# Bronx Cites—Doubles—Eastside RW

## 1AC

Same as Round 1

## 2AC

### 2AC—Case

Challenging and recognizing this form of racism is key

A. It spurs more effective movements against Racism

B. It tackles the institutional discrimination of the Southeast Asian

Balibar ‘5 teaches philosophy @ the University of Paris 2k5 Etienne-; RACE, NATION, CLASS: Ambiguous identities; published 1988 reprinted 1992,1993,1995,1996,1998,2000,2002,2005; p. 20-21.

We can now turn our attention to ‘neo-racism’. What seems to

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is what P.A. Taguieff has rightly called a differentialist racism.

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

### 2AC—Afropessimism

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 DA—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.

The logic of social death ignores the history of the slave and ignores the struggles that actual slaves endured

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)

But this was not the emphasis of Patterson’s argument. As a result, those

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continuous struggles to remake it. Those struggles are slavery’s bequest to us.

E. Collateral Damage DA—The failure to focus on South East Asians in racial discourse independently turns SouthEast Asians into discursive “collateral damage”

Tang, ’2k [2000, Eric Tang is an Assistant Professor in the Department of African American Studies and the Asian American Studies Program at the University of Illinois at Chicago; COLLATERAL DAMAGE: Southeast Asian Poverty in the United States; SOCIAL TEXT 62; Vol. 18, No. 1, Spring; p.58-59]

Following my discussion of the formation of an immigrant culture of poverty, I discuss

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fully exposed-reveals that there is no such thing as the unintended.

F. Myth of Model Minority DA—Countering against the Asian American is a pre-requisite to any solvency – without embracing the silent policing of yellow bodies, the right co-opts reforms and uses the myth of the model minority as ammunition

Thrupkaew, ’2 [April 7th 2002, Noy Thrupkaew is a Prospect Senior Correspondent; The Myth of the Model Minority; THE AMERICAN PROSPECT; April 7; <http://www.prospect.org/cs/articles?article=the_myth_of_the_model_minority>]

The model-minority myth has persisted in large part because political conservatives are so

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, so people don't know the specific needs and contributions of our communities."

**Alt fails**

**MATY BÂ 11** [SAËR, teaches film at Portsmouth University, September 2011 "The US Decentred: From Black Social Death to Cultural Transformation" book review of Red, Black & White: Cinema and the Structure of US Antagonisms and Mama Africa: Reinventing Blackness in Bahia, Cultural Studies Review volume 17 number 2 http://epress.lib.uts.edu.au/journals/index.php/csrj/index pp. 381–91]

Red, White and Black is particularly undermined by Wilderson’s propensity for exaggeration and blinkeredness

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? The coffle approaches with its answers in tow.’ (340)

The affirmative’s use of colorblindness represents ableist language – vote negative to fulfill your obligation an educator and reject it

Ben-Moshe, ’06 [Liat Ben-Moshe, Spring 2006, Volume 26, No. 2, Disability Studies Quarterly, “Infusing Disability in the Curriculum: The Case of Saramago's Blindness”, <http://dsq-sds.org/article/view/688/865>]

Using blindness as metaphor in novels reinforces a precarious duality: 1) the perception

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what are we missing when we use disability merely as a rhetorical tool?

Their argument elevates white supremacy to an all-pervasive force—this conceptual expansion hides the actual practice of racism and makes breaking it down more difficult  
Andersen 3 – Margaret L. Andersen, Professor of Sociology and Women's Studies and Vice Provost for Academic Affairs at the University of Delaware, 2003, (“Whitewashing Race: A Critical Perspective on Whiteness,” in White Out: The Continuing Significance of Racism, ed Doane & Bonilla-Silva, p. 28)

Conceptually, one of the major problems in the whiteness literature is the reification of

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come to mean just about everything, it ends up meaning hardly anything.

Whiteness isn’t a monolithic root cause---they shut off productive debate over solutions – means the alt fails

Shelby 7 – Tommie Shelby, Professor of African and African American Studies and of Philosophy at Harvard, 2007, We Who Are Dark: The Philosophical Foundations of Black Solidarity

Others might challenge the distinction between ideological and structural causes of black disadvantage, on

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recent social developments (such as immigration policy or reduced federal funding for higher

Afro-pessimism is inaccurate and is used to justify white supremacy

Patterson 98

The Ordeal Of Integration:

Progress And Resentment In America's "Racial" Crisis

Orlando Patterson is a Jamaican-born American historical and cultural sociologist known for his work regarding issues of race in the United States, as well as the sociology of development

In the attempt to understand and come to terms with the problems of Afro-

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we still have some way to go before approaching anything like a resolution.

Their ontological framing of blackness dooms the alternative. Placing Blackness as oppositional denies it any existence independent of white supremacy and makes identity reliant on oppression

Pinn 4 – Macalester College Professor of Religious Studies (Anthony, Dialog: A Journal of Theology, Volume 43, Number 1, Spring 2004, '‘‘Black Is, Black Ain’t’’: Victor Anderson, African American Theological Thought, and Identity', pg.57-58, Wiley online Library)

This connection between ontological blackness and religion is natural because: ‘‘ontological blackness signifies

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longer needing to surrender personal interests for the sake of monolithic collective status.

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.

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.

Abolishing social death via complete transformation is impossible --- small reforms are the only way to actualize change

Heiner, 3 (Brady, Assistant Professor of Philosophy, California State Univeristy at Fullerton, “Social Death and the Relationship Between Abolition and Reform,” Social Justice, Volume 30, Issue 2, pg. 98-101, jstor, Tashma)

The element that ultimately distinguishes a radical (abolitionist) agenda from a liberal (

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social and physical death of the incarcerated, we are not truly free.

No reformation of the current system will lead to this total transformation. Reformist movements

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political fantasy" ? our local successes will be doomed to mere reform.

However, we must acknowledge that the line between reformist practices and abolitionist practices is

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the prison, and, more generally, between the local and the global