying to cover six Western states, is a daunting task. "There is, honestly, so much work to be done," Bentley said. "We're really at the tip of the iceberg."¶ Officials at the VA Fresno, however, say they're making progress in responding to the particular needs of American Indian veterans suffering from PTSD.

#### We are the first priority, we must begin to decolonize western thought that made the military industrial complex possible in the first place- military recruiter’s force indigenous peoples to defend a country that committed genocide against them.

LaDuke ‘12

[Winona, Interview from Democracy Now, <http://www.democracynow.org/2011/5/6/native\_american\_activist\_author\_winona\_laduke >//wyo-hdm]

The reality is, is that the military is full of native nomenclature. That’s what we would call it. You’ve got Black Hawk helicopters, Apache Longbow helicopters. You’ve got Tomahawk missiles. The term used when you leave a military base in a foreign country is to go "off the reservation, into Indian Country." So what is that messaging that is passed on? You know, it is basically the continuation of the wars against indigenous people. Donald Rumsfeld, when he went to Fort Carson, named after the infamous Kit Carson, who was responsible for the deaths of thousands of Navajo people and their forced relocation, urged people, you know, in speaking to the troops, that in the global war on terror, U.S. forces from this base have lived up to the legend of Kit Carson, fighting terrorists in the mountains of Afghanistan to help secure victory. "And every one of you is like Kit Carson."¶ The reality is, is that the U.S. military still has individuals dressed — the Seventh Cavalry, that went in in Shock and Awe, is the same cavalry that massacred indigenous people, the Lakota people, at Wounded Knee in 1890. You know, that is the reality of military nomenclature and how the military basically uses native people and native imagery to continue its global war and its global empire practices. Well, you know, that is where the Apaches themselves were incarcerated for 27 years for the crime of being Apache. There are two cemeteries there, and those cemeteries — one of those cemeteries is full of Apaches, including Geronimo, who did die there. But it is emblematic of Indian Country’s domination by military bases and the military itself. You’ve got over 17 reservations named after — they’re still called Fort something, you know? Fort Hall is, you know, one of them. Fort Yates. You know, it is pervasive, the military domination of Indian Country.¶ Most of the land takings that have occurred for the military, whether in Alaska, in Hawaii, or in what is known as the continental United States, have been takings from native land. Some of — you know, they say that the Lakota Nation, in the Lakota Nation’s traditional territory, as guaranteed under the Treaty of 1868 or the 1851 Treaty, would be the third greatest nuclear power in the world. You know, those considerations indicate how pervasive historically the military has been in native history and remains today in terms of land occupation.¶ I must say, on the other side of that, we have the highest rate of living veterans of any community in the country. It’s estimated that about 22 percent of our population, or 190,000 of our — or 190,000 — or 190,000 living veterans in Native America today. And all of those veterans, I am sure, are quite offended by the use of Geronimo’s name, you know, in the assault on bin Laden and in the death of bin Laden.¶ The United States, you know, people — one of the reasons that it is said that native people received citizenship in 1924 was so that they could be drafted. And they have been extensively drafted. You know, for a whole variety of social, political, historic, cultural and economic reasons, native people have the highest rate of enlistment in this country, from historic to present. You know, in some places, in our Indian communities, you have very dire economic situations, and the military recruiters are very aggressive. And young people do not have a lot of choices. I mean, I had a young man from my community say, "Auntie, I joined the military." I said, "Why did you join the military?" He says, "Because I was either going to jail or going to the military." You know, and I have heard that story more than once in Indian Country.¶ So, having said that, you have a history of warrior societies, of people who are proud, who have defended our land. You know, 500 years is a long time to defend your territory. And, you know, we’re still here. And within that, our warrior societies continue, whether it is at Oka, whether it was at Wounded Knee, whether it is on the front lines of the tar sands in Alberta, Canada, or whether it is in the Grand Canyon, defending our territory. At the same time, you have a number — you know, a large rate of enlistment. And so, you have native veterans who are, in our community, highly regarded for who they are as courageous individuals and a very significant part of our communities. At the same time, there is no program to reintegrate these individuals into our society. A lot of — you know, the highest rate of homelessness is in the veterans in this country. And many other issues of PTSD and such exist widespread in our communities because of our isolation and our high rates of enlistment and our high rates of veterans. Well, you know, I think a formal apology is due to the native community, to the family of Geronimo, as requested.¶ I think that a review of the impact of militarization on Indian Country — you know, we are trying to get back some of our land that is held by the military, but it’s so darn toxic. And the military is busy making more things toxic, getting more exemptions under federal law, so that they are above any environmental laws. You know, it would be nice to get something back that was taken, and to get it back clean and to get it back good, whether Badger Munitions in Wisconsin, Fort Wingate. But we don’t want — we don’t want toxic land, you know, back, returned to our people.¶ Reviewing the military psychology of Kit Carson, you know, and using that nomenclature, how offensive it is to native people. And talking about some kind of a justice, in terms of — I don’t have an answer — it’s a tricky one — how you make justice with the military. But what I would say is that what was done historically was wrong, what was done this week was wrong, and it would be an opportunity for the Obama administration to do the right thing in relation to Indian Country, because Indian Country is not to be assaulted by the U.S. military.