### 1

#### Interpretation: Debaters must disclose all constructive positions on open source with full highlighting on the 2021-22 NDCA LD wiki after the round in which they read them.

#### Violation – they don’t

Graphical user interface, text, application, Word

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#### 1] Debate resource inequities—you’ll say people will steal cards, but that’s good—it’s the only way to truly level the playing field for students such as novices in under-privileged programs who can’t bypass paywalled articles.

Louden 10 – Allan D. Louden, professor of Communication at Wake Forest (“Navigating Opportunity: Policy Debate in the 21st Century” Wake Forest National Debate Conference. IDEA, 2010)

Groups interested in engaging in competitive National Debate Tournament (NDT)-Cross Examination Debate Association (CEDA)-style policy debate are entering an exciting time in the debate community where **digital resources are making research and networking increasingly accessible**. Those developing programs should be encouraged to choose their own topics and resolutions, but they should also make use of the massive resources available by focusing on the official NDT-CEDA resolution. **New initiatives in the field of open-source debate make evidence sharing, such as the Open Caselist, a powerful tool for new programs to engage and compete against established teams**. It is no coincidence that **the winners of the NDT tend to be the schools with the largest coaching staffs, but the increased distribution and free sharing of evidence and resources have made smaller debate programs increasingly capable of competing against larger institutions**. We are now seeing the beginnings of **increased resource sharing**, with multiple initiatives focusing on regional evidence sharing for groups of developing debate programs. This **is one example of dramatic changes occurring in the community that are capable of opening the doors for new participation in debate**. Regardless of outside influence, such as an organized campaign by preexisting debate organizations to increase resource distribution, students are independently capable of establishing the foundations for a larger competitive program. The following suggestions are a nonlinear set of options available to students who wish to establish a struc-tured and coached debate program, and eventually developing the capability to maintain multiple professional teaching positions, such as those discussed earlier in the chapter.

#### 2] Evidence ethics – open source is the only way to verify pre-round that cards aren’t miscut or highlighted or bracketed unethically. That’s a voter – maintaining ethical evidence practices is key to being good academics and we should be able to verify you didn’t cheat

#### 3] Depth of clash – it allows debaters to have nuanced researched objections to their opponents evidence before the round at a much faster rate, which leads to higher quality evidence comparison – outweighs cause thinking on your feet is NUQ but the best quality responses come from full access to a case.

### 2

#### Interpretation - the affirmative can only garner offense from the hypothetical implementation of their plan text

#### "Resolved" requires a policy.

Merriam Webster '18 (Merriam Webster; 2018 Edition; Online dictionary and legal resource; Merriam Webster, "resolve," <https://www.merriam-webster.com/dictionary/resolve;> RP)  
: a legal or official determination especially: a legislative declaration

#### Resolved requires policy action

Louisiana State Legislature (<https://www.legis.la.gov/legis/Glossary.aspx>) Ngong

**Resolution**

**A legislative instrument** that generally is **used for** making declarations, **stating policies**, and making decisions where some other form is not required. A bill includes the constitutionally required enacting clause; a resolution **uses the term "resolved".** Not subject to a time limit for introduction nor to governor's veto. (Const. Art. III, §17(B) and House Rules 8.11 , 13.1 , 6.8 , and 7.4 and Senate Rules 10.9, 13.5 and 15.1)

#### Three Standards to Prefer:

#### First - Fairness – radically re-contextualizing the resolution lets them defend any method tangentially related to the topic exploding Limits, which erases neg ground via perms and renders research burdens untenable by eviscerating predictable limits. Procedural questions come first – debate is a game and it makes no sense to skew a competitive activity as it requires effective negation which incentivizes argument refinement, but skewed burdens deck pedagogical engagement.

#### Second - Clash – picking any grounds for debate precludes the only common point of engagement, which obviates preround research and incentivizes retreat from controversy by eliminating any effective clash. Only the process of negation distinguishes debate and discussion by necessitating iterative testing and effective engagement, but an absence of constant refinement dooms revolutionary potential.

#### Third - Movement Lawyering Skills – contingent, focused debates around locus points of difference are key to develop activists skills for political justice.

Archer 18, Deborah N. "Political Lawyering for the 21st Century." Denv. L. Rev. 96 (2018): 399. (Associate Professor of Clinical Law at NYU School of Law)//Elmer

Political justice lawyers must be able to break apart a systemic problem into manageable components. The complexity of social problems, can cause law students, and even experienced political lawyers, to become overwhelmed. In describing his work challenging United States military and economic interventions abroad, civil rights advocate and law professor Jules Lobel wrote of this process: “Our foreign-policy litigation became a sort of Sisyphean quest as we maneuvered through a hazy maze cluttered with gates. Each gate we unlocked led to yet another that blocked our path, with the elusive goal of judicial relief always shrouded in the twilight mist of the never-ending maze.”144 Pulling apart a larger, systemic problem into its smaller components can help elucidate options for advocacy. An instructive example is the use of excessive force by police officers against people of color. Every week seems to bring a new video featuring graphic police violence against Black men and women. Law students are frequently outraged by these incidents. But the sheer frequency of these videos and lack of repercussions for perpetrators overwhelm those students just as often. What can be done about a problem so big and so pervasive? To move toward justice, advocates must be able to break apart the forces that came together to lead to that moment: intentional discrimination, implicit bias, ineffective training, racial segregation, lack of economic opportunity, the over-policing of minority communities, and the failure to invest in non-criminal justice interventions that adequately respond to homelessness, mental illness, and drug addiction. None of these component problems are easily addressed, but breaking them apart is more manageable—and more realistic—than acting as though there is a single lever that will solve the problem. After identifying the component problems, advocates can select one and repeat the process of breaking down that problem until they get to a point of entry for their advocacy. 2. Identifying Advocacy Alternatives As discussed earlier, political justice lawyering embraces litigation, community organizing, interdisciplinary collaboration, legislative reform, public education, direct action, and other forms of advocacy to achieve social change. After parsing the underlying issues, lawyers need to identify what a lawyer can and should do on behalf of impacted communities and individuals, and this includes determining the most effective advocacy approach. Advocates must also strategize about what can be achieved in the short term versus the long term. The fight for justice is a marathon, not a sprint. Many law students experience frustration with advocacy because they expect immediate justice now. They have read the opinion in Brown v. Board of Education, but forget that the decision was the result of a decades-long advocacy strategy.145 Indeed, the decision itself was no magic wand, as the country continues to work to give full effect to the decision 70 years hence. Advocates cannot only fight for change they will see in their lifetime, they must also fight for the future.146 Change did not happen over night in Brown and lasting change cannot happen over night today. Small victories can be building blocks for systemic reform, and advocates must learn to see the benefit of short-term responsiveness as a component of long-term advocacy. Many lawyers subscribe to the American culture of success, with its uncompromising focus on immediate accomplishments and victories.147 However, those interested in social justice must adjust their expectations. Many pivotal civil rights victories were made possible by the seemingly hopeless cases that were brought, and lost, before them.148 In the fight for justice, “success inheres in the creation of a tradition, of a commitment to struggle, of a narrative of resistance that can inspire others similarly to resist.”149 Again, Professor Lobel’s words are instructive: “the current commitment of civil rights groups, women’s groups, and gay and lesbian groups to a legal discourse to legal activism to protect their rights stems in part from the willingness of activists in political and social movements in the nineteenth century to fight for rights, even when they realized the courts would be unsympathetic.”150 Professor Lobel also wrote about Helmuth James Von Moltke, who served as legal advisor to the German Armed Services until he was executed in 1945 by Nazis: “In battle after losing legal battle to protect the rights of Poles, to save Jews, and to oppose German troops’ war crimes, he made it clear that he struggled not just to win in the moment but to build a future.”151 3. Creating a Hierarchy of Values Advocates challenging complex social justice problems can find it difficult to identify the correct solution when one of their social justice values is in conflict with another. A simple example: a social justice lawyer’s demands for swift justice for the victim of police brutality may conflict with the lawyer’s belief in the officer’s fundamental right to due process and a fair trial. While social justice lawyers regularly face these dilemmas, law students are not often forced to struggle through them to resolution in real world scenarios

—to make difficult decisions and manage the fallout from the choices they make in resolving the conflict. Engaging in complex cases can force students to work through conflicts, helping them to articulate and sharpen their beliefs and goals, forcing them to clearly define what justice means broadly and in the specific context presented. Lawyers advocating in the tradition of political lawyering anticipate the inevitable conflict between rights, and must seek to resolve these conflicts through a “hierarchy of values.”152 Moreover, in creating the hierarchy, the perspectives of those directly impacted and marginalized should be elevated “because it is in listening to and standing with the victims of injustice that the need for critical thinking and action become clear.”153 One articulation of a hierarchy of values asserts “people must be valued more than property. Human rights must be valued more than property rights. Minimum standards of living must be valued more than the privileged liberty of accumulated political, social and economic power. Finally, the goal of increasing the political, social, and economic power of those who are left out of the current arrangements must be valued more than the preservation of the existing order that created and maintains unjust privilege.”154 C. Rethinking the Role of the Clinical Law Professor: Moving From Expert to Colleague Law students can learn a new dimension of lawyering by watching their clinical law professor work through innovative social justice challenges alongside them, as colleagues. This is an opportunity not often presented in work on small cases where the clinical professor is so deeply steeped in the doctrine and process, the case is largely routine to her and she can predict what is to come and adjust supervision strategies accordingly.155 However, when engaged in political lawyering on complex and novel legal issues, both the student and the teacher may be on new ground that transforms the nature of the student-teacher relationship. A colleague often speaks about acknowledging the persona professors take on when they teach and how that persona embodies who they want to be in the classroom—essentially, whenever law professors teach they establish a character. The persona that a clinical professor adopts can have a profound effect on the students, because the character is the means by which the teacher subtly models for the student—without necessarily ever saying so— the professional the teacher holds herself to be and the student may yet become. In working on complex matters where the advocacy strategy is unclear, the clinical professor makes himself vulnerable by inviting students to witness his struggles as they work together to develop the most effective strategy. By making clear that he does not have all of the answers, partnering with his students to discover the answers, and sharing his own missteps along the way, a clinical law professor can reclaim opportunities to model how an experienced attorney acquires new knowledge and takes on new challenges that may be lost in smaller case representation.156 Clinical law faculty who wholeheartedly subscribe to the belief that professors fail to optimize student learning if students do not have primary control of a matter from beginning to end may view a decision to work in true partnership with students on a matter as a failure of clinical legal education. Indeed, this partnership model will inevitably impact student autonomy and ownership of the case.157 But, there is a unique value to a professor working with her student as a colleague and partner to navigate subject matter new to both student and professor.158 In this relationship, the professor can model how to exercise judgment and how to learn from practice: to independently learn new areas of law; to consult with outside colleagues, experts in the field, and community members without divulging confidential information; and to advise a client in the midst of ones own learning process.159 III. A Pedagogical Course Correction “If it offends your sense of justice, there’s a cause of action.” - Florence Roisman, Professor, Indiana University School of Law160 In response to the shifts in my students’ perspectives on racism and systemic discrimination, their reluctance to tackle systemic problems, their conditioned belief that strategic litigation should be a tool of last resort, and my own discomfort with reliance on small cases in my clinical teaching, I took a step back in my own practice. How could I better teach my students to be champions for justice even when they are overwhelmed by society’s injustice; to challenge the complex and systemic discrimination strangling minority communities, and to approach their work in the tradition of political lawyering. I reflected not only on my teaching, but also on my experiences as a civil rights litigator, to focus on what has helped me to continue doing the work despite the frustrations and difficulties. I realized I was spending too much time teaching my students foundational lawyering skills, and too little time focused on the broader array of skills I knew to be critical in the fight for racial justice. We regularly discussed systemic racism during my clinic seminars in order to place the students’ work on behalf of their clients within a larger context. But by relying on carefully curated small cases I was inadvertently desensitizing my students to a lawyer’s responsibility to challenge these systemic problems, and sending the message that the law operates independently from this background and context. I have an obligation to move beyond teaching my students to be “good soldiers for the status quo” to ensuring that the next generation is truly prepared to fight for justice.161 And, if my teaching methods are encouraging the reproduction of the status quo it is my obligation to develop new interventions.162 Jane Aiken’s work on “justice readiness” is instructive on this point. To graduate lawyers who better understand their role in advancing justice, Jane Aiken believes clinics should move beyond providing opportunities for students to have a social justice experience to promoting a desire and ability to do justice.163 She suggests creating disorienting moments by selecting cases where students have no outside authority on which to rely, requiring that they draw from their own knowledge base and values to develop a legal theory.164 Disorienting moments give students: experiences that surprise them because they did not expect to experience what they experienced. This can be as simple as learning that the maximum monthly welfare benefit for a family of four is about $350. Or they can read a [ ] Supreme Court case that upheld Charles Carlisle’s conviction because a wyer missed a deadline by one day even though the district court found there was insufficient evidence to prove his guilt. These facts are often disorienting. They require the student to step back and examine why they thought that the benefit amount would be so much more, or that innocence would always result in release. That is an amazing teaching moment. It is at this moment that we can ask students to examine their own privilege, how it has made them assume that the world operated differently, allowing them to be oblivious to the indignities and injustices that occur every day.165 Giving students an opportunity to “face the fact that they cannot rely on ‘the way things are’ and meet the needs of their clients” is a powerful approach to teaching and engaging students.166 But, complex problems call for larger and more sustained disorienting moments. Working with students on impact advocacy in the model of political lawyering provides a range of opportunities to immerse students in disorienting moments. A. Immersing Students in “Disorienting Moments”: Race, Poverty, and Pregnancy Today, I try to immerse my students in disorienting moments to make them justice ready and move them in the direction of political lawyering. My clinic docket has always included a small number of impact litigation matters. However, in the past these cases were carefully screened to ensure that they involved discrete legal issues and client groups. In addition, our representation always began after our outside co-counsel had already conducted an initial factual investigation, identified the core legal issues, and developed an overall advocacy strategy, freeing my students from these responsibilities. Now, my clinic takes on impact matters at earlier stages where the strategies are less clear and the legal questions are multifaceted and ill- defined. This mirrors the experiences of practicing social justice lawyers, who faced with an injustice, must discover the facts, identify the legal claims, develop strategy, cultivate allies, and ultimately determine what can be done—with the knowledge that “nothing” is not an option. This approach provides students with the space to wrestle with larger, systemic issues in a structured and supportive educational environment, taking on cases that seem difficult to resolve and working to bring some justice to that situation. They are also gaining experience in many of the fundamentals of political lawyering advocacy. Recently, my students began work on a new case. Several public and private hospitals in low-income New York City neighborhoods are drug testing pregnant women or new mothers without their knowledge or informed consent. This practice reflects a disturbing convergence between racial and economic disparities, and can have a profound impact on the lives of the poor women of color being tested at precisely the time when they are most in need of support. We began our work when a community organization reached out to the clinic and spoke to us about complaints that hospitals around New York City were regularly testing pregnant women—almost exclusively women of color—for drug use during prenatal check ups, during the chaos and stress of labor and delivery, or during post-delivery. The hospitals report positive test results to the City’s Administration for Children’s Services (“ACS”), which is responsible for protecting children from abuse and neglect, for further action.167 Most of the positive tests are for marijuana use. After a report is made, ACS commences an investigation to determine whether child abuse or neglect has taken place, and these investigations trigger inquiries into every aspect of a family’s life. They can lead to the institution of child neglect proceedings, and potentially to the temporary or permanent removal of children from the household. Even where that extreme result is avoided, an ACS investigation can open the door to the City’s continued, and potentially unwelcome, involvement in the lives of these families. These policies reflect deeply inequitable practices. Investigating a family after a positive drug test is not necessarily a bad thing. After all, ACS offers a number of supportive services that can help stabilize and strengthen vulnerable families. And of course, where children’s safety is at risk, removal may sometimes be the appropriate result. However, hospitals do not conduct regular drug tests of mothers in all New York City communities. Private hospitals in wealthy areas rarely test pregnant women or new mothers for drug misuse. In contrast, at hospitals serving poor women, drug testing is routine. Race and class should not determine whether such testing, and the consequences that result, take place. Investigating the New York City drug-testing program immersed the students in disorienting moments at every stage of their work. During our conversations, the students regularly expressed surprise and discomfort with the hospitals’ practices. They were disturbed that public hospitals— institutions on which poor women and women of color rely for something as essential as health care—would use these women’s pregnancy as a point of entry to control their lives.168 They struggled to explain how the simple act of seeking medical care from a hospital serving predominantly poor communities could deprive patients of the respect, privacy, and legal protections enjoyed by pregnant women in other parts of the City. And, they were shocked by the way institutions conditioned poor women to unquestioningly submit to authority.169 Many of the women did not know that they were drug tested until the hospital told them about the positive result and referred them to ACS. Still, these women were not surprised: that kind of disregard, marginalization, and lack of consent were a regular aspect of their lives as poor women of color. These women were more concerned about not upsetting ACS than they were about the drug testing. That so many of these women could be resigned to such a gross violation of their rights was entirely foreign to most of my students. B. Advocacy in the Face of Systemic Injustice Although the students are still in the early stages of their work, they have already engaged in many aspects of political justice lawyering. They approached their advocacy focused on the essence of political lawyering— enabling poor, pregnant women of color who enjoy little power or respect to claim and enjoy their rights, and altering the allocation of power from government agencies and institutions back into the hands of these women. They questioned whose interests these policies and practices were designed to serve, and have grounded their work in a vision of an alternative societal construct in which their clients and the community are respected and supported. The clinic students were given an opportunity to learn about social, legal, and administrative systems as they simultaneously explored opportunities to change those systems. The students worked to identify the short and long term goals of the impacted women as well the goals of the larger community, and to think strategically about the means best suited to accomplish these goals. And, importantly, while collaborating with partners from the community and legal advocacy organizations, the students always tried to keep these women centered in their advocacy. In breaking down the problem of drug testing poor women of color, the students worked through an issue that lives at the intersection of reproductive freedom, family law, racial justice, economic inequality, access to health care, and the war on drugs. In their factual investigation, which included interviews of impacted women, advocates, and hospital personnel, and the review of records obtained through Freedom of Information Law requests, the students began to break down this complex problem. They explored the disparate treatment of poor women and women of color by health care providers and government entities, implicit and explicit bias in healthcare, the disproportionate referral of women of color to ACS, the challenges of providing medical services to underserved communities, the meaning of informed consent, the diminished rights of people who rely on public services, and the criminalization of poverty. The students found that list almost as overwhelming as the initial problem itself, but identifying the components allowed the students to dig deeper and focus on possible avenues of challenge and advocacy. It was also critically important to make the invisible forces visible, even if the law currently does not provide a remedy. Working on this case also gave the students and me the opportunity to work through more nuanced applications of some of the lawyering concepts that were introduced in their smaller cases, including client-centered lawyering when working on behalf of the community; large-scale fact investigation; transferring their “social justice knowledge” to different contexts; crafting legal and factual narratives that are not only true to the communities’ experience, but can persuade and influence others; and how to develop an integrated advocacy plan. The students frequently asked whether we should even pursue the matter, questioning whether this work was client- centered when it was no longer the most pressing concern for many of the women we met. These doubts opened the door to many rich discussions: can we achieve meaningful social change if we only address immediate crises; can we progress on larger social justice issues without challenging their root causes; how do we recognize and address assumptions advocates may have about what is best for a client; and how can we keep past, present, and future victims centered in our advocacy? The work on the case also forced the clinic students to work through their own understanding of a hierarchy of values. They struggled with their desire to support these community hospitals and the public servants who work there under difficult circumstances on the one hand, and their desire to protect women, potentially through litigation, from discriminatory practices. They also struggled to reconcile their belief that hospitals should take all reasonable steps to protect the health and safety of children, as well as their emotional reaction to pregnant mothers putting their unborn children in harms way by using illegal drugs against the privacy rights of poor and marginalized women. They were forced to pause and think deeply about what justice would look like for those mothers, children, and communities. CONCLUSION America continues to grapple with systemic injustice. Political justice lawyering offers powerful strategies to advance the cause of justice—through integrated advocacy comprising the full array of tools available to social justice advocates, including strategic systemic reform litigation. It is the job of legal education to prepare law students to become effective lawyers. For those aspiring to social justice that should include training students to utilize the tools of political justice lawyers. Clinical legal offers a tremendous opportunity to teach the next generation of racial and social justice advocates how to advance equality in the face of structural inequality, if only it will embrace the full array of available tools to do so. In doing so, clinical legal education will not only prepare lawyers to enact social change, they can inspire lawyers overwhelmed by the challenges of change. In order to provide transformative learning experiences, clinical education must supplement traditional pedagogical tools and should consider political lawyering’s potential to empower law students and communities.

#### TVA – 1] Affirm that the appropriation of outer space is unjust because it causes violence to east Asian countries

#### The TVA is terminal defense – proves compatibility of our Models AND Solvency Deficits proves ground for engagement.

#### SSD solves – it preaches self-reflexive ideologies that are key to check back dogmatism – arbitrarily bracketing off topics of discussion creates a groupthink mentality that dooms Social Movements.

### 3

**Interp: Debaters must disclose round reports that say which positions (AC, NC, K, T, Theory, etc.) were read/gone for in every speech.**

**Violation:**

**Graphical user interface, table

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**Standards:**

#### 1] Level Playing Field – big schools can go around and scout and collect flows while small school debaters are left guessing That's key knowledge because it tells you what layers debaters actually go for like theory, K or util, which is key to plan the best possible strategy against them. Round reports solve because everyone can equally access the wiki.

#### 2] Strat – Round reports help novices understand what the best debaters go for in the 2NR and 2AR in the context of the round. This is key to education – it teaches us how to make decisions given the big picture.

Graphical user interface, application, Teams

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### 4

#### I advocate for the aff absent being read against a fellow Asian.

#### Causes psychological violence since you force us to negate our identity and suffering O/ws A] perf-con and pre-meditated murder – you know what you were doing awas bad but did it anyways B] Link turn – aff can’t solve when it recreates violence.

#### Asian coalitions are key to their method.

* Colitations good
* Solves all their offense shakes off stereotypes or smthing
* Only way to actualize “back up intentions with actions” and “we uplift and support each other”
* Nuance is bad surrounding w absolutism ignores nuances between intersectionality and dif ethnicities of asians

Arti **Kohli** and Becky **Belcore, 21** [Aarti Kohli, (Aarti Kohli is the executive director of Asian Americans Advancing Justice–Asian Law Caucus, the organization that convenes the Asian American Leaders Table.) Becky Belcore, (Becky Belcore is executive director of the National Korean American Service and Education Consortium (NAKASEC), a progressive grassroots organization and a member of the Asian American Leaders Table.)]. "Coalitions and solidarity with others are vital to Asian American activism." Prism, 6-10-2021, Accessed 1-9-2022. https://prismreports.org/2021/06/10/coalitions-and-solidarity-with-others-are-vital-to-asian-american-activism/ // duongie

For many Asian Americans, it can feel as if we live surrounded by absolutism and extremes, with little room for nuance. But we often occupy “in-between” spaces and identities, and nuance is necessary in order to understand our work with Asian American and Pacific Islander (AAPI) communities. It’s also essential when it comes to understanding ourselves as immigrants from colonized nations, and as Indigenous people, multi-racial people, undocumented people, or trans-racial adoptees. It may be uncomfortable, but we must persist in the complex work of making progress toward racial solidarity so that we can create a more just future for our communities. In the wake of increased violence targeting Asian Americans, a new network of 100+ organizations serving AAPI communities was convened. Its goal is to coalesce and leverage our power toward policy change, solidarity, and shifting the public narrative. The “Asian American Leaders Table” provides a ray of hope in the type of coalition building and mutual support that can buoy us during hard times. Our work broadens our understanding of our own communities, revealing layers that influence how we uplift and support each other, or step aside when necessary. For example, we acknowledge that Pacific Islanders were deliberately combined together with Asian Americans by government systems that have no knowledge or interest in our distinct histories and needs. We know Southeast Asians face higher risks when it comes to criminalization and deportation. We see that East Asians are more likely to be targeted for street harassment and assault due to racist COVID-19 narratives. We know that our Indian American colleagues are feeling high levels of stress with families in the homeland who are struggling with a raging pandemic. Sikh American communities were severely targeted post-9/11, and were the target of a mass shooting in Indianapolis. And our Muslim siblings need our solidarity and support amidst the Israeli-Palestinian conflict. Our coalition work doesn’t shy away from these complicated aspects of Asian American and Pacific Islander identities. We cleave deeper into the histories, identities, and stories that make us different from one another, and back up our intentions with actions. Our vision is to shift the narrative around heritage and solidarity. For example, portraying Asian Americans solely as victims does a disservice to the many examples of Asian American resistance, solidarity, organizing, and community development that has benefited our society. Our campaign, “Resistance is our Heritage,” tells stories to inspire current generations of people to change their actions, to effect change within our systems, and catalyze a better future for new generations of Asian American and Pacific Islander communities. In addition to stories of resistance, it’s also important to share stories of solidarity in order to counteract stereotypes that pit Asian Americans against other marginalized groups and paint Asian Americans as disengaged in politics and activism. That’s why we’ve launched a new series of videos with stories and educational guides that we hope will spark discussions around solidarity in service of transformative change, including stories like: How Indo-Caribbean populations have organized around economic justice, resulting in new budgetary earmarks for exploited workers affected by COVID-19 in the New York state budget. Efforts to build a broad multi-racial coalition to end the surveillance of Muslim, South Asian, and Arab community members by local law enforcement and federal authorities. Using the experience of Japanese American internment to end detention sites and support immigrant and refugee communities targeted by racism, state violence, injustice, and oppression in the United States. Resistance as heritage carries us through our day-to-day work as well. We owe so much to the work of Black activists and civil rights movements that influences the ethics, values, and strategies that allow us to meet the diverse needs of all communities of color, and enact necessary changes that ultimately make for a stronger U.S. This includes work like advocating for language access at the polls—not just Asian languages, but Spanish and African languages, too, so that a greater and more diverse cross-section of our citizenry can engage in free, fair, and accessible elections. We advocate for justice for those whose citizenship, legal status, and livelihood hang in the balance due to outdated immigration laws that hurt families in the U.S. and internationally. For generations, the model minority myth painted Asian Americans as a successful monolith and stymied policymakers’ understanding of the widening Asian American wealth gap—neglecting the fact that Asian Americans are the most economically unequal racial group in the U.S. Our work channels the voices of millions of Asian Americans calling for good jobs, union rights, affordable housing, strong public education, and reliable health care, not just for us but for all of the groups who depend on these rights. We remember the lessons of the 1982 garment workers’ strike in New York’s Chinatown and the impact Asian American coalition building had on workers’ rights. As COVID-19 cases drop, the number of vaccinated people grows, and we “return to normal,” workers need to be paid fair wages and get basic safety and health protections. Without those at minimum, the economic divide will only keep growing. The benefits of cross-racial solidarity work are clear. The hard part is figuring out how to do it. We are inspired by the stories of our predecessors because it’s helpful to remind ourselves that the idea of co-liberation is not a new one. The history of Asian American and Pacific Islander coalitions with other oppressed groups includes the Filipino and Mexican farmworkers who organized the Delano grape strike, the civil rights collaboration between Grace Lee Boggs and Malcom X, Japanese Americans first protesting the anti-Muslim and xenophobic violence that followed 9/11, and later the inhumane treatment of migrants and immigrants at the U.S. southern borders. Solidarity and co-liberation isn’t a rarity for Asian Americans; it’s a vital part of our activism. Systems and communication methods have changed, but the intent remains the same. We’re inspired by the energy and dedication of the groups involved with the Asian American Leaders Table, and we hope that others will join us as we forge new paths toward allyship and a co-liberated future.

### 5

CP text: We advocate for the affirmative absent the characterization of Asian as “yellow”

#### That necessarily excludes south Asians-

Akshaya Kumar Presented September 27, 2005 Respondent: Patricia Chu, Associate Professor of English Moderator: Mark Mullen, Director of First Year Writing, UWP Neither Black Nor White Nor Yellow: The Racially Ambiguous South Asian cw//az

Over the past century, as the history of state discourse demonstrates, the racial identity of the immigrant South Asian community has been consistently ambiguous due to constant discursive shifts in categorization. In 1911, the government labeled South Asians and South East Asians as East Indian collectively (Shankar 50). By the 1930 and 1940 censuses, South Asian immigrants were being classified as Hindus although a majority of the population were actually Sikh (Shankar 50). In 1950s the government designated the group as whites, but then shifted them to ‘Other’ between 1960 and 1970 (Shankar 50) However, after the 1970 census, the population was reclassified as white (Shankar 50). By 1980, the group was being referred to as Asian Indian, which evolved into Asian and Pacific Islander in the nineties and Asian American in 2000 (Shankar 50). Each of these discusive shifts in the way this group was characterized further underscored the ambiguity surrounding the community’s place on the racial map Currently, popular discourse has settled upon “Asian American” as the designation for the immigrant South Asian community. However, America’s racial discourse’s most recent shift to the use of the term “Asian American” is simply the most recent installment in a long line of oppressive racial identities forced onto the community by majoriy discourse. South Asian Americans have “a sense of profound racial difference from other Asian Americans, […] creating a racial gap” (Kibria 75). The term Asian American seems to represent those with Mongoloid features, and as a direct result of this “racial dimension implicit in the term Asian American”, all non-Mongoloids are automatically excluded (Shankar and Srikanth 4). When the average American is asked to identify members of the Asian American community, they imagine East and South East Asians but not immigrants from the subcontinent (Shankar ix). While South Asians may now be considered to be “a part” of the Asian American group, differences keep them “apart” from the established “Asian American” identity (Shankar xiii). The South Asian immigrant community entered an American society which already had an established discoursive framework which insisted on pigeonholing people into a “race” (Kibria 71). The community was presented little choice but to ascribe to this framework and allow itseelf to be categorized on terms defined by the dominant discourse. Often, new immigrants, like the South Asian community, find themselves with a foisted choice”: and feel “obliged to take an identity they are given” (Bahri 39). The Asian American coalition was thrust upon the South Asian community by interested parties to further their own political agendas with little regard or concern for the identity, interests or values of the immigrant community itself (Bahri 35). Fundamentally, the use of the term “Asian American” follows American racial discourse’s long tradition of protecting White European hegemonic control and interests. Samir Dayal describes the restrictive effect of forcing the community into accepting the Asian Americaan label as “ghettoization” in his article Minding the Gap: South Asian Americans and Diaspora. He argues that this “ghettoization” gave the majority (whether Euro-American or Asian-American) a way of containing […] a potentially disruptive presence” (245). By employing the policy of lumping, dominant Euro-American groups were able to reconcile the presence of a new immigrant group without allowing it to challege existing discursive constructions. As Bahri explains, this construction and perpetuation of the Asian American label represents “clumping when convenient and deny[ing] homogeneity or promoting division when such a cluster threatens to become potent” (30). Like the secretary confounded by my family’s racial identity, most Americans are unable to fit South Asian immigrants into the existing racial discourse and thus find themselves unable to understand the racial identity of South Asians. Consequently, while studies show that South Asians are perceived as racially distinct from the white population, members of this group are inconsistently categorized as members of any of the minority racial groupings (Kibria 70-71). Classified as technically Caucasian but not “traditionally white” and part of the Asian American community but not recognized as Asian, the South Asian immigrant is trapped by conventional discursive constructions. Since the average American does not know what race to consider a member of the community and South Asians have not been incorporated under the Asian umbrella, they are often left off of the racial map. Our nation’s obsession with race leaves groups who have no identifiable race or who do not fall neatly within existing categorizations in a predicament regarding their position within America’s racial hierarchy. Subjected to a socially constructed system of racial categorization that furthers their marginalization, the South Asian community is at a crossroads.

#### Language is a necessary starting point of deconstruction of biases.

**Sani ‘13** [Shehu Sani – Nigerian senator, an author, playwright and a human rights activist. He is President of the Civil Rights Congress of Nigeria - (CRCN). and the Chairman of Hand-in-Hand, Africa. He was a leading figure in the struggle for the restoration of democracy in Nigeria] “Hatred for Black People” November 2013.] MT – Recut

The important point here is that language plays a role in the state's definition and policing of "the epistemological limits of what society can be." Language is not simply a cultural epiphenomenon of more fundamental economic processes. It functions as a "measure of population" setting both the outer limits of society—that is, the question of who legitimately belongs to the national community—and its inner limits or demarcations. The reality is that language is a strong force in society that segregates groups according to specific cultures, sexes, races, classes, etc. The underlying issue that allows language to build up such barriers is the subconscious fight to possess the English language. Language segregates members of society, either forcing them out or accepting them into the larger, accepted group. Languages force people out of the majority, while at the same time segregating them into smaller and smaller groups within their minority. People at each level of society associate and claim a certain type of language that defines their identity. Everyone is trying to define and prove themselves through their use of language, either consciously or subconsciously.

### 6

#### CP text: We advocate for the affirmative absent the word “Xinjiang” “Xinjang” is a violent word towards Uighurs that symbolizes the erasure of their culture, use East Turkestan as a term that recognizes Uighur sovereignty.

**Yildirim 15** [CIHANGIR YILDIRIM. “Uighurs suffer from continuous Chinese oppression.”  Daily Sabah is a nationwide publication. Daily Sabah presents its readers with accurate facts while remaining committed to the democracy, the rule of law, human rights and liberty. Founded in 2014, Daily Sabah provides millions of people with everything they need to understand the local, national, regional and international developments. Our publications, products and services span the spectrum of today's media landscape. Daily Sabah is a Turkuvaz Media Group corporation. Daily Sabah abides by the rules of press ethics. APR 26, 2015. Accessed 3/5/20. <https://www.dailysabah.com/asia/2015/04/26/uighurs-suffer-from-continuous-chinese-oppression> //SJVC]  
East Turkestan, known as the Xinjiang Uighur Autonomous Region, is located in northwest China. In the early 20th century, Uighurs used the name East Turkestan as an appellation for the whole of Xinjiang. The Uighur people reject the name Xinjiang since China aims to destroy the historical heritage of the Muslim population by changing the names of cities. Xinjang in Chinese means "gained territories." Therefore, the Uighur people prefer to use East Turkestan to emphasize connection to other westerly Turkic groups.