## 2AC—Round 5—BCC MG

### 2AC—Afropessimism

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



2. 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

3. 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)

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)

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.

4. 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.

5. 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."

Asian Americans are subjected to a new form of oppression nativistic racism. Perceptions of the foreigners “taking over” justifies the racist policies of today

장 ’93 [1993, 장 Robert S. 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]

2. Nativistic Racism The words accompanying the violent deeds of the present also grow

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foreignness" that distinguishes the particular type of racism aimed at Asian Americans.

The black white binary ignores the tensions that exist between Koreans and African Americans. Omissions allow nativistic racism to continue

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2. Critical Race Scholarship Critical race scholarship presents only a problem of coverage for

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way, a space must be created for its use in legal discourse.

The Narratives of Asian Americans are unique and different. Dominant groups concede that blacks are oppressed while the plights of Asians go under the radar

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B. Resistance to Narrative Although more scholars are beginning to use personal narrative,

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of knowledge largely determines what counts as knowledge and what counts as evidence.

**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)

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.

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)

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