# 1AC – Fanon

### 1AC: Framework

#### First, the colonized are forced to conform to the colonizer’s standards, locking them within object-hood and categorizing them as Other, destroying agency – this dehumanization provides the ideological basis for oppression and imperialism.

Fanon 52 [Frantz Fanon, “Black Skin, White Masks/Peau Noire, Masques Blancs” Pluto Press (1952), translated by Charles L. Markmann. Fanon a French West Indian psychiatrist, political philosopher, revolutionary, and writer from the French colony of Martinique, whose works are influential in the fields of post-colonial studies, critical theory and Marxism] CHS TM

I came into the world imbued with the will to find a meaning in things, my spirit filled with the desire to attain to the source of the world, and then I found that I was an object in the midst of other objects. Sealed into that crushing objecthood, I turned beseechingly to others. Their attention was a liberation, running over my body suddenly abraded into nonbeing, endowing me once more with an agility that I had thought lost, and by taking me out of the world, restoring me to it. But just as I reached the other side, I stumbled, and the movements, the attitudes, the glances of the other fixed me there, in the sense in which a chemical solution is fixed by a dye. I was indignant; I demanded an explanation. Nothing happened. I burst apart. Now the fragments have been put together again by another self. As long as the black man is among his own, he will have no occasion, except in minor internal conflicts, to experience his being through others. There is of course the moment of “being for others,” of which Hegel speaks, but every ontology is made unattainable in a colonized and civilized society. It would seem that this fact has not been given sufficient attention by those who have discussed the question. In the Weltanschauung of a colonized people there is an impurity, a flaw that outlaws any ontological explanation. Someone may object that this is the case with every individual, but such an objection merely conceals a basic problem. Ontology—once it is finally admitted as leaving existence by the wayside—does not permit us to understand the being of the black man. For not only must the black man be black; he must be 82 Fanon 01 text 82 4/7/08 14:16:46 THE FACT OF BLACKNESS 83 black in relation to the white man. Some critics will take it on themselves to remind us that this proposition has a converse. I say that this is false. The black man has no ontological resistance in the eyes of the white man. Overnight the Negro has been given two frames of reference within which he has had to place himself. His metaphysics, or, less pretentiously, his customs and the sources on which they were based, were wiped out because they were in conflict with a civilization that he did not know and that imposed itself on him.

#### Second, resisting this imperialism requires an analysis of the way language interacts with domination. The common thread in global empire is linguistic hegemony – the ability to normalize a dominant form of language within their colonies and beyond as a mean of assimilation and control.

Fanon 2 [Frantz Fanon, “Black Skin, White Masks/Peau Noire, Masques Blancs” Pluto Press (1952), translated by Charles L. Markmann. Fanon a French West Indian psychiatrist, political philosopher, revolutionary, and writer from the French colony of Martinique, whose works are influential in the fields of post-colonial studies, critical theory and Marxism] CHS TM

The black man speaks with a European language. He becomes proportionately whiter in direct ratio to his mastery of the French language; or indeed, any western language, nowadays most particularly English. So, almost immediately, the back man is presented with a problem: how to posit a "black self" in a language and discourse in which blackness itself is at best a figure of absence, or worse a total reversion? The problem, however, is not limited simply to the use of language. When a black man arrives in France it is not only the language that changes him. He is changed also because it is from France that he received his knowledge of Mostesquieu, Rousseau, and Voltaire, but also because France gave him his physicians, his department head, his innumerable little functionaries. At issue is thus not just language but also the civilization of the white man. I ascribe a basic importance to the phenomenon of language. That is why I find it necessary to begin with this subject, which should provide us with one of the elements in the colored man's comprehension of the dimension of the other. For it is implicit that to speak is to exist absolutely for the other. The black man has two dimensions. One with his fellows, the other with the white man. A Negro behaves differently with a white man and with another Negro. That this self-division is a direct result of colonialist subjugation is beyond question. . . . No one would dream of doubting that its major artery is fed from the heart of those various theories that have tried to prove that the Negro is a stage in the slow evolution of monkey into man. Here is objective evidence that expresses reality. But when one has taken cognizance of this situation, when one has understood it, one considers the job completed. How can one then be deaf to that voice rolling down the stages of history: "What matters is not to know the world but to change it. " This matters appallingly in our lifetime. To speak means to be in a position to use a certain syntax, to grasp the morphology of this or that language, but it means above all to assume a culture, to support the weight of a civilization. Since the situation is not one-way only, the statement of it should reflect the fact. Here the reader is asked to concede certain points that, however unacceptable they may seem in the beginning, will find the measure of their validity in the facts. The problem that we confront in this chapter is this: The Negro of the Antilles will be proportionately whiter — that is, he will come closer to being a real human being — in direct ratio to his mastery of the French language. I am not unaware that this is one of man's attitudes face to face with Being. A man who has a language consequently possesses the world expressed and implied by that language. What we are getting at becomes plain: Mastery of language affords remarkable power. Paul Valery knew this, for he called language "the god gone astray in the flesh." 1 In a work now in preparation I propose to investigate this phenomenon. 2 For the moment I want to show why the Negro of the Antilles, whoever he is, has always to face the problem of language. Furthermore, I will broaden the field of this description and through the Negro of the Antilles include every colonized man. Every colonized people — in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality — finds itself face to face with the language of the civilizing nation; that is, with the culture of the mother country. The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards. He becomes whiter as he renounces his blackness, his jungle. In the French colonial army, and particularly in the Senegalese regiments, the black officers serve first of all as interpreters. They are used to convey the master's orders to their fellows, and they too enjoy a certain position of honor.

#### THUS, the standard is resisting linguistic imperialism. Prefer additionally –

#### 1] Lexical priority – culturally inculcated norms and beliefs shape our worldview and bias our knowledge production – we must deconstruct our biases and interrogate whether or not our beliefs accurately describe the world.

Mills 07 [Charles W. Mills, “Race and Epistemologies of Ignorance,” 2007, edited by Shannon Sullivan and Nancy Tuana] recut CHS TM

“Start with perception. A central theme of the epistemology of the past few decades has been the discrediting of the idea of a raw perceptual “given,” completely unmediated by concepts. Perceptions are in general simultaneously conceptions, if only at a very low level. Moreover, the social dimension of epistemology is obviously most salient here, since individuals do not in general make up these categories themselves but inherit them from their cultural milieu. “The influence of social factors begins at birth, for language is not reinvented by each individual in social isolation, nor could it be. Because language acquisition is socially mediated, the concepts we acquire are themselves socially mediated from the very beginning” (Kornblith 1994a, 97). But this means that the conceptual array with which the cognizer approaches the world needs itself to be scrutinized for its adequacy to the world, for how well it maps the reality it claims to be describing. In addition, it is not a matter of monadic predicates, reciprocally isolated from one another, but concepts linked by interlocking assumptions and background belief sets into certain complexes of ideation that by their very nature tend to put a certain interpretation on the world. So in most cases the concepts will not be neutral but oriented toward a certain understanding, embedded in subtheories and larger theories about how things work. In the orthodox left tradition, this set of issues is handled through the category “ideology”; in more recent radical theory, through Foucault’s “discourses.” But whatever one’s larger metatheoretical sympathies, whatever approach one thinks best for investigating these ideational matters, such concerns obviously need to be part of a social epistemology. For if the society is one structured by relations of domination and subordination (as of course most societies in human history have been), then in certain areas this conceptual apparatus is likely going to be shaped and inflected in various ways by the biases of the rul- ing group(s). So crucial concepts may well be misleading in their inner makeup and their external relation to a larger doxastic architecture. Moreover, what cognitive psychology has revealed is that rather than con- tinually challenging conceptual adequacy by the test of disconfirm- ing empirical data, we tend to do the opposite—to interpret the data through the grid of the concepts in such a way that seemingly discon- firming, or at least problematic, perceptions are filtered out or marginalized. In other words, one will tend to find the confirmation in the world whether it is there or not.” (25)

#### 2] Performativity – engagement in argumentation in the expression ideas pre-supposes your ability to communicate and express yourself freely through language – contestation of the AC framework proves its validity.

### 1AC: Contention

#### I affirm; Resolved – In the United States, colleges and universities ought not consider the Test of English as a Foreign Language (TOEFL) in undergraduate admissions decisions.

International Student 19 [International Student, “Test Overview,” Envisage International Corporation (2019).]

Universities generally determine the ability of an international student after reviewing all of the criteria above, including whether his or her English skills are sufficient to successfully complete their academic program. Some schools may place more weight on students’ test scores than others. Various factors complicate the interpretation of standardized test scored for international students. For example, the degree of English proficiency may affect test performance. Moreover, school officials must consider the cultural and educational backgrounds of international students, since the tests were developed for students who were educated in the United States. The level of skills required for success in undergraduate or graduate studies varies by field or department. Institutions often look the separate components of test scores because there may be significant differences between them. For example, one student might score low on the verbal measure but high on a math measure of a test, while another student might score the opposite. An English department and an engineering department would consider these students differently. Institutions might also look at separate measures on English proficiency tests such as grammar, listening, reading, speaking and writing. Some departments might consider it crucial to have high scores in listening and speaking; others might feel it is important to have high scores in reading and writing. Since may graduate students serve as teaching assistants, some departments expect graduate students to have high verbal scores. Types of Standardized Tests Most undergraduate and graduate programs will require the TOEFL exam for all international students to ensure that they have adequate proficiency in English to succeed in U.S. colleges. All standardized tests listed here are given in English. For undergraduate admissions, required standardized tests usually include: Scholastic Assessment Test (SAT) Test of English as a Foreign Language (TOEFL) American College Testing (ACT) For graduate and professional admissions, required tests usually include:

#### I defend my advocacy as a general principle moral maxim – CX checks any issues of specification or implementation – bidirectionality means I’ll always violate something. Now affirm –

#### 1] American hegemony – US push to spread English education internationally spreads English a global language and exports American cultural and ideological hegemony. Colleges give the government justification to fund institutions to construct a global US linguistic structure.

Yoo & Namkung 12 [Yeonhee Yoo & Gon Namkung, “English and American Linguistic Hegemony: A Case Study of the Educational Testing Service,” The Korean Journal of International Studies, Vol. 10, No. 2 (December 2012), 221-253 (Ewha Womans University)] TJHSST AD, recut CHS TM

Considering the US domestic and international policy in spreading standard American English, it is clear that American English as an international language is not a natural or accidental process, but rather the result of a billion-dollar effort by the US government and institutions worldwide. The mechanism of American linguistic hegemony was influenced by the ideology of philanthropy of the US foundations. The foundations’ role as silent partners in US foreign policy cannot be understood without analyzing their 15) Robert Phillipson, op. cit. (1992). 16) See J. W. Tollefson, op. cit., p. 12. 17) David Crystal, op. cit. 03유연희,남궁곤 2012.12.27 5:58 PM 페이지228 English and American Linguistic Hegemony 229 underlying assumptions.18) On the basis of American philanthropy in education and foreign language teaching, it is closely connected to the creation of American EFL tests. In addition, the College Board and the universities played an important role in developing the American EFL tests. Most significantly, the ETS under the status of nonprofit organizations has been supported by the US government, such that the ETS is exempt from paying federal corporate income tax on many of its domestic operations when paying tax from overseas markets. This section examines the mechanism of American hegemony and four actors constituting the power coalition of linguistic hegemony: the US foundations, ETS, universities, and the US government. 1. US Philanthropy: The Role of US Foundations The US foundations, in cooperation with US foreign policy agencies, provide the financial resources to construct US linguistic power structure. They grant financial aid to educational institutions, not only internationally, but also domestically. According to Inderjeet Parmer, “the international efforts of the US foundations are widely acknowledged to have their origins in their prior domestic experience.”19) This humanitarianism approach of the US institutions was shaped by their ethnocentrism, class interests, and their support of imperialist objectives of their own country. Though their humanitarianism was expressed in their programs, their underlying assumption was to deliver American norms and values through American education in the medium of American standardized English. Moreover, it was so intertwined with the interests of American capitalism as to be indistinguishable. The Carnegie Corporation and the Rockefeller Foundation represented ‘scientific philanthropy’, which is a rational activity that sought to maximize its effects on social and other problems of order and stability.20) In order to justify their activities, these foundations advanced the theory of human 18) Inderjeet Parmar, “American Foundations and the Development of International Knowledge Networks,” Global Network 2-1 (2002), pp. 13-30. 19) Ibid. 20) Ibid., p. 16. 03유연희,남궁곤 2012.12.27 5:58 PM 페이지229 230 The Korean Journal of International Studies 10-2, December 2012 capital development by funding higher education and research on education. In this approach, all people are considered educable so that education became a means of constructing human capital.21) The US foundations’ international behavior is called ‘philanthropy’ or ‘humanitarianism’ but its underlying intention is to foster and consolidate global hegemony. The United States consolidated its power through a vast range of institutions political, economic, academic, and cultural. Fulbright awards (administered by the Department of State) and awards from the Ford, Rockefeller, and Carnegie Foundations, among others, plus involvement by the Agency for International Development, the US Office of Education, the Department of Defense and the Peace Corps, have all contributed to the global spread of English, American ideology, capitalism, and US power.22) One of the most interesting involvements here has been the role of the great ‘philanthropic’ foundations. 2. Political Intention of the College Board and Universities The US universities and their relationships with the College Board and the ETS set the standard for the admission of foreign students another case of English competence tests used for political purposes. […] The third American effort to institute an English competence examination for foreign students was finally successful. In 1962, the National Council on the Testing of English as a Foreign Language (TOEFL) was established and the contract was given to the ETS to provide technical assistance in editing, printing, administering, and scoring the new test.28) After two years of operation, the council handed over the test to the joint control of the CEEB and the ETS, due to the funding uncertainties. The CEEB subsequently gave up its share in ownership so that the ETS became the sole owner of the test. Consequently, TOEFL proceeded to grow as the second largest program in the ETS. Nevertheless, the TOEFL program was initially developed to measure the English proficiency of nonnative speakers who wanted to study at colleges and universities in the United States and Canada and to determine whether students had enough proficiency to successfully complete courses in local educational institutions. The TOEFL is also widely used as a means to measure English proficiency for employment and many other purposes. Today, TOEFL’s influence extends beyond academia, with many government agencies, school programs, and licensing/certification agencies using TOEFL scores to evaluate the applicants’ English proficiency. The Test of English for International Communication (TOEIC) is also widely used as an international English proficiency test, particularly in East Asian countries (i.e., Japan, South Korea, and China). In its informational brochure, the TOEIC is described as “designed to test the English language as it is used internationally in business, commerce, and industry.” Close to two million people were administered the TOEIC worldwide in 2002 since the test was employed, primarily for assessing the English proficiency of applicants in the international corporate workplace, not only in East Asia, but also in the United States. For instance, the TOEIC is used as part of a battery of tests to license foreign-born professionals, as well as entrance examination for admission to some universities. Moreover, TOEIC scores are included in most job description requirements in Europe when applying to major firms (e.g., Airbus , Coca Cola , and Unilever ). Even in Japan, multinational corporations like Honda, Toyota, and Nisan all require various levels of TOEIC scores as a requirement for employment. TOEIC is currently used by 28) Ibid. 03유연희,남궁곤 2012.12.27 5:58 PM 페이지233 234 The Korean Journal of International Studies 10-2, December 2012 several thousand firms and other institutions worldwide, with specific score requirements established by each firm for different job categories. Also, there are marginalized scores that are mandatorily required for all applicants. Thus applicants are initially sorted out by the English proficiency scores before their applications are accepted. In this regard, each applicant taking the TOEIC test receives an ‘official diploma-quality’ TOEIC Score Certificate, which is considered as a credential in many business corporate fields.

#### 2] Otherization – English proficiency tests recreate the self-other dichotomy, invisibly spreading an imperialist mission aligned with American hegemonic interest – Western thought, culture, and language is artificially situated as superior while other cultures are subordinated.

Phillipson 2 [Robert Philipson, “THE LINGUISTIC IMPERIALISM OF NEOLIBERAL EMPIRE,” Critical Inquiry in Language Studies, 5(1):1--43, 2008. Philipson is chair of the Department of International Language Studies and Computational Linguistics, Copenhagen Business School] TJHSST AD, recut CHS TM

A follow-up conference was held in London in June 1935 at the Colonial Office, one of whose representatives had attended the New York conference. There were Carnegie subsidies for the second conference, for several appointments at the Institute of Education, and for the preparation and ultimate publication of the Longman ‘General Service List of English Words’ (West, 1953). The first year-long training course for English as a foreign 8The Institute of Education is a graduate college of the University of London. It has been involved in teacher training since its creation in 1902. Teachers College dates from 1892 and has been attached to Columbia University since 1898. Linguistic Imperialism 13 language (EFL) was established at the Institute of Education in 1935, in a Department of Colonial Education, also with financial support from the Carnegie Corporation. The Institute has played a decisive role in the development of EFL/ELT ever since. The language specialists attending these conferences had pedagogic concerns at heart. A second goal of the world language conferences was to counteract the influence of Basic English, which was seen as both educationally ill-conceived and contaminated by an imperialist agenda, a mission to create a world language at the expense of other languages. ‘What the World needs most is about 1000 more dead languages—and one more alive,’ wrote the inventor of Basic English, the Cambridge semanticist Charles Ogden. Basic (British American Scientific International Commercial) was invented to serve as an international auxiliary language and a route to English proper (Bailey, 1992, pp. 208–211; Howatt, 2004, pp. 283-288).9 Winston Churchill was interested in promoting it (and insisted that the British Council should take it on board, a task which they chose to ignore). He is reported as saying in 1943: ‘‘I am very much interested in the question of Basic English. The widespread use of this would be a gain to us far more durable and fruitful than the annexation of great provinces.’’ This anticipates the transformation of a colonial world into one where language plays an increasingly important role. Developments since that time have shown that rather than an artificially skeletal (Basic) variant of English proving of ‘durable and fruitful’ value to the Anglo-American world, it is English in all its variants, Global Englishes, that has attained this economic and cultural role. […] It is important to recall that TESOL (the Teaching of English to Speakers of Other Languages) itself is a significant export item—teaching materials, examinations, know-how, teachers et al.—for the British and Americans, and a vital dimension of English linguistic neoimperialism. The asymmetrical relationship between ‘natives’ and ‘non-natives’ is confirmed in the naming of the profession. ‘The naming ‘‘TESOL’’ already assigns dichotomous Self-Other subject positions to teacher and learner. It interactionally and officially positions the Anglo-teacher as Self, and positions the learner in a life trajectory of forever being Other—continuing the colonial storyline : : : ’ (Lin and Luke, 2006, p. 67). Language is a central dimension of ideological control, perpetuating the subordination of colonial times into the present: ‘: : : colonization’s legacy has become invisible ideological hegemony—domination with consent; that is, the previously colonized peoples still worship the languages, cultures, music, arts, knowledges, pedagogies, or most aspects of Western life as more advanced, progressive and superior—as lying closer towards the end point of modernity’ (ibid., p. 69). Discrimination against immigrants to the United States, for whom English is a foreign language, is integral to public education, ESOL being construed as deficit and inferior, with all Other languages having low status (Motha, 2006). Some of the key players are disarmingly frank about their global ambitions. The Web site of Educational Testing Services of Princeton, NJ, which is responsible for the TOEFL test of English language proficiency, states:7 As ETS’s wholly-owned subsidiary, ETS Global BV is structured to bring ETS’s expertise and experience with tests, assessments, and related services to educational and business communi7See Templer, 2004. Linguistic Imperialism 11 ties around the world. ETS Global BV now has subsidiaries in Europe and Canada, and it will be expanding into other countries and regions as well. Our subsidiaries offer a full range of ETS products, services and learning solutions, including English language learning products and services, training and technical assistance, design, development and delivery of large-scale assessments, test design and delivery. Our global mission goes far beyond testing. Our products and services enable opportunity worldwide by measuring knowledge and skills, promoting learning and performance, and supporting education and professional development for all people worldwide. U.S. interests and services are thus in symbiosis with the evaluation of proficiency in English, with the assessment of linguistic capital. Those wishing for credentials in this linguistic market must invest in the form of ‘global’ English that ETS (and its U.K. equivalent, www.cambridgeesol.org) profitably dispense. They administer what Bourdieu refers to as the sanctions of the (global) linguistic market. We need to trace its origins.