## 1ac new york city invitational

Contention 1 is my story

Today I stand ready to fight against the myth of the model minority “Asian”   
I know that I am privileged to be in the body I am, and to have the opportunities I have   
But I am not just an average white girl, living the perfect life   
From the start I was raised in a diverse community   
With parents who moved from Russia in ’91 with $40 dollars I grew up surrounded by culture   
The opportunities I have today I attribute to the long hours spent by my parents, constantly trying to make a better life for my sisters and me   
Being a Russian Jewish woman I have grown up continually learning and accepting   
I live in Howard County Maryland – a minority majority county   
The myth of the model minority thrives here – with Asian people constantly being described as perfect  
Countless times I have been told “you’re smart – you’re so Asian” or “you do so well you’re practically Asian”   
They paint Asians as if they have not been discriminated against or have not been a part of any struggle   
I see the looks on the faces of my friends, Amin, Nirav, Rohit, Vikram, when they are assumed to have it all   
I am a part of Capitol Debate, one of the most diverse teams in the country -  
We are coached by Daryl Burch who teaches us of various forms of argumentation, always open to new points of view  
My growth as a debater has continually been coupled with race based arguments   
On my team are Advait, Harini, Sahil, Aman, Shakira, Salva, Devansh, and Raghav, all Indians who live in the myth   
Before you assume anything about me – please ask, I’m not the most typical

Contention 2 is the resolution

The British held Latin American colony of Guyana had a problem—their parliament in London had just abolished official slavery—the solution was simple—trick the natives of their perceived exemplary colony in South Asia into “indentureship”

Horizons 13 [Accessed October 14th 2013, Guyana’s premier historical magazine, “The Arrival of East Indians In Guyana”, http://www.horizonsguyana.com/the-arrival-of-east-indians-in-guyana/]

Indentureship could be characterized as one of “struggle, sacrifice and resistance” where

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aligned with the plantocracy while the labourers had little opportunity of defending themselves.

Disregard your cognitive bias—indentured servitude was a clever euphemism for slavery

Kaieteur 9 [May 19th, 2009, Kaieteur News is an Indo-Guyanese news source, “Indentureship was a clever euphemism for slavery”, http://www.kaieteurnewsonline.com/2009/05/19/indentureship-was-a-clever-euphemism-for-slavery/]

What it implies is that indentureship shared some features that came to characterize slavery and

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such as “willful indolence,” “feigned illness,” and “impertinence.”

This story is consistent throughout history—the hidden history of Asians in America unearths the discrimination that has been hidden behind the myth of the model minority

Chang 93 [1993, Robert S. Chang is a Professor of Law and an Associate Dean for Research and Faculty Development, He also serves on the advisory board of Berkeley’s Asian American Law Journal. “Toward an Asian American Legal Scholarship: Critical Race Theory, Post-Structuralism, and Narrative Space”, 81 Cal. L. Rev. 1241]

A. Exclusion from Legal and Political Participation 1. Immigration and Naturalization America has

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were brave enough to raise their voices. We can do no less.

This narrative continues today—modern day South Asians are touted as the model minority of modern day suburbia—the group that succeeded where other minorities have failed

Subramanian 12 [June 15th, 2012, Anand Subramanian is an attorney and program manager for the Closing the Racial Wealth Gap Initiative at the Insight Center for Community Economic Development, “Those Indian kids sure spell well: Yes, they're inspiring, but don't buy into the 'model minority' myth”, http://www.post-gazette.com/stories/opinion/perspectives/those-indian-kids-sure-spell-well-yes-theyre-inspiring-but-dont-buy-into-the-model-minority-myth-640496/]

The myth of the "model minority," typically applied to Asian-Americans (

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this segment of the community when crafting policies to help Americans get by.

The everyday experiences of South Asian Americans proves our argument—the experiences of second generation immigrants such as Qudsia Raja has demonstrated oppression against Asians—the only way to solve is to speak out against the silence

Blake 2 [February 3rd, 2002, John Blake is a writer for the Atlanta Journal Constitution, “South Asian Atlantans Feel Burden of Model Minority Myth”, <http://www.modelminority.com/joomla/index.php?option=com_content&view=article&id=222:south-asian-atlantans-feel-burden-of-model-minority-myth-&catid=41:identity&Itemid=56>]

Four outlaws gathered at a Decatur coffeehouse to talk over their crimes. One had

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in and living up to what's expected rather than having your own voice."

The Presence of minorities is policed by hostility and discrimination—the Asian body is licked between inclusion and ostracism—a position between the dominant and the subordinate which is unjust in a nation that promises immigrants a dream

Peffer 7 Ohio University Eastern 2k7 Tony-; Editor’s Preface; JOURNAL OF ASIAN AMERICAN STUDIES (JAAS), February, Volume 10, No. 1; p.

Minority peoples, whatever their location, struggle with the process of relating to and

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so great and whose ideals promise the possibility of realized dreams to all.

This manifestation of the model minority – portraying Asian Americans solely as hardworking others – without exposure of plight makes people resent and become unsympathetic

This has 3 implications.

1. The oppression of the Asian American continues.

2. The Asian body is used to justify oppression of other minorities.

3. Asians are viewed as privileged by other minorities when in reality that is not true.

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B. The Model Minority Myth This history of discrimination and violence, as well

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Americans while simultaneously legitimizing the oppression of other racial minorities and poor whites.

Thus, in order to expose the invisibility of South Asian Americans, Advait and I economically engage with Guyana by exposing the history of South Asian Immigrants. Advait and I affirm a process of conscientization to break down the myth of the model minority and serve as a praxis to bring the South Asian identity into the light.

Contention 3 is our methodology

We often competitively participate in debate without ever considering the possibility for how debate can CHANGE the world – how the critical thinking and research skills we develop can provide MEANING and advance methodologies to liberate oppressed people often within our social location. – Our speech act focuses on the EPISTEMOLOGICAL GROWTH occurring from the activity and the development of critical consciousness –Debate becomes more than a game but a process of life leading to CONSCIENTIZATION

Osajima 7 professor and Director of the Race and Ethnic Studies Program @ Univ of Redlands 2k7

Keith-; REPLENISHING THE RANKS: Raising Critical Consciousness Among Asian Americans; JOURNAL OF ASIAN AMERICAN STUDIES (JAAS), February, Volume 10, No. 1; p. 64

The fact that these young Asian Americans, from widely varying class, geographic,

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and conditions that contribute to the development of an Asian American critical consciousness.

Debate is key—social activities that can allow individuals to see themselves in relation to the world, breaking away from binary constructions that separate academia from the social experience of individuals allows the rise of critical consciousness necessary to make social change

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Keith-; REPLENISHING THE RANKS: Raising Critical Consciousness Among Asian Americans; JOURNAL OF ASIAN AMERICAN STUDIES (JAAS), February, Volume 10, No. 1; p. 74-78

From the interviews, we can identify critical elements that contribute to conscientization. While

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along with greater coordination of influences, is an important dimension of conscientization.

## 2ac narrative + case

*My parents emigrated to the US in the 90s with $100 and a potential residency opportunity in an inner city Detroit hospital*

*I lived the first 7 years of my life in the projects, this reality was never reflected through my debating*

*I joined debate in 9th grade, lauded by the upperclassmen as joining a pedagogically valuable activity*

*However, as each tournament went on, I began to realized that my position within debate did not reflect the true me*

*I was thrust into the position of the 4.0, NHS, debating Indian that everyone wanted me to be, this ignored my personal experiences and my true identity*

*While I began debate to expand my epistemological horizons, I never expected to end up a guardian of hegemony and policy options*

*Our performance within these round is a necessary first step to combat the oppression Asians face each and every day, hidden behind the invisibility of our stereotypical identity*

*Debate is and will probably always be my home, however, the perpetuation of the myth of the minority will define me*

*The true experiences of Asians has been hidden behind the myth of the model minority—real hardships glazed over by the fairy tale that we are the exception to every rule*

*This guarantees exclusion for those who do not meet this mold from both the political space outside of debate and within the community itself*

*The only ethical choice is an affirmation of our methodology of conscientization—the exposition of the real experience of the real experiences of the policed Asian body*

## 2ac k

*Framing issue—they have not debated the 1AC—the 1NC is a litany of evidence that the topic is bad—we do not affirm the resolution via topical means that are oppressive but via out performance—permutation do both*

Our framework – Debate is a cultural performance – only testing our policies with the intention of cultural reflection and broader audience engagement can train us for the future – the ballot serves as the judge’s approval that our education and advocacy are good and that this form of debate would be beneficial on a larger scale.

MITCHELL & SUZUKI ‘4 [August, Gordon R. Univ of Pitt & Takeshi- ; Tsuda College in Tokyo “Beyond the Daily Me: Argumentation In an Age of Enclave Deliberation” ; Paper presented at the 2nd Tokyo Conference on Argumentation August 2-5; http://www.pitt.edu/~gordonm/JPubs/MitchellSuzuki3.rtf]

However, the political efficacy of competitive debating as a remedy for group polarization

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their ability to use argumentation skills to impact wider spheres of public deliberation.

Perm – do the plan and all non-competitive parts of the alternative.

THE KRITIK IS A COP OUT – SILENCE IS NOT THE ANSWER – white debaters must find ways to SPEAK ABOUT RACE or else they REPRODUCE OPPRESSION.

Dr. Crenshaw ‘97 Prof of Speech Comm @ Univ. Ala. Carrie-PhD. USC; former director of debate @ Univ. of Ala.; WESTERN JOURNAL OF COMMUNICATION; Resisting Whiteness’ Rhetorical Silence; 61(3), Summer; pp. 253-278.

Another difficulty related to talking about race is what Alcoff has called "the problem

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and political work of resisting racism is left solely to people of color.

**Discussing the state and one’s privilege as a part of the advocacy is key – engaging the underprivileged in an open conversation is the only way to prevent revolutionary suicide – staying invisible leads to political failure and only reifies racism.**

**Dr. Shanara Reid-Brinkley ’12** [June 23rd, 2012. University of Pittsburgh Department of Communications, Assistant Professor and Director of Debate. “Privilege, Personal Experience and the Research Burden: Avoiding the Race Debate”, <http://resistanceanddebate.wordpress.com/2012/06/>]

More broadly, I think we as debate educators have a responsibility to teach our

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to see you in the outrounds at national high school and college tournaments.

Permutation—do the methodology of consciousization through the space of the undercommons

The alt’s individualized affirmation leads to ethical solipsism, where the subject believes they are the only one who matters – this internal link turns their impacts and propagates racism.

Sullivan, ‘6 [2006; Shannon Sullivan; Penn State, Professor of Philosophy, Women's Studies, and African and African American Studies, Philosophy Department Head; Ph.D., Vanderbilt University; Indiana University Press; “Revealing Whiteness: The Unconscious Habits Of Racial Privilege”]

Phenomenological philosophy needs modification on this point. Maurice Merleau-Ponty, for example

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ethic of settlement that white people must combat in their fight against whiteliness.

this k is really non unique—yes the debate space has been co-opted, however there is only a risk that talking about the model minority myth leads to political solvency—that’s Osijima

We meet their frameowork argument—we resolve oppression via our exposition that’s key—that’s Osijima

We solve their agency arguemnts—we have both presented narratives about our social locations

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Retreat from speaking for others undermine political effectivity – it places society into a narcissistic yuppie lifestyle where responsibility becomes an afterthought AND leads to greater marginalization.

Alcoff – 1992

[Alcoff, Linda Martin. Professor of Philosophy @ Hunter College and CUNY Graduate Center, named the Distinguished Woman in Philosophy for 2005 by the Society for Women in Philosophy, named one of Syracuse University's first Meredith Professors for Teaching Excellence, served on the Executive Committee and the Nominating Committee of the American Philosophical Association, currently on the APA (American Philosophical Association) Eastern Division Program Committee, named one of the 100 Most Influential Hispanics in the United States by Hispanic Business magazine. *The Problem of Speaking for Others.* Syracuse University. < <http://www.alcoff.com/content/speaothers.html>>] Ana

Now, sometimes I think this is the proper response to the problem of speaking

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necessarily collective, everyone's account within a specified community needs to be encouraged.

Make them defend silence as an alternative speech act. We have a responsibility to make whiteness visible.

Crenshaw ‘97 [1997, Carrie, PhD, Prof of Speech Comm @ Univ. Ala. former director of debate @ Univ. of Ala.; WESTERN JOURNAL OF COMMUNICATION; Resisting Whiteness’ Rhetorical Silence; 61(3), Summer; pp. 253-278]

This essay explores the rhetorical dimensions of whiteness in public political discourse from an ideological

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not, and investigate how these racialized constructions intersect with gender and class.

Permutation do both that solves for multiple reasons—

**A. A combination of perspectives is key—we should include those with privilege and those without—discussing the state is necessary – this card defends our methodology of debate.**

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More broadly, I think we as debate educators have a responsibility to teach our

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B. An intersectional approach to solving race solves all their offense.

Dr. Crenshaw ‘97 Prof of Speech Comm @ Univ. Ala. Carrie-PhD. USC; former director of debate @ Univ. of Ala.; WESTERN JOURNAL OF COMMUNICATION; Resisting Whiteness’ Rhetorical Silence; 61(3), Summer; pp. 253-278.

Stuart Hall's work is useful for grasping the rhetorical nature of ideology in general and

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our understanding of the intersections among racialized, gendered, and class discourses.

**C. The k creates hierarchies of oppression that devolves critical struggles into “oppression olympics”**

**McDonald & Coleman, 1999**, Co-Founders of Umbrella Equality Services & Senior Social Work Lecturer [Peter & Mikki, “Deconstructing hierarchies of oppression and adopting a 'multiple model' approach to anti-oppressive practice,” Social Work Education 18.1, informa, 24-26]

The competition between the members of oppressed groups for what they might perceive as a

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carry power and privilege, as well as attributes which render us oppressed.

D. This is a radical thing

You called Isabel white—this is not a question of her skin color but her identity—this precludes jewish people from the struggles of the 1NC—jews have been allies of black liberation movements—this is an independent voting issue

PBS 13 [Accessed October 18th, 2013, “From Swastika to Jim Crow: Black-Jewish Relations”, http://www.pbs.org/itvs/fromswastikatojimcrow/relations\_2.html]

From the beginning of the Civil Rights Movement, Blacks and Jews marched arm-

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Holocaust, defined them as oppressed and thus incapable of being the oppressor.

## 2ac fem

the affirmative undermines the credentials of Dr. Shanara Reid-Brinkley by referring to her as just “THE DSRB”. Instead of a strong, black, womyn, she becomes an ACRONYM. This makes her more of an OBJECT rather than an intellectual capable of speaking her opinions. This is an independent voting issue for excluding the black female voice, and objectifying womyn.

**RACIAL DISCOURSE HAS EXCLUDED THE BLACK FEMALE VOICE**

SEXIST Black males have felt THREATENED by the Black female voices that have come out

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womyn, rather literally or symbolically, is seen as redemption of the race

**hooks former distinguished prof of English @ City College of New York 1995**

bell-currently on staff at Berea College in Kentucky, noted scholar and author;

*KILLING RAGE Ending Racism*; p. 80-81

Since contemporary feminist movement began, and created more of a cultural space for

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of black masculinity which is then made synonymous with redemption of the race.

**BLACK FEMINISM IS KEY TO ANY EFFORT TO END RACISM**

Challenging and changing the devaluation of black womynhood is CENTRAL to any effort to end racism, white supremacist degradation of black womyn undermines anti-racist struggle and the PROGRESSIVE standpoint REVOLUTINARY feminist Black womyn have offered ALL Black people that can alter old ways of thinking about Black female reality

Hooks ’95 [1995, Bell, former distinguished prof of English at City College of New York, currently on staff at Berea College in Kentucky, noted scholar and author;

“KILLING RAGE Ending Racism”; pages 77-78]

Challenging and changing the devaluation of black womanhood in this society is central to any

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of black womanhood is central to the maintenance of white supremacist capitalist patriarchy.

Black women active in the struggle for black liberation and all social movements advocating women’s

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propaganda machine for the dissemination of white supremacist capitalist patriarchal thought and values.

## 2ac alt

A. Spectacular Blackness DA – The alt uses black suffering as a tool of the ballot, conflating that with empathetic identification of the other - this makes blackness a commodity

Hartman ’97 Associate Professor of English @ UC BERKLEY 1997 Saidiya V.- “SCENCES OF SUBJECTION: Terror, Slavery, and Self-Making in Nineteenth-Century America”; pp. 20-21

As well, we need ask why the site of suffering so readily lends itself

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the effacement of sentience integral to the wanton use of the captive body.

This dooms alt solvency – spills these harms over the debate space

Hartman ‘97 Associate Professor of English @ UC BERKLEY 1997 Saidiya V.- “SCENCES OF SUBJECTION: Terror, Slavery, and Self-Making in Nineteenth-Century America”; pp. 21-23

By slipping into the black body and figuratively occupying the position of the enslaved,

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way, enjoyment disclosed the sentiments and expectations of the “peculiar institution.

B. Ontological Blackness DA –their discourse is an essentialzed categorical representation of Identity that should be rejected



C. Black White Binary DA – the alt operates within that framework– this causes racial scapegoating that undermines anti-racism coalitions

Hutchinson ‘4 Prof of Law, Washington College of Law, American U,’04 Darren Lenard, Aug 2004 (“Critical Race Theory: History, Evolution, and New Frontiers,” American University Law Review, LN)

Ultimately, however, the exclusive deployment of a binary black/white paradigm artificially

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that disparages blacks' assertions of racial injustice by deploying model minority constructs. n111

D. Social Death–Their use of the concept of social death swings the pendulum of academia toward despair, overgeneralizes the experience of the slave, and provides a mask to cover the underlying problems

Brown, 09 (Vincent Brown, Professor of History and African and African-American Studies at Harvard University, “Social Death and Political Life in the Study of Slavery”, American Historical Review, December 2009 http://history.fas.harvard.edu/people/faculty/documents/brown-socialdeath.pdf //kdh)

Slavery and Social Death was widely reviewed and lavishly praised for its erudition and conceptual

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is any indication, the pendulum seems to have swung decidedly toward despair.