Stability  
Affirmative Case by Alisa Stringer



When it comes to the topic of culture, every judge is going to have a bias, whether they acknowledge that bias or not. Every judge has been raised in a specific culture and will have intricate views on the proper way for their culture to negotiate with others. In this debate, it will be incredibly important for debaters to approach the resolution from multiple angles so that no matter where the judge personally lands, they will be able to see the value of your side of the resolution.

The value for this case is stability, because stability is essential for societies to function. Although this is a social or communal value, it has impacts for individuals. Stable societies are ones that can focus on infrastructure, crime-reduction, and general quality of life for their citizens. By focusing on the community, we can benefit all individuals involved. This case argues that the best way to create stability within a community is to work through social cohesion. In other words, we become more stable when we build relationships with the people around us. Individuals benefit the community and the community benefits individuals

The applications in this case address terrorism. The terrorism in minority communities is a delicate topic, but for judges to take us seriously, we need to address complexities of our topic. Debaters should be careful and sensitive when discussing any connection between cultural issues and terrorism. It is not a topic with any easy answer. That being said, there is real value to taking on this practical application. Cultural debates can easily become nebulous and unfulfilling, which leaves judges flipping a coin to decide a round. The counterterrorism argument adds real-world weight to the discussion.

When negatives counter this case, they may want to discuss the effects of forced assimilation. It is one thing for an individual to choose assimilation, it is quite different for the dominant culture to decide that individuals must assimilate. Can social cohesion really occur if individuals are being bullied into giving up their minority identities? Consider how forced assimilation may in fact increase tensions and conflict.

Meanwhile, affirmatives should determine how cultures can encourage assimilation without forcing it upon minority groups. Remember that minority cultures can choose to encourage assimilation into dominant cultures for the good of their community. The perspective that we take on which culture is doing the valuing in this resolution changes our conversation. Culture is always being renegotiated. Make sure you explore how your side can improve the lives of both majority and minority groups.

Stability

In today’s sociopolitical climate, it is common for people to ask whether current immigrants are integrating into society as quickly as immigrants of the past. But before anyone can answer that question, we must determine what we want and expect from immigration. The process of leaving one country and adopting a new one is complex, difficult, and multi-faceted. Today, we will explore one aspect of immigration as we argue that,

“Resolved: Culture ought to value assimilation over multiculturalism.”

# Framework

## Definitions

The Oxford English Dictionary *Oxford University Press*, June 2019 [www.oed.com/view/Entry/45746](http://www.oed.com/view/Entry/45746)

“The distinctive ideas, customs, social behavior, products, or way of life of a particular nation, society, people, or period. Hence: a society or group characterized by such customs, etc.”

Assimilation and multiculturalism are anthropological terms. As such, they should be defined according to anthropologists, in order to provide the clearest terms for this round.

Kenneth J. Guest. *Essentials of Cultural Anthropology: A Toolkit for a Global Age.* 2018 Print. Pp

“the process through which minorities accept the patterns and norms of the dominant culture and cease to exist as separate groups.”

The same source goes on to describe multiculturalism as,

“a pattern of ethnic relations in which new immigrants and their children enculturate into the dominant national culture yet retain an ethnic culture.”

## Resolutional Analysis: Culture is a group *and* an idea

Culture is a notoriously difficult concept. It is something that we live within, unconsciously accept, and rarely examine. In this debate, it is important that we understand that ‘culture’ sometimes refers to ideas and ideologies, but it can also refer to the group that propagates those ideas.

## Resolutional Analysis: Majority versus Minority

In order for the resolution to have meaning, there must be a conflict between a minority culture and a majority culture. If the two were in agreement, or if there was only one culture, then the word ‘assimilation’ would be meaningless, as assimilation requires an acceptance of a dominant culture and a rejection of a minority culture.

# Value: Stability

Even in war, the goal is to preserve life as much as possible. Life is inherently valuable, and it is right and ethical to protect people as much as possible. That being said, we preserve life most effectively through the criterion of strategic intervention.

## Criterion: Social Cohesion

From the Persian Wars, through the Great War, and to the current Syrian Civil War, war is an unfortunate reality of our world. While we may wish for absolute peace, we cannot afford the cost of naivety. Therefore, our goal should be to minimize loss of life by using the most effective methods of warfare at our disposal. We should engage in strategic attacks, rather than using the blunt trench style warfare that resulted in the mass casualties seen in the first world war. Both sides of this debate should recognize that we cannot save everyone, but we ought to protect as many people as we can.

# Contention 1: Assimilation Stabilizes through Social Cohesion

To be clear, assimilation does not mean that individuals are stripped of their identities. But it does mean that individuals agree to adhere to certain values held by the community, which helps to bring everyone in the group together to work towards the common good. Assimilation protects through the stabilization of societies.

## Application: Assimilation as a Counterterrorism Measure

When discussing the problem of terrorism in the wake of the Brussels attack, Brooking’s Institute pointed out that long term solutions should,

Michael E. O'Hanlon and Raymond Odierno 2016 "Assimilation Is Counterterrorism." *Brookings Institute*, 19 Apr. 2016, [www.brookings.edu/blog/order-from-chaos/2016/04/19/assimilation-is-counterterrorism/](http://www.brookings.edu/blog/order-from-chaos/2016/04/19/assimilation-is-counterterrorism/) Accessed 11 July 2019.

“include efforts within our own societies and especially those in Europe to promote social cohesion. Within many countries the inability to develop programs encouraging assimilation of immigrants, and of the home-born disaffected, has led to substantial pockets of disenfranchised citizens, a large majority being Muslim. Muslim-American communities are our single greatest domestic allies in the struggle against extremism at home. They help provide information on would-be terrorists in their midst; they do not typically shelter, aid or condone the thinking of such extremists. Most of all, acting as loyal citizens, they provide role models”

When people are assimilated, they craft stronger connections and relationships through a mutual understanding of shared values. That is something that multiculturalism cannot provide.

# Contention 2: Multiculturalism Destabilizes Societies

When culture is split into too many splinters, people are never faced with others who are different from themselves. ‘Multicultural communities” sound like a good idea. The problem is that even when a culture claims multiculturalism, people still naturally seek out those who are most like them. In a multicultural society, the sense of division is heightened, which means that when people seek out others like them, societies end up being comprised of isolated groups that live in the same area but never interact with one another.

## Application: Threatening Solidarity

Mike Gonzalez 2017 "There Is a Better Way to Help Immigrants Assimilate." Time, 17 Jan. 2017, time.com/4626002/multiculturalism-assimilation-immigrants/

“It is not just the fear of terrorism that is driving criticism of multiculturalism. Trevor Phillips, a progressive politician and broadcaster in the U.K., last year wrote a manifesto in which he pled for ending multiculturalism for decidedly liberal social reasons. Separate communities, he said, are ‘actually undermining one of the most cherished of left-wing values—social solidarity.’”

Solidarity is something that is needed, no matter political, ethnic, or economic differences. When we separate ourselves into little ethnic boxes, both the people inside and outside our ethnic box suffer.

# Conclusion

The best way for culture to be stable is for people to come together. Whenever you migrate, it shouldn’t matter where you are from, what your first language is, or how many generations you have spent in a country; you should still be accepted into the new vibrant community you find yourself in. In other words, you should have the opportunity to assimilate into the dominant culture, renegotiating your own identity, and simultaneously bringing a fresh perspective to your new society. Culture ought to value assimilation over multiculturalism.

Opposition Brief: Stability

# Stability

Multiculturalism Stabilizes Immigrant-Citizen Relations

Putnam, Robert D. "E Pluribus Unum: Diversity and Community in the Twenty-First Century the 2006 Johan Skytte Prize Lecture." Scandinavian Political Studies. 30.2 (2007): 137-174. <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.515.6374&rep=rep1&type=pdf>. Accessed 9 July 2019.

The positive link between multiculturalism and citizenship is further supported by comparing Canadian policy with that of the United States. In 1971, the Canadian government began promoting a multiculturalism-based integration policy, which was enshrined in the Charter of Rights and Freedoms in 1982 and expanded in 1988, when the Multiculturalism Act became federal law. Over this same period, the U.S. enacted no formal immigrant integration program or multiculturalism policy. In 1970, in both Canada and the U.S., about 60 per cent of foreign-born residents had acquired citizenship. By 2006, the American Community Survey estimated that, of the 37.5 million foreign-born people living in the U.S., just 42 per cent were naturalized citizens. By that same year, 73 per cent of immigrants to Canada had acquired citizenship, one of the highest rates in the world. There are, of course, many possible explanations for this statistical gulf, but here are some factors that did not play a predominant role: different immigrant streams; the large undocumented population in the U.S.; different costs and benefits of citizenship; easier or faster processing in Canada. My research points to multiculturalism as a key factor driving Canada’s success at citizenship integration. It legitimates diversity, provides a sense of inclusion and, through the multitude of (oft-maligned) government grants given to community-based organizations – not only for multiculturalism but also for a host of integration programs – it provides the support structures to help newcomers join the country as full citizens.

Multiculturalism Strengthens Resolve for Better Life

Sontag, Deborah. "A Fervent 'No' to Assimilation in New America." New York Times, 30 June 1993, www.nytimes.com/1993/06/29/us/a-fervent-no-to-assimilation-in-new-america.html. Accessed 9 July 2019.

For Guilienne Audelin, a 15-year-old Haitian-American who attends a predominantly black high school in Miami, assimilation is a dirty word. It means joining the ranks of the disaffected in her inner-city neighborhood, she said, and being stamped as a "dummy" by a broader American society that she believes does not see beyond color. It means abandoning her immigrant parents' dreams for her future, and she simply refuses to do that. "Nothing could stop me from trying to have a better life than we have now," she said. The first broad study of the children of immigrants in 50 years debunks a longstanding assumption about the American immigrant experience: that assimilation is the only path to success for immigrants' children. Today's immigrants, like Guilienne's parents, are most likely to settle in inner-city neighborhoods, where assimilation often means joining a world that is antagonistic to the American mainstream. But, according to the new study by Johns Hopkins University, many prove successful by remaining in their insular ethnic communities and shutting out the apathy around them. "This situation stands the cultural blueprint for the advancement of immigrant groups in American society on its head," said Alejandro Portes, the Johns Hopkins sociology professor who directed the study.

Multiculturalism Stabilizes Immigrant-Citizen Relations

Bloemraad,, Irene. "Was Multiculturalism a Failure in Germany?" Berkeley Blog, UC Berkeley, 30 Oct. 2010, blogs.berkeley.edu/2010/10/30/was-multiculturalism-a-failure-in-germany/. Accessed 9 July 2019.

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Multiculturalism Can Unite Societies

Kessler-Harris, Alice. "Cultural Locations: Positioning American Studies in the Great Debate." A Movement in the Mirror: American Studies in the 1970s, Rutgers U, xroads.virginia.edu/~MA95/guernsey/kharris.html. Accessed 11 July 2019.

If the fight for multiculturalism is a request for inclusion, if the heart of American Studies is the pursuit of what constitutes democratic culture, then we need to see the struggle over multiculturalism as a tug of war over who gets to create the public culture. For too long that culture has been the province of a narrow sector of society--its universals shaped our sense of the world, turning each of us into a problematic other. But the effort to alter a static and unitary notion of America has persisted for too long to be denied. Just as I construct myself in relation to my audience, just as American Studies constructs itself in relation to the politics of time and place, so America will reconstruct itself both in response to our multiple identities and in response to our efforts as scholars to describe it. In that sense, we are all "other." The particular standpoints from which we operate may be differently revealing, but they all participate in the construction of the self (collective and individual) that will become the "other" of the next generation. Our project can be neither a false universalism, nor the reification of pieces of the culture at the expense of the whole. Rather we need to explore how people become part of, not separate from, that unified whole called America. As students and scholars of American Studies, we are called on to engage in, to facilitate, the conversation that occurs in the public marketplace by ensuring the perpetuation of a processual notion of America. Far from undermining the search for unity, identity, and purpose, the multicultural enterprise has the potential to strengthen it. It provides a way of seeing relationally that is consistent with the early founders of American Studies as well as with its more recent protagonists. If it redefines identity from a fixed category to a search for a democratic culture, if it refuses to acknowledge a stable meaning or precise unchanging definition of America, multiculturalism nevertheless opens the possibility of conceiving democratic culture as a process in whose transformation we are all invited to participate.

# Social Cohesion

Assimilation Prompts Stronger Cultural Division

Vasiliki Fouka, Backlash: The Unintended Effects of Language Prohibition in U.S. Schools after World War I, The Review of Economic Studies, rdz024, https://doi.org/10.1093/restud/rdz024.

Can forced assimilation policies successfully integrate immigrant groups? As cross-border migration surges, more countries must grapple with this question. A rich theoretical literature argues that forced integration can either succeed or create a powerful backlash, heightening the sense of cultural identity among the minority. This paper examines how a specific integration policy — namely language restrictions in elementary school — affects integration and identification with the host country later in life. I focus on the case of Germans in the United States during and after World War I. In the period 1917–1923, several US states barred foreign languages from their schools, often targeting German explicitly. Yet rather than facilitating the assimilation of immigrant children, that policy instigated a backlash. In particular, individuals who had two German parents and were affected by these language laws were less likely to volunteer in WWII; they were also more likely to marry within their ethnic group and to choose decidedly German names for their offspring. These observed effects were greater in locations where the initial sense of German identity, as proxied by Lutheran church influence, was stronger. These findings are compatible with a model of cultural transmission of identity, in which parental investment overcompensates for the direct effects of assimilation policies.

Multiculturalism Does Not Threaten Social Cohesion

Clyne, Michael, and James Jupp. Multiculturalism and Integration: a Harmonious Relationship. Australian National University, 2011. Print. Pp. 176-177

While only able to explore selected dimensions of incorporation in this chapter, the shift in focus towards a broader cross-section of young people gives no basis for concluding that multiculturalism has undermined their level of incorporation and integration or led to threats to social harmony. In terms of the socio-economic dimensions of integration, the findings suggest that inequality is far less among ethnic groups in Australia than in most other comparable countries. Although the data used to assess the social integration of young people is more limited, it is consistent with other research that shows those from ethnic minority backgrounds are actually more likely to be involved in ethnically diverse social networks than those from third-generation, majority backgrounds. Regrettably, discrimination and prejudice are part of the experiences of many young people. Despite this, and despite their maintenance of a variety of transnational linkages overseas, there is evidence from Australian-born young people, whose origins are in Lebanon and Turkey, that their identification with Australia coexists with their distinctive ethnic and religious identities. Since both groups are often identified as having a problematic experience of incorporation this is a positive outcome. Apart from specific policy initiatives, multiculturalism’s inclusive construction of Australian society appears to have contributed to integration, which in turn has expanded the boundaries of multicultural Australian society. However, it also is important to acknowledge the extent to which they have approached and overcome a variety of difficulties and barriers to achieving such a level of integration. Whether similar findings about the ability of multiculturalism to contribute to integration can be sustained in studies which include a more detailed examination of the dimensions of incorporation, and groups from a wider range of diverse ethnic origins, is still to be determined.

Multiculturalism Increases Social Cohesion

Isgrigg, Jason. "Embracing Multiculturalism : Why Diversity Is Preferable to Universality." Penn State International Affairs Review, 1 May 2016, sites.psu.edu/psiareview/2016/05/01/embracing-multiculturalism-why-diversity-is-preferable-to-universality/. Accessed 11 July 2019.

Diversity is a form of cultural tolerance that strengthens societal cohesiveness and promotes stability. A 2013 Center for American Progress and Policylink public opinion research project found that a majority of Americans are more likely to see opportunities from increased diversity than challenges.¹⁶ The U.S. is one of the most diverse countries in the world that has long enjoyed stability, and its citizens maintain relatively close societal bonds. A second study conducted by the UN’s World Values Survey Association found that the most tolerant countries in the world are Anglo and Latin.¹⁷ Perhaps not surprisingly, the Middle East was found to be least tolerant. In this case, it is possible to associate places like the U.S., Canada, Britain, and Australia with tolerance and cohesiveness and the Middle East with intolerance and turmoil. In other words, societies that embrace multiculturalism and diversity are generally more stable. Governments that advocate for a common culture risk disenfranchisement of minority groups and destabilization as a result of disunity. Proponents of a common culture argue that a homogenous nation will be a stronger nation based on the adoption of a superior culture. However, strong opposition to efforts to consolidate cultures is usually met with resistance, and in the case of the United States, resulted in the rise of a “cult of ethnicity.”¹⁸ Instead of homogeneity, political, cultural, and ethnic opposition leaders emerged in order to preserve “ethnic constituencies,”¹⁹ eventually derailing the move toward a post-ethnic future.²⁰ When society rejects the cult of ethnicity, it is comprised of free-thinking individuals who can rationally debate the public good.²¹ In short, unity is best achieved by multicultural societies comprised of citizens whose individual and group rights are respected. In sum, cultural diversity is an end toward which humanity should strive because states and societies benefit from promoting and protecting diversity. Nevertheless, it is also important to recognize that efforts to create a “cosmopolitan” community can actually function as the exercise of power and become an example of cultural imperialism. True diversity strengthens societal interconnectedness and fosters cohesion, which results in greater stability. Finally, states that adopt policies which promote a so-called “universal culture” end up disenfranchising minorities, suffer from illegitimacy, and are less unified as a result.

Assimilation Removes Stabilizing Ethics

Skerry, Peter. "Do We Really Want Immigrants to Assimilate?" Brookings Institute, 1 Mar. 2000, www.brookings.edu/articles/do-we-really-want-immigrants-to-assimilate/. Accessed 9 July 2019.

Further evidence that English acquisition does not necessarily lead to the positive outcomes we expect, emerges from recent ethnographic research on the school performance of Latino adolescents. Several such studies report that although newly arrived students experience significant adjustment problems attributable to their rural backgrounds, inadequate schooling, and poor English-language skills, their typically positive attitudes contribute to relative academic success. Yet among Latino students born in the United States, the opposite is often the case. Despite fluency in English and familiarity with American schools, many such students are prone to adopt an adversarial stance toward school and a cynical anti-achievement ethic. My point is obviously not that learning English is to be avoided. But insofar as it reflects assimilation into contemporary minority youth culture, English acquisition is not an unmixed blessing. In the words of a veteran high school teacher, “As the Latino students become more American, they lose interest in their school work…. They become like the others, their attitudes change.”

# Terrorism

Multiculturalism Aids in Counterterrorism Efforts

Vasu, Norman, and Kumar Ramakrishna. “Countering Terrorism: Multiculturalism in Singapore.” Connections, vol. 5, no. 4, 2006, pp. 143–156. JSTOR, www.jstor.org/stable/26323271.

The Singaporean government’s key premise—that a cohesive and harmonious society can act as a defense against jihadist ideology—is worth investigating. Indeed, this paper proceeds on the premise that a successful policy of multiculturalism—where an amicable environment exists based on equality and fraternity that respects difference— is a necessary addition to the arsenal for defeating militant jihadist terrorism.8 Intuitively, such an environment should reduce the threat posed by terrorism for two main reasons. First, if all members of a polity are united and feel a commonality with each other, an environment will be created that is not conducive to terrorist activity. Second, ensuring that different segments of a polity are not economically, theologically, or politically alienated from the rest of society greatly reduces the recruiting base for jihadist terrorists. Hence, by using the experience of Singapore, this paper argues that modern approaches to multiculturalism may have to be revised to allow multicultural polices to act as successful defenses against jihadist ideology. The paper is divided into three parts. The first part defines the terms multicultural and multiculturalism, and presents a continuum of different approaches to multiculturalism. In the second part, we locate Singapore’s policy on the continuum and discuss its approach. In the third part, we provide an analysis of the policy’s underlying problems. Finally, by tracing recent alterations to Singaporean multiculturalism, the final section of the paper suggests possible adaptations that may be required to achieve the cohesive harmonious society necessary to help deter jihadist ideology.

The Harm of Forced Assimilation

"China: Families of up to one million detained in mass 're-education' drive demand answers." Amnesty International, 24 Sept. 2018, www.amnesty.org/en/latest/news/2018/09/china-xinjiang-families-of-up-to-one-million-detained-demand-answers/. Accessed 11 July 2019. Amnesty International is a global organization dedicated to protecting human rights.

China must end its campaign of systematic repression and shed light on the fate of up to one million predominantly Muslim people arbitrarily detained in the Xinjiang Uighur Autonomous Region (XUAR), Amnesty International said in a new briefing published today. The past year has seen an intensifying government campaign of mass internment, intrusive surveillance, political indoctrination and forced cultural assimilation against the region’s Uighurs, Kazakhs and other predominantly Muslim ethnic groups. Most of the detainees’ families have been kept in the dark about their loved ones’ fate and are often too frightened to speak out. “The Chinese government must not be allowed to continue this vicious campaign against ethnic minorities in northwest China. Governments across the world must hold the Chinese authorities to account for the nightmare unfolding in the XUAR,” said Nicholas Bequelin, Amnesty International’s East Asia Director. “Families have suffered enough. Hundreds of thousands of families have been torn apart by this massive crackdown. They are desperate to know what has happened to their loved ones and it is time the Chinese authorities give them answers.”