# 1NC

## Asian Counteradvocacy

When I joined debate, I was told that I would become a better speaker – I would use improve my English skills to communicate with others and ECONOMICALLY ENGAGE with them. It’s ESOL all over again, learning to assimilate into a society built to reject.

But I graduated ESOL and got better at this activity. As I gained success, I engaged debate as a competitor, to win it all and beat my opponents.

You do not know who the Koo brothers are, you only know Centennial KK, a team people point to and say “Oh look at those Koreans, learning to debate so well and working hard to win tournaments.”

My hard work, cutting cards through sleepless nights, assimilating to a traditional form of DEBATE has turned me into a model minority.

This year I have a resolution that teaches us how to engage other people. Looks like my career has come full circle. I started out learning how to engage people and now it’s time to give it back. This year I choose to engage through who I AM, through my experiences with a diverse team, Daryl Burch, and exposure to non-traditional arguments.

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.

## Case

Objective, detached epistemologies produce the worst kind of violence: they reinforce privilege and justify atrocities.

Stone-Mediatore ‘7 [2007, Shari, Associate Professor of Philosophy at Ohio Wesleyan University, “Challenging Academic Norms: An Epistemology for Feminist and Multicultural Classrooms”, http://muse.jhu.edu/journals/nwsa\_journal/v019/19.2stone-mediatore.html]

Even if objectivity is a myth, the valorization of traits associated with objectivity can

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to pain and suppressing compassionate impulses that would otherwise be troubled by violence.

Their objective epistemology is an illusion: we need to acknowledge our own perspectives to be able to challenge prejudice

Stone-Mediatore ‘7 [2007, Shari, Associate Professor of Philosophy at Ohio Wesleyan University, “Challenging Academic Norms: An Epistemology for Feminist and Multicultural Classrooms”, http://muse.jhu.edu/journals/nwsa\_journal/v019/19.2stone-mediatore.html]

Continued appeals to objectivity as a touchstone of legitimacy in many academic and professional circles

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cleansing our knowledge practices of all emotional, social, and cultural factors.

Critics of objectivity argue that the demand to eradicate subjective influences from knowledge is incoherent

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idea that we have done so usually leaves our most entrenched prejudices intact.

This reduces suffering to objects for our passive knowledge consumption—this is the worst form of violence

Baudrillard 94 [Jean, “The Illusion of the End” p. 66-71]

We have long denounced the capitalistic, economic exploitation of the poverty of the 'other

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demographic catastrophe, a veritable epidemic which we deplore each day in pictures.

To avoid discussion of the topic seems to revert back to historical discriminatory educational practices utilized to disempower and subject blacks to inferior positions within society.

Blacks were not supposed to discuss issues of the day and were limited to racial discussions for the support or CRITICISM of politicians seeking office

Woodson ’33 [1933, Carter G. Woodson is an African American historian and educator; he is the founder and editor of the Journal of Negro History and the Negro History Bulletin and the founder of the association for the study of Negro life and history. “The Miseducation of the Negro,” p92]

In the North the Negroes have a better chance to acquire knowledge of political matters

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Negro while the highly favorable party was doing so much for the race.

The rejection of state institutions and education is akin to the policy of racial exclusion as seen previoiusly

Woodson ’33 [1933, Carter G. Woodson is an African American historian and educator; he is the founder and editor of the Journal of Negro History and the Negro History Bulletin and the founder of the association for the study of Negro life and history. “The Miseducation of the Negro,” p83-84]

Not long ago a measure was introduced in a certain State Legislature to have the

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to conform to the policy of “keeping the Negro in his place.”

The state is valuable in the fight to break down oppression

Franklin 1993

John Hope, James B Duke Professor Emeritus of History Duke University, 1985-1992 was Professor of legal History in the Law School at Duke University; THE COLOR LINE: Legacy for the Twenty First Century; p. 45

Neither the courts nor the Congress nor the president can declare by fiat, resolution

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it and, indeed, would be horrified if we even approached it.

All their reasons the state is bad are a reason to vote affirmative—engaging means we know the tactics of the oppressor

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.

# Asian Counteradvocacy

## 2NC AT Sexton

Racism and Racial discrimination HIDES under the ILLUSION of the progression to a COLOR-BLIND society. The success of ASIANS are the warrant that racial equality has been achieved. The POLICING of bodies occurs through this WHITEWASHING of the historical legacies of systemic racism. Asian-Americans will CONTINUE to be the SCAPE-GOATS.

Le ’8 [4/25/08, C.N. Le, Tensions and Living in a Colorblind Society,” Asian-Nation, http://www.asian-nation.org/headlines/2008/04/racial-tensions-and-living-in-a-colorblind-society/]

It would be great if I could just focus on discussing the positive aspects of

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racial tensions seem to be on the rise, not on the decline.

CRITICAL AND SCHOLARLY EXAMINATIONS OF WELFARE PROVE. THE WELFARE DISCOURSE ON RACE IGNORES THE PLIGHT OF ASIANS

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.57-58.

Allowing our optimism to gain the best of us, we may view any resistance

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and survival, as opposed to the devolution of a decidedly black underclass.

## 2NC AT 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.

## 2NC AT Term Asian Bad

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]

Before I proceed further, I should define certain terms. There is tremendous diversity

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at 25-26; see infra notes 32-43 and accompanying text