# 1NC

## 1NC – Asian Counteradvocacy

Michael and I embrace the narrative of the yellow body as a counter-methodology to expose the myth of the model minority through a process of conscientization

Our counter-methodology is a better to liberate oppressed groups

First – they are wrong – racism has moved beyond society and biological roots and is now rooted within differentialist racism – a neo-racism targeted against immigrants – challenging this racism is critical to spurring more effective movements against racism

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.

This new racism has manifested the MYTH OF THE MODEL MINORITY – the myth of portraying Asian americans solely as hardworking others – A methodology focused on the Asian body and exposing this myth is critical

There are 3 impacts

1. The oppression of Asian Americans continues

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

3. Resentment and tensions are created between minority groups

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]

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.

And our performance solves – conscientization – a process to name our world and understand forces of oppression – results in real world change

Conscientization allows us to NAME the world, a meaningful education that helps RECOGNIZE and UNDERSTAND the impact that societal conditions and oppression have on our lives, a constant clarification of what remains hidden within us that sees the world dynamically in the making, inspiring us to work against oppression and become active in efforts to TRANSFORM the world.

Osajima ‘7 [2007, Keith Osajima is a professor and Director of the Race and Ethnic Studies Program at the University of Redlands. REPLENISHING THE RANKS: Raising Critical Consciousness Among Asian Americans; JOURNAL OF ASIAN AMERICAN STUDIES (JAAS), February, Volume 10, No. 1; p. 64]

Conscientization for these respondents meant being able to “name their world.” That is

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world. Naming the world was an important step toward actively changing it.

This racism has perpetuated the myth of the minority – the myth of the model minority is the process by which the right points to the success of certain Asians to use as ammunitions against other groups; that their poverty must be explained by their own values – this strategically ignores the policing of SOUTHEAST Asian immigrants

Thrupkaew ‘2 Prospect Senior Correspondent 2k2 Noy-; 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."

The impact is collateral damage – the failure to expose the racism against SouthEast Asians makes it invisible to society and perpetuates their suffering

Tang 2k TANG Assistant Professor in the Department of African American Studies and the Asian American Studies Program at the University of Illinois at Chicago 2000 Eric-; 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.

Debate today is marked by a structural conflict. The question of a structural dichotomy between blackness and whiteness dominates discussions, forcing people to rethink their relationship to race and privilege. This binary is a productive one, but it masks a structural silence on the status of other identities that undermines its emancipatory goals

Alcoff 3 (Linda Alcoff, professor of philosophy at CUNY, “LATINO/AS, ASIAN AMERICANS, AND THE BLACK-WHITE BINARY”, The Journal of Ethics 7: 5–27, 2003

It is unlikely that the electoral college will be eliminated anytime soon, but even

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well (or at least for white union households and the white poor).

This silence smooths over different forms of racism and either discards them as irrelevant or integrates them within the logic of antiblackness. Asians are “whitening” or “assimilating” to whiteness rather than facing distinct problems. This recreates the uncritical universalism of whiteness and makes alleviating certain racial harms impossible.

Alcoff 3 (Linda Alcoff, professor of philosophy at CUNY, “LATINO/AS, ASIAN AMERICANS, AND THE BLACK-WHITE BINARY”, The Journal of Ethics 7: 5–27, 2003

In fact, in Texas not only were Mexicans subject to Jim Crow in public

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helps at least on occasion. But it leaves everyone else unprotected.25

The silence bred by the dominance of the black/white binary allows conservative forces to divide and conquer – the model minority myth, the tale of the high-performing Asian who proves that social uplift is possible is a paradigmatic example of a liminal identity being redeployed as a weapon in service of antiblackness

Prashad 2 (Vijay Prashad, George and Martha Kellner Chair in South Asian History and Professor of International Studies, 2002, “Everybody Was Kung Fu Fighting,” pp. 40-46

The moral and political weight of the civil rights movement forced a recalcitrant U.

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perhaps further from King’s ‘‘content of their character’’ message than we suspect.

## 1NC - Martyr

Gabe and I demand the the United States Federal Government should secure the $2 million bounty and continue all overt and covert operations to capture, detain, or kill Assata Shakur (aka Jonane Chesinard).

This demand is to make Assata a martyr, because we realize that the demand for freedom can never be fully satisfied. This is a better way to use Assata’s neoslave narrative to tear down pillars of oppression.

The stories of deceased and living martyrs fuel new activism.

Corrigan ‘9 [Lisa M. Corrigan, Assistant Professor, Department of Communication, “Sacrifice, Love, and Resistance: The Hip Hop Legacy of Assata Shakur” Women & Language Volume 32 No 2 (2009) http://assatateachin.files.wordpress.com/2013/05/assatarapmusic.pdf]

To understand heroism and its importance to social movements, we must understand the importance

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modem heroes, which often fuels new activism and creates contemporary role models.

## 1NC – Case

We need to infiltrate the state and its institutions

Williams, ’70 [1970, Robert F. Williams, interviewed by The Black Scholar, “Interviews,”, Vol. 1, No. 7, BLACK REVOLUTION (May 1970), pp. 2-14, http://www.jstor.org/stable/41163455]

Williams: It is erroneous to think that one can isolate oneself completely from institutions

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people enter the vital organs of the establishment. Infiltrate the man's institutions.

# Martyr

## 2NC – Solvency

Targeting Assata Shakur reifies her status as a martyr motivating people of color to continuously push the boundaries of acceptability and engage in revolutionary resistance.

Corrigan ‘9 [Lisa M. Corrigan, Assistant Professor, Department of Communication, “Sacrifice, Love, and Resistance: The Hip Hop Legacy of Assata Shakur” Women & Language Volume 32 No 2 (2009) http://assatateachin.files.wordpress.com/2013/05/assatarapmusic.pdf]

Central to the black revolution is the notion of love, though it is clear

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artists have embraced Black Power hero Assata Shakur and praised her revolutionary resistance.

## 2NC – Assata Key

THOMPSON staff reporter for the WASHINGTON POST 2k13

Krissah-; “Assata was convicted of murder. Is she a terrorist?;” WASHINGTON POST, May 8

<http://www.washingtonpost.com/lifestyle/style/assata-shakur-was-convicted-of-murder-is-she-a-terrorist/2013/05/08/69acb602-b7e5-11e2-aa9e-a02b765ff0ea_story_3.html>

Shakur’s contemporary Elaine Brown, who led the Black Panthers after its chairman Huey P

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Now, so is her profile on the FBI’s Most Wanted Terrorist list.

## 2NC – Silence Turn

BAILEY Andrew W. Mellon distinguished Prof of Hebrew Bible @ Interdemonination Theological Center 2k13

Randall C.-; “What Assata Shakur Means To Me;” THE FEMINIST WIRE, July 16

<http://thefeministwire.com/2013/07/what-assata-shakur-means-to-me/>

As I have reviewed the life of Assata Shakur, I am reminded of the

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most positive but often not celebrated aspects of our people’s history of struggles.

# Asian Counteradvocacy

## Permutation

DA – Black White Binary – the affirmative operates within the framework of anti-blackness within civil society – this causes racial scapegoating that undermines anti-racism coalitions – the counter advocacy solves because it takes a prior interrogation of racism of Asians that prop up the black white binary

Hutchinson ‘4 [August/2004, Darren Lenard Hutchinson is a professor of Law at Washington College of Law, “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

DA – Hybridity – Grouping together oppression is a tactic of power – it lumps together all minorities as having one problem and specific issues become circumvented

Deloria ’77 [1977, Vine Deloria is an American Indian author, theologian, historian, and activist, On Liberation, For This Land, pp. 100-101]

Liberation theology assumes that the common experience of oppression is sufficient to create the desire

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couple of aces up his sleeve in case things get out of control.

## AT Antiblackness 1st

Conscientization overcomes all barriers – the fact that Asian americans became critical conscious and strived for social change in a sea of apathy proves that it is possible

There is a REAL POSSIBILITY of young Asian Americans becoming CRITICALLY CONSCIOUS and POLITICALLY ACTIVE even in the post-Civil Rights climate in which political momentum has shifted to the right drowning student activism in a sea of apathy or hopelessness. Asian Americans going against the grain realize the politics of conversion where NIHILISM is countered by BELIEF, HOPE and a MEANING to struggle.

Osajima ‘7 [2007, Keith Osajima is a professor and Director of the Race and Ethnic Studies Program at the University of Redlands. 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.