Asian Body Critique



## 1NC

### FW (0:55)

#### Your ballot can be a tool to free those Asian Americans who are oppressed in the educational debate space and serve to understand internalized student oppression.

Osajima, [Osajima, Keith. "Internalized Oppression and the Culture of Silence: Rethinking the SFtereotype of the Quiet Asian American Student" *Race and Racism in the United States* (n.d.): 152-55. Web. SK]

CONCLUSION As teachers of Asian students, how can **understanding** the nature of **internalized oppression [can]** **help** us **in** practice? I think **the value of the perspective** is that **it** **locates** an important impetus of individual behavior in the oppressive structures and practices in society. It is not the unchanging nature or static culture of Asian- American students that accounts for their quiet behavior. Rather, it is the **internalizing of student and racial oppression** that **makes Asian students feel** that the best way to get through is to be quiet or makes them believe **that they can be nothing other than the quiet student.** The key implication here is that **Asian students should not be** blamed nor **chastised** if they exhibit this behavior. It is not their fault that societal structures and oppression conveyed messages that this is the way to behave. **As teachers,** the notion of **internalized oppression should help us to see how** the pressures of **being an Asian-American student can** often **be limiting and constraining. Our job is to create a learning environment that contradicts those pressures and constraints**; **that** encour- ages and **makes it safe for Asian students to take some risks and to critically examine their lives in relation to societal oppressions**. I tried to structure these contra- dictions into the class I just completed. I) To move away from the banking system. I tried to limit the amount of time I lectured. In a 2- hour meeting, I never talked for more than half the period. I also tried to lecture in a way that elicit[s]ed as much interactive thinking as possible**.** 2) To encourage each student to take some risks and think about issues, I had them regularly do "dyads" where I would have students pair off and each take a few minutes to think, for themselves, about a question or issue that was being presented. These dyads usually preceded the general discussion, and helped students to prepare and organize their thoughts belore presenting them in the larger group. 3) I made it clear that each stu- dent's contribution w[sh]ould be listened to respectfully, and that each student would get a chance to participate. To accomplish this, I made sure that no one, including myself, could "trash," ridicule, or harshly criticize another student's viewpoint**.** I also did not allow any one or two students to dominate discussions. I made it clear to them that I wanted to give other people a chance to talk before they got another chance. All of these techniques seemed to work well. Students participated in discussions, and began to grap- ple with questions that they had rarely been asked before. The expe- rience provided me with hope that **the educational process can do more than reproduce a compliant work force, but can be a vehicle for liberation.** I invite you to join the struggle. SK

We have to understand internalized oppression to try and overcome its barriers. We should not try and blame the oppressed for bringing their viewpoint into the debate sphere, but should use this as a starting point for liberation practices. Your role as the teacher and educator is to create this learning environment to overcome oppressive practices.

#### By attempting to silence the critique, the affirmative bites in harder, as white supremacy has influenced Asian Americans to deal with their oppression in silence. We must engage in the critique instead of trying to exclude it from our discussions.

Osajima 2, [Osajima, Keith. "Internalized Oppression and the Culture of Silence: Rethinking the Stereotype of the Quiet Asian American Student" *Race and Racism in the United States* (n.d.): 152-55. Web. SK]

**A good student is quiet, obedient, [and] unquestioning,** prompt, and attentive.They do well on tests designed by the teacher. They can give the right answer. In return for this behavior, “good” students are rewardedwith good grades, praise from teachers, honor rolls,and col- lege entrance. A “bad student”, who is loud, rebellious, defies and questions authority, skips class or comes in late, and doesn’t do the home- work, is stigmatized and isolated from the rest. For many of us, **these messages are so strong that they become a** natural, **internalized indicator of our** self-**worth.** **We** come to **believe** that **our abilities and** our **intelligence are** best **measured by** our grades, or by the **opinions** and praise we receive from our teachers. This creates a tremendous pull to adhere to the image of a “good” student. At the same time those rewards **[which]** become a means to **control students,** for in the process **we lose sight** of the fact that we are smart enough to think and figure many things out ourselves, and we also lose sight **of** our **critical,** reflective **abilities that allow us to question the ways that schooling may be oppressive.** I think **for Asian students, the pull** to be “good” students **becomes even stronger** when we place that studentoppression **in** the context of the way Asians have responded to racial oppression in **this country**. **For** many **Asian-Americans, silence** and education **lies at the heart of how we have dealt with racial oppression**. As Colin Watanabe and Ben Tong argued in the early 1970’s, Asian-Americans often adopted a passive, quiet, con- forming behavior as a means to survive racial hostilities. It was deemed safer not to rock the boat than to call attention to oneself and risk oppression. Many of us learned these lessons from our parents as we were growing up, internalized them, and came to believe that we too might be in danger if we speak out, or call attention to ourselves. Thus, even when the situation may not be threatening, **the internalized oppression often makes us feel that we need to be quiet in order to be safe.**SK

Asian American oppressed perspectives are constantly relegated to the side to make room for the “more important” white perspective. We have to deal with racial oppression by breaking free of the silence which binds us down.

### Critique – General (2:13)

#### [Link]

#### The first step to stopping this oppression will always be introducing these ideas into the educational sphere. Asian Americans have to be the first to voice their opinion, and doing so is a reason to vote for this liberation strategy.

Mac, [Mac, Jacqueline. *Myths and Mirrors: Real Challenges Facing Asian American Students* (n.d.): n. pag. JACL, 2009. Web. <http://www.jacl.org/leadership/documents/MythsandMirrorsFinal.pdf>. SK]

**The ways you and your community can cope with** **and battle** **stereotypes** and the Model Minority Myth **are many**. Here are some ideas: • **Do this now:** Be yourself; you don’t need to fit the stereotypes, especially the Model Minority Myth. You are you. The stereotype is an artificially-created image, not a goal to be met. Be educated about Asian American history • **Speak up. Let people know that such stereotypes are not real, and that Asian Americans are not “all alike.”**  Learn to voice your opinion even if you’re nervous. You’ll gain respect if you hold your ground on an issue you feel strongly about. Find ways to **be the first to voice your opinion**. • Self-awareness. Don’t place stereotypes upon yourself or others. Don’t tease friends who don’t get that perfect test score or grade. Support and encourage those who want to be artists or try a different professional path. Try to think of another costume to wear on Halloween instead of “geek.” • Know when to challenge authority and other individuals. Pick your battles wisely and exercise thought. A supervisor should treat you with respect and not as a stereotypical dutiful subordinate. But keep in mind that a “perpetrator” of racism, discrimination or prejudice may or may not be aware of their actions. Decide if you need to **talk and educate them** or if stronger action needs to be taken**. Others have been taught the stereotype just as you have and that may be all they know.** SK

By speaking up in itself, I am working to challenge the oppression prevalent to Asian Americans, meaning that you negate. The perm does not exist, as the affirmative did not talk about Asian American oppression first.

#### The alternative is to embrace criticism, and think about “how we think” instead of doing the affirmative – adopt a critical stance towards the silencing of Asian Americans – this is the first step to consider alternatives. To clarify, this is not the end goal, but the starting point from which a political strategy can be attained. We always must have a first step before we can take a second.

Osajima, [AMERASIA JOURNAL 21:1 & 2 (1995):79-87 Postmodern Possibilities: Theoretical and Political Directions for Asian American Studies KEITH OSAJIMA. SK]

Avoiding the homogenizing effects of the master narratives, Lowe advocates an analysis that examines the multiplicity and complexity of the Asian American experience. She maintains that “what is referred to as ‘Asian America’ is clearly a heterogeneous entity”7 and **Asian American identity is better understood as a matter of ”cultural hybridity” than of simple binary categories**. ”**The boundaries and definitions of Asian American culture are continually shifting and being contested from pressures both ”inside” and ”outside” the Asian origin c~mmunity**.”~ Lowe offers Peter Wang’s film, A Great WuZZ,9 as an example of a cultural text which captures the heterogeneity, multiplicity; and hybridity of the Asian American experience. The film, which is complexly constructed to reveal differences between Chinese America and China, ”unsettles” the dominant nativist-assimilationist opposition found in more traditional Asian American representations. She writes: A Great Wall performs a filmic ”migration” by shuttling between the various cultural spaces; we are left, by the end of the film, with a sense of culture as dynamic and open, the result of a continual process of visiting and revisiting a plurality of cultural sites.I0 Lisa Lowe’s article reveals the analytic gains to be made when one questions the limiting effect of modern discourses and turns toward postmodern perspectives to describe and analyze the diversity and heterogeneity of Asian America. Perhaps more important, the article illustrates how **postmodern theories can help us to develop a critical self-assessment of Asian American studies itself. The postmodern critique of metanarratives implores us to “think about how we think.””** **The strength of postmodern perspectives is their insistence on analyzing the construction of** powerful discourses **and the ways they limit and define social life. This** critical stance **can promote a rethinking of the foundations of Asian American studies.** **By turning the analytic gaze inward-making Asian American studies the subject of a postmodern inquiry-we can think critically about** ”how we think” **about the field and** consider alternative conceptualizations**.** One product of this inquiry is a critical assessment of our theoretical development. [Cut by Shankar Krishnan, Ridge HS]. SK

#### Under this alternative mindset, the political and concrete strategy we adopt is coalition building motivated by strong connections between individuals. This starts right now when you endorse the criticism and afterward as well. We need to offer a plausible method for solving this oppression.

Osajima 2, [AMERASIA JOURNAL 21:1 & 2 (1995):79-87 Postmodern Possibilities: Theoretical and Political Directions for Asian American Studies KEITH OSAJIMA. SK]

What do these challenges imply for the direction of Asian American studies? Can we turn to postmodern theories for some guidance? Here, I find that postmodern perspectives do a better job raising critical issues than resolving them. Indeed, one of the major problems of postmodern theories is that their celebration and privileging of uncertainty, ephemerality, fragmentation, and multiplicity acts as a centrifugal analytic force which makes it difficult to find effective political strategies for change. Best and Kellner write: ”For extreme postmodernists, social reality is therefore indeterminate and unmappable, and the best we can do is live within the fragments of a disintegrating social order.”17 Postmodern analyses can affirm a sense of pessimism and meaninglessness that fuels hopelessness, malaise and political paralysis.lg They help to formulate compelling depictions of the complexities of life in postmodern societies, but offer little vision for an alternative future. If we were to follow these postmodern tendencies to their extreme, we would have to seriously consider abandoning the project of building an Asian American studies and an accompanying anti-racist politics. I am not quite ready to abandon the project (though critics on both the left and right might seem ready to jettison identity politics). But I’m also not willing to dismiss the postmodern critique and adopt a closed stance in rigid defense of Asian American studies. **We need to think hard about the real and important questions raised by postmodern theories, without slipping into a nihilist chasm**. **How can our research and teaching move toward multiplicity, complexity** 83 AMERASIA JOURNAL **and diversity, while avoiding fragmentation, disconnection, and political paralysis?** How can the postmodern impulse toward local and specific analyses be brought together with the incisive structural analyses of oppression developed in Asian American studies? **How can we maintain our historically effective role of combatting racism against Asians** (a task that is likely to go unaddressed if an Asian American identity politics is abandoned), **without privileging race to the point where it masks or excludes the effects of other oppressions operating within Asian American communities**? Here, I think **a major contribution of** postmodern and feminist **analyses of multiple oppressions is that it forces us to think about how our simultaneous positions in oppressed and oppressor roles impact on social relations and political practice.** For straight, middle-class, Asian American males, like myself, it means confronting the reality that it is often easier to champion anti-racist causes than to deal with our sexism, classism and homophobia. **If the centrifugal tendencies of extreme postmodern positions cannot answer these questions, perhaps a synthetic approach to theory which avoids dogmatism and the reified labels that define rigid borders between schools of thought can move us closer to viable answers**.19 I am persuaded by Barry Smart’s notion of an ”oppositional” postmodernism,20 which utilizes postmodern insights and critiques, yet holds on to a progressive, emancipatory vision of possibility born out of modernism. **This means, for example, paying analytic attention to the specificities of local conditions, but situating those within analyses of broader structural, global relations. It means utilizing insights gained from an analysis of discourse and power, but not privileging the text at the expense of human agency**. **It means recognizing the exclusionary and hierarchical effects of modernity’s emphasis on reason and rationality**,”-l **but not abandoning reason as tool for change**. An oppositional postmodernism leaves open the possibility that a critical use of reason to interrogate oppressive facets of modernism can lead to a politics of change.22 **For Asian American studies, an oppositional postmodernism requires us to pay serious attention to the multiplicity, complexity, and hybridity of the Asian American experience-what Michael Omi has called an “**elegant chaos**,”23 while guarding against a fragmentation that renders a broader, panethnic Asian American studies impossible**. **It requires that our analyses not end at the moment of critique, but, attendant to the history of Asian American studies, also includes ways for turning postmodern analyses into concrete strategies for change**. 84 Postmodern Possibilities How might this difficult melding of apparently contradictory tendencies be realized in an Asian American politics? One common strategy has been to argue for a politics of pan-Asian coalition building, where divergent groups come together to work toward a goal of some common relevance. Yen Espiritu’s important book, Asian American P~nethnicity,2~ offers a number of examples of how panethnic, coalition building has resulted in significant political victories. Lisa Lowe’s discussion of “strategic essentialism” follows somewhat similar lines where **people from different groups adopt an Asian American identity for the specific, strategic purpose of “contesting and disrupting the discourses that exclude Asian American~.”~~** While coalition building is a valuable approach, I would not hitch the future of Asian American studies to this strategy alone. As Papusa Molina notes, coalitions can be problematic for they are short-lived; tend to disappear when the battle is won or lost; are often motivated more by pragmatic instrumental goals than deep commitment; and often require individuals to sacrifice their needs for the benefit of the cause.26 **As a complement**, she proposes that **coalitions and other political organizing [should] be built upon deep alliances in which people commit to work with others, not simply for political expediency, but because people feel strong connections, commitment, and responsibilities toward each other**. **These alliances develop when people come to fully** understand **and** appreciate **the unique struggles and experiences that make up an individual’s life as well as the points of shared experience**. **The alliances** also **hinge on people’s** commitment to working for a just society, **supporting and participating in efforts to fight against the inequality and forms of oppression that impact on their allies’ lives**. In these ways, **alliances are consistent with a synthetic oppositional postmodernism**. That is, **they seek to develop a shared vision of liberation from oppression which is part of the modernist project**. But **they account for the contextual complexities of postmodern life, and do not require that people gloss over all differences in order to find a common ground to work together.** [Cut by Shankar Krishnan, Ridge HS]. SK

#### This coalition building motivated by strong connections and mindset shift is the first step to stopping oppression based on race, but on gender, sexuality, and religion as well. This is a mindset of inclusion from the perspective of those of us who were excluded from participation.

Gotanda , [Gotanda, Neil. "New directions in Asian American jurisprudence." *Asian Am. LJ* 17 (2010): 5. SK]

A survey of our writings suggests areas for additional study. **In the existing literature, the areas least addressed are gender and sexuality.** There is little to analyze, so I only observe that **such methodologies as intersectionality, queer theory, and the many dimensions of feminist thought remain available to examine Asian American legal materials.** Whatever the difficulties of the new directions for analysis, **I am confident about the social dimensions.** **There will continue to be racial discrimination and subordinating discursive treatments of Asian Americans, and our political activism to address this racism will continue**. As part of those efforts, **we must continue to make building** racial coalitions **a central part of our political strategy.** **The complexities of building racial coalitions will continue.**  But even with those difficulties, **we should never lose sight of the foundational nature of slavery, segregation, and the centrality of Black-White racialization in all of our struggles.** There is a certain element of closure in this examination. Immigration laws and policies will continue to change, but the part of our immigration and citizenship narratives prior to 1965 is passing from social analysis to historical review. Similarly, **as we understand the nature of foreignness and Model Minority tropes and their role in racialization, we can turn our attentions to the new threats of the 9-11 terrorist stereotype.** Observations of the speed and breadth of globalization are commonplace. Less frequent critical examination of these events is needed to pursue and advance social justice. [Cut by Shankar Krishnan, Ridge HS]. SK

Thus the alternative uniquely solves for the harms in the link, as we create a new political strategy independent of the whiteness of the governments. The perm fails, as doing the alt with the affirmative simply tries to subdue the Asian American and coalition-building perspective under a *veil* of equality. Thus the perm will always attempt to align itself with whiteness.

### Critique – BW Binary Module

#### You ignore other bodies besides the blacks and the whites. The Black-White Binary marginalizes Asian Americans.

Mac**[[1]](#footnote-1)**,

Frank Wu states in his book, Yellow, “being neither black nor white, Asian Americans do not automatically side with either blacks or whites.” **Race has historically been a black-white debate, excluding the experiences of Asian Americans**, who are presumed not to face prejudice or discrimination. In fact, **Asian Americans experience racism mostly in the form of racial microaggressions.** Racial microaggressions are everyday insults, indignities and demeaning messages sent to people of color by well-intentioned people who are unaware of the effects of their actions upon us. **This is not to say that Asian Americans do not experience overt racism**, such as physical attacks, property damage, and even murders. However, **this type of racism often receives more public attention compared to racial microaggressions, which have more adverse effects because of a general** lack of awareness. There are three types of microaggressions. Microassaults are conscious and intentional actions, such as someone using a racial slur or a waiter purposely ignoring you to serve white customers first. Microinsults are verbal and nonverbal communication that subtly conveys rudeness and insensitivity, and may demean a person’s racial heritage or identity. For example, someone is only interested in dating you because they expect you to be a subservient girlfriend who would take care of their every need. Microinvalidations are communications that subtly exclude, negate or nullify the thoughts, feelings or experiential reality of a person of color. You may have experienced this when someone repeatedly asks you where you are from or mentions that you speak English very well, thus, conveying the message that you are a foreigner in your own country. [cut by Shankar Krishnan, Ridge HS] SK.

#### Your method links - the 1AC *forgets* the inherent involvement of Asian Americans in the struggle for Black Liberation.

Linshi,

**While Ferguson captures the world’s attention, why do** these **Asian-American stories remain comparatively unknown?** One possible answer could be found in the model minority myth. The myth, a decades-old stereotype, casts Asian-Americans as universally successful, and discourages others — even Asian-Americans themselves — from believing in the validity of their struggles. But as protests over Ferguson continue, it’s increasingly important to remember the purpose of the model minority narrative’s construction. The doctored portrayal, which dates to 1966, was intended to shame African-American activists whose demands for equal civil rights threatened a centuries-old white society. (The original story in the New York Times thrust forward an image of Japanese-Americans quietly rising to economic successes despite the racial prejudice responsible for their unjust internment during World War II.) Racial engineering of Asian-Americans and African-Americans to protect a white-run society was nothing new, but the puppeteering of one minority to slap the other’s wrist was a marked change. **The apparent boost of Asian-Americans suggested that racism was no longer a problem for all people of color — it was a problem for people of a specific color.** “The **model minority discourse** has elevated Asian-Americans as a group that’s worked hard, using education to get ahead,” said Daryl Maeda, a professor of ethnic studies at the University of Colorado, Boulder. “But the reality is that it’s a discourse that **intends to pit us against other people of color.** And that’s a divide and conquer strategy we shouldn’t be complicit with.” Through the years, **that idea erased from the public consciousness the fact that the Asian-American experience was once a story of racially motivated legal exclusion, disenfranchisement and horrific violence — commonalities with the African-American experience that became rallying points in demanding racial equality.** **That division** between racial minorities **also** erased a history **of Afro-Asian solidarity born by the shared experience of sociopolitical marginalization.** As with Ferguson, **it’s easy to say the Civil Rights movement was entirely** black and white**, when in reality there were many moments of interplay between African-American and Asian-American activism.** Japanese-American activist **Yuri Kochiyama worked alongside Malcolm X until he was assassinated in front of her**. Groups protesting America’s involvement in the Vietnam War, like the student-run Third World Liberation Front, united resisters across racial lines under a collective radical political identity. W.E.B. DuBois called on African Americans to support the 1920s Indian anti-colonial resistance, which he compared to whites’ oppression of blacks. Chinese-American activist Grace Lee Boggs, who struggled as a female scholar of color, found passion in fighting similar injustices against African-Americans alongside C.L.R. James in the 1950s. Though Afro-Asian solidarity wasn’t the norm in either groups’ resistance movements, the examples highlight the power of cross-racial resistance, and what hardships they shared as non-whites. [cut by Shankar Krishnan, Ridge HS] SK

(1) This oppresses Asian Americans further as we are always relegated to the side and (2) serves as terminal defense on the 1AC’s alternative as without recognizing Asian Americans the alternative cannot solve.

#### The first step to stopping this oppression will always be introducing these ideas into the educational sphere. Asian Americans have to be the first to voice their opinion, and doing so is a reason to vote for this liberation strategy.

Mac 2, [Mac, Jacqueline. *Myths and Mirrors: Real Challenges Facing Asian American Students* (n.d.): n. pag. JACL, 2009. Web. <http://www.jacl.org/leadership/documents/MythsandMirrorsFinal.pdf>. SK]

**The ways you and your community can cope with** **and battle** **stereotypes** and the Model Minority Myth **are many**. Here are some ideas: • **Do this now:** Be yourself; you don’t need to fit the stereotypes, especially the Model Minority Myth. You are you. The stereotype is an artificially-created image, not a goal to be met. Be educated about Asian American history • **Speak up. Let people know that such stereotypes are not real, and that Asian Americans are not “all alike.”**  Learn to voice your opinion even if you’re nervous. You’ll gain respect if you hold your ground on an issue you feel strongly about. Find ways to **be the first to voice your opinion**. • Self-awareness. Don’t place stereotypes upon yourself or others. Don’t tease friends who don’t get that perfect test score or grade. Support and encourage those who want to be artists or try a different professional path. Try to think of another costume to wear on Halloween instead of “geek.” • Know when to challenge authority and other individuals. Pick your battles wisely and exercise thought. A supervisor should treat you with respect and not as a stereotypical dutiful subordinate. But keep in mind that a “perpetrator” of racism, discrimination or prejudice may or may not be aware of their actions. Decide if you need to **talk and educate them** or if stronger action needs to be taken**. Others have been taught the stereotype just as you have and that may be all they know.** SK

By speaking up in itself, I am working to challenge the oppression prevalent to Asian Americans, meaning that you negate. The perm does not exist, as the affirmative did not talk about Asian American oppression first.

#### Even then, looking through the eyes of the Asian American, and adopting a mindset and policy shift called “Asian American Jurisprudence” is the best way to solve for the binary.

Gotanda, [Gotanda, Neil. "New directions in Asian American jurisprudence." *Asian Am. LJ* 17 (2010): 5. SK]

Our standard **treatments of race in American law are** necessarily **limited to American legal jurisdiction**, which differs in scope from our national boundaries. The border is an important legal and ideological marker. 12 Our national boundaries have changed and shifted throughout our history of conquest, annexation, and manifest destiny. Through slavery and imperialism, we have captured and conquered sovereign and indigenous peoples with origins outside of our moving national border. We have acquired and lost colonies and continue to maintain colonies today. Still, our territories in the Pacific-Guam, American Samoa, and American Micronesia, including the Northern Marianas-are "outside" of the American nation-state as envisioned in the Black-White narrative. **While the Black-White** **paradigm overlooks the collective identities of our conquered and colonized non-White peoples, Asian American Jurisprudence has recognized them.** For example, Mari Matsuda has advocated for reparations to Native Hawaiians for the overthrow of the Hawaiian nation.'12 Similarly, Eric Yamamoto and others continue to debate efforts to redress the loss of their kingdom through movements for Hawaiian sovereignty.128 **Asian American Jurisprudence scholars have addressed the border as a subject of interpretation and challenge more generally**. Robert Chang began his book Disoriented with a "Meditation on Borders" to introduce his extended discussion of the need for critical interpretations of the situation of immigrant Asian Americans.129 Similarly, Leti Volpp's co-edited book, Legal Borderlands, divides the essays into "Law's Borders," "Borders of Identity," "Borders of Territory," and "Borders of Power." Both Chang's and Volpp's works are examples of scholarship where the border does not limit our research and investigations. **The Black-White** **narrative as presented in the constitutional law canon has remained limited to our national borders.** **If we accept that constraint, we exclude from our discussions other peoples and ethnicities who are part of our American history. To continue these exclusions renders communities, peoples, and ethnicities invisible to examinations of race and ethnicity in American law.**SK

Under this mindset shift of inclusion, the political strategy is to build coalitions.

#### This coalition building motivated by strong connections will not only stop oppression based on race, but on gender, sexuality, and religion as well. Asian American Jurisprudence is a mindset of inclusion from the perspective of those of us who were excluded from participation.

Gotanda 2, [Gotanda, Neil. "New directions in Asian American jurisprudence." *Asian Am. LJ* 17 (2010): 5. SK]

A survey of our writings suggests areas for additional study. **In the existing literature, the areas least addressed are gender and sexuality.** There is little to analyze, so I only observe that **such methodologies as intersectionality, queer theory, and the many dimensions of feminist thought remain available to examine Asian American legal materials.** Whatever the difficulties of the new directions for analysis, **I am confident about the social dimensions.** **There will continue to be racial discrimination and subordinating discursive treatments of Asian Americans, and our political activism to address this racism will continue**. As part of those efforts, **we must continue to make building** racial coalitions **a central part of our** political strategy**.** **The complexities of building racial coalitions will continue.**  But even with those difficulties, **we should never lose sight of the foundational nature of slavery, segregation, and the centrality of Black-White racialization in all of our struggles.** There is a certain element of closure in this examination. Immigration laws and policies will continue to change, but the part of our immigration and citizenship narratives prior to 1965 is passing from social analysis to historical review. Similarly, **as we understand the nature of foreignness and Model Minority tropes and their role in racialization, we can turn our attentions to the new threats of the 9-11 terrorist stereotype.** Observations of the speed and breadth of globalization are commonplace. Less frequent critical examination of these events is needed to pursue and advance social justice. SK

Thus the alternative uniquely solves for the harms in the link, as we create a new political strategy independent of the whiteness of the governments.

## Links – Topic

## Links - General

### Link – B/W Binary

#### The Black-White Binary marginalizes Asian Americans.

Mac**[[2]](#footnote-2)**,

Frank Wu states in his book, Yellow, “being neither black nor white, Asian Americans do not automatically side with either blacks or whites.” **Race has historically been a black-white debate, excluding the experiences of Asian Americans**, who are presumed not to face prejudice or discrimination. In fact, **Asian Americans experience racism mostly in the form of racial microaggressions.** Racial microaggressions are everyday insults, indignities and demeaning messages sent to people of color by well-intentioned people who are unaware of the effects of their actions upon us. **This is not to say that Asian Americans do not experience overt racism**, such as physical attacks, property damage, and even murders. However, **this type of racism often receives more public attention compared to racial microaggressions, which have more adverse effects because of a general lack of awareness**. There are three types of microaggressions. Microassaults are conscious and intentional actions, such as someone using a racial slur or a waiter purposely ignoring you to serve white customers first. Microinsults are verbal and nonverbal communication that subtly conveys rudeness and insensitivity, and may demean a person’s racial heritage or identity. For example, someone is only interested in dating you because they expect you to be a subservient girlfriend who would take care of their every need. Microinvalidations are communications that subtly exclude, negate or nullify the thoughts, feelings or experiential reality of a person of color. You may have experienced this when someone repeatedly asks you where you are from or mentions that you speak English very well, thus, conveying the message that you are a foreigner in your own country. [cut by Shankar Krishnan, Ridge HS] SK.

### Link – Black Body Omission

#### Your alternative links - the 1AC *forgets* the inherent involvement of Asian Americans in the struggle for Black Liberation.

Linshi,

**While Ferguson captures the world’s attention, why do** these **Asian-American stories remain comparatively unknown?** One possible answer could be found in the model minority myth. The myth, a decades-old stereotype, casts Asian-Americans as universally successful, and discourages others — even Asian-Americans themselves — from believing in the validity of their struggles. But as protests over Ferguson continue, it’s increasingly important to remember the purpose of the model minority narrative’s construction. The doctored portrayal, which dates to 1966, was intended to shame African-American activists whose demands for equal civil rights threatened a centuries-old white society. (The original story in the New York Times thrust forward an image of Japanese-Americans quietly rising to economic successes despite the racial prejudice responsible for their unjust internment during World War II.) Racial engineering of Asian-Americans and African-Americans to protect a white-run society was nothing new, but the puppeteering of one minority to slap the other’s wrist was a marked change. **The apparent boost of Asian-Americans suggested that racism was no longer a problem for all people of color — it was a problem for people of a specific color.** “The **model minority discourse** has elevated Asian-Americans as a group that’s worked hard, using education to get ahead,” said Daryl Maeda, a professor of ethnic studies at the University of Colorado, Boulder. “But the reality is that it’s a discourse that **intends to pit us against other people of color.** And that’s a divide and conquer strategy we shouldn’t be complicit with.” Through the years, **that idea erased from the public consciousness the fact that the Asian-American experience was once a story of racially motivated legal exclusion, disenfranchisement and horrific violence — commonalities with the African-American experience that became rallying points in demanding racial equality.** **That division** between racial minorities **also erased a history of Afro-Asian solidarity born by the shared experience of sociopolitical marginalization.** As with Ferguson, **it’s easy to say the Civil Rights movement was entirely black and white, when in reality there were many moments of interplay between African-American and Asian-American activism.** Japanese-American activist **Yuri Kochiyama worked alongside Malcolm X until he was assassinated in front of her**. Groups protesting America’s involvement in the Vietnam War, like the student-run Third World Liberation Front, united resisters across racial lines under a collective radical political identity. W.E.B. DuBois called on African Americans to support the 1920s Indian anti-colonial resistance, which he compared to whites’ oppression of blacks. Chinese-American activist Grace Lee Boggs, who struggled as a female scholar of color, found passion in fighting similar injustices against African-Americans alongside C.L.R. James in the 1950s. Though Afro-Asian solidarity wasn’t the norm in either groups’ resistance movements, the examples highlight the power of cross-racial resistance, and what hardships they shared as non-whites. [cut by Shankar Krishnan, Ridge HS] SK

(1) This oppresses Asian Americans further as we are always relegated to the side and (2) serves as terminal defense on the 1AC’s alternative as without recognizing Asian Americans the alternative cannot solve.

### Link – Autonomy/Rationality

#### The privileged deontological “modern” theories [of autonomy and rationality] under which you operate just seek to exclude Asian American diverse identity – your representation of individuals is flawed from the outset.

Osajima, [AMERASIA JOURNAL 21:1 & 2 (1995):79-87 Postmodern Possibilities: Theoretical and Political Directions for Asian American Studies KEITH OSAJIMA. SK]

**By revealing the normalizing and** exclusionary **tendencies of modern metanarratives**, postmodern **critics seek to unveil the** constructed nature **of ”truth” claims, and to open new areas of inquiry and understanding**. As Rosenau notes, postmodern theorists focus on ”all that the modern age has never cared to understand in any particular detail, with any sort of ~pecificity.”~ David Harvey adds: ”**The idea that all groups have a right to speak for themselves, in their own voice, and have that voice accepted as authentic and legitimate is essential** to the pluralistic stance of postm~dernism.”~ Breaking from disciplinary boundaries and seamless reductionist explanatory models, postmodern **theorists develop interdisciplinary analyses that reveal the heterogeneity, complexity, and plurality of local social conditions.** **Critical of modernist views that privilege** autonomy**, coherence, and** rationality **as** the **essential qualities** of the self, **postmodernists bring into view the multiple, complex, and often contradictory ways people craft themselves as raced, gendered, and classed subjects**.~ **The postmodern direction** toward inclusion, multiplicity, and heterogeneity **is particularly well-suited to an analysis of the contemporary Asian American experience.** **The tremendous influx of immigrants and refugees over the past thirty years has dramatically altered the composition of the Asian American population**. **”Asian America” now signifies an extremely diverse entity, composed of people from widely different cultural, ethnic, gender, educational, class, generational, and political backgrounds**. Postmodern theories, which focus on the complexly constructed nature of social conditions and identities, can provide a framework for understanding the dynamic changes in the Asian American experience. We need not go far to realize the analytic benefits of postmodern perspectives. Lisa Lowe’s article ”Heterogeneity, Hybridity, Multiplicity: Marking Asian American Differences”6 is an excellent example of how postmodern perspectives can contribute to insightful analyses of Asian Americans. Taking a critical stance against modernist metanarratives, Lowe argues that **the representations of Asian American culture and identity** in novels and films **are** **often dominated by conceptualizations which essentialize and homogenize the Asian American experience, producing images that oversimplify a complex phenomena**. She notes, for example, that many Asian American novels cast cultural issues exclusively in terms of ”generational conflict and filial relation(s) .”7 Similarly, discussions of Asian American identity 80 Postmodern Possibilities often simplistically characterize identity issues in binary terms-as conflicts between those who identify closely with the immigrant or nationalist positions versus those who are more Americanized and assimilated.\* [cut by Shankar Krishnan, Ridge HS] SK

Asian Americans do not fit under the traditional conceptions of “rationality” and “autonomy”. What is considered a rational or autonomous choice for the white body is not the same as what it is for the Asian body. Further, trying to fit Asian Americans under these rigid conceptions of what it means to have an identity ignores the ways in which racial individuals characterize themselves. [You try to construct truth without allowing individuals to find it for themselves.]

### Link – Inactions

#### Making agents not morally culpable for inactions is the way in which oppression can perpetuate – empirically verified.

Kumashiro, [Kevin K. Kumashiro, Toward a Theory of Anti-Oppressive Education, Review of Educational Research, Vol. 70, No. 1 (Spring, 2000), pp. 25-53, JSTOR. SK]

The first approach to addressing oppression focuses on improving the experiences of **students** who **are Othered**, or in some way oppressed, in and **by mainstream society**. Researchers taking this approach have conceptualized oppression in schools **in two ways**. **First**, **schools are spaces where the Other is treated in harmful ways.** Sometimes the harm results from actions by peers or even teachers and staff. For example, **numerous researchers have documented the discrimination, harassment, physical and verbal violence, exclusion, and isolation experienced by** **female students** (Kenway & Willis, 1998), **by queer students** or students perceived to be queer (P. Gibson, 1989), **and by** **students of color, such as Asian American students** (U.S. Commission on Civil Rights, 1992). **Sometimes**, however, **the harm results from** inactions by educators, administra- 26 Anti-Oppressive Education tors, and politicians. For example, **a number of researchers have documented the shocking, shameful, and substandard conditions, such as insufficient instructional resources and unsafe buildings and classrooms**, of many urban schools serving economically poorer students and students of color (Kozol, 1991), **while others have pointed to the** lack of attention female students receive **by teachers** who simultaneously give too much of their attention to disruptive male students (Orenstein, 1994). The first way, then, that researchers have illustrated oppression is by pointing to the recognizably harmful ways in which only certain students are treated in and by schools, i.e., to the external ways in which Otherness is marginalized. SK

### Link – “Constitutive We”

#### Your philosophers try and use the “constitutive we” without considering what the “we” is, confining their views to a representation based upon the white male – you destroy my perspective.

Chang, [Robert S. Chang, Toward an Asian American Legal Scholarship: Critical Race Theory, Post-Structuralism, and Narrative Space, 81 Cal. L. Rev. 1241 (1993). SK]

Mainstream academic legal discourse begins from the premise that objective knowledge exists and is accessible. I call this the rational/ empirical position. My own theoretical bias tells me that this is a false premise, but I start here to show how the case for personal narrative would appear within the context of mainstream academic discourse., 0 Different disempowered groups have developed a similar methodology that tries to reveal bias in supposedly neutral standards. Feminist legal scholars ask "[t]he woman question." They ask "about the gender implications of a social practice or rule: have women been left out of consideration? If so, in what way; how might that omission be corrected? What difference would it make to do so?"1'1 Race scholars ask the race question, and so on. The use of the objective voice is one of the social practices that has come under the scrutiny of those asking this type of question. The objective voice is obtained by abstracting from the individual in order to universalize the perspective of the author so that not only does the author, as an abstracted entity, speak as Everyman, the author also presumes to speak for everyone. **A favorite device is the use of what one commentator calls the "constitutive we."' 82 This "constitutive we" appears in the work of many philosophical and legal theorists**. For example, **John Rawls uses "we" in a subtle way that includes "us" as fellow inquirers into the questions he poses**. 183 But **who does he think "we" is?**184 Too often, **the individual used as the model for the universal is a man, and more specifically, a white man**. Thus, **one goal of personal narrative is to discredit this "we."** For example, I might use personal narrative to show that **the "we" is a lie because it does not include "me."** **The stories of outsiders become important because they tell the story from different perspectives, perspectives that may have been excluded when formulating the objective, universal "we."** It is important to remember that at this stage, **personal narrative is not being offered to replace what had previously been thought of as objective: to impose my subjectivity upon everyone else only repeats the sin.'8 5 Rather, personal narrative is being offered to show that objectivity may actually be a disguise for white male subjectivity, which takes away the subjectivity of the disempowered.**18 6 One attempt to restore these lost subjectivities relies on a version of standpoint epistemology. An objectivist or liberal epistemology takes as the proper standpoint that of the "neutral, disinterested observer, a socalled Archimedean standpoint somewhere outside the reality that is being observed." ' 7 In contrast, **standpoint epistemologies identify a certain group as victim and then "privileges that status by claiming that it gives access to understanding about oppression that others cannot have.""** SK

### Link – Burdens

#### You link – by imposing your norm or way of debate on me you commit the tyranny of received paradigms which constrains my thinking – this also means that you doom the alternative meaning the alt can never solve with the representations you purport within the debate space.

Osajima, [AMERASIA JOURNAL 21:1 & 2 (1995):79-87 Postmodern Possibilities: Theoretical and Political Directions for Asian American Studies KEITH OSAJIMA. SK]

Gary Okihiro notes that **one of the failures** 81 AMERASIA JOURNAL **of Asian American studies has been its inability to critically challenge and break free of the** theoretical paradigms **inherited from traditional disciplines. He writes: ”Despite the radical origins of the field, very few Asian American scholars have truly challenged** **the ’tyranny of received paradigms.”’12** Instead, **many Asian Americanists have been relatively conservative in their theoretical thinking, relying on European ethnic studies**. From a postmodern perspective, **the tyranny of received paradigms can be understood as a power effect of modern academic discourses and accompanying institutional practices.** Most **Asian American scholars in the social sciences adhere closely to the normative standards set forth in traditional academic disciplines**. These privilege certain modernist discourses, such as the value of objective positivist science in the search for universal laws and reductionist explanatory models. In part this adherence is simply a matter of survival (as any graduate student or assistant professor will testify to), but it also appears to be a matter of choice-an uncritical acceptance and privileging of traditional academic practices. In either instance, **the** tyranny of received paradigms **reflects the power of modern discourses to define and oftentimes** limit **the range of theoretical tools we use to study Asian Americans**. As Foucault notes, **modern discourses create “regimes of truth” in which a circumscribed set of ideas and practices are deemed legitimate and truthful**.13 **By revealing the Eurocentric, constructed nature of dominant regimes of truth in academe, Asian Americanists may find it easier to rethink theoretical positions and to** consider alternative approaches. **Turning the postmodern gaze inward on Asian American studies also raises critical questions about the fundamental assumptions of identity politics that have organized the field**. The field emerged at a time when representing the Asian American experience was a simpler task. In the late 1960s, the majority of young students, scholars and activists pioneering the development of Asian American studies shared many common characteristics. Most were educated, American-born, English-speaking and middle class, and were either Japanese, Chinese or Filipino. Racism and economic exploitation were privileged, in our analyses and practices, as the main forms of oppression. SK

#### Your burden (proving the truth or falsity of the resolution/[insert here]) links - You claim that if your burden is [theoretically] legitimate then the neg must accept it, but my framing shows that your burden is one of exclusion that cannot totalize morality towards all of us. And, your claim to make me debate under your burden is a normative whitening space of debate – excludes my discourse.

Professor Shanara Reid-Brinkley[[3]](#footnote-3) explains,

**The stylistic norms of the** policy **debate community are inextricably attached to the social performance of identity.** In other words ,**if the stylistic norms privilege the stylistic choices of white, straight, economically privileged males, as is clearly indicated** by their statistical representation at the heights of competitive success, **then difference marks one as other unless the individual performs according to those stylistic and identity-based norms**. **Racially and/or ethnically different bodies must perform themselves according to the cultural norms of the debate community**. For UDL students it can often mean changing one’s appearance, standardizing language practices, and eschewing cultural practices at least while participating in debate. In essence, **students of color are performatively “whitened” in order to have an opportunity for achieving in debate competitions. “Acting black” or brown is problematic because those performative identities are not privileged in terms of successful participation**. In fact, they signify a difference, an opposite, a negative differential. It is not that the debate community actively operates to exclude based on race, instead **it is an exclusion based on racial performance, in other words, how the differentially colored body chooses to style itself.**

### Link – Recognition

#### Mere recognition that the Asian Body exists and is separate is insufficient and reinstates the binary - you do not pay careful attention to the specific form of racism other races suffer.

Perea, [Juan F. Perea (Professor of Law, Loyola Chicago), The Black/White Binary Paradigm of Race: The Normal Science of American Racial Thought, 85 Cal. L. Rev. 1213 (1997). RHS//SK. Recut from Strake Jesuit CP’s Will Ledig.]

**Paradigms of race shape our understanding of race and our definition of racial problems**. The most pervasive and powerful paradigm of race in the United States is the Black/White binary paradigm[,]. I define this paradigm as the conception that race in America consists, either exclusively or primarily, of only two constituent racial groups, the Black and the White. Many scholars of race reproduce this paradigm when they write and act as though only the Black and the White races matter for purposes of discussing race and social policy with regard to race. **The mere recognition that "other people of color" exist, without careful attention to their voices, their histories, and their real presence, is merely a reassertion of the Black/White paradigm**. [or] **If one** conceives of race and racism as primarily of concern only to Blacks and Whites, and **understands "other people of color" only through some unclear analogy to the "real" races, this just restates the binary paradigm with a slight concession to demographics**. My assertion is that our shared understanding of race and racism is essentially limited to this Black/White binary paradigm. **This** paradigm defines, but also **limits**, **the set of problems that may be recognized in racial discourse**. Kuhn's notion of "normal science," which further articulates the paradigm and seeks to solve the problems perceivable because of the paradigm, also applies to "normal research" on race.SK

### Link – iLaw

#### The UDHR and concept of what is a “human right” that the affirmative derives their contention level offense from is oppressive and a calculated extension of the project of white supremacy which oppresses Asian Americans.

Jung, [Soya Jung, On Asian American Privilege January 23, 2014 4:57. SK]

**I will offer** maybe **a more constructive critique**, an idea that is not my own. This comes from Chanda (my PIC), in turn from an informal and private conversation she had with her grandmother, who happens to be noted leftist feminist activist Selma James. James pointed out to Chanda the limitations of a “privilege” framework for considering systems of oppression, such as anti-Black racism. She instead urges us to consider our fundamental human rights. Human rights are not privileges; therefore, one should not consider the freedom from anti-Black racism and oppression to be a privilege. Rather, anti-Black racism is a violation of fundamental human rights. Yes, it’s true that Asian Americans sometimes have better access to their fundamental rights than Black, Native American, or Latino people do (likewise, see Professor Smith’s critique of the limits of thinking only within the framework of anti-Black racism in considering the ongoing genocide against Native Americans), but this is a matter of access to rights. There were times when **white supremacist structures went out of their way to extend access to some** fundamental human rights **to Asian American ethnic groups as part of the** project **of** white supremacy and anti-Black racism, **and some Asian Americans have unfortunately latched upon this** calculated **extension**, becoming active participants of the project and actively engaging in anti-Black racism. Such active engagement may take the form of supporting policies of oppression such as the mass incarceration or the defunding of public infrastructure, or may take the form of personal discrimination, such as, infamously, the following of Black customers around Asian- and Asian American-owned stores (which Chanda has personally experienced). **Others have taken advantage of their human rights uncritically**, **ignoring** the **ways in which** anti-Black racism and **settler** colonialism **have violated the rights and called into question the** humanity **of** other **communities of color**. I recognize that **we should be careful when** utilizing a human rights framework, as **there’s** sometimes **a tendency in the liberal Western tradition of using such generalized concepts to** erase **situational and specific systems of** oppression **(i.e., color-blindness),** but I **think this may be a** useful **way of differentiating between the ability of** \*many\* **Asian Americans to exercise their freedom of movement** and the security of their personal being, for example, with what we consider to be unearned privileges based on systems of discrimination, such as white privilege or cis male privilege. This ties deeply into the second point I wanted to make regarding the false monolith of “Asian Americans.” I think a statement such as “Yes, Asian American race privilege exists, and yes, we participate in anti-black racism — and as Asian Americans, we need to do something about it,” reinforces the idea of Asian Americans as a monolith and as homogeneous. Tellingly, one of the quotes in the piece above begins with “Especially educated, more middle-class Asians benefit from the current structure.” This is what the Model Minority Myth discourse generalizes all Asian Americans to be: educated, more middle-class. The Myth normalizes the idea of Asian Americans as being happy occupants of a certain upper rung of the racial hierarchy, the Betas of Huxley’s Brave New World. **I urge** caution in using the term “Asian Americans” loosely, and again refer back to the AAM, **to the roots of a concept of Asian Americans as an umbrella identity** not for the purposes of seeking perceived benefits from the racial hegemony, but **as an act of** interethnic solidarity **in the face of racialization**, Orientalism, and socioeconomic deprivations. **Just because some self-identified Asian Americans, or entire ethnic/national origin groups are “doing well” does not mean that “Asian Americans” are doing well, or have some kind of privilege.** [Cut by Shankar Krishnan, Ridge HS. Article Found by Neha Pai, Ridge HS] SK

### Link – Hindu “Human Rights”

#### The Human Rights discourse is an issue that cannot be justified with the postfiat policy – we have to question the Western values held by Human Rights and how the idea that all individuals possess these rights is totalizing and based upon Western Religion and theories.

Ritter,

Despite this translation of the universal declaration of human rights into a plethora of international treaties and national constitutions that bind nearly every nation on the planet, **the implementation of universal respect for human rights remains largely confined to the realm of discourse**.37 Moreover, notwithstanding ostensible international agreement on human rights principles, no unanimity exists on their universality vis-A-vis the world's plurality of religion and culture,38 their possible contingency upon gender,39 or their peculiarity to Western culture.' Whether unanimity can exist depends upon the conceptual grammar of human rights language. In the West, the universality of human rights is entirely a function of their possession by individuals." They are held by any one individual to the HUMAN RIGHTS IN A PLURALIST WORLD, supra note 27, at 189, 194 ("The concept of human rights is the product of both Enlightenment and the rise of a new social order based on industrial production."); Sucharitkul, supra note 36 **("Human rights, as commonly known and widely understood in the modem world, are essentially a European concept, the consequence of prevailing economic, social, and political conditions in Europe. They have been drafted by diplomats and legal experts educated according to the European legal traditions and ideology.").** This criticism was in fact articulated during the drafting of the Universal Declaration of Human Rights. On behalf of the American Anthropological Association, a "Statement on Human Rights" appeared in the American Anthropologist and was submitted as well to the United Nations Commission on Human Rights, warning that the Declaration would be "a statement of rights conceived onljy in terms of the values prevalent in the countries of Western Europe and America," that **such "standards and values are relative to the culture from which they derive," and that "what is held to be a human right in one society may be regarded as anti-social by another people."** Am. Anthropological Ass'n, Statement on Human Rights, 49 AM. ANTHROPOLOGIST 539 (1947), quoted in Tracy E. Higgins, Anti-Essentialism, Relativism, and Human Rights, 19 HARV. WOMEN'S L.J. 89, 92 (1996), and in ALLISON DUNDES RENTLEN, INTERNATIONAL HUMAN RIGHTS 83 (1990). This criticism has led to the further contention that Western rights talk is perhaps inappropriate in non-Western contexts. This stands in direct conflict, of course, with the categorical presumption that "international human rights standards can be legitimately applied to nonWestern societies." JACK DONNELLY, UNIVERSAL HUMAN RIGHTS IN THEORY AND PRACTICE 3 (1989). In essence, **international jurisprudence has leveled upon Western rights talk the critical question of whether human rights are indeed a "universal invariant," or are rather something peculiar to the West, and thus inappropriate to cultures other than Western**. See Raimundo Panikkar, Is the Notion of Human Rights a Western Concept? 120 DIOGENES 75, 76(1982). 41. See RONALD DWORKIN, TAKING RIGHTS SERIOUSLY xi, 139 (Harv. Univ. Press 1978); see also Jack Donnelly, Human Rights, Individual Rights and Collective Rights, in HUMAN RIGHTS IN A PLURALISTIC WORLD, supra note 27, at 39, 43 ("[O]nly individuals have human rights."). This contention has generated an extensive debate among human rights advocates as to whether human rights can inhere in collectivities. Donnelly contends that because human rights are held only by individuals (by virtue of being human), human collectivities cannot possess human rights other than through the rights held individually by their members. See id. Donnelly is primarily concerned to preserve the essential function of human rights as a protection of individuals against oppression by the collective, whether political, religious, ethnic, or social. Thus, collectivities are imprudently construed as having any rights that could possibly be used to obviate the rights of their individual members. See id. at 48. "Every day we see individuals crushed by society. Rarely if ever do we see society torn apart by the exercise of individual human rights; social disorder and decay are instead usually associated with the violation of individual human rights by the state or some other organized segment of society." id. at 49. The alternative view argues that collectivities are not adequately understood as derivative from the reality of their individual members, that social reality is more than merely epiphenomenal. See Koo VanderWal, Collective Human Rights: A Western View, in HUMAN RIGHTS IN A PLURALISTIC WORLD, supra note 27, at 83, 92. VanderWal argues **the social dimension of individuals' human existence is compatible with the notion of collective human rights**. "The collective human rights then pertain to that particular form of human subjectivity that is expressed in the common action of an inclusive community." Id. at 96. Unless the grammar of rights talk is structured upon a more expansive metaphysic of the person than that inherent in the Western notion of the individual as autonomous and abstracted from any and all social differentia, however, human rights are simply not conceptually consistent with being held by anything other than individuals. Several such lines of conceptual resistance to individualism-all traceable in one way or another to a more 7 Ritter: Human Rights: The Universalist Controversy. A Response to Are the Published by CWSL Scholarly Commons, 1999 78 CALIFORNIA WESTERN INTERNATIONAL LAW JOURNAL [Vol. 30 extent that they are held by all individuals. "Human rights are, by definition, the rights, in the strict and strong sense of entitlements, that one has simply because one is a human being."' Intrinsic to the notion of human rights is the idea that they are equally held by all human beings."3 **Western rights language thus presumes equality for all who possess them."** The egalitarian possession of human rights is a function, moreover, of the dignity or worth equally inherent in each individual human being. ' **Talk of human rights speaks essentially about the intrinsic value of each human** Aristotelean understanding of the socially organic character of human existence-have indeed been **drawn through modem Western thought**. In the arena of political philosophy, Marx rejected any strict dualism between the individual and society. See Berting, supra note 40. Kant conceived the State as having a kind of moral personhood. See VanderWal, supra, at 91. Rousseau considered his notion of the "common will," communally constituted through social contract, to be a distinct form of human social reality. See id. In a similar vein, the sociologist Durkheim advanced a notion of collective conscience in explicit contrast to Hobbesean and Lockean ideas of social contract based upon individual self-interest as the governing factor for social reality. See Berting, supra note 40, at 195. An expansion of the Western metaphysic of the person may therefore be a viable philosophical enterprise, but unfortunately lies beyond the scope of this discussion. 42. Donnelly, supra note 41, at 39. 43. Although rights talk has been spoken by a variety of quite different voices in the history of their jurisprudence, these voices are univocal in the presumption that such human rights are held by each individual to the extent that they are held equally by all individuals. Numerous analysts have suggested a variety of specific formulations for the philosophical foundations of human rights. Such foundations include the fulfillment of human potential, social justice, promotion of essential human needs, equal respect and concern for all by governments, common historical social interest or "praxis," just provision of needs, and traditional Western notions of natural rights. Although differing in detail and approach, nearly all of these theories contend that human rights are ultimately based upon essential human needs and interests possessed by all people equally as prerequisites to human dignity. Douglas Lee Donoho, Relativism Versus Universalism in Human Rights: The Search for Meaningful Standards, 27 STAN. J. INT'L L. 345, 359 (1991). 44. See DWORKIN, supra note 41, at 272 ("Government must not only treat people with concern and respect, but with equal concern and respect."); JOHN RAWLS, A THEORY OF JUSTICE 302 (1971) ("Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberties for all."); ALISTAIR MACINTYRE, AFTER VIRTUE 66 (1981) ("By 'rights' [are meant] those rights which are alleged to belong to human beings as such and... to attach equally to all individuals .... ). 45. See PATRICIA WERHANE, PERSONS, RIGHTS, AND CORPORATIONS 3 (1985), quoted in Henry Rosemont, Jr., Why Take Rights Seriously? A Confucian Critique, in HUMAN RIGHTS AND THE WORLD'S RELIGIONS, supra note 31, at 167, 170 ("I shall assume that all human beings... have inherent value. Because human beings have inherent value they have certain rights. These rights are moral rights .... "); see also Sinaceur, supra note 29, at 195: [Alt the source of public liberties we find an ethical value, an ethical vision, which confers on human rights a status independent both of law in the traditional sense and of ideologies, a value that cannot be considered from the standpoint of what is valid, what is comparable, relative or evaluable, what is effective or practicable. This value or vision is the worth of the human "individual." 8 California Western International Law Journal, Vol. 30 [1999], No. 1, Art. 4 http://scholarlycommons.law.cwsl.edu/cwilj/vol30/iss1/4 1999] HUMAN RIGHTS. THE UNIVERSALIST CONTROVERSY 79 being-an intrinsic value equally common to each and every individual simply by virtue of being human. Human rights language is talk that demands universal egalitarian respect for the dignity intrinsic to all human individuals. The universality of human rights language is thus coincident with the internationalization of the individual. "[R]ights are political trumps held by individuals."" The universalization of rights language evolved from the idea that individual human beings exist not for the benefit of the State, but rather that the State exists for the benefit of the individual.47 Human rights proclaim the intrinsic worth of the individual against the legislative authority of the State, inverting the classical logic of relationship between the State and its citizenry."8 The governing principle of human rights is the equality of all individuals by virtue of their intrinsic dignity as human. Human rights language therefore prevents any existential differentiation in the intrinsic worth of an individual on the basis of any socially defining characteristic, whether political, religious, ethnic, economic, sexual, etc. Such social differentiations are extrinsic to the essential nature of human beings. In essence, all human beings are equal by virtue of nothing-i.e., not by virtue of any some-thing in terms of which individuals may be socially differentiated. 9 Human rights are therefore possessed by individuals-by every individual-simply by virtue of being human, and not by virtue of any extraneous social differentia." Consequently, human rights are possessed universally by all individuals." All other aspects of human rights sprout from this fundamental root: their universal and egalitarian possession by all persons on the basis of the inherent dignity of every individual human being simply by virtue of being human, and not by virtue of any other defining social characteristic 46. DWORKIN, supra note 41, at xi. 47. See J. Herman Burgers, The Function of Human Rights as Individual and Collective Rights, in HUMAN RIGHTS IN A PLURALISTIC WORLD, supra note 27, at 63, 64. 48. See id. 49. Much ink has been spilled over the course of the past two centuries, particularly in American jurisprudence, on trying rationally to determine how-in terms of what aspect of humanity-humans are equal. This effort, however, has been for naught, because it misunderstands the conceptual grammar of the Western notion of human equality. If there were anything in terms of which all humans were equal, then that very thing would become a means to differentiate one individual from another, providing a measure whereby one person may become "more equal" than another, hence not equal. In the West, humans are simply not equal by virtue of any socially defining characteristic, whether that be construed as having some religious, racial, ethnic, gender, or political identity, possessing land, riches, beauty, or intelligence. Humans are equal in terms of nothing. **The Western notion of equality demands this by conceptual necessity-but not by mere philosophical fiat. Rather, this Western notion of equality devolved from a distinctive religious heritage**. See discussion infra Part IV. 50. See Jean-Bernard Marie, Relations Between Peoples' Rights and Human Rights: Semantic and Methodological Distinctions, 7 HUM. RTS. L.J. 195, 198 (1986) ("[T]he central subject of human rights as embodied in the basic international texts is still quite definitely the irreducible human person."). 51. See DONNELLY, supra note 40, at 1. 9 Ritter: Human Rights: The Universalist Controversy. A Response to Are the Published by CWSL Scholarly Commons, 1999 80 CALIFORNIA WESTERN INTERNATIONAL LAW JOURNAL [Vol. 30 whatsoever. Western rights language thus articulates a programmatically secular appreciation for the essential humanity universally intrinsic to all human beings-an essential humanity constitutive of the sameness of all humans, and providing the programmatic basis for the claim of equality between them, regardless of social differentia, especially religious. 2 This essential humanity engenders an equally secular understanding of the human being: the abstract autonomous individual: rational, independent, self-sufficient, unencumbered, and unconnected to others except by choice. 3 Western rights ultimately protect and promote abstract autonomous individuality.

#### The 1AC’s western conception of human rights as something that a human being intrinsically has violates dharma and oppresses the Hindu perspective. This conception that human rights are the intrinsic good that individuals have forces the Hindu to be excluded from our ethical deliberation because they do not view the concept in the same way. You alienate me from the debate space.

Ritter 2,

**The Western notion of human rights as intrinsic to the being of human being therefore violates the conceptual grammar of dharma, which dictates rather that human rights are accorded on the basis of right action**. Right action is a function of one's duty to act in accordance with dharma, a duty that encompasses all behavior toward self, family, society, humanity, and divinity. **Hindu rights thus derive from** duty.59 The fulfillment of one's duty to act in accordance with **dharma [which] generates rights appropriate to the status acquired by having acted rightly**. **Contrary to the Western logic of relationship between rights and duties, duties are primary, rights secondary.**' Hindu rights are acquired only in relation to the fulfillment of a most poignantly a function in classical India of inherited social status within the Hindu caste system. This caste system was not constitutive of Hindu ethics, however, but rather a reflection of it. **For the Hindu, status was and remains a function of the value attendant to one's existence-a value that derives from the acts or things achieved within one's life.** Life, of course, has a dramatically expanded sense in Hindu thought by virtue of the doctrine of reincarnation of the soul, or subtle body, as informed by the notion of karma. "The [subtle body] endures the death of the gross (physical) body. The quality of actions performed in the present life conditions the future life; the conditions of the present life are the result of past actions. Thus one's [personal] endowment and social status are the consequence of past deeds." Seshagiri Rao, supra note 12, at 1186. **Status therefore derives ultimately from the character of one's actions through the force of their karma, and the extent to which they accord with dharma**. **Rights are entirely a function of such status**. "What is one's right is what is one's due, whether because of who one is by birth or because of what one has accomplished." Carman, supra note 32, at 121. 57. See Pandeya, supra note 54, at 268 ("If rights are unearned, i.e. acquired without effort, they become gratuitous. In the absence of voluntary human efforts these rights become amoral and hence beyond considerations of good-bad and right-wrong. Thus so-called natural rights become no-rights."). 58. See id. at 270 ("**If you tell an Indian, who is alive to the Indian tradition, that he has certain rights by virtue of his being a man he would laugh at you**."). 59. See Yougindra Khushalani, Human Rights in Asia and Africa, in THIRD WORLD ATTITUDEs TOWARD INTERNATIONAL LAW 321, 324 (Frederick E. Snyder & Surakiart Sathirathai eds., 1987) ("In Hindu civilization human rights exist in relation to human obligations."). 60. See Pandeya, supra note 54, at 271 **("In the Indian intellectual tradition, rights flow from duties, whereas the [Western intellectual tradition] presumes that human rights being basic, duties are determined by these rights.").** For example, the right to work presumes the obligation to work dutifully within prescribed restraints as dictated by society. The right to work is forfeited when this prescribed duty is disobeyed. See id. at 274. 11 Ritter: Human Rights: The Universalist Controversy. A Response to Are the Published by CWSL Scholarly Commons, 1999 82 CALIFORNIA WESTERN INTERNATIONAL LAW JOURNAL [Vol. 30 duty to act rightly.6' Underlying this variant logic of relationship between rights and duties in Hindu ethics, moreover, resides a more profound difference from Western ethical sensibility in the governing religious purpose of Hindu moral obligation. **Hindu moral duty to act rightly in accordance with dharma is a religious obligation.** The ultimate purpose of this religious obligation is self-knowledge.' Hindu self-knowledge is the profound awareness of the identity between one's human being and being itself, whereby one may attain release from the otherwise ineluctable reincarnation into continued existence.63 Although this salvific enlightenment (moksha) may be achieved in a variety of different ways,' it is essentially a mode of existential self-renunciation whereby one detaches oneself from any personal interest in life: But when a man has found delight and satisfaction and peace in the Atman, then he is no longer obliged to perform any kind of action. He has nothing to gain in this world by action, and nothing to lose by refraining from action. He is independent of everybody and everything. Do your duty always; but without attachment. This is how a man reaches the ultimate Truth; by working without anxiety about results.6 ' **For the Hindu, the fulfillment of religious obligation is practiced without regard to its social benefits. Indeed, Hindu religious obligation cannot be fulfilled if practiced with any other than proper religious motives.** Hence, **the fulfillment of one's religious duty whereby one inherits the social status to which certain rights attend is motivated not by any interest in such rights**. Rather, **such religious duty may only be fulfilled if one is detached from any interest in the rights consequently acquired.'** Although such rights devolve from the status appropriate to the level of one's spiritual advancement, they may not constitute the end to which one's spiritual efforts are directed as a means. Spiritual advancement is measured, rather, by the extent to which 61. Consequently, there exists no semantic correlate for a human right per se in India. See id. at 273. 62. See id. at 275 ("To know oneself is the supreme duty of man."). 63. "The sage who by faith, devotion, and meditation has realized the Self, and become one with Brahman, is released from the wheel of change and escapes from rebirth, sorrow, and death." Upanishads Kaivalya. 64. Although Hinduism is comprised of a plethora of sects, each advocating its own particular dharma, classical Hinduism recognizes three basic ways of enlightened salvation: Karma Marga (Way of Works: ritualistic in character); Jnana Yoga (Way of Knowledge: intellectual in character, devolving primarily from the Upanishads); Bhakti Marga (Way of Devotion: religiously devotional in character, quintessentially represented by the Bhagavad Gita). See JOHN B. Noss, MAN'S RELIGIONS 186-95 (1974). 65. Bhagavad Gita bk. III (Karma Yoga). 66. See Pandeya, supra note 54, at 276 ("[Tlhe duty of man... consist[s] in moving closer at every step to the spiritual goal and accordingly at every state of his progress towards the cherished goal his rights would be determined with reference to his state of progress."). 12 California Western International Law Journal, Vol. 30 [1999], No. 1, Art. 4 http://scholarlycommons.law.cwsl.edu/cwilj/vol30/iss1/4 1999] HUMAN RIGHTS. THE UNIVERSALIST CONTROVERSY 83 one remains detached from such personal interests. 7 **The governing motive for Hindu religious obligation is thus not selfinterested, but selflessness**. The Hindu is ultimately obliged religiously to renounce personal interest in the self. The only motive properly permitted the Hindu is that through one's own spiritual efforts others are led to do the same. 8 Religious obligation for the Hindu is thus finally directed toward the spiritual benefit of others. The Hindu ethic of dharma is accordingly governed by the fulfillment of religious obligation, one's own as well as that of others. The rights attendant to the performance of right action are entirely consequential, and ultimately inconsequential, to the religious status attained thereby. Life in the world and life in the spirit are not incompatible. Work, or action, is not contrary to knowledge of God, but indeed, if performed without attachment, is a means to it. On the other hand, renunciation is renunciation of the ego, of selfishness-not of life. The end, both of work and of renunciation, is to know the Self within and Brahman without, and to realize their identity. The Self is Brahman, and Brahman is all. 69 The driving principle of Hindu rights is ultimately rooted in this distinctively non-self-interested religious motivation toward selfrenunciation." 67. "The ignorant work for the fruit of their action: The wise must work also [but] without desire pointing man's feet to the path of his duty." Bhagavad Gita bk. III (Karma Yoga). 68. See id. ("Your motive in working should be to set others, by your example, on the path of duty."). 69. Upanishads Isha. 70. The religious motivation underlying Hindu rights, however, is not readily apparent in much of contemporary Indian political discourse. Following its liberation from British rule in 1948, India adopted its Constitution as a sovereign democratic republic in 1949. See Seshagiri Rao, supra note 12, at 1189. This Constitution recognizes a variety of "fundamental rights" for all Indian citizens, guaranteeing social, economic, and political equality. See id; see also Carman, supra note 32. It therefore challenged the traditional Hindu social stratification of varnadharma--caste system-which had privileged certain classes of people over others in India since its antiquity. See id. at 118. The Indian Constitution was crafted, however, with an expressly secular agenda of establishing political independence for the nation of India and social/economic prosperity for her citizenry. The Constitution was not written in terms of the conceptual grammar that has classically governed Hindu ethics throughout its history. "[T]he constitution does not recognize the fundamental dharma affirmed by the Hindu tradition and sets no spiritual obligation for the state itself or for the people." Id. at 120. "Because it was written for a secular state, however, the Indian Constitution does not address the spiritual, metaphysical, and ultimate concerns of the individual. Nor does it seek to achieve the goal of total fulfillment of the person in the spirit of dharma and in the atmosphere of non-violence." Seshagiri Rao, supra note 12, at 1189. Based on nothing other than secular legislative concerns, the Indian Constitution makes "no explicit appeal to that which is right (ius) beyond the letter of the enacted law (lex)." Carman, supra note 32, at 120. The increasing concern of many Indian legal scholars is that the Constitution-and the **Western ethical conceptuality it represents-consequently exerts no moral authority beyond mere legislative fiat,** which perhaps accounts for the excessive number of amendments that have been made to it. See id.; see also Pandeya, supra note 54, at 13 Ritter: Human Rights: The Universalist Controversy. A Response to Are the Published by CWSL Scholarly Commons, 1999 84 CALIFORNIA WESTERN INTERNATIONAL LAW JOURNAL [Vol. 30 The respective roots of Hindu rights and Western rights thus diverge quite radically. Hindu rights are attendant to right action by virtue of distinctly religious duties toward self-renunciation and the spiritual benefit of others; S

#### DO NOT try to delink – you have already totalized the concept of human rights and *assumed* that the Hindu body would be conceptualized under that – the oppression has already occurred.

#### Hindu immigrants specifically in America become Americanized – this is just another faced of the Western project of domination

Bauman,

The second preoccupation of early scholarship on Hinduism in the U.S. was with how **immigration affected the articulation of Hinduism,** with how **American Hinduism differed from its Indian counterpart**, and **with the processes of change and adaptation**. Fredrik Barth (1969), John Fenton (1988, viii) and others have argued that the **immigrant experience increases the importance of religion in the lives of migrants**. And Williams asserts that this is the case because: **Religion is a powerful scheme for sacralizing the elements of identity and preserving them through the identity crises that are endemic to emigration…**Then, as a group is formed based on the similarity of remembered pasts, **religious affiliation becomes the creation of and the affirmation of a peculiar, separate identity** (1988, 278). This is particularly true in the U.S., where, as Williams puts it, “Religion is a socially accepted idiom…by which individuals and groups establish their identity” (278; see also Coney 2000, 67; Warner and Wittner 1998). The evidence suggests that while **Hindu immigrants have assimilated in many ways to American life, and** while **the nature of their Hinduism itself has changed remarkably**, they have not, on the whole, changed their religious affiliation or ceased to participate in the life of Hinduism (Hinnells 2000a).

#### This is a specific form of the higher form of Asian American oppression – Indian Americans as well as Asian Americans as a whole are incapable in the affirmative advocacy to gain political participation so the aff will never solve.

Basu ‘15

Her election illustrates **the[re] [is] [a] complicated tightrope Hindus—and consequently, Indian Americans—walk in establishing a political identity**. After all, in a country where two million Americans identify as being Hindu and many more count themselves as ethnically South Asian, why haven’t there been more people of Indian origin walking the halls of Congress? And why is it only now that a Hindu has been elected to Congress? **Indian Americans are a relatively new immigrant community. Many are Hindu, although India is a multicultural, multireligious society that includes a sizable population** of Muslims, Jains, Sikhs, Christians, and other religious groups. **The Indian population has grown sharply after the Immigration and Nationality Act of 1965 opened up quotas** for Indians to migrate to the United States. Hinduism, for its part, has surprising connections to American democratic culture. In the early 1800s, transcendentalism came into vogue, with its stripped-down sensibility, and spiritual approach to nature and society. The movement’s fans (who include some of The Atlantic’s founding fathers like Ralph Waldo Emerson and Henry David Thoreau) invoked basic Hindu texts in their philosophy and composed wildly popular essays tinged with ancient Hindu scriptures. The Indian American presence on the political stage was delayed until the Immigration and Nationality Act of 1965, which opened up the quotas preventing Indians from migrating to the United States and sharply increased the presence of Indians in America. Dalip Singh Saund was the first Indian American member of the House of Representatives, a Sikh who converted his PhD in math to a successful farming career in California, garnering support for a brief Congressional career. But the Indian American presence in Congress since then has been limited, the only blip being former Congressman—and now governor of Louisiana—Bobby Jindal. The history of Indians—and relatedly, Hindus—in American political life might seem to justify, at least at first blush, a greater political presence for this group. Indian Americans, after all, have established themselves as a cultural mainstay. **There’s the stereotype**, rightly or wrongly, **of Hindus** (**and, by default, Indian Americans) as doctors, engineers, spelling-bee stars, math wizards, and computer geeks**. But **Indian Americans have long been** teased for their heavy accents (think Apu in The Simpsons) and **squeezed into the niche of a “model minority,” with no room for political influence** outside of the arenas of math and science. Successful candidates tend to be Christians, with names and personas that are more palatable to other Americans. Pop culture, though, has helped erode these views. Mindy Kaling’s successful run of The Mindy Project has made her a darling of prime time TV watchers for portraying a ditzy doctor who often confuses her Indian background with what Americans understand about the land of her ancestors; Aziz Ansari (a Muslim) made Parks and Recreation’s comedy one that transcended (and poked fun at) America’s understanding of race; and Kal Penn made it not only possible to envision an Indian American in a stoner comedy (the Harold and Kumar franchise) but also translated his time volunteering with the Obama campaign into a role connecting to Asian-Americans on behalf of the President’s administration. Gabbard’s status has helped the Hindu presence on the national political stage. But it also illustrates a sensitive split in who can and cannot run for Congress: Successful candidates tend to be Christians, with names and personas that are more palatable to other Americans. Take Jindal, for example. The governor of Louisiana has sparked controversy in the Indian American community for what is often seen as a denial of his Hindu origins (Jindal converted to Christianity as a boy). Nikki Haley, governor of South Carolina and the other leading Indian American on the national stage, also converted to Christianity after being brought up a Sikh. Gabbard is the only Hindu in Congress; nationwide, numbers are difficult to obtain. There are a few local elected officials in states with larger Indian American populations; many more have converted professional success into political appointments, like Surgeon General Vivek Murthy and Preet Bharara, the U.S. Attorney for the Southern District of New York. **The geography of religion in America dictates who wins where, and many times, this geography works against Indian Americans**, says Karthick Ramakrishnan, associate dean of public policy at the University of California—Riverside and founder of AAPI Data, which collects statistics on the Asian-American/Pacific Islander communities. **“The thing to keep in mind with Hindus and Asian-Americans in general is that there are not too many places where they are large enough to be the determinant of votes**, save the Chicago and New York metro areas,” Ramakrishnan said. “**You can’t just count on the Asian-American vote—and even less so the Hindu vote—to win office.”** And even where they are most densely concentrated, Hindus aren’t a large enough bloc to get a candidate to office. Mike Honda of California is the only representative with a majority Asian-American district in the continental United States. Running as a Hindu, in other words, does not have the same pull as other religious backgrounds, whereas running as a conservative Christian can, in certain districts, lead to a shoo-in win. Religion is often dismissed as irrelevant to politics: A representative from Wisconsin governor Scott Walker’s camp recently dismissed a query about the president's faith as a distracting “gotcha” question. But candidates on the national stage have long had to answer questions regarding their worship. The minority faiths of candidates often face destructive, bigoted backlash, whether it be John F. Kennedy’s Catholicism, Joseph Lieberman’s Judaism, or most recently, Mitt Romney’s Mormonism. And adherents of non-Western faiths face even more skepticism. “If there is a case where religion is a liability, then not being a Judeo-Christian would be it,” said Ramakrishnan. Ramakrishnan points to a few districts across the country that simply don’t care about religious affiliation (mostly urban, coastal, and liberal), but notes that “certainly there are many threshold districts, but in most places, it comes down to name recognition.” Name recognition, in fact, may be the sticking point keeping Hindus back from achieving national political office—one that hasn’t been as troublesome to other Asian-Americans, according to Ramakrishnan. “**There’s a strong push towards assimilation in American society**,” Ramakrishnan said. “If you look across Asian-American groups, Hindus are the least likely to have an Anglo name. If you look at Chinese and Korean names, they will often have a Christian name. But you don’t see that as much with Indian Americans as you might with Punjabis.” “**Hinduism is largely misunderstood today in part because of how it’s been portrayed in a negative and backwards way**,” Gabbard said. Punjabis, or those hailing from the northwestern Indian state of Punjab, often have Anglicized nicknames. Bobby Jindal and Nikki Haley are Punjabi, and, partially because of a fortuitous coincidence of being Punjabi and **having wholesome, relatable Americanized nicknames, [immigrants] were able to rebrand themselves early on with names that were more familiar to the American palate than their original birth names** (Piyush and Namrata, respectively). Perhaps, for Indian American politicians, explaining themselves in the context of religion, particularly one that is foreign to many Americans, is cumbersome, awkward, and ultimately, unnecessary. Gabbard has spoken to many **young Hindus** who have reached out to her and said that they **often find themselves embarrassed by pop culture’s portrayal of Hindus and Indian Americans. “Hinduism is largely misunderstood today in part because of how it’s been portrayed in a negative and backwards way**,” Gabbard said. “**In essence, it’s a monotheistic and non-secular practice. It’s more about spirituality than sectarianism,”** she added, describing her sect of Vaishnav Hinduism, Brahma Madhva Gaudy Sampradaya. Gabbard thinks that Hinduism attracts little attention and therefore, **hate speech against Hindus receives little condemnation**. Crowley, a Republican, was not reprimanded publicly by the Hawaiian Republican party for his Hinduphobic comments. **“This kind of religious bigotry still exists,”** she said. **“Being a Hindu in the United States can lead to discrimination in renting a house, opening a business, or doing everyday things.” It’s because of the prejudice facing Hindus** that many candidates either hide their religious affiliation or simply ignore it. Being a Christian—like Jindal and Haley—is helpful in conservative districts. But declaring one’s Hindu faith might work against a candidate, Ramakrishnan notes: “Certainly for someone who is Hindu, it’s a barrier. We have a strong monotheistic set of traditions in the U.S. and for that person to have to explain themselves, especially if they are devout—it might not work.” But more than outright hostility, **Hindus contend with widespread ignorance**. Hindus, after all, are a group of people who remain an enigma to the average American, who trust them more than Mormons but less than Buddhists, smack dab in a scale produced by Pew. The same study found the overall sense of **Hindus** was “neutral.” They **weren’t trusted, in other words, but neither were they mistrusted**. **They weren’t familiar, nor were they quite unfamiliar.** With the maturation of the second generation of the community, however, Ramakrishnan thinks things might change. He points to American-born Hindus who can more easily walk the line between the religion of their parents and the land and culture of their experience. But the national stage? Ramakrishnan sees little hope for a Hindu in the Oval Office in our lifetimes, pointing to the strong Christian tradition that has shaped American history. Gabbard disagrees—and perhaps, her roles as vice chair of the Democratic National Committee and a “rising star” of the Democratic Party mean she can afford to be optimistic. “Absolutely [a Hindu can be in the White House one day],” Gabbard said. “When you look at the national issues that our country is facing, people are not qualified or disqualified because of their spiritual practice. People are looking for someone they can trust.”

#### There is mass discrimination against Hinduism and Asian Americans as a whole – the Hindus are a specific category under Asian Americans to address.

### Link – Eurocentrism “Rights”

#### The Eurocentric ethical theories and western philosophies are less concerned with stopping oppression, and even those mechanisms are merely focused on reasserting the dominant culture and maintaining poor conditions of the disenfranchised. You constrain yourselves to these abstractions.

De La Torre,

Historically. ethics has emphasized the teaching of theory. The student first learns ethical theories and then applies them to hypothetical case studies designed to elicit a response void of any subjective influences. The purpose is to test the ability of the student to determine objectively which response is proper based on the multitude of possibilities. The focus is not on the dilemma outlined in the case study, but rather on the methodology employed to arrive at the ethical response. This approach assumes a false dichotomy between ethical theory and practice. Its purpose is not to determine what moral action should be taken when approaching burning cars. Rather it seeks to answer the abstract question of whether killing is ever justified. Generally speaking, **within the dominant Eurocentric culture**, ethics has historically been done deductively. The ethicist usually begins with some type of "truth" claim based on some sort of doctrine, biblical passage, chuTch teaching, spiritual revelation, rational analysis, or any combination thereof. Frona. this "truth," an action is deternlined, usually in the form of an individual act of piety. The emphasis is on possessing the "truth" or having the right doctrine. **Knowing what is right supposedly leads to right actions.** In other words, the emphasis is on orthodoxy (ortl1O, right + doxy, doctrine); that is, ethics proceeds frOlTI doctrine. Orthodoxy determines how one thinks about. formulates, and/or engages in orthopraxis (ortho, right + praxis, action). Christian ethicist Stanley Hauerwas says it best. "'The first task of Christian social ethics, therefore, is not to make the 'world' better OIr l1l0re just. but to help Christian people form their conlmunity consistent with their conviction that the story of Christ is a truthful account of our existence" (1981: 112). Here he confuses an unapologetic conviction about the truth of the Christian narrative with a Eurocentric interpretation of what that truth might be, thus converting his truth claims into a facade nlasking a power that reinforces Eurocentric Christian dominance in ethics as well as in the culture. The community beconles the place where "praxis" takes place, understood as behavior or personal piety that emulates the kingdo111 of God. Impacting the wider secular world is not as important as developing a Christian character. **What is missing is a prophetic call that grounds ethical thought in the practical action of dismantling oppressive structures** outside the church community: Here lies the underlying problem **with Eurocentric ethics**. **Moral reasoning is done from the realm of abstractions**. Ethics ceases to be an expression of practical theology because it is less concerned with "what you do" than "how you think." Among some Eurocentric Christian ethicists, emphasis is placed on areteological ethics, an approach centered on living a life of virtues: based on the presupposition that good actions flow from good character. Virtue, according to ethicist Robin Lovin, is cultivated by a pattern of behavior learned through practice, thereby becoming a way individuals tend to act. Virtue becomes a habit instinctively done without much contemplation. Ethics is produced by virtuous character. While Lovin is conscious that at times virtue can be limited to a particular culture or social location, he still insists that it is plausible to recognize a few universal moral rules or virtues that every single culture would agree are "just right" (2000: 63-67). **When we attempt to base virtues on rights, the rights that receive a preferential option are those that sustain the** **dominant culture**. In this view, not all rights are equal. All may agree that humans have a right to receive a sufficient daily amount of calories to sustain life. **Nourishment**, especially in the richest country the world has ever known, **may be a basic human right. And yet this right is assaulted by other rights** ETHICS 339 **that take precedence.** **Regardless of hunger. an individual cannot jump a fence to take an apple from a tree**. not even an abandoned apple that fell off a tree and is rotting on the ground**. To jump the fence and trespass on another's land violates property rights**. If the individual is arrested, the circu111stance of dire hunger and the basic human rightto survive are not a legal argument for violating property rights. When it comes to human rights versus property rights. the latter is privileged. That property rights are given a preferential option, even in the face of threat of human death, demonstrates how **"rights" language is used to maintain the law and order that enables the few to continue enriching then1selves in spite of the consequences to more disenfranchised communities.**

#### The literature of the oppressed, such as Asian Americans, is key

De Lorra Torre,

One is hard pressed to find a liberative ethical approach among the normative writings of Euro-American ethicists. Huwever, **a rich discourse is taking place within marginalized communities**, **specifically communities of color.** Some of the **significant literature in liberative ethics and practical theology includes works by** African Americans (e.g., Townes 1997; Floyd-Thomas 2006). **Asian Americans** (e.g., Park 1996; Kwok 2005). Hispanic Americans (e.g., De La Torre 2010), Native American (e.g., Tinker 2004). and scholarship **on behalf of the** economically **disenfranchised** (e.g .. Brubaker et al. 2(06) and the queer community (e.g., Ellison 1996). **Eurocentric ethics based on orthodoxy or correct doctrine is highly individualistic. Relegating action to the individual fosters an inability to transform the overall power structures.** Liberative **moral reasoning also repudiates the dominant culture's proposition that right doctrine, orthodoxy. takes precedence over right practice. orthopraxis**. To do liberative ethics is to move away from an intellectual exercise toward concrete actions that respond to the human condition - a response that is reflective and marked by ethical living. Hence. rather than designing case studies about burning cars. we look to the daily existence of the world's wretched to wrestle with the ethical actions that should be taken in the messiness of life. Rejecting the Eurocentric approach and purpose in creating case studies. liberative ethics challenges the assumption that ethical deliberation can be understood apart from what the interpreter brings to the analysis. While the academy at times considers self-disclosure to be unscholarly. ethicists from the margins maintain that consistently employing such a strategy collapses the dichotomy between theory and praxis. For case studies to be relevant they must be contextualized in the everyday experience of marginalized people. the subject and source for all ethical reflection. SK

### Link – Constitution

#### The interpreters of the Constitution, the Supreme Court, have held up the standards of otherness and exclusion that are the subject of the critique – this is terminal defense against using the Constitution as it does not benefit “everyone” as it promises to.

Kim, [Suzanne A. Kim, Yellow Skin, White Masks: Asian American Impersonations of Whiteness and the Feminist Critique of Liberal Equality, 8 Asian Am. L.J. 89 (2001). Available at: <http://scholarship.law.berkeley.edu/aalj/vol8/iss1/4>. SK]

**The Court's language** in Ozawa and Thind **reveals an unbending adherence to the rhetoric of difference, undisturbed by any attempts to establish sameness**. **In Ozawa, the Court opened its decision by listing the petitioner's many "American" attributes and conceding that he was indeed "well qualified by character and education for citizenship." However, the Court's commitment to the rhetoric of racial difference is evident in the language of its holding:** Manifestly, the test afforded by the mere color of the skin of each individual is impracticable as that differs greatly among persons of the same race, even among Anglo-Saxons, ranging by imperceptible gradations from the fair blond to the swarthy brunette, the latter being darker than many of the lighter hued persons of the brown or yellow races. Hence to adopt the color test alone would result in a confused overlapping of races and a gradual merging of one into the other, without any practical line of separation. 50 **In the context of its concern over maintaining a "practical line of separation," the Court relied on what is "popularly known" about whiteness, which means being part of the "Caucasian race.,** 51 The Court dismissed any notion that Ozawa could belong to the inside group eligible for citizenship and reasoned that, because "white" means "Caucasian," Ozawa, being of Japanese descent, was "clearly of a race which is not Caucasian and therefore belong[ed] entirely outside the zone on the negative side. ' 2 Similarly, **the language in the Court's later decision in Thind resonates with a commitment to difference evinced by its holding in Ozawa**. In posing the case's dispositive questions for certification to the U.S. Supreme Court, the Ninth Circuit used Thind's argument, which was based on class distinctions, in order to characterize the problem posed by his petition. **One question the Ninth Circuit presented to the Supreme Court was, "Is a high caste Hindu of full Indian blood, born at Amrit Sar, Punjab, India, a white person within the meaning of section 2169, Revised Statutes**?"53 Dismissing the "scientific," anthropological evidence introduced by Thind to establish that he was "Caucasian" - and therefore, "white," based on Ozawa - **the Court firmly grounded the term "Caucasian" in popular perception**. **The language it used to arrive at this holding resembles that used in Ozawa to convey[s] what the Court perceived as the stable nature of racial difference: It may be true that the blond Scandinavian and the brown Hindu have a common ancestor in the dim reaches of antiquity, but the average man** 50. Ozawa, 260 U.S. at 197. 51. Id. 52. Id. at 198. 53. Thind, 261 U.S. at 206. [Vol. 8:89 'YELLOW' SKIN, 'WHITE' MASKS **knows perfectly well that there are unmistakable and profound differences between them today**.54 **Here, again, appears the language of difference, otherness, and a clear rejection of the petitioner's claim to sameness.**

### Link (Omission)

#### The affirmative rhetorical silence on whiteness is an active stance that allows white privilege to thrive by masking its existence and treating is as an assumed norm.

We once believed that SILENCE was golden interpreting it to be a precious and valuable commodity. While still viewed as a precious and valuable commodity the color has changed and SILENCE is now the veil and cloak of WHITENESS and WHITE PRIVILEGE

DR. CRENSHAW **Prof of Speech Comm @ Univ. Ala. 1997** Carrie-PhD. USC; former director of debate @ Univ. of Ala.; WESTERN JOURNAL OF COMMUNICATION

This analysis of Helms’ opening argument illustrates how **the ideology of white privilege operates through rhetorical silence**. Helms’ statement was an argument over the meaning of the UDC—its members, its actions, and its insignia. It was an ideological struggle to maintain silence about the members’ whiteness and its implications through a strategic use of gender. Two key issues arise here. **First, rhetorical silence about whiteness sustains an ideology of white privilege. Second, intersecting gendered discourses work to preserve this silence. Helms’ silence about whiteness naturalized the taken-for-granted assumptions contained in his framework for understanding who is harmed by this decision. The “colossal unseen dimensions [of] the silences and denials surrounding” whiteness are key political tools for protecting white privilege and maintaining the myth of meritocracy** (McIntosh 35). This silence is rhetorical and has important ideological implications. Scott observes that **silence and speaking have symbolic impact and as such are both rhetorical**. When considering the dialectic of speaking and silence, he thinks of silence as the absence of speech. **Silence is active, not passive; it may be interpreted.** Furthermore, silence and speech may be both simultaneous and sequential.**The absence of speech about whiteness signifies that it exists in our discursive silences. It may often be intentional; it can be interpreted, and it can occur simultaneously with the spoken word. Whiteness’ silence** is ideological because it **signifies that to be white is the natural condition, the assumed norm**. Scott notes that silences symbolize the nature of things—their substance or natural condition. **Silences symbolize “hierarchical structures as surely as does speech” (15). Indeed, the very structure of privilege generates silences, and “ironically, the most powerful rhetoric for maintaining an existing scheme of privilege will be silent**” (10). Thus, silent rhetorical constructions of whiteness like Helms’ protect material white privilege because they mask its existence.

### Link – Omission (Carlos)

#### The 1ac's silence on race allows racism to permeate politics while remaining unseen

Bobo 13 (Lawrence D. Bobo, is the W.E.B. Du Bois Professor of the Social Sciences at Harvard University. He is a contributing editor for The Root., Quiet Bias: The Racism of 2013 Straight Up: Let's get real -- and start talking -- about the anti-black prejudice that infects the U.S. March 13, 2013  <http://www.theroot.com/views/quiet-bias-racism-2013?page=0,1> , //AR)

¶ Let's be honest: Our **culture is** still deeply **suffused** **with** anti-black **bias**, despite an African-American president in office. National **surveys**(pdf) **continue to reveal** commonly held **stereotypes of African Americans as less hardworking and less intelligent than whites. Political resentments** of blacks **remain a centerpiece** -- indeed, a genuine third rail -- **of** American domestic **politics**: Do anything to seriously activate these resentments, and you run the risk of immediate political electrocution. The last time we saw any major political figure come close to touching the rail, of activating these political resentments against blacks, occurred when Obama offered his off-the-cuff remarks about the arrest of Henry Louis Gates Jr., The Root's editor-in-chief, by the Cambridge, Mass., police. The level of negative stereotypes and attitudes tapped in polls and surveys may only reveal the most easily observable symptoms of the illness. A number of powerful **psychological experiments show** the extent to which blackness for Americans is intimately tied to **images of violence and danger**. Indeed, one of the most depressing lines of research suggests a core underlining psychological association of blackness with apes, an ugly, old racist trope from the age of the Great Chain of Being, in which the African was seen as closer to primitive animals in the hierarchy of species (pdf).To be sure, this whole issue of racism had a more straightforward quality in the past. We did not have to resort to complex surveys and experiments to reveal its depth. There used to be something loud and obvious and terrible about racism -- circumstances with some ironic virtues. A visible and openly declared enemy is so much more directly confronted than one that operates stealthily.And that is the dilemma of racism in our times. We have hints, suggestions, indications, if you will, of **racial bias all around** us today. But it is typically unspoken, if not altogether invisible, much of the time. And **where it's not invisible, there is often a** plausible **cover story** that can be told as **to why** racially differential **treatment vwas** somehow justifiable or **legitimate**. All of this makes waging the fight against racism much tougher. It is now quiet -- or rationalized on some nonracial grounds and thereby hidden in plain view -- and seemingly, as a consequence, perhaps not such a bad thing after all.But it is a bad thing. Let's be clear: There is plenty of research showing that actual discrimination remains remarkably common. For example, one major study of low-skilled workers in New York found high rates of bias against black job applicants. Princeton sociologist Devah Pager and her colleagues showed that otherwise identical black job seekers were 50 percent less likely to achieve success in a job search (pdf) than their white counterparts.The discrimination was so subtle that only a systematic experiment could reveal it. This was not the loud de jure discrimination of the era of "no blacks need apply," but instead today's quiet bias of "Oh, we already filled that position" or "We were actually looking for someone with more experience" or "Maybe you'd be better suited to this lower-paying job."¶ There are few things as sickening as the ongoing, well-known practice of **stop-and-frisk policing in New York**. Absent a deep-rooted culture of anti-black bias, which is racism, the practice would not be tolerated, given the radically disproportionate intrusion by state police power that it involves in identifiable minority communities.¶ Records for 2011 show almost 700,000 such incidents, with almost nine out of 10 incidents involving African Americans or Hispanics. In a city where blacks make up just under a quarter of the population, blacks constitute more than half of those so detained by police.Citywide polls show an enormous gap between blacks and whites in approval of the stop-and-frisk practice, with a substantial number of blacks, at 80 percent (and even a plurality of New York's whites: 48 percent), saying that the police are biased in favor of whites.It is unclear whether the tactic has any meaningful impact on crime, butit is screamingly plain that it adds to racial tension and misunderstandingwhile deepening minority cynicism about the police. And so we get today's **quiet bias of** a major-city **mayor and police** commissioner **defending** a dubious practice of **aggressive state intrusion into** the lives of Black and Hispanic **youths** on an astonishing scale. This quiet bias is a routine feature of our national politics as well. We are all aware of how constrained President Obama is in terms of what he can say or do regarding race. I believe that the culture of racism still alive in the U.S. remains potent enough that Obama must, in fact, routinely accomplish a complex, three-part balancing act.

### Link – White Feminism

#### Your endorsement of white femininity while recognizing that other forms of oppression exists reinforces the concept that “feminism” is the way to go while primarily alienating men of other cultures.

Pyke

Gendered behavior engaged in Asian ethnic settings was largely described as performative, fake, and unnatural, while that in white-dominated settings was cast as a reflection of one’s true self. The femininity **of the white mainstream** is glorified as authentic, natural, and normal, and Asian ethnic femininity is denigrated as coerced, contrived, and artificial. The “white is right” mantra is reiterated in this view of white femininity as the right way of doing gender. The glorification of white femininity and controlling images of Asian women **can** lead Asian American women to believe that freedom and equity can be acquired only in the white-dominated world. For not only is white behavior glorified as superior and more authentic, but gender relations among whites are constructed as more egalitarian. **Controlling images of Asian men as hypermasculine further feed presumptions that whites are more egalitarian**. Asian males were often cast as uniformly domineering in these accounts. Racialized images and the construction of **hegemonic** (white) and **subordinated** (Asian) forms of gender set up a situation where [makes] Asian American women feel they must choose between white worlds of gender equity and Asian worlds of gender oppression. Such images encourage [us] them to reject their ethnic [our] culture and Asian men and embrace the white world and white men so as to enhance their power. In these accounts, we can see the construction of ethnic and mainstream cultural worlds—and Asians and whites—as [is] diametrically opposed. The perception that whites are more egalitarian than Asian-origin individuals and thus preferred partners in social interaction further reinforces anti-Asian racism and white superiority. The cultural dominance of whiteness is reaffirmed through the co-construction of race and gender in these narratives. The perception that the production of gender in the mainstream is more authentic and superior to that in Asian ethnic arenas further reinforces the racialized categories of gender that define white forms of femininity as ascendant. In the next section, we describe variations in gender performances within ethnic and mainstream settings that respondents typically overlooked or discounted as atypical. SK

### AT: No Oppression

#### We cannot say that there is no oppression to Asian Americans, or that other oppression outweighs so we don’t have to talk about it, as that merely silences voices even more – a unified collective must be attained.

Liao, [Liao, Michael S. "The Asian American Experience." Asian Gateways. San Jose State University, 2001. Web. 10 May 2015. SK]

The struggles and accomplishments of the African American community has been a great force in shaping the advancements of Asian Americans into mainstream society. During the 60's, the civil rights movement opened the door for many marginalized groups to voice their rights. African Americans, at the forefront of the movement, rightfully gained a gradual acceptance into mainstream America. Popular media currently reflects a much greater inclusion of African Americans, relative to the onset of the movement. Wahl (1999) observes that the popularity and influence of hip hop culture provides a form of ideological broadcasting for African Americans, giving the disenfranchised a voice. Their hard battles and countless sacrifices have shifted public opinion, making discrimination against African Americans socially inappropriate. **Asian Americans, on the other hand, are still viewed as "permanent houseguests" of America. The lack of representation and outright misrepresentation of Asian Americans in popular media fuels existing stereotypes and perpetuates social separation.** **What the African American community has gradually attained that Asian Americans lack is one unified voice**. So much cognitive and organizational effort is put into solving internal conflicts we lack the energy expenditure to focus on a collective goal. Many of the conflicts within the Asian American community arise out of intergenerational disputes and cultural clashes as a result of social construction of "other." The westernization and exploitation of second generation Asian Americans contribute to the break down of traditional values. Intrafamilial conflict is among the most devastating to the Asian American social structure. An understanding of the values placed on relationships is imperative in analyzing the impact of western exploitation. "Guanxi" is a Chinese term connoting an interpersonal sense of connectedness that acts as cohesive bond which ties members of the community in a collective embrace. Western exploitations and the imposed ethnocentric values by the dominant culture wreaks havoc on the intricate relational dispositions of Asian Americans. **Among the damages of imposed eurocentrism is the loss of dignity for Asian Americans**. **Under the White man's shadow, it is not easy to proclaim "Asian pride."** Old traditions and Western influence come together in a cultural clash that breaks down family relations. The soap operas I watched growing up reflected the parental anxieties and fears of Western influence on their children. These shows incessantly portray traditional Asian parents to be in conflict with their Westernized children within the context of abuse and neglect. To offset the separation between the two cultural entities, the parents are dressed in traditional Asian clothing, while the adult children are seen wearing Western suits and dresses. While the Asian youth of my generation was advocating modernism: the extent to which a non-Western culture embraces and incorporates Western values and beliefs; the older generation was projecting its fears of an abandonment of traditional culture. After moving to the United States, my mother would continually remind me of the dangers of becoming too "American." During family gatherings my elder relatives would sit around to denounce relatives who did not impose the Asian tradition on their children and allowing them to become too "Americanized." Along with the Westernization or "Americanization" comes a plethora of intra-familial conflicts and break-down of traditional family structure. The enculturation of American lifestyles reshapes the traditional family structure, where the values placed on group identity and the proper respect reserved for elders were replaced by values for the self and notions of egocentrism. The imposed English language places the Asian parents in a position of dependence on their children, polluting the existing authoritarian relationship between parents and children typical of Asian cultures. Lost is the communal respect and honor once associated with one's seniority, and a new fear arises of abandonment and rejection by one's own children. In this essay I have attempted to provide a coalescence of social construction of ethnic "other" relevant to the various social levels of functioning. The conceptualization of "other" can be expressed through personal interactions on an individual level and racial idioms employed by dominant culture, leading to potential for overt racism and social ostracism. **Ethnic stereotypes proliferated through prejudice and** ignorance of cultural relevancy **may result in socially imposed attributes to an ethnic collective**. Cultural broadcasting through mainstream media concomitantly produces a trite portraiture of ethnic minorities according to White eclecticism, denying diversities within ethnic cultures. Supposed "universal" cultural dimensions in research and literature derived out of a White perspective fosters ethnocentrism on a national level, contributing to a selective filter on the theoretical lens of social functioning. **With the construction of "other," there must come inevitably the social separation, identity discrimination, and potential for irrational fear, hatred, and violence.** This essay has been a montage of my personal experiences as an ethnic "other," as well as collateral experiences lived vicariously through many forms of ideological broadcasting. **These experiences were ontological to** my **emergence as a participant in the oppositional resistance to the dominance of White perspective**. **As social participants, we may begin to break down the barriers and promote our fundamental rights to be different in order to de-construct social "other."** **The integration of one unified voice is of utmost importance, while at the same time being vigilant to the unique issues posed by the various cultural contexts.** Only then can we live up to the ideological covenant between a moral society and its people to uphold diversity and celebrate individual uniqueness. [cut by Shankar Krishnan, Ridge HS]

The reason that Asian American oppression outweighs is because it is always questioned, and Asian Americans can never join together and show pride like the Black Americans can. We must break free of these sociopolitical oppressive norms to integrate our voice into racial discussions.

#### The first step is always to acknowledge that the problem of internalized oppression exists – absent that, you can never solve for racism and unwittingly serve to perpetuate it.

Pyke, [WHAT IS INTERNALIZED RACIAL OPPRESSION AND WHY DON’T WE STUDY IT? ACKNOWLEDGING RACISM’S HIDDEN INJURIES Karen D. Pyke, Department of Sociology, University of California, Riverside, CA 92521 Sociological Perspectives, Vol. 53, Issue 4, pp. 551–572, ISSN 0731-1214, electronic ISSN 1533-8673. SK]

**When we acknowledge the existence among people of color of internalized racism** (i.e., internalized White supremacy), **we reveal White domination in our society, for every mechanism of internalized racial oppression contributes to the system of White privilege.** For example, Bill Cosby unwittingly serves as a buffer between Whites and the racially subjugated by attracting the anger of many of his racial counterparts for his derogatory depiction of poor Blacks and thus deflecting blame from the White power structure. **Every instance of internalized racism among the racially subordinated contributes to the psychic, material, and cultural power and privilege of White folks.** Thus, the study of internalized racial oppression is a study of the mechanisms by which all Whites are racially privileged, including those with anti-racist commitments. **By investigating internalized racial oppression and focusing an analytic lens on how it supports White privilege, the blame will shift from the victims to the structure of racial inequality and those who are its beneficiaries.** Doing so will make it harder for Whites to deny White privilege. In explaining why White feminists failed to thoroughly engage women of color critiques of the racism lodged in feminist theory, Aenerud (2002:76) writes: It is perhaps not a great mystery. . . . After all, seeing oneself as racist is highly disagreeable. Our popular discourse does not permit a nuanced understanding of racism, either one is or is not racist; there is little room for a more complicated understanding of a subjectivity opposed to, yet complicit with racism. In large part, this limitation has its source in the popular discourse depicting racism as individual not structural. In this framework, a plausible response to racism, particularly for one who is White, is simply to distance oneself from racist expressions and people. Aanerud (2002:76) describes how reading about the struggles of women of color feminists with internalized racism and a belief in White superiority made her more courageous about exploring how she, a White woman, had been led to believe in the superiority of Whiteness: Although never overtly taught that whiteness signaled superiority, I began to see that indeed this was precisely what I’d been taught. . . . I also felt a tremendous gratitude to the [This Bridge We Call Home] authors who articulated so honestly their own battles with racism in its many forms. . . . If they could delve into that “deep place of knowledge,” so could I. The taboo forbidding mention of internalized racism has kept the problem a secret. Whites in general remain ignorant about how the system that accords White racial privilege, whether they want it or not, is fundamentally dependent upon SOP5304\_06.indd 566 11/9/10 3:51:01 PM What Is Internalized Racial Oppression and Why Don’t We Study It? 567 the successful transmission of ideologies of White superiority and the inferiority of non-Whites to all members of society, including the racially subjugated. Hence, **contrary to the assumption that attention to internalized racism will detract from the problem of White racism, I believe it would make more explicit the extensive harm of White domination and hold Whites accountable for the problem.** **The failure** of sociology **to study internalized racial oppression hampers our empirical and theoretical understanding of the reproduction of racial inequality**. As Rubin (1997:51) notes, “we cannot dismantle something that we underestimate or do not understand.” Until we defy the taboo, wrestle control of the concept away from a victim-blaming frame, and give it a fitting conceptual location in our discipline where it will not be reduced to a psychological phenomenon, sociology will continue to underestimate the injuries of racism. [cut by Shankar Krishnan, Ridge HS]

## Links – Topic Specific (2014-15)

### Link – Immigration HR Topic

#### The Human rights framework which the affirmative advocates immigration policies discriminates against Asian Americans and makes them internalize oppression and become oppressors themselves. This outweighs on cyclicality. Human rights are inherently a western idea that tries to trick Asian Americans into cooperating with the façade of affording them certain rights – they are oppressed if they utilize these. This is discursive as well as criticizing your advocacy.

Jung, [Soya Jung, On Asian American Privilege January 23, 2014 4:57. SK]

**I will offer** maybe **a more constructive critique**, an idea that is not my own. This comes from Chanda (my PIC), in turn from an informal and private conversation she had with her grandmother, who happens to be noted leftist feminist activist Selma James. James pointed out to Chanda the limitations of a “privilege” framework for considering systems of oppression, such as anti-Black racism. She instead urges us to consider our fundamental human rights. Human rights are not privileges; therefore, one should not consider the freedom from anti-Black racism and oppression to be a privilege. Rather, anti-Black racism is a violation of fundamental human rights. Yes, it’s true that Asian Americans sometimes have better access to their fundamental rights than Black, Native American, or Latino people do (likewise, see Professor Smith’s critique of the limits of thinking only within the framework of anti-Black racism in considering the ongoing genocide against Native Americans), but this is a matter of access to rights. There were times when **white supremacist structures went out of their way to extend access to some fundamental human rights to Asian American ethnic groups as part of the** project **of** white supremacy and anti-Black racism, **and some Asian Americans have unfortunately latched upon this** calculated **extension**, becoming active participants of the project and actively engaging in anti-Black racism. Such active engagement may take the form of supporting policies of oppression such as the mass incarceration or the defunding of public infrastructure, or may take the form of personal discrimination, such as, infamously, the following of Black customers around Asian- and Asian American-owned stores (which Chanda has personally experienced). **Others have taken advantage of their human rights uncritically**, **ignoring** the **ways in which** anti-Black racism and **settler** colonialism **have violated the rights and called into question the** humanity **of** other **communities of color**. I recognize that **we should be careful when** utilizing a human rights framework, as **there’s** sometimes **a tendency in the liberal Western tradition of using such generalized concepts to** erase **situational and specific systems of** oppression **(i.e., color-blindness),** but I **think this may be a** useful **way of differentiating between the ability of** \*many\* **Asian Americans to exercise their freedom of movement** and the security of their personal being, for example, with what we consider to be unearned privileges based on systems of discrimination, such as white privilege or cis male privilege. This ties deeply into the second point I wanted to make regarding the false monolith of “Asian Americans.” I think a statement such as “Yes, Asian American race privilege exists, and yes, we participate in anti-black racism — and as Asian Americans, we need to do something about it,” reinforces the idea of Asian Americans as a monolith and as homogeneous. Tellingly, one of the quotes in the piece above begins with “Especially educated, more middle-class Asians benefit from the current structure.” This is what the Model Minority Myth discourse generalizes all Asian Americans to be: educated, more middle-class. The Myth normalizes the idea of Asian Americans as being happy occupants of a certain upper rung of the racial hierarchy, the Betas of Huxley’s Brave New World. **I urge** caution in using the term “Asian Americans” loosely, and again refer back to the AAM, **to the roots of a concept of Asian Americans as an umbrella identity** not for the purposes of seeking perceived benefits from the racial hegemony, but **as an act of** interethnic solidarity **in the face of racialization**, Orientalism, and socioeconomic deprivations. **Just because some self-identified Asian Americans, or entire ethnic/national origin groups are “doing well” does not mean that “Asian Americans” are doing well, or have some kind of privilege.**

#### Asian immigration is a form of social exclusion where they become Americanized but are always recognized as the other– this is just another facet of the Western project of domination – the 1AC doesn’t solve because Americanization is perpetuated by using western ideals to justify non-arbitrary exclusion. Further, increased immigration or opening borders will simply increase the quandary of Asian American assimilation.

Kim, [Critical Thoughts on Asian American Assimilation in the Whitening Literature Nadia Y. Kim, Loyola Marymount University, The University of North Carolina Press Social Forces, Volume 86, Number 2, **December** 2007. SK]

In recent years **the idea that Asian Americans**, as well as Latinos, **are becoming white or aligning with whites has become almost a priori among sociologists.** This idea has been popularized by the forecast of a new black/nonblack divide (Bean and Stevens 2003; Gans 1999; Lee and Bean 2004; Yancey 2003). While **the overall literature draws on the historical model of European immigrant “whitening” and on demographic data to support the racial assimilation thesis on Asian Americans**, these works also rest on different core ideas. Warren and Twine (1997), for example, emphasize that today’s “white” category seems to be expanding in ways akin to Euro-American history, while Lee and Bean (2004) rely on intermarriage and multiracial identification patterns to proffer an emerging black/non-black divide. Yancey (2003) draws especially on racial attitudes toward and among Asian Americans and Latinos to evince his thesis of blacks’ alienation from non-black groups. Gans (1999) and BonillaSilva (2002) point to an emerging tri-racial hierarchy based on relational “race,”1 color and class phenomena. While the above literature insightfully portends the future and forces all race scholars to think seriously about these issues, this critical essay problematizes the forecast that Asian Americans are “whitening” (Warren and Twine 1997), experiencing “honorary whitening” (Bonilla-Silva 2002), joining a “residual” group (Gans 1999), and/ or aligning with whites and Latinos as non-blacks (Bean and Stevens 2003; Gans 1999; Lee and Bean 2004; Yancey 2003; see also Waters 1999). The central argument of this essay is that **Asian groups have been racially subordinated** along lines of citizenship even if many of them have not been subordinated in the same way as blacks along color and socioeconomic lines. In other words, **the racialization of Asian ethnics as “not-Americans” across historical periods irrespective of light skin, wealth and fifth-generation status underscores the need to problematize the racial assimilation theses**. The questions pursued here are, **how can a group racialized as foreigners bask in the full privilege of whiteness if a central privilege of being white is to be an authentic American – the American** (Lipsitz 1998)**?** This conundrum begs for a scholarly focus on racialization processes specific to Asian Americans and Latinos as well as those of whites and blacks. Rather than do so, however, **much of the sociology of race and immigration has imposed on Asian Americans concepts derived from the traditional whiteblack color line** (see Ancheta 1998; Chan 1990; Kim 1999; Lee 2000; Okihiro 1994; Takaki 1998). Not only does **this imposition** on a neither-white-nor-black group inadvertently **uphold[s] binary classifications** (e.g., white-black) – those **upon which societal inequalities depend** (see Collins 2000; Glenn 2002) – but it underappreciates the foundations of anti-Asian subjugation: USA-Asia relations and citizenship (as linked to immigration). Apt here, then, is Cherrie Moraga’s (1981:29) oft-quoted phrase referring to men of color’s 1970s’ activist focus on race/nation at the expense of gender (Moya 1996): “[t]he danger lies in failing to acknowledge the specificity of the oppression.” Through a critical reevaluation of the sociological literature, this essay introduces **[we should recognize] the specificity of the oppression of Asian Americans and its implications for understanding the larger hegemonic project of white racial dominance over all non-whites**. That is, **while some Asian American groups might be assimilating socioeconomically, Asian Americans at large are not whitening per se because such a move would hinge on racially assimilating into** a I would like to thank the anonymous reviewers as well as Chip Gallagher, Tom Guglielmo, Joe Feagin and Hernán Vera for their comments on this article. Direct correspondence to Nadia Y. Kim, Loyola Marymount University, One LMU Drive, Suite 4313, Los Angeles, CA 90045. E-mail: nkim1@lmu.edu. © The University of North Carolina Press Social Forces, Volume 86, Number 2, December 2007 562 • Social Forces Volume 86, Number 2 • December 2007

### Link – Democracy ME Topic

### Link – Nuke Power Topic

### Link – Jury Nullification Topic

### Link – Public Funds Topic

### Link – Secession Topic

### Link – Carbon Pricing Topic

### Link – Corporations Topic

### Link – Privatization Topic

### Link – Handguns Topic

## Impacts

### Impact – Extinction (General)

#### Failure To Combat Racism Risks Extinction

Barndt ‘91 [Joseph, Co-director of Ministry Working to Dismantle Racism, "Dismantling Racism," 1991, p. 155]

The limitations imposed on people of color by poverty, subservience, and powerlessness are cruel, inhuman, and unjust: the effects of uncontrolled power privilege, and greed, which are the marks of our white prison, will inevitably destroy us. But we have also seen that the walls of **racism can be dismantled**. We are not condemned to an inexorable fate, but are offered the vision and the possibility of freedom. Brick by brick, stone by stone, the prison of individual, institutional, and **cultural racism can be destroyed**. You and I are urgently called to join the efforts of those who know it is time to tear down, once and for all, the walls of racism. **The danger point of self-destruction seems to be drawing even more near. The results of centuries of national and worldwide conquest and colonialism, of military buildups and violent aggression, of overconsumption and environmental destruction, may be reaching a point of no return. A small and predominately white minority of the global population derives its power and privilege from the suffering of the vast majority of peoples of color. For the sake of the world and ourselves, we dare not allow it to continue.**

## Alternatives

### Alt – PoMo

#### The alternative is to embrace criticism, and think about “how we think” – adopt a critical stance towards the silencing of Asian Americans – this is the first step to consider alternatives. To clarify, this is not the end goal, but the starting point from which a political strategy can be attained. We always must have a first step before we can take a second.

Osajima, [AMERASIA JOURNAL 21:1 & 2 (1995):79-87 Postmodern Possibilities: Theoretical and Political Directions for Asian American Studies KEITH OSAJIMA. SK]

Avoiding the homogenizing effects of the master narratives, Lowe advocates an analysis that examines the multiplicity and complexity of the Asian American experience. She maintains that “what is referred to as ‘Asian America’ is clearly a heterogeneous entity”7 and **Asian American identity is better understood as a matter of ”cultural hybridity” than of simple binary categories**. ”**The boundaries and definitions of Asian American culture are continually shifting and being contested from pressures both ”inside” and ”outside” the Asian origin c~mmunity**.”~ Lowe offers Peter Wang’s film, A Great WuZZ,9 as an example of a cultural text which captures the heterogeneity, multiplicity; and hybridity of the Asian American experience. The film, which is complexly constructed to reveal differences between Chinese America and China, ”unsettles” the dominant nativist-assimilationist opposition found in more traditional Asian American representations. She writes: A Great Wall performs a filmic ”migration” by shuttling between the various cultural spaces; we are left, by the end of the film, with a sense of culture as dynamic and open, the result of a continual process of visiting and revisiting a plurality of cultural sites.I0 Lisa Lowe’s article reveals the analytic gains to be made when one questions the limiting effect of modern discourses and turns toward postmodern perspectives to describe and analyze the diversity and heterogeneity of Asian America. Perhaps more important, the article illustrates how **postmodern theories can help us to develop a critical self-assessment of Asian American studies itself. The postmodern critique of metanarratives implores us to “think about how we think.””** **The strength of postmodern perspectives is their insistence on analyzing the construction of** powerful discourses **and the ways they limit and define social life. This** critical stance **can promote a rethinking of the foundations of Asian American studies.** **By turning the analytic gaze inward-making Asian American studies the subject of a postmodern inquiry-we can think critically about** ”how we think” **about the field and** consider alternative conceptualizations**.** One product of this inquiry is a critical assessment of our theoretical development. SK

### Alt – Discourse Coalitions

#### We create discourse-coalitions by breaking the constraining rules which govern our discourses and introducing arguments which challenge our traditional conceptions of the truth – this itself is the primary vehicle for change.

Watson,

**Foucault viewed discourse as a body of statements and practices whose organization is regular and systematic and whose production is governed by certain rules which delimit** (although not entirely) **what is acceptable or 'true'.** **These rules have a constraining effect which lends continuity to a discourse**: **they imply prohibitions which make it difficult to raise certain questions or argue certain cases. or they may only authorize certain people to participate in a discourse** (Hajer 1995, 49). However, **unrelated discourses can come together and**, in doing so, **create a new discursive space**. **Hajer develops the idea of how new discursive spaces are created by introducing** **the role of the discoursing subject or agent**, **interacting with other agents**. Drawing on the writings of Rom Harre, he sees **human interaction as based on the exchange of arguments. or contradictory suggestions as to how one makes sense of reality**. **Such arguments derive from broader 'positions' or understandings of what constitutes the tmth, and in the process of argumentative interaction, concepts and practices can mutate and change, or alternatively be reinforced**. Harre uses the concept of the 'story-line' as a mechanism for creating and maintaining discursive order. Story-lines allow actors to draw on various discur- sive categories to give meaning to specific physical or social phenomena. They facilitate the reduction of the discursive complexity of a problem and allow for the formulation of a coherent and acceptable explanation, understanding or strategy. As certain story-lines are accepted and used, they take on a ritual char- actor and gain permanence and status. Story-lines also play a role in creating a social and moral order in a particular domain. Through such story-lines particu- lar ideas of 'blame', 'responsibility' or 'urgency' can be attributed, and actors (or groups of actors) can be positioned as victims, perpetrators, erc. Hajer takes the idea of st0ry-lines further to suggest that **coalitions occur amongst actors operating with similar or related storyÂ«lines, allowing what can become struggles for 'discursive hegemony' between differing in attempts to secure support for a particular definition of reality.** It is **such strug- gles**, he argues, that **become prime vehicles of change**. **New story-lines and coalitions emerge which re-order understandings of reality.** However, **such struggles cannot be grounded entirely in the actors who participate in them, or in the particular strategic choices they make**. Foucault's idea of the 'tactical polyvalence of discourses' refers to the way in which **a number of discursive elements can come together to create a new discursive space within which problems can be discussed, or, presumably, strategies can be pursued**. StoryÂ« lines thus operate in the middle ground between epistemes and individual conv struction.SK

### Alt – Osajima Coalitions

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Osajima, [AMERASIA JOURNAL 21:1 & 2 (1995):79-87 Postmodern Possibilities: Theoretical and Political Directions for Asian American Studies KEITH OSAJIMA. SK]

Avoiding the homogenizing effects of the master narratives, Lowe advocates an analysis that examines the multiplicity and complexity of the Asian American experience. She maintains that “what is referred to as ‘Asian America’ is clearly a heterogeneous entity”7 and **Asian American identity is better understood as a matter of ”cultural hybridity” than of simple binary categories**. ”**The boundaries and definitions of Asian American culture are continually shifting and being contested from pressures both ”inside” and ”outside” the Asian origin c~mmunity**.”~ Lowe offers Peter Wang’s film, A Great WuZZ,9 as an example of a cultural text which captures the heterogeneity, multiplicity; and hybridity of the Asian American experience. The film, which is complexly constructed to reveal differences between Chinese America and China, ”unsettles” the dominant nativist-assimilationist opposition found in more traditional Asian American representations. She writes: A Great Wall performs a filmic ”migration” by shuttling between the various cultural spaces; we are left, by the end of the film, with a sense of culture as dynamic and open, the result of a continual process of visiting and revisiting a plurality of cultural sites.I0 Lisa Lowe’s article reveals the analytic gains to be made when one questions the limiting effect of modern discourses and turns toward postmodern perspectives to describe and analyze the diversity and heterogeneity of Asian America. Perhaps more important, the article illustrates how **postmodern theories can help us to develop a critical self-assessment of Asian American studies itself. The postmodern critique of metanarratives implores us to “think about how we think.””** **The strength of postmodern perspectives is their insistence on analyzing the construction of** powerful discourses **and the ways they limit and define social life. This** critical stance **can promote a rethinking of the foundations of Asian American studies.** **By turning the analytic gaze inward-making Asian American studies the subject of a postmodern inquiry-we can think critically about** ”how we think” **about the field and** consider alternative conceptualizations**.** One product of this inquiry is a critical assessment of our theoretical development. SK

#### Under this alternative mindset, the political and concrete strategy we adopt is coalition building motivated by strong connections between individuals. This is a mindset of inclusion from the perspective of those of us who were excluded from participation. We need to offer a plausible method for solving this oppression.

Osajima 2, [AMERASIA JOURNAL 21:1 & 2 (1995):79-87 Postmodern Possibilities: Theoretical and Political Directions for Asian American Studies KEITH OSAJIMA. SK]

What do these challenges imply for the direction of Asian American studies? Can we turn to postmodern theories for some guidance? Here, I find that postmodern perspectives do a better job raising critical issues than resolving them. Indeed, one of the major problems of postmodern theories is that their celebration and privileging of uncertainty, ephemerality, fragmentation, and multiplicity acts as a centrifugal analytic force which makes it difficult to find effective political strategies for change. Best and Kellner write: ”For extreme postmodernists, social reality is therefore indeterminate and unmappable, and the best we can do is live within the fragments of a disintegrating social order.”17 Postmodern analyses can affirm a sense of pessimism and meaninglessness that fuels hopelessness, malaise and political paralysis.lg They help to formulate compelling depictions of the complexities of life in postmodern societies, but offer little vision for an alternative future. If we were to follow these postmodern tendencies to their extreme, we would have to seriously consider abandoning the project of building an Asian American studies and an accompanying anti-racist politics. I am not quite ready to abandon the project (though critics on both the left and right might seem ready to jettison identity politics). But I’m also not willing to dismiss the postmodern critique and adopt a closed stance in rigid defense of Asian American studies. **We need to think hard about the real and important questions raised by postmodern theories, without slipping into a nihilist chasm**. **How can our research and teaching move toward multiplicity, complexity** 83 AMERASIA JOURNAL **and diversity, while avoiding fragmentation, disconnection, and political paralysis?** How can the postmodern impulse toward local and specific analyses be brought together with the incisive structural analyses of oppression developed in Asian American studies? **How can we maintain our historically effective role of combatting racism against Asians** (a task that is likely to go unaddressed if an Asian American identity politics is abandoned), **without privileging race to the point where it masks or excludes the effects of other oppressions operating within Asian American communities**? Here, I think **a major contribution of** postmodern and feminist **analyses of multiple oppressions is that it forces us to think about how our simultaneous positions in oppressed and oppressor roles impact on social relations and political practice.** For straight, middle-class, Asian American males, like myself, it means confronting the reality that it is often easier to champion anti-racist causes than to deal with our sexism, classism and homophobia. **If the centrifugal tendencies of extreme postmodern positions cannot answer these questions, perhaps a synthetic approach to theory which avoids dogmatism and the reified labels that define rigid borders between schools of thought can move us closer to viable answers**.19 I am persuaded by Barry Smart’s notion of an ”oppositional” postmodernism,20 which utilizes postmodern insights and critiques, yet holds on to a progressive, emancipatory vision of possibility born out of modernism. **This means, for example, paying analytic attention to the specificities of local conditions, but situating those within analyses of broader structural, global relations. It means utilizing insights gained from an analysis of discourse and power, but not privileging the text at the expense of human agency**. **It means recognizing the exclusionary and hierarchical effects of modernity’s emphasis on reason and rationality**,”-l **but not abandoning reason as tool for change**. An oppositional postmodernism leaves open the possibility that a critical use of reason to interrogate oppressive facets of modernism can lead to a politics of change.22 **For Asian American studies, an oppositional postmodernism requires us to pay serious attention to the multiplicity, complexity, and hybridity of the Asian American experience-what Michael Omi has called an “elegant chaos,”23 while guarding against a fragmentation that renders a broader, panethnic Asian American studies impossible**. **It requires that our analyses not end at the moment of critique, but, attendant to the history of Asian American studies, also includes ways for turning postmodern analyses into concrete strategies for change**. 84 Postmodern Possibilities How might this difficult melding of apparently contradictory tendencies be realized in an Asian American politics? One common strategy has been to argue for a politics of pan-Asian coalition building, where divergent groups come together to work toward a goal of some common relevance. Yen Espiritu’s important book, Asian American P~nethnicity,2~ offers a number of examples of how panethnic, coalition building has resulted in significant political victories. Lisa Lowe’s discussion of “strategic essentialism” follows somewhat similar lines where **people from different groups adopt an Asian American identity for the specific, strategic purpose of “contesting and disrupting the discourses that exclude Asian American~.”~~** While coalition building is a valuable approach, I would not hitch the future of Asian American studies to this strategy alone. As Papusa Molina notes, coalitions can be problematic for they are short-lived; tend to disappear when the battle is won or lost; are often motivated more by pragmatic instrumental goals than deep commitment; and often require individuals to sacrifice their needs for the benefit of the cause.26 **As a complement**, she proposes that **coalitions and other political organizing [should] be built upon deep alliances in which people commit to work with others, not simply for political expediency, but because people feel strong connections, commitment, and responsibilities toward each other**. **These alliances develop when people come to fully** understand **and** appreciate **the unique struggles and experiences that make up an individual’s life as well as the points of shared experience**. **The alliances** also **hinge on people’s** commitment to working for a just society, **supporting and participating in efforts to fight against the inequality and forms of oppression that impact on their allies’ lives**. In these ways, **alliances are consistent with a synthetic oppositional postmodernism**. That is, **they seek to develop a shared vision of liberation from oppression which is part of the modernist project**. But **they account for the contextual complexities of postmodern life, and do not require that people gloss over all differences in order to find a common ground to work together.**

#### This coalition building motivated by strong connections and mindset shift will not only stop oppression based on race, but on gender, sexuality, and religion as well. This is a mindset of inclusion from the perspective of those of us who were excluded from participation.

Gotanda , [Gotanda, Neil. "New directions in Asian American jurisprudence." *Asian Am. LJ* 17 (2010): 5. SK]

A survey of our writings suggests areas for additional study. **In the existing literature, the areas least addressed are gender and sexuality.** There is little to analyze, so I only observe that **such methodologies as intersectionality, queer theory, and the many dimensions of feminist thought remain available to examine Asian American legal materials.** Whatever the difficulties of the new directions for analysis, **I am confident about the social dimensions.** **There will continue to be racial discrimination and subordinating discursive treatments of Asian Americans, and our political activism to address this racism will continue**. As part of those efforts, **we must continue to make building** racial coalitions **a central part of our political strategy.** **The complexities of building racial coalitions will continue.**  But even with those difficulties, **we should never lose sight of the foundational nature of slavery, segregation, and the centrality of Black-White racialization in all of our struggles.** There is a certain element of closure in this examination. Immigration laws and policies will continue to change, but the part of our immigration and citizenship narratives prior to 1965 is passing from social analysis to historical review. Similarly, **as we understand the nature of foreignness and Model Minority tropes and their role in racialization, we can turn our attentions to the new threats of the 9-11 terrorist stereotype.** Observations of the speed and breadth of globalization are commonplace. Less frequent critical examination of these events is needed to pursue and advance social justice. SK

Thus the alternative uniquely solves for the harms in the link, as we create a new political strategy independent of the whiteness of the governments. The perm fails, as doing the alt with the affirmative simply tries to subdue the Asian American and coalition-building perspective under a *veil* of equality. Thus the perm will always attempt to align itself with whiteness.

### Alt – Gotanda

#### Even then, looking through the eyes of the Asian American, and adopting a mindset and policy shift called “Asian American Jurisprudence” is the first political and mental step to stopping all racism. This is because the Asian American perspective is always relegated for other concerns, and we recognize the harms faced at a psychological level by those who are harmed by racism.

Gotanda, [Gotanda, Neil. "New directions in Asian American jurisprudence." *Asian Am. LJ* 17 (2010): 5. SK]

Our standard **treatments of race in American law are** necessarily **limited to American legal jurisdiction**, which differs in scope from our national boundaries. The border is an important legal and ideological marker. 12 Our national boundaries have changed and shifted throughout our history of conquest, annexation, and manifest destiny. Through slavery and imperialism, we have captured and conquered sovereign and indigenous peoples with origins outside of our moving national border. We have acquired and lost colonies and continue to maintain colonies today. Still, our territories in the Pacific-Guam, American Samoa, and American Micronesia, including the Northern Marianas-are "outside" of the American nation-state as envisioned in the Black-White narrative. **While the** Black-White **paradigm overlooks the collective identities of our conquered and colonized non-White peoples, Asian American Jurisprudence has recognized them.** For example, Mari Matsuda has advocated for reparations to Native Hawaiians for the overthrow of the Hawaiian nation.'12 Similarly, Eric Yamamoto and others continue to debate efforts to redress the loss of their kingdom through movements for Hawaiian sovereignty.128 Asian American Jurisprudence scholars have addressed the border as a subject of interpretation and challenge more generally. Robert Chang began his book Disoriented with a "Meditation on Borders" to introduce his extended discussion of the need for critical interpretations of the situation of immigrant Asian Americans.129 Similarly, Leti Volpp's co-edited book, Legal Borderlands, divides the essays into "Law's Borders," "Borders of Identity," "Borders of Territory," and "Borders of Power." Both Chang's and Volpp's works are examples of scholarship where the border does not limit our research and investigations. **The** Black-White **narrative as presented in the constitutional law canon has remained limited to our national borders.** **If we accept that constraint, we exclude from our discussions other peoples and ethnicities who are part of our American history. To continue these exclusions renders communities, peoples, and ethnicities invisible to examinations of race and ethnicity in American law.**SK

Asian American Jurisprudence seeks to build coalitions based on shared experiences among different members of different races, creating one last unified effort to stop racism. Whiteness attempts to make each race portray their oppression as greater. Each race is vying for the “attention” of the whites, wanting them to understand and stop the oppression. Only coalition building and starting these discussions will be sufficient to solve, as otherwise, we dig ourselves into a deeper hole of subservience to the whites.

#### This coalition building motivated by strong connections will not only stop oppression based on race, but on gender, sexuality, and religion as well. Asian American Jurisprudence is a mindset of inclusion from the perspective of those of us who were excluded from participation.

Gotanda 2, [Gotanda, Neil. "New directions in Asian American jurisprudence." *Asian Am. LJ* 17 (2010): 5. SK]

A survey of our writings suggests areas for additional study. **In the existing literature, the areas least addressed are gender and sexuality.** There is little to analyze, so I only observe that **such methodologies as intersectionality, queer theory, and the many dimensions of feminist thought remain available to examine Asian American legal materials.** Whatever the difficulties of the new directions for analysis, **I am confident about the social dimensions.** **There will continue to be racial discrimination and subordinating discursive treatments of Asian Americans, and our political activism to address this racism will continue**. As part of those efforts, **we must continue to make building** racial coalitions **a central part of our political strategy.** **The complexities of building racial coalitions will continue.**  But even with those difficulties, **we should never lose sight of the foundational nature of slavery, segregation, and the centrality of Black-White racialization in all of our struggles.** There is a certain element of closure in this examination. Immigration laws and policies will continue to change, but the part of our immigration and citizenship narratives prior to 1965 is passing from social analysis to historical review. Similarly, **as we understand the nature of foreignness and Model Minority tropes and their role in racialization, we can turn our attentions to the new threats of the 9-11 terrorist stereotype.** Observations of the speed and breadth of globalization are commonplace. Less frequent critical examination of these events is needed to pursue and advance social justice. SK

Thus the alternative uniquely solves for the harms in the link, as we create a new political strategy independent of the whiteness of the governments. The perm fails, as doing the alt with the affirmative simply tries to subdue the Asian American and coalition-building perspective under a *veil* of equality. Thus the perm will always attempt to align itself with whiteness.

### Alt – Activism

#### Our activism as Asian Americans is key to build a shared agenda against exclusion – this is the radical revolution of values we must demand

Jung ’16,

In many ways, **we as Asian Americans** and Pacific Islanders **have long found ourselves caught in between the global violence justified by America’s rhetoric of liberty and freedom, and the domestic reality of America’s origins in slavery and genocide**. We applaud President Barack Obama for his unwavering insistence on admitting Syrian refugees, despite public opposition. We also welcome the outspoken position that Washington State Governor Jay Inslee has taken, unapologetically opening our state’s arms to Syrian refugees. This is the courage we expect from our leaders. In this era of fear and nativism, both the president and our governor have revealed that they are students of history, as all elected officials have a duty to be, to avoid repeating the mistakes of the past. **We call on public officials at all levels of government to** do the same. But as Dr. Martin Luther King said so prophetically in 1967, when he called the U.S. government “the greatest purveyor of violence in the world”, in order to build real democracy and security: “We as a nation must **undergo a radical revolution of values**.” Today the richest 80 people in the world own as much as the poorest 3.5 billion people or half the world’s population. U.S. taxpayers pay $8 million every hour to support war, a total of $600 billion just in 2015, compared to $63 billion on housing. We pay $80 billion each year to incarcerate 2.4 million people, and far more when accounting for the costs to families and communities of incarcerated and formerly incarcerated people. The outcomes of these **investments** are racial. They **benefit a few at the expense of growing numbers of dehumanized “others” – Muslims, Arabs, South Asians, poor and criminalized Black and Brown people**. Achieving real security will require us to end this savage human sorting. **It’s time for all Americans to have** honest conversations **about the root causes of insecurity and fear, and to build a** shared agenda **to invest in the common good**: public education, public infrastructure, jobs, affordable housing, restorative justice, and climate justice. The outcomes of war and greed, the double helix in the DNA of white supremacy, are uneven. **If America is ever to realize genuine peace and security, we must** organize **and** agitate for change **alongside those who are most deeply harmed by America’s profound contradictions**. SK

### Alt – Diversity (RP – MR)

#### Embrace Asian Americans as dynamic and diverse.

Wu[[4]](#footnote-4) ‘14

Previews of [Amy Chua](http://www.latimes.com/topic/education/amy-chua-PECLB00013064.topic)'s forthcoming book, "The Triple Package" (co-written with husband Jed Rubenfeld), detonated a social media uproar among Asian Americans. Many were infuriated by the New York Post's report that Chua, the self-styled Tiger Mom, was identifying eight superior "cultural" groups in the United States: Jewish, Indian, Chinese, Iranian, Lebanese, Nigerian, Cuban and Mormon. For Asian Americans, the problem is about another Chua production that seems to perpetuate the "model minority" myth and, in particular, the notion that Asians are culturally — even genetically — endowed with the characteristics that enable them to succeed in American society.Before the mid-20th century, the Tiger Mom did not exist in the national imagination. Instead, Americans believed that Chinese culture was disgusting and vile, viewing U.S. Chinatowns as depraved colonies of prostitutes, gamblers and opium addicts bereft of decency. Lawmakers and citizens deployed these arguments to justify and maintain the segregation, marginalization and exclusion of Chinese from mainline society between the 1870s and World War II. Those efforts were more than effective: to have a "Chinaman's chance" at that time meant that one had zero prospects. **There is danger in** offering **culture as a formula for success**, because our **ideas of culture are hardly fixed.** The history of Americans' views about Chinese immigrant behaviors shows that **"culture"** often **serves as a blank screen onto which individuals project** various **political agendas, depending on the exigencies of the moment**.During World War II, white liberals agonized that racism was damaging the United States' ability to fight a war for democracy against the Axis powers. Many felt that the Chinese exclusion laws, which had barred migrants from China from entering the country or becoming naturalized citizens since the 1870s, risked America's trans-Pacific alliance with China against Japan. A coast-to-coast campaign emerged to overturn the laws. The Citizens Committee to Repeal Chinese Exclusion recognized that it would have to neutralize deep-seated fear of "yellow peril" coolie hordes. So it strategically recast Chinese in its promotional materials as "law-abiding, peace-loving, courteous people living quietly among us." [Congress](http://www.latimes.com/topic/politics/government/u.s.-congress-ORGOV0000131.topic) repealed the Chinese Exclusion Act in 1943.In the 1950s, journalists, social scientists and policymakers recycled this fledgling idea, circulating it further and wider as they groped for a solution to what they perceived as a national juvenile delinquency crisis. The New York Times Magazine emphasized that Chinese youths displayed "unquestioned obedience" toward their elders, while Look magazine celebrated their "high moral sense." U.S. Rep. Arthur Klein of New York praised his Manhattan Chinatown constituents for their "respect for parents and teachers," "stable and loving home life" and thirst for education.These narratives gained traction because they upheld two dominant lines of Cold War-era thinking. The first was the valorization of the nuclear family. Popular portrayals of Chinese American households that attributed their orderliness to Confucian tradition resonated with contemporary conservative mores. The second was anti-communism. Observers who lauded stateside Chinese and their "venerable" Confucianism effectively drew contrasts between U.S. Chinatowns and Mao Tse-tung's China to suggest that superiority of the American way of life.By the 1960s, **the concept of strong**, disciplined **families** **became the basis of the new racial stereotype** of Chinese Americans **as "model minorities**": domestic exemplars, upwardly mobile and politically docile. In the midst of the black freedom movement of the 1960s, numerous politicians and academics and the mainstream media contrasted Chinese with African Americans. They found it expedient to invoke Chinese "culture" to counter the demands of civil rights and black power activists for substantive change.In 1966, then-Assistant Secretary of Labor Daniel Patrick Moynihan defended his controversial claim that the too-strong emphasis on matriarchy in black "culture" was to blame for the "deterioration" of African American communities by pointing to the "enlightened family life" of the relatively well-to-do Chinese. The magazine U.S. News & World Report unequivocally made the same charged comparison: "At a time when it is being proposed that hundreds of billions be spent to uplift Negros and other minorities, the nation's 300,000 Chinese Americans are moving ahead on their own — with no help from anyone else."Then, as now, Asian Americans were troubled by what they saw as untrue juxtapositions. For one, **the stereotype glossed over** the myriad **difficulties** **their communities faced**: **poverty, drugs, suicide, mental illness**. Ling-chi Wang warned in UC Berkeley's Asian American Political Alliance newsletter (1968) that Chinatown's **problems** "**will** forever **be neglected by the government**" **unless the community liberated itself from** "**the tyranny of this** Chinese **myth**."Moreover, critics disliked the ways in which **ideas about Asian Americans reinforced** the **denigration of African Americans**. Writing for Los Angeles-based Gidra magazine in 1969, Amy **Uyematsu resented being implicated in "white racism" by being "held up" before other minority groups as a "model to emulate."**Today, the "model minority" concept both fascinates and upsets precisely because it offers an unambiguous yet inaccurate blueprint for solving the nation's most pressing issues. The obstacles Americans face in the global economy, our declining prospects for socioeconomic mobility and the uncertainty of parenting in difficult times — all are real challenges. But "culture" cannot explain "success" any more than it can serve as a panacea for the dilemmas of the new millennium.We've heard enough of specious generalizations about "model minorities." **We need to see Asian Americans** — and other racial, ethnic and religious groups — for what they are: **[as]** **dynamic, diverse and** much **more than one-dimensional** stereotypes.

### Alt – CritCon (MZ -MR)

#### The alt is critical consciousness- a process of constant clarification that allows us to name the world and perceive how we exist in it-through this dynamic process we have already begun and will continue to create real change.

Osajima, [Keith, a professor and Director of the Race and Ethnic Studies Program at the University of Redlands, February 2007, “Replenishing the Ranks: Raising Critical Consciousness Among Asian Americans,” Project MUSE, 1/30/15, MRZ]

Conscientization for these respondents meant being able to “name their world.” That is, a meaningful education had helped them to recognize and understand the impact that societal conditions and forces of oppression have on their lives and the lives of others. As Freire writes, the process of conscientization, or education for critical consciousness, “involves a constant clarification of what remains hidden within us while we move about in the world,” and it provokes “recognition of the world, not as a ‘given’ world, but as a world dynamically ‘in the making.”24 Such recognition often inspires people to work against that oppression, thus beginning their active efforts to transform the world.25 Naming the world was an important step toward actively changing it.

#### Experimental learning activities like debate are key to critical consciousness.

Osajima 2, [Keith, a professor and Director of the Race and Ethnic Studies Program at the University of Redlands, February 2007, “Replenishing the Ranks: Raising Critical Consciousness Among Asian Americans,” Project MUSE, 1/30/15, MRZ]

It is evident that young Asian Americans, like their 1960s counterparts, have continued to develop an Asian American critical consciousness and commitment to working for social change. What is less obvious is how those Asian Americans develop such a critical consciousness. What leads them to become interested in Asian American issues and activism? Some answers can be found scattered in the literature. Autobiographies and biographies of Asian American activists offer one source of information, often revealing how individuals arrived at their understanding of and commitment to political activity on behalf of Asian Americans. Helen Zia, for example, in her book Asian American Dreams, tells of how she went against the wishes of her Confucian father to go to Princeton, where, in the midst of the tumultuous 1960s, she became an Asian American activist.6 The literature on pedagogy in Asian American Studies offers indirect insights into the process of consciousness-development by identifying key teaching practices and course content that can help to change the minds of students. Diane Fujino’s chapter on integrating feminist pedagogy in Asian American classrooms is a good example. She shows how experiential learning activities, combined with personal and academic-oriented reflection, can help to move students toward an Asian American consciousness.7

#### My performance is key-debate offers unique key elements for critical consciousness that must be embraced for real change.

Osajima 3, [Keith, a professor and Director of the Race and Ethnic Studies Program at the University of Redlands, February 2007, “Replenishing the Ranks: Raising Critical Consciousness Among Asian Americans,” Project MUSE, 1/30/15, MRZ]

From the interviews, we can identify critical elements that contribute to conscientization. While these elements do not guarantee that conscientization will follow, incorporating them into one’s practice may enhance the possibility that efforts will be successful. First, respondents described the importance of obtaining information and conceptual tools that helped them to cognitively understand how their lives and the lives of others are shaped by larger historical and social structural forces. An Asian American Studies course on a college campus was the most common source of relevant information, but as we have seen exposure can take place in many venues. People can learn from reading on their own, from student groups, and from multimedia sources. Second, breaking through isolation and interrupting the tendency to explain their life experiences solely in individual terms reflects a social dimension to conscientization. Contact and conversation with other Asian Americans was often the most effective way to help respondents make connections between their lives, the experiences of others, and information on the Asian American experience. Connections to key mentors and peers provided a safe environment in which to think and question further. Third, respondents described important affective aspects of conscientization. When respondents talked about important moments in their education or key social support that made a difference, invariably they referred to how they felt about these experiences. They were angered by the realization that their schooling had not taught them about racism or the Asian American experience. They felt inspired by the experiences of other Asian Americans who struggled to overcome harsh conditions. They were excited to learn more. Fourth, respondents’ commitment to Asian American issues was deepened when they transformed understanding into action. Involvement in protests, organizing, programming, teaching, and research gave respondents a chance to extend their knowledge and learn from efforts to make change. Finally, the study indicates that conscientization occurs when the discrete elements work in combination. No respondent described his or her conscientization in terms of a single element. It was not a purely intellectual or cognitive experience in a classroom, absent of social or affective elements. Nor was it a purely social or affective experience without information and conceptual tools. Instead, respondents described multifaceted and interrelated experiences that reinforced each other, inspiring further thinking and commitment to action. For activists seeking to raise the critical consciousness of Asian Americans, the study’s findings carry implications for practice. For some, combining elements in a single venue, like an introductory course or a training program, will be the main focus. In these cases, the study suggests that the course or program should offer substantive content and concepts to lay the cognitive foundation needed for people to see themselves in relation to the world. It also should include social activities to break isolation and opportunities for people to share stories with each other in a non-judgmental, safe environment. On a broader level, the study suggests that there is a value in and need to offer a range of experiences across campus and community to increase the likelihood that students will combine, on their own, elements that contribute to conscientization. Pressure to have one person, course, or program that single-handedly transforms students’ lives subsides when we recognize that the interrelated process of conscientization benefits from contributions across diverse segments of the community. The importance of combining influences also casts new light on how different parts of the campus and community can work collaboratively to raise critical consciousness. Breaking from binary constructions that often pit academic programs against student life activities, or divide academe from community, the study shows how conscientization arises when people are exposed to and combine lessons learned from a variety of sources. This process implies that increased appreciation for the work done across campus and community, along with greater coordination of influences, is an important dimension of conscientization.

## Role of the Ballot Add Ons

### ROB – School Spaces

#### Educational spaces are key to challenging the notion of the “other” – the debate space is an extension of the school space where we can challenge oppression.

Kumashiro, [Kevin K. Kumashiro, Toward a Theory of Anti-Oppressive Education, Review of Educational Research, Vol. 70, No. 1 (Spring, 2000), pp. 25-53, JSTOR. SK]

Researchers in this first approach to anti-oppressive education have suggested two ways in which to address oppression. First, responding to the notion that 27 Kumashiro schools are "harmful spaces," many researchers have argued that **schools need to be and to provide helpful spaces for all students, especially for those students who are targeted by** the forms of **oppression** described above. These "spaces" have been conceptualized on two levels. On one level, **the entire school needs to be a space that is for students that welcomes, educates, and addresses the needs of the Other**. For example, **the school needs to be a safe space, where the Other** (such as queer or Asian American students) **will not be harmed** verbally, physically, institutionally, or culturally (Governor's Commission on Gay and Lesbian Youth, 1993; U.S. Commission on Civil Rights, 1992). **The school needs to be an affirming space, where Otherness** (such as racial difference or queer sexuality) **is embraced, where "normalcy"** (cultural or sexual) **is not presumed, where students will have an audience for their Othered voice(s)**, and where the Other will have role models (Asante, 1991; Malinowitz, 1995). The school also needs to be a financially and materially sound space where buildings are safe, instructional materials are available, and programs and personnel are sufficiently funded. On another level, the school needs to provide separate spaces where students who face different forms of oppression can go for help, support, advocacy, resources, and so forth. For example, the school needs to provide therapeutic spaces where harmed students can go to work through their trauma, such as that resulting from harassment or assault; to receive the affirmation provided by support groups; and to come to know and accept who they are by learning about their racial and sexual differences (Crystal, 1989; Reynolds & Koski, 1995). The school also needs to provide supportive spaces where the Other can receive advocacy, such as that provided by teachers willing to serve on committees that address sexual discrimination and harassment and to signify their advocacy by, for instance, putting pink triangles on their classroom doors (Kenway & Willis, 1998). **Student alliances that engage in political action, such as** gaystraight alliances (Woog, 1995) and **Asian American student organizations** (Lee, 1996) **should also occupy such a space.** Finally, **the school needs empowering spaces, where the Other can find resources and tools to challenge oppression themselves**, such as informational pamphlets by various organizations, and a wide variety of literature in libraries and resource rooms (see, e.g., the lists of queer resources in Besner & Spungin, 1995; Committee on Gay, Lesbian, and Bisexual Issues, 1997; Unks (Ed.), 1995). Many have even argued that schools should be, or at least provide, learning spaces exclusively for the Other, such as single-sex schools or classrooms (Salomone, 1997). SK

### ROB – “Other” Education

#### Teachers must integrate the knowledge of the other throughout the learning space – we cannot be confined to the topic but should extrapolate ideas of otherness from the topic. [For example, why should we only talk about black oppression during the Black Reparations topic…?]

Kumashiro, [Kevin K. Kumashiro, Toward a Theory of Anti-Oppressive Education, Review of Educational Research, Vol. 70, No. 1 (Spring, 2000), pp. 25-53, JSTOR. SK]

Researchers who adopt this second approach, Education about the Other, have argued that **schools and teachers need to work against these** two **harmful forms of knowledge that are reinforced in school**. They have suggested two ways to teach about the Other. One, the curriculum needs to include specific units on the Other, such as curricular units on labor history and resistance (Apple, 1995); feminist scholarship, or any of a number of fields in women's studies (Schmitz, Rosenfelt, Butler, & Guy-Sheftall, 1995); literature by and/or about queers (Sumara, 1993) or the representation of queers in films (Russo, 1989); 32 Anti-Oppressive Education and various topics in Asian American studies (Hune, 1995) and ethnic studies (Chan, 1995). The second strategy for teaching about the Other is to **integrate Otherness throughout the curriculum. Educators should not limit their lessons about the Other to once or twice a year** **when this topic is exclusively addressed but** integrate lessons **and topics about the Other throughout the curriculum.** For example, educators can teach about gay resistance movements when talking about the civil rights movements of the 1960s, when talking about the impact of changing the boundaries of voting districts in local elections (which helped activist Harvey Milk get elected to the San Francisco Board of Supervisors in the 1980s), when talking about grassroots mobilization around the AIDS epidemic and the AIDS Memorial Quilt, and so forth. More routine opportunities to integrate diversity include: the wording of math problems; lists that suggest possible topics to cover for science research projects; discussions of the personal lives of historical figures, authors, political leaders, and celebrities; and the use of guest speakers (Loutzenheiser, 1997). **By integrating lessons on the Other throughout the curriculum educators can move away from merely adding on a lesson here and there.** Such integration can work against the notion that teaching and learning about the Other can be achieved with a day's lesson, say, on Native Americans, and then another on the physically disabled. In addition, **the movement away from discrete lessons about the Other can work against the tendency to treat different groups as mutually exclusive.** **Such an approach enables educators to address the intersections of these different identities and their attendant forms of oppression**, examining, for instance, queer themes in ethnic literature (Athanases, 1996); queer sexualities in communities of color (Sears, 1995; Wilson, 1996) or critiques of feminist movements and feminist spaces by women from working-class backgrounds, women of color, women with queer sexualities, and so forth (Anzaldua, 1987; Maher & Tetreault, 1997; Schmitz et al, 1995). SK

### ROB – Critique (Kumashiro)

#### The judge as an educator and a teacher must endorse criticism as both a starting point and catalyst for true change. The knowledge which you endorse within the debate space is a step in the right direction towards true change.

Kumashiro, [Kevin K. Kumashiro, Toward a Theory of Anti-Oppressive Education, Review of Educational Research, Vol. 70, No. 1 (Spring, 2000), pp. 25-53, JSTOR. SK]

**The third approach to working against oppression advocates** **a critique and transformation of hegemonic structures and ideologies**. **This process begins with more knowledge, especially knowledge about oppression**. As Ladson-Billings (1995) argues, **students need to be able to "recognize, understand, and critique current social inequities**" (p. 476). What is significant here is that, unlike the first two approaches to challenging oppression, **this approach does not argue that working against harmful forms of partial knowledge entails only learning more about the Other. It also requires learning that that which society defines as "normal" is a social** (and contested) **construct** (Apple, 1995) **that both regulates who we are supposed to be and denigrates whoever fails to conform** to "proper" gender roles, for instance, or "normal" sexual orientation (Greene, 1996). Thus, **educators should teach not just about the Other, but also about the processes by which some are Othered while others are normalized.** Furthermore, **the path to developing a critical consciousness involves not only learning about the processes of privileging/normalizing and marginalizing/** 36 Anti-Oppressive Education Othering, **but also unlearning** (Britzman, 1998a) **what one had previously learned is "normal" and normative.** The thinking, here, is that **privilege is often couched in other discourses**. For example, as I noted earlier, **the privilege of Whiteness is often disguised as "authenticity";** and heterosexuality is often privileged as normalcy or morality. **Thinking critically, then, involves recognizing this couching and masking of privilege, and teaching critically involves unmasking or making visible the privilege of certain identities and the invisibility of this privilege** (Giroux, 1997). I should note that **the process of learning about the dynamics of oppression also involves learning about oneself**. Students need to learn two things about themselves. One, that some of their identities and experiences may be those they are studying about, and thus, that they may be privileged in some ways. Two, that they (often unknowingly) are complicit with and even contribute to these forms of oppression when they participate in the privileging of certain identities. Thus, **teachers should engage in a "pedagogy of positionality" that engages both students and teacher in recognizing and critiquing how one is positioned and how one positions others in social structures** (Maher & Tetreault, 1994). Thus far, I have argued that teaching students to be critical of oppression entails helping them recognize both the privilege of certain identities, including their own, and the processes of normalizing and Othering, in which they are complicit. This third approach to bringing about change, however, does not have as its sole goal knowledge about oppression. As I argued earlier, **"critical" education involves both the critique and transformation of structural oppression** (Giroux & McLaren, 1989). **Knowledge is but the first step of a larger process.** Also necessary are thinking skills that students can use to formulate effective plans of action. Ellsworth (1992) describes the assumptions underlying critical pedagogy as "the teaching of analytic and critical skills for judging the truth and merit of propositions, and the interrogation and selective appropriation of potentially transformative moments in the dominant culture" (p. 96). Thus, **when students have both knowledge about oppression and critical thinking skills they will be "empowered" to challenge oppression**. As Freire (1995)-whose work on "liberatory education" has become the foundation of "critical pedagogy"-and feminist researchers influenced by him (hooks, 1994; Weiler, 1991) have argued, **critical education** or "consciousnessraising" (what Freire calls conscientizacao) **entails learning "to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality**" (Freire, 1995, p. 17, my emphasis). Similarly, Maher and Tetreault (1994) have argued that, "if the classroom setting can help students to understand the workings of positional dynamics in their lives, . . . then they can begin to challenge them and to create change" (p. 203). Thus, critical knowledge and thinking is what impels students toward action and change, toward resisting and challenging oppression. This emphasis on knowledge and resistance is characteristic not only of many critical and feminist pedagogies (such as those listed above), but also of queer (Malinowitz, 1995) and multicultural pedagogies (such as that suggested by McLaren (1994), who advocates a "critical and resistance multiculturalism," and by Sleeter & Grant (1987), who advocate a "social reconstructionist" multiculturalism). 37 Kumashiro Strengths and Weaknesses **The strength of this particular approach is that it calls on educators not only to teach about oppression but to try to change society as well**. **It is important for students to develop the knowledge and thinking skills necessary to understand not only the processes of Othering and normalizing, but also their own complicity in these processes. Further, this understanding should lead not only to empathy for the Other, but also to the ability and the will to resist hegemonic ideologies and to change social structures.**

### ROB – Classrooms

#### In LD debate, the debate space is an extension of the classroom in which students have to learn how to break down the barriers of privilege, and have discussions about such. Debate is not merely a game: it is an educational game which can have a real impact on lives.

Alston and Timmons, [Jonathan Alston (Head debate coach at Science Park High School (Newark Science) in Newark, New Jersey) and Aaron Timmons (Head coach at Greenhill School in Addison Texas), ““NOBODY KNOWS THE TROUBLE I SEE” (AND IN NATIONAL CIRCUIT LINCOLN-DOUGLAS DEBATE, DOES ANYONE REALLY CARE?)”, Victory Briefs, April 27, 2014. SK]

Kristof et al intimate that the role of the judge is solely to make a decision in any given debate and to vote “for the better debater." If a debater says that they are going to kill millions of Africans for Malthusian justifications, the authors would believe that the role of the judge is simply to vote for the “better debater.” If utilitarianism is the standard, they would have no problem voting for killing millions of Africans: these arguments are just lines across the flow. Kristof et al write: “Judges have no jurisdiction to vote to make the world or the debate community a better place. Do judges need to do the Macarena if debaters say they should? No, and for the same reason, they don’t need to act as some kind of critical educator even if debaters say they should. In fact, they can’t use the ballot to do so, since that runs counter to its instructions.” They compare an obligation for judges to care about the perpetuation of structural violence with doing the Macarena. The writers of the article are so deeply rooted in their own privilege that they cannot imagine the destruction they cause to the people caught in their considerable wake. **A person of color who is told by judges that it is okay if people who look like them are slaughtered isn’t listening to the conclusions of a hypothetical debate**. People who look like them have been slaughtered in various forms in various ways for over four hundred years. **Being white means not ever having to think about it.** The suggested role of the judge according to Kristof, Massey, and Reiter is to care nothing about the safety of the environment and the people in the room. Kill Africans, rape women, don’t let people of color vote. **While the role of the judge is to vote for the better debater, we feel strongly that the judge in any given debate must adopt both the role of a decision-maker and educator.** **Evaluating the better debater must be considered as a matter of both performance and substance**. Most scholars agree that the judge’s role is twofold. Richardson writes: ”A judge describes what occurs in the round while a critic/educator prescribes what should have occurred in the round. However, the prevailing opinion is that **judges have the obligation to serve beyond the role of descriptor, and they are indeed capable of performing two types of evaluations simultaneously – that of a judge and that of a critic** (Patterson and Zarefsky). In fact, **debate is first and foremost an** educational activity (Decker and Morello). If indeed the purpose of debate is to teach, **judges must** also **serve as educators** (Rowland, Ganer). **Debate, while a competitive game, is an educational game—an** extension of the classroom. The idea that regardless of what is done in a debate, the judge has no jurisdiction or obligation to act as a critical educator seems short sighted at best, and sociopathic in our current environment. In a world of “just vote for the better debater”, judges would be under no obligation to give a reason for decision in either a written, or oral form. **The concept of “just vote for the better debater” absolves the judge of any real responsibility to give constructive feedback to students**, either good or bad. In a worst case scenario **a student could use language that was racist, sexist or homophobic, and if they won the “substance” of the debate, the language and behavior would be ignored.** In fact, if things became physical between the students, and the aggressor “won” the debate, using a literal interpretation of the position of Kristof et al, the judge would be under no obligation to act. Morris and Herbeck elucidate: “Such **judge passivity is responsible for the often dramatic decline in the quality of debate arguments and the promotion of shallow practice nearly devoid of educational utility**. Ganer (1987) has observed: Many of the problems in contemporary debate can be traced to those who persist in divorcing debate from general academic concerns of argumentation and viewing debate as nothing more than a "game," in the antitheoretical rather than theoretical sense, to be played under the sponsorship of an academic institution.” (p. 387) Muir adds in a discussion of Ehninger: "Questioning the power of such a perspective (the gaming model of debate), Ehninger offers several concerns about the game metaphor. Pedagogically, Ehninger cautions that **viewing debate as a game violates a balance of technique and subject matter, fragmenting the instruction of the whole. The emphasis on technique reduces the real world applicability of debate skills**; a specialized terminology, coupled with a focused perspective on how the game is played, renders debate increasingly esoteric and irrelevant. Morally, the game metaphor is questionable because if debate is just a game, then it is very easy to cheat and distort the truth. Even if 'the game' is played ethically, Ehninger argues, it is separated and isolated and makes 'little or no direct contribution to the solving of mankind's present and future problems.'" Muir furthers his characterization of Ehninger's argument, "Fostering the idea of debate as a game renders a discussion of contemporary predicaments and their solutions a mere pastime, rather than a way of learning how to participate democratically in such solutions. **Debate**, Ehninger concludes, **cannot afford to be ethically neutral- it must be a** positive force **for good**." Morris and Herbeck impact our position by stating: “We insist that coaches, competitors, and judges stop treating debate as a game. If debate is merely a game, it may be appropriate for judges to act as referees assigning points to the participants. By contrast, **debate should be an educational exercise** designed to serve as a "laboratory for teaching argumentation skills". (McBath, 1974; Thomas, 1980). Forensic educators must intervene as necessary to redress some of the "irrational practices currently emphasized in academic debate" (Rowland & Deatherage, 1986, p. 246). What makes the Kristof et al article so despicable is that they want judges to beat students down who implore those judges to resist privilege and stand for something more. We are not calling for judges to randomly intervene against racist, sexist and homophobic arguments. In our current climate, that is too much to ask, and we are not that optimistic. The adults in the Lincoln-Douglas community have consistently failed to do anything to protect young people and have actively encouraged the sociopathic pseudo pedagogy embodied in the Kristof, Massey, and Reiter article. We can’t help but think that the role of the judge demonstrated by too many adults strongly resembles the actions of bystanders who watched as Kitty Genovese was murdered in the streets of New York. But when students understand that the debate space is hostile to women and people of color and try to do something about it, don’t join the attacker. Don’t murder them. Don’t wish they go away. Be constructive. Be educational. Be humane. We must prove why genocide is bad? They should be ashamed, and we should be ashamed for accepting it. Being white in America means never having to think about it. But they should think about it. People who face structural oppression have to think about it. We are assaulted without warning and dismissed with smiles and politeness or barbs and arrows. The debate community by deliberate aggression or privileged non-consideration declared war on students of color long before Chris Randall’s rallying cry. Being white in America means never having to think about it. Never thinking about it makes for ignorant, destructive, careless people without any clue how they relate to the rest of the planet. They believe that they live in a hostile world without any understanding that they are the source of the hostility. They want people who call out their privilege to just go away. The good news about our community is that a critical mass of students have decided to not go away. It is up to the adults in our community to make space for them. We cannot know how this conflict will end. But in the process, **adults** must not remain silent and watch structural violence replicated and reinforced. In our community, we **must encourage people to expand their libraries, read new literature**, and enter new search terms in Google in order to understand and engage these positions. **The conversations and debates will often be hard, but they already are.** We believe **our role as educators is to welcome hard conversations that question and** deconstruct privilege**, not reinforce it**. There is no neutral ground. SK

## Framing

### Framing – Historical

#### Oppression is perpetuated through the discourses we use and the historical sources and ideologies we choose to cite – you iterate a stereotype of Asian Americans which causes more oppression. [You cite \_\_\_\_\_ which has historically been against Asian Americans which is reflected in your discourse]

Kumashiro, [Kevin K. Kumashiro, Toward a Theory of Anti-Oppressive Education, Review of Educational Research, Vol. 70, No. 1 (Spring, 2000), pp. 25-53, JSTOR. SK]

Some researchers have turned to poststructuralism to help formulate conceptualizations of oppression that center around notions of discourse and citation (Britzman, Santiago-Valles, Jimenez-Munoz, & Lamash, 1993; Butler, 1997; Davies, 1989; Kumashiro, 1999a, 1999b; McKay & Wong, 1996; Walkerdine, 1990). Earlier, I mentioned Walkerdine's (1990) study on nursery classrooms. Her analysis suggests that **oppression and harm originate[s] in** (or are produced by) **not merely the actions and intentions of individuals or in the imperatives of social structures and ideologies**. **Rather**, **oppression originates [but also] in discourse, and, in particular, in the citing of particular discourses, which frame how people think, feel, act, and interact**. In other words, **oppression is the citing of harmful discourses and the repetition of harmful histories.** To understand this notion of citation, **consider the "model minority" stereotype of Asian American students,** that they are all smart and hardworking "academic superstars" (Lee, 1996). As I discussed above, researchers have explained the harmfulness of stereotypes by turning to individual prejudice and discrimination (Miller, 1995) and to a White-dominated racial order that claims to be meritocratic and non-racist by pointing to the "success" of "model" minorities (Osajima, 1988). They have argued that the power of a stereotype to harm either exists inherently in the stereotype (so that an individual using a stereotype is like an individual wielding a weapon) or derives from social structures and ideologies (so that using a stereotype is like assisting in the maintenance of the structures/ideologies). They have also argued that this stereotype has tangible consequences, that it may cause differential treatment of students by teachers and even psychological harm (Crystal, 1989; Lee, 1996; Osajima, 1993). These theories imply that in order to challenge oppression educators should prohibit the use of the stereotype-as well as the voicing of hateful, harmful speech (Butler, 1997)-or strategize ways to "resist," "challenge," or dismantle an already-existing structure (through critical pedagogy). Post-structuralism offers a different view. As I have argued elsewhere (Kumashiro, 1999b), **iterating a stereotype can cause harm because every such iteration cites past iterations of that stereotype**. In other words, **the power of a stereotype to harm derives from a particular history of how that stereotype has been used and a particular community of people who have used that stereotype and who constitute that history** (Butler, 1997). If someone was to tell me that I should be a better student because I am Asian American, I would likely conclude that the speaker is making racist assumptions about me because I have heard other people talk about and generalize about Asian Americans in similar ways before. The **speaker's words** would **have racist meaning** to me **because I would read them as constituting part of the history of how the model-minority stereotype has been and is being used**. Furthermore, **if I believed that the speaker was judging me based on this stereotype and I valued the speaker's judgment, the speaker's words would likely produce in me feelings of failure or abnormality**. I should note that **the model-minority stereotype plays out** not only in individual thoughts and interpersonal interactions, but **also in institutional practices**. Affirmative action offices and policies, or advisory commissions on race, for example, that fail to address the racism experienced by Asian Americans or otherwise ignore Asian Americans, are doing so because they are buying into the model-minority stereotype. In these institutions and ideologies the association between "Asianness" and "success" (or, the process in which Asianness cites success) gets repeated over and over. As one might imagine, there are many other associations that characterize oppression: Whiteness and authenticity, femaleness and weakness, heterosexuality and normalcy, queer sexualities and sinfulness, limited-English-language proficiency and lack of intelligence, to name just a few. **What is harmful is when people have to live through the repetitions of these histories, as everyone must through interpersonal conversations and interactions, and through institutional and economic and legal imperatives, and through moral and religious doctrines.** Indeed, **oppression itself can be seen as the repetition, throughout many levels of society, of harmful citational practices**. The notion of citationality provides insight not only into the cause of harm, but also into the relationship between different forms of oppression. In particular, **conceptualizing oppression as discursively produced is helpful for understanding how oppression can play out differently in different contexts**. Research on queer Asian American males, for example, reveals that the forms of oppression they experience in traditionally marginalized communities are both similar to and different from those in mainstream society (Kumashiro, 1999b). In Asian American communities, queer Asian American males often experience a form of heterosexism that cites the heterosexism in mainstream society but differs slightly from it insofar as it racializes it. In particular, Asian America, like mainstream society, defines queer sexuality as abnormal and sinful, but unlike mainstream society, often assigns it a racial marker: heterosexuality is marked as an Asian virtue, queerness as a "white disease." Similarly, in queer communities, queer Asian American males often experience a form of racism that cites the racism of mainstream society (namely, Orientalism, in which racism is gendered and a deviant femininity attributed to Asian American men). However, rather than define the feminized Asian American male as sexually undesirable, many queers consider him "exotic" and, thus, sexually hyperdesirable. The racialized heterosexism in Asian American communities and the queered racism in queer communities point to two things: 1) the ways in which different forms of oppression often supplement one another, i.e., cite one another but add something new (Crowley, 1989), and perhaps more important, 2) the ways in which oppression is multiple, interconnected, and situated.SK

### Framing – IOp First

#### Internalized oppression outweighs your impact – three reasons

Osajima, [Osajima, Keith. "Internalized Oppression and the Culture of Silence: Rethinking the Stereotype of the Quiet Asian American Student" *Race and Racism in the United States* (n.d.): 152-55. Web. SK]

**The impact of internalized oppression on the** attitudes, feelings, and actions of the **oppressed is pro- found. First, it hinders one’s ability to think and reflect**. **People have difficulty objectifying and** perceiving **the structural conditions that shape and reshape their lives. Second**, **oppressed people come to believe that the source of their problems lies,** not in the relations within society, but in themselves**, in their own inadequacies and inabilities**. At the same time that they feel themselves to be inferior, they see those in the domi- nant group to be superior. **Third,** **the feelings of inferiority, of uncertainty about one’s identity, lead oppressed people to believe that the solution to their problem is to** become like **or be accepted by those in the dominant group.** As Freire says, “At a certain point in their existential experience the oppressed feel an irre- sistible attraction toward the oppressor and his way of life. Sharing this way of life becomes an overpowering aspira- tion. In their alienation, **the oppressed want at any cost to resemble the oppressor, to imitate him, to follow him.**” On the flip side of this desire to be like the oppressor is a degree of self- hatred, a belief that who they are is not good enough, smart enough, beautiful enough, strong enough

#### Internalized oppression is a cyclical impact that is not easy to perceive – outweighs.

Osajima, [Osajima, Keith. "Internalized Oppression and the Culture of Silence: Rethinking the Stereotype of the Quiet Asian American Student" *Race and Racism in the United States* (n.d.): 152-55. Web. SK]

**The** overall **impact of internalized oppression** **is that the oppressed become resigned to their situation and do not look critically at it. They feel powerless to change it**, and fearful of taking the risks to make change. **In this way, the status quo is not questioned nor challenged**. Freire writes: “As long as the oppressed remain unaware of the causes of their conditions, they fatalistically accept their exploitation. Further, they are apt to react in a passive and alienated manner when con- fronted with the necessity to struggle for their freedom and self-affirmation.” They live in what Freire calls a “culture of silence,” where the oppressed believe and feel that they do not have a voice in determining the conditions of their world. The important outcome is that **internalized oppression makes it difficult for the oppressed to take action to transform their world.** **It serves to perpetuate oppression**, **without necessarily resorting to overt forms of violence and force.** **The oppressed become unwitting participants in their own oppression.**

### Framing – Invisibility

#### Any form of Asian identity that isn’t conformist is always put aside – accept my views in the debate space in order to foster true race relations that will help to overcome oppression.

Jung, [“Why Ferguson Matters to Asian Americans”, Soya Jung, August 20, 2014 10:02 am, <http://www.racefiles.com/2014/08/20/why-ferguson-matters-to-asian-americans/>. SK]

Secondly, America normalizes and indulges in black death in service to a dehumanizing narrative of black criminality. The exalting of Asian Americans as a model minority reinforces this narrative. And **Asian death is rendered invisible when it has no value to the power structure. If Asian life falls outside of model minority and Orientalist narratives,** if it doesn’t prop up ideas of American exceptionalism and meritocracy, **it doesn’t register much**. I was reminded of this a few weeks ago, when **the story broke (but did not go viral) of Sandeep Singh, a 29-year-old Sikh man, who was run over and dragged 30 feet by a white man driving a pickup truck in Queens, shouting “Go back to your own country, Bin Laden!”** That was less than a week before the two-year anniversary of a white supremacist shooting rampage that killed six people at the Sikh Temple in Oak Creek, WI in 2012. **The invisibility of Asian death, and the denial of any form of Asian American identity that doesn’t play by the model minority rulebook, is another reason why black rage** holds such importance to me. It **serves as a beacon when faced with the racial quandary that Asian Americans must navigate.** As Jamala Rogers reminds us, the findings of the Kerner Commission in 1968, nearly 50 years ago, have come to fruition now: “Our nation is moving toward two societies, one black, one white—separate and unequal.” In that reality, **Asian Americans often end up somewhere in the chasm between blackness and whiteness – whether pushed there, largely invisible and struggling to dodge the crossfire,** or diving in to eagerly reap the rewards of non-blackness. **Our options are invisibility, complicity, or resistance**, and black rage is a clarion call for standing on the correct side of the color line, for reaping the collective rewards of justice. Asian America is not a monolith. We occupy both ends of the economic spectrum, and **most people included in the Asian American demographic category identify by ethnicity, not by the western-conceived imagination of what’s known as Asia**.

## Alternative Frontlines

Alts specific to countries – this system could be implemented anywhere

### AT: Racial Lumping

#### Discourse of “Asian American” does not reinforce oppression by using the term “American” – this is a misconceived notion

Chang, [Robert S. Chang, Toward an Asian American Legal Scholarship: Critical Race Theory, Post-Structuralism, and Narrative Space, 81 Cal. L. Rev. 1241 (1993). SK]

We see, then, that though there is power in affirming the category Asian American, the category is also limiting, especially because it remains defined in terms of the dominant group.414 As long as our identity is defined oppositionally or in contradistinction to others, we are still enslaved to a degree. **[The idea]** **That the term "Asian American" can be an oppressive categorization** is the starting point of the third branch of Asian American Legal Scholarship-post-structuralism-which deconstructs the category "Asian American," emancipating us from its limits. Only when we are free of it can we be free to give ourselves our own identity.4 "5 Only in this way can we be free to embrace our identity rather than having our identity thrust upon us from the outside.416 The question becomes whether Asian American Legal Scholarship can survive this post-structural deconstruction of the category "Asian American."4'1 7 If a full post-structural critique deconstructs all categories, including race, then once the category "Asian American" is deconstructed, so the question goes, how can it any longer serve as a useful category? This critique **misunderstands deconstruction**. Part of the problem lies in the word "deconstruction" which implies a breaking down or breaking apart.418 **Deconstruction** does no such thing. It **reveals things to be historically situated and socially constructed, but this realization in no way changes the current construction of the category except to remove any foundational claims.**419 **Deconstruction simply reveals the potential for change**; a category could be constructed differently in the future, or perhaps our present could be reconstructed differently by revising or reinterpreting our past.420 To reiterate, **in no way does deconstructing the category "Asian American" change the fact that I am an Asian American**. My context has constructed me as Asian American. This understanding of contextual situatedness enables Post-structural Asian American Legal Scholarship to use multiple consciousness as a method to understand and participate in Stages One, Two, and Three without inconsistency. 421 It is able to do this because it understands law as a contextual practice that has certain rules. **Even while [an Asian American conscious]** it **criticizes and tries to undermine those rules, it can engage in civil rights struggles because it understands that removal of oppression is beneficial, even if it must come in stages.** Mari Matsuda's article, Voices of America: Accent, Antidiscrimination Law, and a Jurisprudence for the Last Reconstruction, 42 2 is an example of multiple consciousness at work. She says at the end of her article, "I have written to persuade readers of good will to adopt legal rules and ethical positions that promote linguistic pluralism. I have used existing legal doctrine, traditional liberal theory, and new critical theories in this effort."423 She recognizes the inherent contradictions, the internal inconsistencies of doing all three, yet she is able to do it because an Asian American Legal Scholarship has a pragmatic face. It has a multiple consciousness that can assume various guises. It assumes these guises with a final goal in mind: liberation. **Tremendous diversity exists within the category "Asian American."** **And tremendous diversity exists among the disempowered. We must remember, though, that it is only through solidarity that we will one day be free to express our diversity**

### AT: Politics Key

#### Politicians also need this radical revolution of values – if this is not “tangible” I don’t know what is – our activism to build coalitions in the debate space is key

Jung ’16,

In many ways, **we as Asian Americans** and Pacific Islanders **have long found ourselves caught in between the global violence justified by America’s rhetoric of liberty and freedom, and the domestic reality of America’s origins in slavery and genocide**. We applaud President Barack Obama for his unwavering insistence on admitting Syrian refugees, despite public opposition. We also welcome the outspoken position that Washington State Governor Jay Inslee has taken, unapologetically opening our state’s arms to Syrian refugees. This is the courage we expect from our leaders. In this era of fear and nativism, both the president and our governor have revealed that they are students of history, as all elected officials have a duty to be, to avoid repeating the mistakes of the past. **We call on public officials at all levels of government to** do the same. But as Dr. Martin Luther King said so prophetically in 1967, when he called the U.S. government “the greatest purveyor of violence in the world”, in order to build real democracy and security: “We as a nation must **undergo a radical revolution of values**.” Today the richest 80 people in the world own as much as the poorest 3.5 billion people or half the world’s population. U.S. taxpayers pay $8 million every hour to support war, a total of $600 billion just in 2015, compared to $63 billion on housing. We pay $80 billion each year to incarcerate 2.4 million people, and far more when accounting for the costs to families and communities of incarcerated and formerly incarcerated people. The outcomes of these **investments** are racial. They **benefit a few at the expense of growing numbers of dehumanized “others” – Muslims, Arabs, South Asians, poor and criminalized Black and Brown people**. Achieving real security will require us to end this savage human sorting. **It’s time for all Americans to have** honest conversations **about the root causes of insecurity and fear, and to build a** shared agenda **to invest in the common good**: public education, public infrastructure, jobs, affordable housing, restorative justice, and climate justice. The outcomes of war and greed, the double helix in the DNA of white supremacy, are uneven. **If America is ever to realize genuine peace and security, we must** organize **and** agitate for change **alongside those who are most deeply harmed by America’s profound contradictions**. SK

### AT: Essentialism Bad

#### We need a combination of the particularity and commonality of experiences which is what the NC adopts. The claims in the 1NC that essentialism are bad also prove why the commonality of experience is key to solve – this is literally coalitions.

Kim, [Suzanne A. Kim, Yellow Skin, White Masks: Asian American Impersonations of Whiteness and the Feminist Critique of Liberal Equality, 8 Asian Am. L.J. 89 (2001). Available at: <http://scholarship.law.berkeley.edu/aalj/vol8/iss1/4>. SK]

**In addition to the push toward particularity, however, scholars urge us to identify commonalities**. Such coalition building is rendered impossible or difficult at best by Asian American claims to whiteness, exemplified by the prerequisite cases and other contemporary examples like affirmative action. While focusing on a perspectivist, narrative-driven approach to scholarship, **Chang acknowledges the need for solidarity to ensure diversity of views and to create a coalition of disempowered groups**.'18 **Building on this notion of coalition, Gary Okihiro**, while critiquing the inadequacy of the black-white racial paradigm, **also looks for bases of commonality between disempowered groups**, **positing that Asian Americans actually find themselves closer to African Americans than whites**." 9 Finally, Mari **Matsuda's notion of "looking to the bottom"' 20 as a means of "adopting the perspective of those who have seen and felt the falsity of the liberal promise' 2 '1 is a model for the perspective-driven, commonality-based approach toward coalition.** Her discussion of Gramsci's notion of "organic intellectuals, grass roots philosophers who are uniquely able to relate theory to the concrete experience of oppression,"' 22 presents a possibility for forming common bases of understanding. **By identifying both the particularity and commonality of the Asian American experience, Asian Americans can resist the trap of claiming whiteness**. **These modes of resistance keep us connected to our experiences of oppression and cognizant of the workings of racial hierarchy. They keep us connected to ourselves and to other people of color.**

#### Although essentializing is bad, we need some concept of Asian Americans from which we can build a field of study – this focus on specifics acts as a binding force which merely is a starting point from which we can limit essentialism – this means I hold the internal link into solving for essentialism.

Osajima, [Pedagogical Considerations in Asian American Studies, Keith Osajima, Journal of Asian American Studies, (1998) 269-292. SK]

She [End Page 275] argues that **we must locate the Asian American experience as part of a "global scattering of peoples of Asian origin"--what she refers to as a "diasporic perspective."** 24 Underscoring many of the calls for an expanded and complex Asian American studies is a renewed emphasis on cross-disciplinary approaches to inquiry. **The critique of essentialism offers important theoretical suggestions for responding to the complexity and multiplicity of dynamics in our classrooms.** But integrating the critiques and insights into the complicated terrain of our classrooms remains a daunting task. A turn toward the new theoretical emphases can obscure the significant role that essentializing tendencies have played in the development of Asian American studies and lead to teaching difficulties. **The very concept of an "Asian American" reflects an essentializing effort to construct a unifying, common ground upon which to build a pan-ethnic political construct out of disparate ethnic experiences. Intellectually, justifications for a field of Asian American studies hinges upon establishing Asian Americans as a distinctive subject worthy of study.** 25 Politically, educators commonly lump all Asian students into a larger, homogenized mass to justify allocation of resources for Asian American studies courses, programs, and departments. Pedagogically, there is great temptation, particularly in introductory level classes, to reduce complex issues into a few memorable (though admittedly homogenizing) principles or narrative story lines. Hoping to inspire political activism, it is tempting to focus on the starkest, most horrifying (albeit simplistic and dualistic) examples of racism, as a way to shake students out of apathy and into taking a stand. In my experience, there is a real pull to risk the dangers of essentialism in the name of clarity and in an effort to quickly raise political consciousness and a commitment to fight against oppression. **Taken to an extreme, the critique of essentialism calls into question the very notion of an Asian American studies.** A shift toward accentuating heterogeneity and complexity places added pressure on faculty to make delicate decisions about what to include in the curriculum. **On the one hand, there is a need to significantly expand the scope of the curriculum to include the experiences of Asian groups heretofore hidden or excluded**. Failure to do so risks accusations [End Page 276] that we are privileging certain ethnicities or regions. **On the other hand, in the confines of a quarter or semester, the desire to include more may collide with the desire to deal with issues in depth.** The call for cross-disciplinary approaches to the study of Asian Americans also places pressures on the preparation of faculty. In an introduction to Asian American studies, I have tried to combine historical, literary, and social science perspectives with limited success. Like most products of single disciplinary-based graduate training, I felt uncomfortable and unprepared to move beyond the social sciences and into literature and history. Although I hoped for a seamless, cross-disciplinary approach, the best I could do was juxtapose disciplinary perspectives and material in a somewhat fragmented manner. Finally, **a focus on particularities and difference can act as a centrifugal force.** **The emphasis on uncertainty, multiplicity, and heterogeneity can make it difficult to find a commonality of experience** from which to forge a pan-ethnic sensibility which has been one of the objectives of Asian American studies. Gary Okihiro, for example, has noticed that many of his students are only interested in their own ethnic group experience and "pull away, almost bodily, from the pan-Asian and Third World embrace." 26 **Students may also develop a sense of hopelessness, malaise, and paralysis when faced with the enormity and complexity of Asian America**. Laura Kang observes that the material which evokes outrage among students against oppression and which helps them become aware of "who they are," can paradoxically "heighten and at times even generate a debilitating nihilism and a different sense of disempowerment." SK

### AT: Coalitions Fail

#### The coalition building that the 1NC advocates for is one that is built on the foundational nature and roots of oppression which creates connections between individuals. The mentality of understanding the shared nature of oppression, which is what the alternative mindset is, uniquely solves.

Osajima, [AMERASIA JOURNAL 21:1 & 2 (1995):79-87 Postmodern Possibilities: Theoretical and Political Directions for Asian American Studies KEITH OSAJIMA. SK]

**As a complement**, she proposes that **coalitions and other political organizing [should] be built upon deep alliances in which people commit to work with others, not simply for political expediency, but because people feel strong connections, commitment, and responsibilities toward each other**. **These alliances develop when people come to fully** understand **and** appreciate **the unique struggles and experiences that make up an individual’s life as well as the points of shared experience**. **The alliances** also **hinge on people’s** commitment to working for a just society, **supporting and participating in efforts to fight against the inequality and forms of oppression that impact on their allies’ lives**. In these ways, **alliances are consistent with a synthetic oppositional postmodernism**. That is, **they seek to develop a shared vision of liberation from oppression which is part of the modernist project**. But **they account for the contextual complexities of postmodern life, and do not require that people gloss over all differences in order to find a common ground to work together.**

#### 2. Coalitions are just the political project under the critical mindset – you have a disadvantage to coalitions but not to the mindset we adopt which is a recognition of the perspective of the Asian American which will always be at least the first step to solve.

#### 3. The coalitions approach proposed by the negative is key – coalitions built upon shared understanding allow us to recognize the white norm and resist manipulation. This specific approach gets out of all of your turns/defense.

Kim, [Suzanne A. Kim, Yellow Skin, White Masks: Asian American Impersonations of Whiteness and the Feminist Critique of Liberal Equality, 8 Asian Am. L.J. 89 (2001). Available at: <http://scholarship.law.berkeley.edu/aalj/vol8/iss1/4>. SK]

Thind's and Ozawa's claims, however compelled by historical circumstance, are equally tragic today, given **current examples of Asian Americans [are] confined in a racial structure predicated on white privilege**. The coercive forces that limited Thind's and Ozawa's options, compelling them to choose a futile and damaging strategy, **reveal the limited racial definitional choices presented to Asian Americans today**. **Kimberle Crenshaw's notion of coercion operating on disempowered individuals, forcing them to comply with their oppression, strikingly applies in this instance.**' 13 It also **urges us to think of ways we can resist this type of coercion**. In the context of this paper, this resistance involves, in part, the refusal to continue down the path of Ozawa and Thind. MacKinnon's critique in the sex equality sphere is instructive here for it advises us to depart from the dominant-norm-predicated sameness approach in favor of a more openended pluralism. **Two areas present possibilities for resisting the coercion to claim whiteness: first, focusing on the particularity of Asian American experiences; and second,** **continuing efforts toward coalition building with other groups of color**. Focusing on particularity allows us to resist, specifically, such damaging notions like the "model minority myth," which underlie the claim to whiteness that Asian American opponents make. It focuses attention on Asian American experiences of racial oppression. This **identification of subordination may serve as a basis for building crossracial coalitions. By linking up with other people of color, Asian Americans can resist manipulation by those conservative forces trying to "use" them as a "racial middle."**'1 4 **They can allow us to recognize the disingenuousness of claiming similarity to a white norm that is based on widespread oppression of various racial minorities.** Robert Chang's framework for Asian American legal scholarship presents the possibility of combining these two elements to move away from the white dominated sameness-difference model confronting Ozawa, Thind, and contemporary rights seekers. One aspect of Chang's framework involves focusing scholarly attention on the specificity of Asian American experience. Chang, like numerous other Asian American scholars," 5 113. See KimberI6 Crenshaw, Race, Reform and Retrenchment: Transformation and Legitimation inAntidiscrimination Law, 101 HARV. L. REV. 1331, 1357 (1988). 114. Matsuda, We Will Not Be Used, supra note 81, at 150. 115. See Chang, supra note 77, at 1267; but see Janine Young Kim, Are Asians Black? The Asian- 2001] ASIAN LA WJOURNAL eschews the traditional black-white racial model for its lack of particularity, arguing, "To focus on the black-white racial paradigm is to misunderstand the complicated racial situation in the United States. It ignores such things as nativistic racism. It ignores the complexity of a racial hierarchy that has more than just a top and a bottom."' " 1 6 It is through narrative that **Chang suggests that participants in Asian American legal scholarship "speak our oppression into existence, for its must first be represented before it can be erased.""** 17

### AT: Neo-Conservative (Wang)

**1.** No link – my alt uniquely solves for your offense. Your author is talking about Professor Omatsu’s article which I did not cite nor endorse. I accept the neoconservative viewpoint and any viewpoint that disagrees. The alt that Wang offers is literally my alt.

Wang, [Anthony S. Wang, Demystifying the Asian American Neo-Conservative: A Strange and New Political Animal, 5 Asian Am. L.J. 213 (1998). <http://scholarship.law.berkeley.edu/aalj/vol5/iss1/8>. SK]

In making such a critique, **I do not mean to suggest that a neoconservative position is more real, or that the traditional, progressive position is not real**. **All ideas** and viewpoints, no matter how divergent, are real and **should not be ignored**. **Professor Omatsu admits that the Asian American movement gave rise to Asian American neo-conservatives.** **He** further **notes that neo-conservatives** "function best in the realm of ideas," although he incorrectly observes that "neo-conservatives **lack understanding of history**, especially how concerns in the community have developed over time." 74 If neo-conservatives do function best in the realm of ideas, then **the Asian American movement**-if it is to be a true movement-**must be willing to critically evaluate those ideas rather than exclude or discount them.** **In this respect, the Asian American movement faces a choice--(1) remain devoted to a progressive political agenda that essentially excludes neo-conservative ideas or (2) embrace a broader intellectual approach that confronts important issues facing all Asian Americans but is open to all ideas and viewpoints.**

**2.** Extend Osajima 2 – my argument is not that we have to gloss over or discount all of our differences but unique common starting ground from the trials that we have suffered, no matter how large or small.

**3.** Your author is criticizing how these modes of thought that are currently there are operating – Extend Osajima 1 – my argument is specific to the inward gaze we turn upon ourselves and the critical stance we take towards discourses which exclude – this means that my alternative framing argument solves the K.

**4.** Even your author classifies as an Asian American because it is a vehicle for liberation. Your argument is a misrepresentation of Wang’s words which is a reason to negate on face.

Wang, [Anthony S. Wang, Demystifying the Asian American Neo-Conservative: A Strange and New Political Animal, 5 Asian Am. L.J. 213 (1998). <http://scholarship.law.berkeley.edu/aalj/vol5/iss1/8>. SK]

**I am an Asian American**. But what is an **Asian American**? It **is a product of social construction**, since to many other Americans, Asian Americans-who are of different ethnicities and backgrounds-are all the same. Thus, **the Asian American identity is a vehicle of empowerment that allows us to respond to those who have labeled us**. **As an Asian American, I take pride in the contributions that all Asian Americans have made to this country**, as we have helped to build this country since the very beginning. **Asian Americans also share a bond because we have historically been treated as second-class citizens**. **Our bond continues today as even now, many still consider us to be perpetual foreigners in our own country.**

**5.** Wang endorses the idea of the 1NC - the idea that we should discuss our interests – coalitions have a place in the debate on race relations and all I am doing is introducing a viewpoint that can possibly solve.

Wang, [Anthony S. Wang, Demystifying the Asian American Neo-Conservative: A Strange and New Political Animal, 5 Asian Am. L.J. 213 (1998). <http://scholarship.law.berkeley.edu/aalj/vol5/iss1/8>. SK]

**It is not my belief that coalitions cannot work or have no place in the debate on race relations**. However, **in a complex society with complex issues, when Asian American interests are harmed not only by white American interests, but also other minority interests, we ought to be willing to** disagree and **confront these issues**. However, **to disagree with other minorities does not imply a blind acceptance of the "middleman minority" or "racial bourgeois" label. It simply means that Asian Americans should openly discuss their entire community's interests.**

**6.** The alt solves – this is literally why Osajima 2 says - we cannot rely on traditional conceptions of coalitions, but must make coalitions built upon a shared understanding between individuals. My nuance of the alternative solves back all of the harms from your “link”.

**7.** No warrant anywhere in the card about how classifying the debate as “people of color vs whites” is bad. This is not the same as the black white binary – this is an assertion. We do not leave out certain groups – that is Gotanda. Four sub points.

**A.** My argument is not that we have to group ourselves under this context, just that we create a shared vision for liberation.

**B.** This terminology is comparatively better than the black versus white debate – people do not get cut out of this one.

**C.** This is not the prefiat alternative – the prefiat alt comes off of the critical analysis the 1NC does as well as the performative understanding I perpetuate within the debate space – I spark the discussion so that the people within debate can understand the unique nature of Asian American oppression

**D.** This doesn’t take out my posfiat alt either – the alternative is just to build a shared understanding between individuals to understand the true inherent nature of oppression so that we can engage – this doesn’t mean we all have to classify as the same group.

I am not excluding Wang’s viewpoint – I am directly confronting the issues that he brings up – the problem is not one of saying his ideas are wrong, but one of failing to even consider his ideas. I have considered them, I solve

Even then, I am not saying that what Wang is saying is wrong – Professor Omatsu did say in his article that neoconservatives don’t know history – all I am saying is that Wang’s criticism does not apply to the 1NC.

### AT: Perm Do Both

1. Disadvantage: The permutation is a façade – combining the struggle with the white western politics links back in as it attempts to manipulate Asian Americans - extend the analytic that this is just another facet of white domination – we have to separate ourselves from their rhetoric.

2. The Permutation undermines coalition building – we need a unified effort but the incorporation of the affirmative will introduce extraneous constraints which doom the alt

3. My argument focuses on a movement *within the state* that spreads to different nations – this means we reject your concept of universalization of philosophies and push for recognition.

#### 4. Your perm oversimplifies the Asian American criticism – you characterize identity issues in binary terms and do not recognize the postmodern perspective of the 1NC.

Osajima, [AMERASIA JOURNAL 21:1 & 2 (1995):79-87 Postmodern Possibilities: Theoretical and Political Directions for Asian American Studies KEITH OSAJIMA. SK]

**By revealing the normalizing and exclulsionary tendencies of modern metanarratives**, postmodern **critics seek to unveil the constructed nature of ”truth” claims, and to open new areas of inquiry and understanding**. As Rosenau notes, postmodern theorists focus on ”all that the modern age has never cared to understand in any particular detail, with any sort of ~pecificity.”~ David Harvey adds: ”The idea that all groups have a right to speak for themselves, in their own voice, and have that voice accepted as authentic and legitimate is essential to the pluralistic stance of postm~dernism.”~ Breaking from disciplinary boundaries and seamless reductionist explanatory models, postmodern theorists develop interdisciplinary analyses that reveal the heterogeneity, complexity, and plurality of local social conditions. **Critical of modernist views that privilege autonomy, coherence, and rationality as** the **essential qualities** of the self, **postmodernists bring into view the multiple, complex, and often contradictory ways people craft themselves as raced, gendered, and classed subjects**.~ **The postmodern direction** toward inclusion, multiplicity, and heterogeneity **is particularly well-suited to an analysis of the contemporary Asian American experience.** **The tremendous influx of immigrants and refugees over the past thirty years has dramatically altered the composition of the Asian American population**. ”Asian America” now signifies an extremely diverse entity, composed of people from widely different cultural, ethnic, gender, educational, class, generational, and political backgrounds. Postmodern theories, which focus on the complexly constructed nature of social conditions and identities, can provide a framework for understanding the dynamic changes in the Asian American experience. We need not go far to realize the analytic benefits of postmodern perspectives. Lisa Lowe’s article ”Heterogeneity, Hybridity, Multiplicity: Marking Asian American Differences”6 is an excellent example of how postmodern perspectives can contribute to insightful analyses of Asian Americans. Taking a critical stance against modernist metanarratives, Lowe argues that the **representations of Asian American culture and identity** in novels and films **are often dominated by conceptualizations which essentialize and homogenize the Asian American experience, producing images that oversimplify a complex phenomena**. She notes, for example, that many Asian American novels cast cultural issues exclusively in terms of ”generational conflict and filial relation(s) .”7 **Similarly, discussions of Asian American identity** 80 Postmodern Possibilities often simplistically **characterize identity issues in binary terms-as conflicts between those who identify closely with the immigrant or nationalist positions versus those who are more Americanized and assimilated.\***

#### 5. We cannot do the aff as the aff has already endorsed whiteness – this kills coalitions.

Kim, [Suzanne A. Kim, Yellow Skin, White Masks: Asian American Impersonations of Whiteness and the Feminist Critique of Liberal Equality, 8 Asian Am. L.J. 89 (2001). Available at: <http://scholarship.law.berkeley.edu/aalj/vol8/iss1/4>. SK]

In addition to the push toward particularity, however, scholars urge us to identify commonalities. Such **coalition building is rendered impossible or difficult at best by Asian American claims to whiteness,** exemplified by the prerequisite cases and other contemporary examples like affirmative action. While focusing on a perspectivist, narrative-driven approach to scholarship, **Chang acknowledges the need for solidarity to ensure diversity of views and to create a coalition of disempowered groups**.'18 Building on this notion of coalition, Gary Okihiro, while critiquing the inadequacy of the black-white racial paradigm, also looks for bases of commonality between disempowered groups, positing that Asian Americans actually find themselves closer to African Americans than whites." 9 Finally, Mari Matsuda's notion of "looking to the bottom"' 20 as a means of "adopting the perspective of those who have seen and felt the falsity of the liberal promise' 2 '1 is a model for the perspective-driven, commonality-based approach toward coalition. Her discussion of Gramsci's notion of "organic intellectuals, grass roots philosophers who are uniquely able to relate theory to the concrete experience of oppression,"' 22 presents a possibility for forming common bases of understanding. **By identifying both the particularity and commonality of the Asian American experience, Asian Americans can resist the trap of claiming whiteness. These modes of resistance keep us connected to our experiences of oppression and cognizant of the workings of racial hierarchy. They keep us connected to ourselves and to other people of color.**

### AT: Double Bind Perm (1:00)

**1.** I win a disadvantage to affirming then I win the fact that you cannot do the alternative with the aff

**2.** The link overwhelms the alternative – doing the aff perpetuates oppression so much that there is no way we can do the alternative meaning not doing the aff is key

**3.** Extend the text of the alternative – my alternative says “instead of doing the aff” meaning that it will always be competitive – a perm would both do the aff and not do the aff which is nonsensical

**4.** Either the perm links or severs which perpetuates oppression

**5.** Perm is the exclusionary politics which tries to assimilate the Asian American perspective into politics instead of starting from a new point such as Asian American coalitions – crossapply Gotanda here.

**6.** This perm is wrong – the alt solving for the aff does not mean justify the discourse of the 1AC, nor make the 1AC any less oppressive. That is a reason as to why you *should* not do the alt with the aff.

**7.** This perm is wrong – the alt solving for the aff does not mean that they are compatible – in a world where we do the affirmative the alternative is weakened considerably – originally the alt is independent of the AC’s politics which means that it is not insufficient, just radically different.

**8.** We cannot do the aff as the aff has already endorsed whiteness – this kills coalitions and the critique. This does not make the alt insufficient, but rather proves that the method by which the alt operates is key. Alt solvency also comes off of the experience and method that we provide - this is a prefiat discursive method as well.

Kim, [Suzanne A. Kim, Yellow Skin, White Masks: Asian American Impersonations of Whiteness and the Feminist Critique of Liberal Equality, 8 Asian Am. L.J. 89 (2001). Available at: <http://scholarship.law.berkeley.edu/aalj/vol8/iss1/4>. SK]

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**9.** If they win the perm, kick the alternative and vote neg on the case turns – the link and the impact are enough to form a disadvantage to affirming.

### AT: Timeframe Perm

1. Doing the aff renders the alt impossible – making people do the aff will reduce the possibility of individuals joining together and creating coalitions

2. Perm is intrinsic it adds the aspect of time which was not presented in the 1AC – this is a voter because there are multiple ways the affirmative can solve the link – the negative could never have a stable link story because the 1AR could add whatever they want onto the affirmative to solve the link.

3. When we put things off, we continuously put things off without actually engaging them – we should confront the assumptions of the 1AC right now.

4. Double bind – if the aff solves, then they will solve only after doing the K meaning we don’t have to do the aff. This is a reason why the affirmative cannot work without the negative which is a sequencing issue, whereas the affirmative says that both are compatible if we introduce the issue of time.

5. Extend Mac – the permutation fails because Asian Americans within the debate space have to endorse the position and we have to speak about our oppression *first* – this means that you cannot solve for the oppression with the permutation because you did not address this oppression in the 1AC.

6. If we do the alternative then the plan then the plan wouldn’t exist because the link is specific to your advocacy.

### AT Apology Perm

#### New Link - Your plea for forgiveness through the Apology perm attempts to sideline considerations of racism and dodge its devastating impact. Apology undermines the alt and doesn’t validate your racist discourse which is a disad to the perm.

Nakagawa, [Scot Nakagawa (Lifelong political activist, community organizer, organization builder, and trouble-maker.), “5 Things Not To Do When Accused Of Racism: A Note To Paula Deen And The Rest of White America”, June 28, 2013 8:54 am. SK]

Okay, I know this subject has been beat to death but I need to go there one more time. Why? Because Paula Deen’s crying, pleading, borderline belligerent I is what I is, and I’m not changing **play for forgiveness mirrors the way that too many white people react to accusations of racism**. And **that reaction is no small thing. It’s one of the** obstacles **to ending interpersonal racism which, as we know, is the justification for** institutional racism **and the perpetuation of racial inequality.** So, **for white people who want to be good allies, here are five things not to do when accused of racism**: **Cry**. By crying, you make the problem all about you. You know, like you’re such a good and sensitive person that no one was hurt by your racism more than you were. Nice try, but in order to believe that, **we first have to minimize the damage that’s done by racism, and that kind of** undermines **the whole idea that you’re** genuinely sorry **about anything except** how you’re being treated **as a result of your racist behavior**. Trot out your (insert racial minority group here) friends. This is an all too common way of deflecting the accusation without just admitting to the racist act. And, it’s bound to backfire, because instead of being an excuse, it only demonstrates your racism by reducing your friend to her/his race and worse, into an object, specifically a shield, to protect you from having to admit to racism. Blame your age or upbringing. If your age is the problem, it implicates everyone else in your age group in your act of racism, and that’s not a fair thing to do to them in order to protect you. It also blames your racist act on your mother, your father, your teachers, the social climate in the town you grew up in, and every other person or condition that influenced you except, of course, you, the person who had a choice. As history shows us, not everyone was a racist at any time in our history. In every age, **every person had and continues to have the** ability to choose **against racism.** Justify racist acts in certain circumstances as in, it’s okay to turn into a racist if someone is holding a gun to your head. If you manage to hold in your racism when you’re at your best, but react to fear or anger by immediately turning to racism, you’re a racist. In fact, fear and anger are at the very heart of racism. But, while avoiding the four things listed above will probably keep you out of trouble, they don’t actually address your racism. So, **if you’re truly just an accidental racist who sincerely wants to make amends, simply admit to it,** take what you have coming to you**, learn from it, and do something to make a positive difference.** **And that brings me to the 5th thing you ought not do when accused of racism. Dodge. Because what distinguishes the accidental racist from an intentional one is the willingness to simply own up to your accidents and make amends.**

You only use the apology to get out of the critique not to truly make amends. If you truly wanted to make amends, just endorse the critique and take the loss.

### AT: Alt is Colorblindness

(1) Crossapply Osajima 2 – we don’t have to “gloss” over all of our differences and not locate color as a different – we just have to understand the shared experience that all people of color have and use that as the foundation for our coalitions.

### AT: Movement is Coercive

(1) No – we educate individuals about the oppression and introduce this perspective which makes people of color willingly join the struggle to liberate themselves.

### AT: Must have strategy

(1) Even if you prove that my strategy fails, Osajima only says that we must provide a location from which strategies can emerge – that is the discussion that I have created. The fact that I am provoking a discussion about alternatives is exactly the reason that you must vote for me.

(2) Extend Osajima 1 – Osajima says that the first step to imagining alternatives is through this critical analyses such as the one I have provided – this is a sequencing issue

(3) Osajima 2 doesn’t say that fragmentation will occur if coalitions aren’t sufficient, just if we endorse critique as a sufficient solution to our oppression – I am not saying critique alone is sufficient, but that it is the first step.

## General Frontlines

### AT: “I’m Asian American”

#### Even if you are an Asian American, my primary goal is to educate you about this oppression so that we can both free ourselves.

Ni, [Ni, Mary. "Grabbing Jello: The Obscurity of Social Oppresion of Asian Americans." Social Oppression of Asian Americans. MIT, n.d. Web. 10 May 2015 SK.]

From my perspective, **while many Asian and Asian American students are doing well in their lives, many are not.** **A big problem is the obscured personal understanding of what it is to be who we really are.** Not what our parents want us to be, not what our classes are pushing us to be, but who we really want to be. Like all evolving human beings, **Asian and Asian American students need more opportunities to understand themselves, each other and their particular group and personal histories**. Asian and **Asian American students need more opportunities** to read about their histories in the US, and **to understand the actuality and impact of socially oppressive behaviors towards Asian Americans.** They need opportunities to assess and re-assess parental values and beliefs as these beliefs and values impact upon their lives. **They need opportunities to be supported to dialogue and** educate each other **so that they can reach a deeper, fuller understanding of exactly what it is to be themselves**. [cut by Shankar Krishnan, Ridge HS]

We have to be the ones to help each other when we do not receive help from the outside races. This means that (a) the counter advocacy is mutually beneficial and (b) because you are an Asian American, you have to endorse the counter advocacy – the issue now is not who is oppressed, but whether teaching you about the oppression helps to break free of it.

### AT: No Oppression

#### We cannot say that there is no oppression to Asian Americans, or that other oppression outweighs so we don’t have to talk about it, as that merely silences voices even more – a unified collective must be attained.

Liao, [Liao, Michael S. "The Asian American Experience." Asian Gateways. San Jose State University, 2001. Web. 10 May 2015. SK]

The struggles and accomplishments of the African American community has been a great force in shaping the advancements of Asian Americans into mainstream society. During the 60's, the civil rights movement opened the door for many marginalized groups to voice their rights. African Americans, at the forefront of the movement, rightfully gained a gradual acceptance into mainstream America. Popular media currently reflects a much greater inclusion of African Americans, relative to the onset of the movement. Wahl (1999) observes that the popularity and influence of hip hop culture provides a form of ideological broadcasting for African Americans, giving the disenfranchised a voice. Their hard battles and countless sacrifices have shifted public opinion, making discrimination against African Americans socially inappropriate. **Asian Americans, on the other hand, are still viewed as "permanent houseguests" of America. The lack of representation and outright misrepresentation of Asian Americans in popular media fuels existing stereotypes and perpetuates social separation.** **What the African American community has gradually attained that Asian Americans lack is one unified voice**. So much cognitive and organizational effort is put into solving internal conflicts we lack the energy expenditure to focus on a collective goal. Many of the conflicts within the Asian American community arise out of intergenerational disputes and cultural clashes as a result of social construction of "other." The westernization and exploitation of second generation Asian Americans contribute to the break down of traditional values. Intrafamilial conflict is among the most devastating to the Asian American social structure. An understanding of the values placed on relationships is imperative in analyzing the impact of western exploitation. "Guanxi" is a Chinese term connoting an interpersonal sense of connectedness that acts as cohesive bond which ties members of the community in a collective embrace. Western exploitations and the imposed ethnocentric values by the dominant culture wreaks havoc on the intricate relational dispositions of Asian Americans. **Among the damages of imposed eurocentrism is the loss of dignity for Asian Americans**. **Under the White man's shadow, it is not easy to proclaim "Asian pride."** Old traditions and Western influence come together in a cultural clash that breaks down family relations. The soap operas I watched growing up reflected the parental anxieties and fears of Western influence on their children. These shows incessantly portray traditional Asian parents to be in conflict with their Westernized children within the context of abuse and neglect. To offset the separation between the two cultural entities, the parents are dressed in traditional Asian clothing, while the adult children are seen wearing Western suits and dresses. While the Asian youth of my generation was advocating modernism: the extent to which a non-Western culture embraces and incorporates Western values and beliefs; the older generation was projecting its fears of an abandonment of traditional culture. After moving to the United States, my mother would continually remind me of the dangers of becoming too "American." During family gatherings my elder relatives would sit around to denounce relatives who did not impose the Asian tradition on their children and allowing them to become too "Americanized." Along with the Westernization or "Americanization" comes a plethora of intra-familial conflicts and break-down of traditional family structure. The enculturation of American lifestyles reshapes the traditional family structure, where the values placed on group identity and the proper respect reserved for elders were replaced by values for the self and notions of egocentrism. The imposed English language places the Asian parents in a position of dependence on their children, polluting the existing authoritarian relationship between parents and children typical of Asian cultures. Lost is the communal respect and honor once associated with one's seniority, and a new fear arises of abandonment and rejection by one's own children. In this essay I have attempted to provide a coalescence of social construction of ethnic "other" relevant to the various social levels of functioning. The conceptualization of "other" can be expressed through personal interactions on an individual level and racial idioms employed by dominant culture, leading to potential for overt racism and social ostracism. **Ethnic stereotypes proliferated through prejudice and** ignorance of cultural relevancy **may result in socially imposed attributes to an ethnic collective**. Cultural broadcasting through mainstream media concomitantly produces a trite portraiture of ethnic minorities according to White eclecticism, denying diversities within ethnic cultures. Supposed "universal" cultural dimensions in research and literature derived out of a White perspective fosters ethnocentrism on a national level, contributing to a selective filter on the theoretical lens of social functioning. **With the construction of "other," there must come inevitably the social separation, identity discrimination, and potential for irrational fear, hatred, and violence.** This essay has been a montage of my personal experiences as an ethnic "other," as well as collateral experiences lived vicariously through many forms of ideological broadcasting. **These experiences were ontological to** my **emergence as a participant in the oppositional resistance to the dominance of White perspective**. **As social participants, we may begin to break down the barriers and promote our fundamental rights to be different in order to de-construct social "other."** **The integration of one unified voice is of utmost importance, while at the same time being vigilant to the unique issues posed by the various cultural contexts.** Only then can we live up to the ideological covenant between a moral society and its people to uphold diversity and celebrate individual uniqueness. [cut by Shankar Krishnan, Ridge HS]

The reason that Asian American oppression outweighs is because it is always questioned, and Asian Americans can never join together and show pride like the Black Americans can. We must break free of these sociopolitical oppressive norms to integrate our voice into racial discussions.

#### The first step is always to acknowledge that the problem of internalized oppression exists – absent that, you can never solve for racism and serve to perpetuate it.

Pyke, [WHAT IS INTERNALIZED RACIAL OPPRESSION AND WHY DON’T WE STUDY IT? ACKNOWLEDGING RACISM’S HIDDEN INJURIES Karen D. Pyke, Department of Sociology, University of California, Riverside, CA 92521 Sociological Perspectives, Vol. 53, Issue 4, pp. 551–572, ISSN 0731-1214, electronic ISSN 1533-8673. SK]

**When we acknowledge the existence among people of color of internalized racism** (i.e., internalized White supremacy), **we reveal White domination in our society, for every mechanism of internalized racial oppression contributes to the system of White privilege.** For example, Bill Cosby unwittingly serves as a buffer between Whites and the racially subjugated by attracting the anger of many of his racial counterparts for his derogatory depiction of poor Blacks and thus deflecting blame from the White power structure. **Every instance of internalized racism among the racially subordinated contributes to the psychic, material, and cultural power and privilege of White folks.** Thus, the study of internalized racial oppression is a study of the mechanisms by which all Whites are racially privileged, including those with anti-racist commitments. **By investigating internalized racial oppression and focusing an analytic lens on how it supports White privilege, the blame will shift from the victims to the structure of racial inequality and those who are its beneficiaries.** Doing so will make it harder for Whites to deny White privilege. In explaining why White feminists failed to thoroughly engage women of color critiques of the racism lodged in feminist theory, Aenerud (2002:76) writes: It is perhaps not a great mystery. . . . After all, seeing oneself as racist is highly disagreeable. Our popular discourse does not permit a nuanced understanding of racism, either one is or is not racist; there is little room for a more complicated understanding of a subjectivity opposed to, yet complicit with racism. In large part, this limitation has its source in the popular discourse depicting racism as individual not structural. In this framework, a plausible response to racism, particularly for one who is White, is simply to distance oneself from racist expressions and people. Aanerud (2002:76) describes how reading about the struggles of women of color feminists with internalized racism and a belief in White superiority made her more courageous about exploring how she, a White woman, had been led to believe in the superiority of Whiteness: Although never overtly taught that whiteness signaled superiority, I began to see that indeed this was precisely what I’d been taught. . . . I also felt a tremendous gratitude to the [This Bridge We Call Home] authors who articulated so honestly their own battles with racism in its many forms. . . . If they could delve into that “deep place of knowledge,” so could I. The taboo forbidding mention of internalized racism has kept the problem a secret. Whites in general remain ignorant about how the system that accords White racial privilege, whether they want it or not, is fundamentally dependent upon SOP5304\_06.indd 566 11/9/10 3:51:01 PM What Is Internalized Racial Oppression and Why Don’t We Study It? 567 the successful transmission of ideologies of White superiority and the inferiority of non-Whites to all members of society, including the racially subjugated. Hence, **contrary to the assumption that attention to internalized racism will detract from the problem of White racism, I believe it would make more explicit the extensive harm of White domination and hold Whites accountable for the problem.** **The failure** of sociology **to study internalized racial oppression hampers our empirical and theoretical understanding of the reproduction of racial inequality**. As Rubin (1997:51) notes, “we cannot dismantle something that we underestimate or do not understand.” Until we defy the taboo, wrestle control of the concept away from a victim-blaming frame, and give it a fitting conceptual location in our discipline where it will not be reduced to a psychological phenomenon, sociology will continue to underestimate the injuries of racism. [cut by Shankar Krishnan, Ridge HS]

### AT: Racial Lumping

#### Discourse of “Asian American” does not reinforce oppression by using the term “American” – this is a misconceived notion

Chang, [Robert S. Chang, Toward an Asian American Legal Scholarship: Critical Race Theory, Post-Structuralism, and Narrative Space, 81 Cal. L. Rev. 1241 (1993). SK]

We see, then, that though there is power in affirming the category Asian American, the category is also limiting, especially because it remains defined in terms of the dominant group.414 As long as our identity is defined oppositionally or in contradistinction to others, we are still enslaved to a degree. **[The idea]** **That the term "Asian American" can be an oppressive categorization** is the starting point of the third branch of Asian American Legal Scholarship-post-structuralism-which deconstructs the category "Asian American," emancipating us from its limits. Only when we are free of it can we be free to give ourselves our own identity.4 "5 Only in this way can we be free to embrace our identity rather than having our identity thrust upon us from the outside.416 The question becomes whether Asian American Legal Scholarship can survive this post-structural deconstruction of the category "Asian American."4'1 7 If a full post-structural critique deconstructs all categories, including race, then once the category "Asian American" is deconstructed, so the question goes, how can it any longer serve as a useful category? This critique **misunderstands deconstruction**. Part of the problem lies in the word "deconstruction" which implies a breaking down or breaking apart.418 **Deconstruction** does no such thing. It **reveals things to be historically situated and socially constructed, but this realization in no way changes the current construction of the category except to remove any foundational claims.**419 **Deconstruction simply reveals the potential for change**; a category could be constructed differently in the future, or perhaps our present could be reconstructed differently by revising or reinterpreting our past.420 To reiterate, **in no way does deconstructing the category "Asian American" change the fact that I am an Asian American**. My context has constructed me as Asian American. This understanding of contextual situatedness enables Post-structural Asian American Legal Scholarship to use multiple consciousness as a method to understand and participate in Stages One, Two, and Three without inconsistency. 421 It is able to do this because it understands law as a contextual practice that has certain rules. **Even while [an Asian American conscious]** it **criticizes and tries to undermine those rules, it can engage in civil rights struggles because it understands that removal of oppression is beneficial, even if it must come in stages.** Mari Matsuda's article, Voices of America: Accent, Antidiscrimination Law, and a Jurisprudence for the Last Reconstruction, 42 2 is an example of multiple consciousness at work. She says at the end of her article, "I have written to persuade readers of good will to adopt legal rules and ethical positions that promote linguistic pluralism. I have used existing legal doctrine, traditional liberal theory, and new critical theories in this effort."423 She recognizes the inherent contradictions, the internal inconsistencies of doing all three, yet she is able to do it because an Asian American Legal Scholarship has a pragmatic face. It has a multiple consciousness that can assume various guises. It assumes these guises with a final goal in mind: liberation. **Tremendous diversity exists within the category "Asian American."** **And tremendous diversity exists among the disempowered. We must remember, though, that it is only through solidarity that we will one day be free to express our diversity**

### AT: Anti-blackness spikes

#### The Black-White Binary marginalizes Asian Americans.

Mac**[[5]](#footnote-5)**,

Frank Wu states in his book, Yellow, “being neither black nor white, Asian Americans do not automatically side with either blacks or whites.” **Race has historically been a black-white debate, excluding the experiences of Asian Americans**, who are presumed not to face prejudice or discrimination. In fact, **Asian Americans experience racism mostly in the form of racial microaggressions.** Racial microaggressions are everyday insults, indignities and demeaning messages sent to people of color by well-intentioned people who are unaware of the effects of their actions upon us. **This is not to say that Asian Americans do not experience overt racism**, such as physical attacks, property damage, and even murders. However, **this type of racism often receives more public attention compared to racial microaggressions, which have more adverse effects because of a general lack of awareness**. There are three types of microaggressions. Microassaults are conscious and intentional actions, such as someone using a racial slur or a waiter purposely ignoring you to serve white customers first. Microinsults are verbal and nonverbal communication that subtly conveys rudeness and insensitivity, and may demean a person’s racial heritage or identity. For example, someone is only interested in dating you because they expect you to be a subservient girlfriend who would take care of their every need. Microinvalidations are communications that subtly exclude, negate or nullify the thoughts, feelings or experiential reality of a person of color. You may have experienced this when someone repeatedly asks you where you are from or mentions that you speak English very well, thus, conveying the message that you are a foreigner in your own country.

### AT: Theory

**1.** Fairness and education are used by theory to simply try and exclude the Asian American perspective – you say my criticism is not fair or not educational, but that is a concept that is grounded in exclusion – the very structure of Asian American oppression is founded on the exclusion of perspectives meaning that theory bites back into the criticism – engage instead of silencing my voice – that’s Osajima 2.

**2.** Asian American oppression is built upon the silencing of individuals – theory (whether it be drop the argument or drop the debater) tries to silence my voice and make it so I cannot voice my oppression in the debate space – as such, it bites back in.

#### 3. You link – by imposing some theoretical norm on me you perpetuate the tyranny of received paradigms which constrains my thinking – this also means that you doom the alternative meaning the alt can never solve with the representations you purport within the debate space. We deconstruct the regime of truth and determine which practices are legitimate after we do the alternative. This essentially functions as a permutation on your theoretical considerations – after we liberate the oppressed, then we can discuss your theoretical arguments and find alternatives that are net beneficial – turns any of your offense on theory.

Osajima, [AMERASIA JOURNAL 21:1 & 2 (1995):79-87 Postmodern Possibilities: Theoretical and Political Directions for Asian American Studies KEITH OSAJIMA. SK]

Gary Okihiro notes that **one of the failures** 81 AMERASIA JOURNAL **of Asian American studies has been its inability to critically challenge and break free of the** theoretical paradigms **inherited from traditional disciplines. He writes: ”Despite the radical origins of the field, very few Asian American scholars have truly challenged** **the ’tyranny of received paradigms.”’12** Instead, **many Asian Americanists have been relatively conservative in their theoretical thinking, relying on European ethnic studies**. From a postmodern perspective, **the** tyranny of received paradigms **can be understood as a** power effect **of modern** academic discourses **and accompanying** institutional practices**.** Most **Asian American scholars in the social sciences adhere closely to the normative standards set forth in traditional academic disciplines**. These privilege certain modernist discourses, such as the value of objective positivist science in the search for universal laws and reductionist explanatory models. In part this adherence is simply a matter of survival (as any graduate student or assistant professor will testify to), but it also appears to be a matter of choice-an uncritical acceptance and privileging of traditional academic practices. In either instance, **the tyranny of received paradigms reflects the power of modem discourses to define and oftentimes** limit the range **of theoretical tools we use to study Asian Americans**. As Foucault notes, **modern discourses create “regimes of truth” in which a circumscribed set of ideas and practices are deemed legitimate and truthful**.13 **By revealing the Eurocentric, constructed nature of dominant regimes of truth in academe, Asian Americanists may find it easier to rethink theoretical positions and to consider** alternative approaches. **Turning the postmodern gaze inward on Asian American studies also raises critical questions about the fundamental assumptions of identity politics that have organized the field**. The field emerged at a time when representing the Asian American experience was a simpler task. In the late 1960s, the majority of young students, scholars and activists pioneering the development of Asian American studies shared many common characteristics. Most were educated, American-born, English-speaking and middle class, and were either Japanese, Chinese or Filipino. Racism and economic exploitation were privileged, in our analyses and practices, as the main forms of oppression. SK

#### 4. Alienation of perspectives results in an unequal power position which destroys fairness – link turns any of your offense back to fairness. Also, if there is oppression within the debate space then there is no decisive outcome that is possible because of extraneous forces of racism meaning that I control the internal link into *resolvability* which is an independent voter as the judge must resolve the round.

Nietzsche, [Nietzsche, Friedrich Wilhelm. *On the Genealogy of Morals*. New York: Vintage, 1967. SK]

Origin of justice. – Justice (**fairness**) **originates between parties of** approximately **equal power**, as Thucydides correctly grasped (in the ter- rible colloquy between the Athenian and Melian ambassadors): **where there is no** clearly recognizable superiority of force **and a contest would result in mutual injury producing no decisive outcome** **the idea arises of coming to an understanding** and negotiating over one another’s demands: the characteristic of exchangeis the original characteristic of justice. Each satisﬁes the other, inasmuch as each acquires what he values more than the other does. One gives to the other what he wants to have, to be hence- forth his own, and in return receives what one oneself desires. Justice is **thus requital and exchange under the presupposition of an approximately** equal power position**:** revenge therefore belongs originally within the domain of justice, it is an exchange. Gratitude likewise. – Justice **goes back** naturally **to** the viewpoint of an **enlightened self-preservation**, thus to the egoism of the reﬂection: ‘to what end should I injure myself uselessly and perhaps even then not achieve my goal?’– so much for the origin of justice. Since, **in accordance with their intellectual habit**, **men have forgotten the original purpose of so-called** just and **fair actions**,and especially because children have for millennia been trained to admire and imitate such actions, it has gradually come to appear that a just action is an unegoistic one: but it is on this appearance that the high value accorded it depends; and this high value is, moreover, continually increasing, as all valuations do: for something highly valued is striven forimitated, multiplied through sacriﬁce, and grows as the worth of the toil and zeal expended by each individual is added to the worth of the valued thing – How little moral would the world appear without forgetfulness! A poet could say that God has placed forgetfulness as a doorkeeper on the thresh- old of the temple of human dignity. SK

### AT: Ruse of Solvency

### AT: Util

### AT: Debate the Converse

#### 1. This links – by imposing your norm or way of debate on me you commit the tyranny of received paradigms which constrains my thinking – this also means that you doom the alternative meaning the alt can never solve with the representations you purport within the debate space.

Osajima, [AMERASIA JOURNAL 21:1 & 2 (1995):79-87 Postmodern Possibilities: Theoretical and Political Directions for Asian American Studies KEITH OSAJIMA. SK]

Gary Okihiro notes that **one of the failures** 81 AMERASIA JOURNAL **of Asian American studies has been its inability to critically challenge and break free of the** theoretical paradigms **inherited from traditional disciplines. He writes: ”Despite the radical origins of the field, very few Asian American scholars have truly challenged** **the ’tyranny of received paradigms.”’12** Instead, **many Asian Americanists have been relatively conservative in their theoretical thinking, relying on European ethnic studies**. From a postmodern perspective, **the tyranny of received paradigms can be understood as a power effect of modern academic discourses and accompanying institutional practices.** Most **Asian American scholars in the social sciences adhere closely to the normative standards set forth in traditional academic disciplines**. These privilege certain modernist discourses, such as the value of objective positivist science in the search for universal laws and reductionist explanatory models. In part this adherence is simply a matter of survival (as any graduate student or assistant professor will testify to), but it also appears to be a matter of choice-an uncritical acceptance and privileging of traditional academic practices. In either instance, **the** tyranny of received paradigms **reflects the power of modern discourses to define and oftentimes** limit **the range of theoretical tools we use to study Asian Americans**. As Foucault notes, **modern discourses create “regimes of truth” in which a circumscribed set of ideas and practices are deemed legitimate and truthful**.13 **By revealing the Eurocentric, constructed nature of dominant regimes of truth in academe, Asian Americanists may find it easier to rethink theoretical positions and to** consider alternative approaches. **Turning the postmodern gaze inward on Asian American studies also raises critical questions about the fundamental assumptions of identity politics that have organized the field**. The field emerged at a time when representing the Asian American experience was a simpler task. In the late 1960s, the majority of young students, scholars and activists pioneering the development of Asian American studies shared many common characteristics. Most were educated, American-born, English-speaking and middle class, and were either Japanese, Chinese or Filipino. Racism and economic exploitation were privileged, in our analyses and practices, as the main forms of oppression. SK

#### 2. Do you know how many Asian Americans are on the Board of Directors or Topic Selection committee in the NSDA? Ill answer for you, none. There is literally only one in the whole NSDA team, Cherian Koshy, and he manages fundraising. Fundraising. Sounds like an “Asian American” job to me.

#### 3. I meet this interp – my link arguments are specific to why doing the topic as well as endorsing the discourse of the 1AC is bad.

### AT: Education Bad

### AT: Concede the Round

### AT: Koo Brothers Won

1. Is this policy? I don’t think so. LD is unique. That’s Smith.

2. Am I a Koo brother? Do I look like Michael? Do I look like Gabriel? This is my unique presentation, my discourse, my space to voice my opinion.

3. Am I running Conscientization? Did you hear the word Conscientization in the 1NC? That is not my method that is not my alt. My alt is a postmodern critical analysis thinking about our inherent biases and how others’ inherent biases affect us, not transforming ourselves in order to educate ourselves. *This is not only done by the oppressed, it is done by the oppressor as well. This is not only for Asian Americans, it is for all races.* My alt is a prerequisite, probably why Osajima published this article first. Read up on the literature first before trying to group different forms of Asian American criticism together, bigot.

4. Who cares if the Koo brothers won? The problem has not been solved because there has only been critique, not a viable strategy for change

5. This argument is in context to *this round* and your discourse *in this round* don’t shift out of it

### AT Koo Brothers DB

1. Why does the fact that the Koo brothers’ speech did not motivate *you* to change your discourse a reason to vote for you? Turn – it is your white privilege, your oppressive mindset that makes you disregard their method, disregard their words, and come here and try and subjugate my identity.

2. This is my method of Conscientization within the debate space. Half of the people in LD don’t even know who the Koo brothers are.

## General Weighing

### AT: Blackness First

#### You say blackness first, but you do not consider the historical ways in which African Americans have brutalized Asian Americans – check back your feeling of “oppressive privilege” and understand that we must work together to end conflicts – just saying that your oppression is better legitimizes violence against Asian Americans because we do not want to speak out.

Dawson ’14, [“Why black-Asian tensions persist”, 2014-01-10 12:58, Kelly Chung Dawson (China Daily USA). SK]

**In 2010, a string of highly publicized crimes perpetrated by African-American teenagers against elderly Asian-American men and women in Berkeley, California, and Brooklyn, New York, spurred fresh discussion of the conflict**. That spring **an 83-year-old Chinese man was beaten to death by five black teenagers; a 59-year-old Chinese woman sustained injuries when she was pushed off a subway platform; and a 59-year-old Chinese man died after being assaulted by two teenagers**. Although the wife of that man, Tiansheng Yu, pleaded with the Chinese community to avoid viewing the crimes as racial, a protest at San Francisco's City Hall saw executive director of the Asian Pacific American Community Center Tammy Tan pin the incidents on ethnicity. "**We don't want to escalate with African Americans, so we don't say it,"** Tan **[Asian Americans] said** in a speech at the rally. "**But it is racial. That's fact**." Shortly afterward, New America Media posted an essay by Amanze **Eminike**, **[was] an African American who had as a younger man been taught to target Asians** and Latinos for small robberies. He argued that **the rationale was [that] rooted in a reluctance to rob other black people, for fear of reprisals**. **Asian victims were less likely to retaliate** and more often carried items of value, he said. Eminike's account should be interpreted as only one person's experience but is also perhaps indicative of a focus on economic status rather than race, said Jenn Fang, an Asian-American advocate who runs the blog Reappropriate.co. The two descriptors have frequently been viewed as interchangeable in both communities, with long-standing prejudices fueling a stand-still in relations that have remained mostly unchanged since the 1992 riots, she said. SK

#### South Asians are the intersection of both African American and Asian American violence – not only are we seen as “black” and our identity is misunderstood, any achievement we have is attributed to the model minority myth. Here is the story of Mr. Patel.

Khan ’15,

When 57-year-old **Sureshbhai Patel** **was slammed facedown to the ground by an Alabama police officer** in February, **leaving him partially paralyzed**, the Hindu American Foundation moved quickly to announce that it was developing a Hinduism 101 training for first responders “to improve the cultural competency of police officers and avoid the escalation of incidents based on language and cultural barriers.” While a completely understandable reaction, on its own, it is also a narrow and shortsighted one. What many South Asian Americans do not understand is that **the violence perpetrated against them and other nonblack people of color is directly linked to the culture of bias and racism in the U.S. against African Americans**. **Police** only **approached Patel because they had received a call that a “skinny black guy” had been seen wandering the neighborhood.** **Squad-car footage from the scene suggests that the police officer**, who was indicted Friday, knew that Patel was Indian by the time he attacked him. But the fact that he **was primed to see Patel as black before approaching him** **[which] meant that the officer entered the situation much more likely to use excessive or even lethal force.** No amount of cultural training about South Asians can eliminate that bias. **South Asians** in the U.S. **are** often **held up as part of the wider myth about Asian Americans being a “model minority”** in comparison with African Americans. **Conservatives and liberals alike perpetuate this myth**, essentially pitting Asian minorities against African Americans. As Spelman College professor Jamillah Karim points out, by accepting the label of “model minority,” South Asians inadvertently “bolster fictions about African-American incompetence and laziness.” Trying to distinguish themselves from African Americans is understandable, as historian Vijay Prashad explains: “Since blackness is reviled in the United States, why would an immigrant, of whatever skin color, want to associate with those who are racially oppressed ... ?” SK

#### I am not going to engage in these oppression Olympics but I will say this – Asian American silencing outweighs your arguments because speaking is a prerequisite to voicing concerns about oppression. This is a question of accessibility rather than merely oppression. I outweigh on root cause and strength of link to the debate space.

Yu,

There was an interesting post over at Angry Asian Man about violence committed against Asian American students in Philadelphia. While anti-Asian racism is American as apple pie, the interesting thing was that the perpetrators involved in these racist attacks were predominantly African Americans…. As documented by the Philadelphia Weekly, **Asian American students at several Philadelphia high schools have been subject to not only “name-calling, verbal threats, petty robberies, random punches in the head while walking down stairwells, and general intimidation” but also “massive rumbles where outnumbered Asian students were pummeled by packs of teens, sending several of the victims to hospitals.”** The article further notes, Male and female Asian students—especially those new to the country, who speak little or fractured English—have been targeted over the past few years, in schools from the Northeast to South Philly, in elementary and high schools. **Students and activists say that Chinese, Vietnamese, Cambodian, Pakistani and other Asian youth have been singled out, assaulted in cafeterias, hallways, on city streets, school buses and everywhere in between.** **Indeed, the “culture of violence against Asian immigrants has existed for so long at some public schools that students almost accept that random beat downs are a part of life**.” As one student named Wei Chen put it, “They don’t even know you…. They just hit because you’re Asian.” These Philadelphia schools and district administrators effectively practiced a policy of benign neglect that compelled Asian American students to launch petitions, write letters, hold meetings, and even stage walk-outs in protest. As a result, school officials eventually began to address this violence by staging meetings with students and parents alike, increasing school security, and launching initiatives like something called the “International Welcome Squad.” **What was also notable about these anti-Asian assaults is how the Philadelphia establishment has been somewhat, shall we say, hesitant to call out the fact that the attackers are predominantly African American**. The Philadelphia Weekly article itself addresses this issue in a backhanded way: “While the victims and the school district are reluctant to lay the attacks at the feet of African-American students, the fact is that black students make up 62 percent of the total population. They tend to be the alleged perpetrators.” The article goes on to assert that this anti-Asian sentiment is driven by general battles for turf and dominance. Sociologist Elijah Anderson is thus quoted as explaining: The outsiders—the Asians who are making inroads—can then be called into account for any moves they make within that situation. You have race prejudice developing as a sense of group position, a proprietary claim on certain areas of the home turf…. It’s a human thing…. It could be Asians who get jumped. It could be blacks. It could be white, Italian, Jewish, whatever, if you know what I mean. This is not unique to blacks and Asians. These **attacks** may be an abstract human thing, but they also **involve specific forms of anti-Asian racism and violence**. If the situation had been reversed and the attackers were mostly Asian American students and the victims were African Americans, would there be such a tendency to minimize the issue of racism? That’s doubtful. **One probable factor in cases like this one is Oppression Olympics.** In general, **Oppression Olympics creates a hierarchy of oppression in which, for instance, the racism suffered by one group is considered insignificant to that of another group that has greater perceived claim to historical suffering**. Not surprisingly, self-styled Progressives of many stripes are particularly guilty of playing this game of Oppression Olympics. **Since African Americans have been historically oppressed by America, there is a hesitancy to fully address acts of racism or prejudice committed by African Americans against other minority groups–unless they can somehow be fit into mainstream American complaints about supposed “reverse racism.”** One stark example is the anti-immigrant vitriol espoused by some African Americans. Ultimately, America is about power–not justice. **Since African Americans have more political representation and power than Asian Americans, they will have greater ability to define the meaning of these events according to their interests than Asian Americans**–not unlike how White America routinely does on a much greater institutional scale. In general, inter-minority conflict in America is something that often gets swept under the rug. America’s current racial/ethnic paradigm is still largely dominated by Blacks and Whites, with their perspectives and issues marginalizing that of other groups. Indeed, some academics have insisted that **America’s racial system is evolving towards a supposed “Black/Non-Black Divide” in which Asian Americans and Latinos will be assimilated into White America in opposition to Black America**. In other words, you have only two choices of identification. You are either Black or White. Or as George W. Bush would say, you are either with us or against us, This kind of Black-White political straightjacket, however, will increasingly be untenable in twenty-first century America, as other minority groups grow in numbers and presence–and seek to develop their own independent politics.

### AT: Cap

#### Ok, cap is a problem, but solving for cap does nothing to recognize the Asian Body. You say the breakdown of capitalism is a prereq but this is false – just because systems of domination arise from capitalism does not mean solving for capitalism is a prereq because they are not sustained through capitalism.

Lowe,

“An Apology to Black Folks,” in which Taiwanese-American author Kai-Ming Ko excoriated both himself and his fellow Asian Americans for acts of state violence against black communities, including the failures to indict the policemen who had murdered Eric Garner and Michael Brown. Lamented Ko, “We messed up.” He went on to cite the ways in which he believed Asian Americans had bolstered a system of white supremacy, including “pay[ing] taxes which support mass incarceration” and making the choice to “eat, shop, work, own businesses, study, and live in communities where white supremacy is the dominant operating racial framework.” Indeed, **global capitalism induces Americans to participate in one unjust system or another** — buying sweatshop-manufactured clothes or eating produce harvested by poorly paid migrants comes to mind — **which largely rely on the exploitation of non-white workers**. **However**, like appeals to ethical consumerism, Ko’s **condemnation of “complicit” everyday actions** such as eating and shopping **places its emphasis on individual behaviors, offering little in the way of suggesting how Asian Americans might collectively mobilize to confront and attack racism and inequality**. Historically, **the term “Asian American”** didn’t emerge until the 1960s, and since then, **has been an extremely fluid category** — shifting from narrow to capacious in line with political and economic trends. As a Census designation, “Asian” accounts for less than 5 percent of the US population, but currently encompasses individuals from over forty-five national origins, speaking over a hundred languages and dialects. According to a recent report from Third Way, the rate of Asian political participation in the US remains relatively low, though the fever pitch of Republicans’ xenophobic rhetoric around immigration over the last few decades has swayed them somewhat toward the Democrats. While **Asians** tend to support a range of progressive causes like health care and (contrary to popular perception) affirmative action, they currently **hold limited political power** and are the targets of little campaigning outreach. **What**, then, **has given rise among progressives to the idea of Asians as unique collaborators in** the **state oppression** of the black population? **One potent source is the model minority narrative**, which is precisely what groups like ChangeLab are criticizing and hoping to overturn. SK

## Case Specific Frontlines

### AT: Islamophobia

#### 1. You restrict your analysis to the “Muslim terrorist” trope without considering the second part of the hate that encompasses Muslims. You disregard the “good Muslim” trope which is slowly gaining ground, following the model minority trope of Asian Americans. This is why solving for the NC is a prerequisite to the affirmative – this is a sequencing issue. Also, coalitions are key making the NC alt solve for the aff.

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**Asian Americans** as model minorities operated to discipline African Americans as an example of racial success, yet the **emphasis on minority status reaffirmed the super position of whites**. **Unlike the use of the foreignness trope** to serve foreign policy, **the model minority trope is domestic** and serves to discipline African Americans. **The model minority is also a pan-Asian category: it is applied to most Asian Americans, not limited to a particular national origin. Together, the two tropes offer a more complete racial landscape for Asian Americans**. **The “good Asian” performs racially as a model minority, assimilated and successful**. But **if there is resistance to racial subordination organized through ethnic or group identity, those ethnic excesses can be labeled as foreign**. **Labeling a racial performance as foreign is an invitation to discrimination and disciplinary actions against the “bad Asian.”** Furthermore, **in the case of conflict with an Asian nation, the raced bodies of Asian Americans are available through the trope of foreignness as a mobilization point for Americans**. “Good Muslim” **Corresponding to the Asian American model minority, we can see the emergence of the ”good Muslim” and “bad Muslim” stereotypes**. **While the “Muslim terrorist” is now well established, the scripting of the “good Muslim” is a work in progress**. The new republican majority in Congress is holding congressional hearings on the threat of “Islamic radicalization.” The first noncongressional witness to testify was Zuhdi Jasser, A Republican and self-identified Muslim; founder of the American Islamic Forum for Democracy, he is politically active and appears often in conservative media. He is reported as “calling on Muslim leaders to aggressively oppose a “culture of separatism” and urges Islamic clerics “to disavow scripture that belittles non-Muslims and women and to renounce a role for Islam in the government” (Boorstein 2011). Jasser’s appearances on controversial television commentator Glen Beck’s show suggest that this is not a doctrinal or sectarian dispute among Islamic faithful. **This is an example of the crafting of the “model minority” for the racial category of Muslims.** We should expect continued efforts to create a script for the proper racial performance of the “good Muslim.” **The emergence of the possibility of the “good Muslim” suggests that the Muslim racial category will follow the dual track of Asian American racialization with two different ascribed racial sterotypes: the Muslim terrorist and the good Muslim.** **The Muslim terrorist is an extreme example of the foreignness trope**, providing a domestic body in the service of our foreign military operations in Iraw and Afghanistan. For those Americans who are collected in then Muslim category, **the disciplinary function of the “good Muslim” corresponding to the “model minority” is available for use against Muslims or those with Asiatic brown bodies who protest or disagree with American domestic or foreign policy**. The loose framework for the Muslim racial category and its racial trope, the “Muslim terrorist,” makes organizing difficult. Mosques offer important centers for faith and community. But it is unclear how a faith-based community can organize to include non-Muslims against a racial trope**. One promising development was the support given by Asian Americans to the victims of hate crimes after 9/11.** **The racial category of Asian Americans as a panethnic group could, over time, encompass faith-based communities**. The implications of the racialization of Islam for American foreign policy considerations are less ambiguous but more discouraging. **The racialization of Islam through the Muslim racial category seems to be following the model of Asian American racialization. There is a simplistic duality. One side is the bad Muslim, the “Muslim terrorist,” useful to further American foreign policy goals. On the other side is the good Muslim,** assimilating to conventional American secular ideals. **While that awkward binary may be adequate for domestic racial politics**, **it is clearly inadequate to address Islam and democracy in the world today**. The democratic upheavals in North Africa and the Arab world are far more complex and subtle than the gross categories offered by American racialization.SK

Also – Asian Americans have helped the victims of hate crimes after 9/11 and the rise of islamophobia which is an empirical example of how racial coalitions with those affected by islamophobia specifically is key.

2. Crossapply Gotanda – coalitions key to solving for the 9/11 terrorist stereotype.

### AT: Wilderson

Nakagawa ’15,

Some tell me doing so “de-centers anti-Blackness.” But “**centering anti-Blackness**” **requires us to tell the stories of the many oppressions that hold it in that central role**, as the fulcrum of white supremacy, and of the many levers without which elites, who are the ultimate beneficiaries of white supremacy, cannot continue to use that fulcrum to continue to propel us toward racial dystopia. White supremacy, after all, originated as a labor exploitation system. Racism wasn’t it’s primary product. No. Cotton, sugar, tobacco, produce for our markets, and chattel slaves, these were the commodities around which it was built, and these commodities were created for the sake of profit. Racism and white supremacy were the means, not the end. In today’s more complex economy, the hand that picks the strawberry isn’t the same as the one that packages it for market, but both are exploited for the sake of profit. Still others tell me that telling such complex stories – stories about connections and intersections, and common cause being rooted in multiple self-interests is too much for most people. Only those already ready to hear it will listen. That it’s preaching to the choir. To them, I say this – **Those who say activists for racial justice ought not preach to the choir are too personally invested in the people doing the singing to hear what they sound like to those for whom they are strangers or even the “other.”** **To them, the lack of harmony among our voices makes us sound confusing at best, and like nothing more than noise, even an angry din, at worst**. And this has been true for a very long time. Now, finally, a clear, compelling voice – an Aretha in the form of the Movement for Black Lives – has risen in our midst, cutting through the noise and turning heads everywhere. Our job is not to stop singing in order to hear her, nor to try to copy her and sing along. **To silence ourselves diminishes the potential power and reach of our combined voices**. To simply sing along threatens to drown her voice out. Instead, **we need to find our way to harmony, weaving our various voices together while retaining the integrity of each voice.** **We are**, after all, **there** to sing, **to have our voices heard**, too. If not, why show up? And **our singing is of stories that are clearly deeply intertwined**, if only we can sing in harmony. To **help people understand relationship, the social nature of what we have been, are now, and will be in the future we create together**, not singly but together, whether we do so with conscious intent or not is the most important message of our music. Harmony is our goal. Not amalgamation or appropriation or imitation. We need to use the political space and cultural opportunity that the Movement for Black Lives has created for us and use it for this purpose, picking up the diverse threads of our lives and weaving them into a powerful, prophetic cry for justice. **This** after all, **is the true self-interest we all share in the cause of Black liberation. Black liberation has always has been the teacher, the prophet, the true hope for the liberation of us all**.SK

### AT: Curry

## Extra

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### Centenial KK read Asian American movement with 3 step process

Concienzication

## Blackness

(Black women are the most dehumanized)

## Notes from Shomik

Reasons as to why theory fails –

## Books/Articles to Read/Get

“Asian Americans: Collages of Identities”

"Elegant Chaos: Postmodern Asian American Identity"

"Postmodernism and Asian American Studies: A Critical Appropriation"

“Postmodernism from the Edge: Asian American Identities”

1. http://www.jacl.org/leadership/documents/MythsandMirrorsFinal.pdf [↑](#footnote-ref-1)
2. http://www.jacl.org/leadership/documents/MythsandMirrorsFinal.pdf [↑](#footnote-ref-2)
3. Shanara rose reid-brinkley 2008 “the harsh realities of “acting black”: how african-american policy debaters negotiate representation through racial performance and style” [es] [↑](#footnote-ref-3)
4. Ellen D. Wu, “Asian Americans and the 'model minority' myth”. LA Times, *January 23, 2014. Quals: history professor at Indiana University.* [http://www.latimes.com/opinion/commentary/la-oe-0123-wu-chua-model-minority-chinese-20140123,0,849364.story#ixzz2upZfKqSt](http://www.latimes.com/opinion/commentary/la-oe-0123-wu-chua-model-minority-chinese-20140123%2C0%2C849364.story#ixzz2upZfKqSt). RP 3/2/13

 [↑](#footnote-ref-4)
5. http://www.jacl.org/leadership/documents/MythsandMirrorsFinal.pdf [↑](#footnote-ref-5)