# 1NC

## 1NC Asian Counteradvocacy

Michael and I advocate for a process of conscientization to expose the myth of the model minority that has been used as a justification for the position of the black body

When I joined debate, I was told that I would fix my speech problems – I would use improve my English skills to communicate with others and ECONOMICALLY ENGAGE with them. It’s ESOL all over again

I started out small going 3-3 at tournaments with no one recognizing me to being Centennial KK, the team people point to 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 choose to engage through who I AM, through my experiences with a diverse team, Daryl Burch, and exposure to non-traditional arguments.

We are a confrontation with the model minority – we rid white supremacy of the tool it uses to police minority bodies

This resolves 3 impacts

1. The psychological violence of Asian Americans

2. The oppression of other minorities that white supremacy justifies through the myth

3. The resentment 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.

## 1NC Black Framework

The 1AC is a stance against political action—we instead call to follow Vaclav Havel, who toppled Czechoslavakia’s totalitarian regime with moral engagement and political activism. The oppressive state can be toppled, but only with a political strategy.

Ketels ’96 [1996. Violet Ketels is a Professor of English at Temple University. “‘Havel to the Castle!’ The Power of the Word.” From the Annals of the American Academy of Political and Social Science, “The Responsibility of Intellectuals.”]

Herein lies the supreme lesson for intellectuals, those who have the projective power to

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routing totalitarianism from the structure of contemporary humanity, from our very souls.

The political is inevitable and we cannot avoid it—rejection risks recreating evil by allowing the oppressors to occupy halls of power

Ketels ’96 [1996. Violet Ketels is a Professor of English at Temple University. “‘Havel to the Castle!’ The Power of the Word.” From the Annals of the American Academy of Political and Social Science, “The Responsibility of Intellectuals.”]

Intellectuals are not customarily thought of as men and women of action. Our circumstances

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The hour is too late, the situation too grave for such pettifoggery.

All impacts are inevitable without action

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Herein lies the supreme lesson for intellectuals, those who have the projective power to

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, of the human mind and spirit, human responsibility, human reason."

As intellectuals, we have the *power* to create a vision of moral politics that challenges indifference to oppression. This “anti-political politics” does not simply reform the current state, but shifts human consciousness.

Ketels ’96 [1996. Violet Ketels is a Professor of English at Temple University. “‘Havel to the Castle!’ The Power of the Word.” From the Annals of the American Academy of Political and Social Science, “The Responsibility of Intellectuals.”]

2 All of us, then, wherever we live, under whatever form of

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anonymous crowd, with its insatiable demand for complicity in its lies.39

Our alternative is thus a call to agree on the need for an ethical basis to politics—a new vision of politics that bears responsibility and shifts consciousness

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The way had been prepared, externally by the revolutions in Warsaw and Budapest,

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I. "It is I who must begin," writes Havel.93

Vaclav Havel toppled Czechoslovakia’s totalitarian regime to replace it with a democracy – his elections proves that politics can be moral and necessary to human consciousness

Ketels ’96 [1996. Violet Ketels is a Professor of English at Temple University. “‘Havel to the Castle!’ The Power of the Word.” From the Annals of the American Academy of Political and Social Science, “The Responsibility of Intellectuals.”]

As Havel wrote in his Summer Meditations, "People want to hear that decency

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, the strength of a free spirit, conscience, and responsibility."100

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.

## 1NC Case

Their methodology is bad

1. Their focus on foreign wars ignores the domestic wars at home  
Rodriguez ‘8

Dylan Rodriguez 2008 [Assistant Professor at University of California Riverside, Abolition Now! p.93-100]

We are collectively witnessing, surviving, and working in a time of unprecedented state

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, every desperate act, and every attack aborted or drowned in blood.”

2. Buen Vivir is gender neutral and perpetuates patriarchy

Lanza ’12 [February/2012, Martha Lanza is a part of the Association for Women’s Rights in Development, an international feminist, membership organization committed to achieving gender equality, sustainable development and women’s human rights. “Buen Vivir: An introduction from a women’s rights perspective in Bolivia,” Feminist Persepctives: Towards Transforming Economic Power http://issuu.com/awid/docs/fpttec\_livingwell\_march\_eng]

Indigenous peoples represent a larger proportion of the population in these countries, in the

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Ecuador from a feminist economic perspective is included at the end of this article

3. They also essentialize oppression – blaming all problems on coloniality fails to focus on intersections of oppression

Reilly ’11 [Niamh, 2011, Professor at the School of Political Science and Sociology of the National University of Ireland, Galway, Irish Journal of Sociology, Vol. 19.2, “Doing transnational feminism, transforming human rights: the emancipatory possibilities revisited,” [http://www.womynshumanrights.info/articles/Reilly-Transnational\_Feminism.pdf](http://www.womenshumanrights.info/articles/Reilly-Transnational_Feminism.pdf)]

Conclusions In this article, I have revisited transnational feminist engagement with ‘human rights’

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interests, which routinely follow the hierarchies of wealth, knowledge and power.

Those movements have real world impacts – they create context specific solutions to violence faced by womyn by challenging hegemonic discourses through intersectional analyses

Reilly ’11 [Niamh, 2011, Professor at the School of Political Science and Sociology of the National University of Ireland, Galway, Irish Journal of Sociology, Vol. 19.2, “Doing transnational feminism, transforming human rights: the emancipatory possibilities revisited,” [http://www.womynshumanrights.info/articles/Reilly-Transnational\_Feminism.pdf](http://www.womenshumanrights.info/articles/Reilly-Transnational_Feminism.pdf)]

The notion that ‘womyn’s human rights’ are ‘Western feminist’ constructs is widely held

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and critical discussion of its particular ways of ‘doing womyn’s human rights’.

4. Discussion of environmental problems that ignore the disproportionate effects on minorities establish privilege, marginalize minorities, and doom effective environmental strategies

Tim Wise April 13th 2011 Tim Wise and White Privilege <http://changefromwithin.org/2011/04/13/tim-wise-and-white-privilege/> [Wise served as an adjunct faculty member at the Smith College School for Social Work, in Northampton, Massachusetts, where he co-taught a Master’s level class on Racism in the U.S. In 2001, Wise trained journalists to eliminate racial bias in reporting, as a visiting faculty-in-residence at the Poynter Institute in St. Petersburg, Florida. From 1999-2003, Wise was an advisor to the Fisk University Race Relations Institute, in Nashville, and in the early ’90s he was Youth Coordinator and Associate Director of the Louisiana Coalition Against Racism and Nazism: the largest of the many groups organized for the purpose of defeating neo-Nazi political dear nidhi you are ;a cool cat and this candidate, David Duke. He graduated from Tulane University in 1990 and received antiracism training from the People’s Institute for Survival and Beyond, in New Orleans.]

But as troubling as colorblindness can be when evinced by liberals, colormuteness may be

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color and their concerns, but is to weaken the fight for survival.

Structural changes to resolving environmental problems without approaching racism fail

Mandell Dir of the Champlain Valley Office of Economic Opportunity Fair Housing Project ,’08 Bekah-A.B., Vassar College, J.D., Boston College Law School, Father Rober Drinan Family Fund Public Interest Fellow; *Racial Reification and Global Warming: A Truly Inconvenient Truth*; BOSTON COLLEGE THIRD WORLD LAW JOURNAL, Spring, 28 B.C. Third World L.J. 289

 [\*297]  Fear of eroding the hierarchies that define race explains why politicians

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arise to threaten the predominance of the traditionalist, capitalist ruling class." [n52](http://www.lexisnexis.com.proxy.binghamton.edu/lnacui2api/frame.do?reloadEntirePage=true&rand=1300963062371&returnToKey=20_T11559734102&parent=docview&target=results_DocumentContent&tokenKey=rsh-20.307872.8645909542#n52)

5. The 1AC’s approach to economic relations recreates racism and neoliberalism

Ward ’7 Robert Anthony-; Neoliberal Silences, Race, & The Hope of CRT; A paper Presented at the Annual Meeting of the American Research Association; April Draft; <http://www.urban.illinois.edu/apa-pw/APA07/Neoliberal%20Silences_Robert%20Ward.pdf>

Neoliberalism fosters an economic theory of democracy. The idea is that democracy is commodified

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for the conditions in which they exist (Anderson, 2005, 133).”

6. It is silent on the question of racism – that makes it become the assumed norm and perpetuates it

DR. CRENSHAW Prof of Speech Comm @ Univ. Ala. 1997

Carrie-PhD. USC; former director of debate @ Univ. of Ala.; WESTERN JOURNAL OF COMMUNICATION

This analysis of Helms’ opening argument illustrates how the ideology of white privilege operates through rhetorical silence. Helms’ statement was an argument over the meaning of the UDC—its members, its actions, and its insignia. It was an ideological struggle to maintain silence about the members’ white

ness and its implications through a strategic use of gender. Two key issues arise

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of whiteness like Helms’ protect material white privilege because they mask its existence.

7. They 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

AND

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

# Counter Advocacy

## 2NC Overview

Turns neoliberalism – neoliberalism is JUSTIFED by the myth of the model minority – Asian americans vindicate the American dream – these hard workers

THRUPKAEW Prospect Senior orrespondent 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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but because Asian Americans live in larger households, with more working adults.

## 2NC AT Permutation (Generic)

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.

# Case

## 2NC – Gender Links

Yes men and women equality is not in the Buen Vivir

Lanza ’12 [February/2012, Martha Lanza is a part of the Association for Women’s Rights in Development, an international feminist, membership organization committed to achieving gender equality, sustainable development and women’s human rights. “Buen Vivir: An introduction from a women’s rights perspective in Bolivia,” Feminist Persepctives: Towards Transforming Economic Power http://issuu.com/awid/docs/fpttec\_livingwell\_march\_eng]

The problems arise at the level of political participation because it is here that the

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are a reality for a great majority of women who enter into politics.

Struggle of women are invisible in Buen Vivir

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In Bolivia, Buen Vivir is acknowledged as a contribution stemming from indigenous thought and

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the inclusion and presence of women in public affairs and positions of power.

Colonization of knowledge

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Another tension between the concept of Buen Vivir and gender equality is the interpretation or

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analyzing public policies on gender from the point of view of Buen Vivir.

Must explicitly call it out

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Buen Vivir and women's rights in public policies To draw the connection between Buen Vivir

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greater participation"(Ministerio de Planificacion 2010 Propuesta de Plan de Desarrollo p16).

## 2NC Neoliberalism

Only a critical race theory can center the struggle against neo-liberalism.

Ward Univ. of Illinois @ Urbana-Champaign ,’07

Robert Anthony-; *Neoliberal Silences, Race, & The Hope of CRT*; A paper Presented at the Annual Meeting of the American Research Association; April Draft;

<http://www.urban.illinois.edu/apa-pw/APA07/Neoliberal%20Silences_Robert%20Ward.pdf>

A critical race theory (CRT) framework places race as the central unit of

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a pretext to continue justifying those hierarchical racial divisions (2003, 150).

Given the critical race-based positions that were developed in other fields, its

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, implementation, and particularly outcomes by simply pretending that they don’t exist.

## 2NC Neoliberalism—AT Class --> Race

We must focus on neo-liberalism is FUNDAMENTALLY RACED.

Roberts & Mahtani Dpt. Of Geography and Planning Univ of Toronto ,’10

David J. and Minelle- *Neoliberalizing Race, Racing Neoliberalism: Placing “Race” in Neoliberal Discourse*; a paper first presented in 2008 at the AAGs in Boston, MA in April; published online February 18th; ANTIPODE, Vol. 42, Issue 2; pp. 248-257, March.

<http://ccrri.ukzn.ac.za/docs/Neoliberalizing_Race,_Racing_Neoliberalism_Placing_Race_In_Neoliberal_Discourses_.pdf>

We concur that it is important to analyze the processes through which the ideology neoliberalism

AND

race as has been recommended by geographers (McKittrick 2006, Pulido 2000).

MUST EXAMINE NEOLIBERALISM THROUGH A RACIAL LENS

Must move BEYOND examining just the MOMENTARY ERUPTIONS of race or racism from seemingly neoliberal policy reforms and consider race as an organizing principle of society that neoliberalism REINFORCES and MODIFIES. Neoliberalism MASKS and EFFECTIVELY ERADICATES racism, creating a UTOPIC non-racialized vision of society and forces the hand of apparent race blindness. Race is both EVOKED and SUPPRESSED under neoliberal discourse. Liberalism SANCTIONS racist institutions, REPRODUCES racial knowledge and works to NORMALIZE racism

ROBERTS & MAHTANI ’10 [March 2010, David J. and Minel Dpt. Of Geography and Planning Univ of Toronto.1le- Neoliberalizing Race, Racing Neoliberalism: Placing “Race” in Neoliberal Discourse; a paper first presented in 2008 at the AAGs in Boston, MA in April; published online February 18th; ANTIPODE, Vol. 42, Issue 2; pp. 248-257, http://ccrri.ukzn.ac.za/docs/Neoliberalizing\_Race,\_Racing\_Neoliberalism\_Placing\_Race\_In\_Neoliberal\_Discourses\_.pdf]

As a consequence, neoliberalism effectively masks racism through its value-laden moral project

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of apparent raceblindness by insisting that race does not play an important role.

# Black Framework

## AT Starting

The Aff plays vacuous verbal games that don’t change the state. The Neg is the prerequisiste

Ketels ’96 [1996. Violet Ketels is a Professor of English at Temple University. “‘Havel to the Castle!’ The Power of the Word.” From the Annals of the American Academy of Political and Social Science, “The Responsibility of Intellectuals.”]

We stand precisely where many gifted French intellectuals stood during World War II, in

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dilemmas posed by the writers who bore witness to the ugly European past."

## AT Morally

In World War II Germany racial atrocities occurred because intellectuals refused to bear political responsibility—we must instead embrace political obligations

Ketels ’96 [1996. Violet Ketels is a Professor of English at Temple University. “‘Havel to the Castle!’ The Power of the Word.” From the Annals of the American Academy of Political and Social Science, “The Responsibility of Intellectuals.”]

Their latter-day Western counterparts, under less compelling exigencies, too often incline

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French version, La Nuit, was passed over by mainstream critics.8s

## AT Rodriguez

Taking a STAND in the halls of power can have a lasting effect on consciousness

Ketels ’96 [1996. Violet Ketels is a Professor of English at Temple University. “‘Havel to the Castle!’ The Power of the Word.” From the Annals of the American Academy of Political and Social Science, “The Responsibility of Intellectuals.”]

We must vigilantly listen for the early warning signs of threats to freedoms and lives

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and may have a lasting effect on the consciousnesses of some among us.

## AT Not Always Rejection

Buen vivir was implemented in a large scale because David Choquehuanca used the state

Alcoreza ‘13 [August/2013, Raul Prada Acloreza is a former Vice-Minister of Strategic Planning of the Plurinational state of Bolivia and former member of Bolivia’s Constituent Assembly, and a professor in Political Theory at the San Andrés University, and a Member of the Comuna research collective, and an Adviser to the social organisations of the Unity Pact during the drafting of the Mother Earth Act. “Buen Vivir as a model for state and economy,” Beyond Development: Alternatives visions from Latin America. <http://www.tni.org/sites/www.tni.org/files/download/beyonddevelopment_buenvivir.pdf>]

The study affirmed the existence of two visions of civilisation: the indigenous and the

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year plan, which a year later, was endorsed in the Constitution.

Codifying Buen vivir into the government is an act of decoloniality – there is a specific way in which it could be done

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The Constitutions of Bolivia and Ecuador have adopted the concept of ‘“Buen Vivir”

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cultural diversity: development projects have never considered the indigenous people as development actors

## AT Martinot

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.

## AT Inclusion Violent

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.