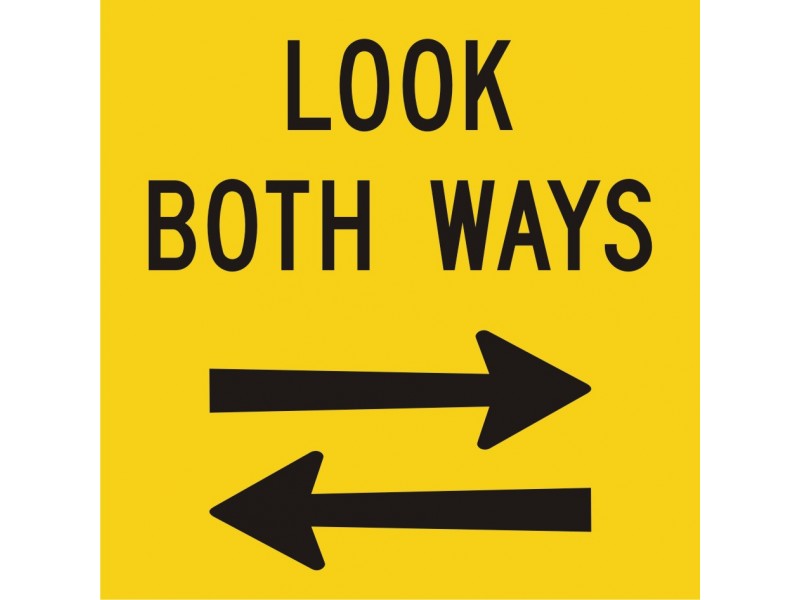
Why Not Both? A Resolutional Critique  
Negative Case by Mark Csoros



# Case Summary

This case is a Resolutional Critique, or what is commonly called a Rez K (the “K” comes from the Greek spelling “Kritik”). A Critique just means that you’re opposing the resolution not by saying that the negative side is better, necessarily, but that affirming the resolution really doesn’t make sense.

You do that by exposing the inconsistencies that the judge would have to accept in order to vote affirmative. First, that assimilation and multiculturalism are often not in conflict. Second, that promoting assimilation often backfires, creating minority cultures that more tenaciously hold to their own principles and more fervently resist assimilation.

There are two weaknesses in this case. The first is that assimilation and multiculturalism are sometimes in conflict, so the affirmative has grounds to argue that in those cases, the resolution is logical, we should restrict the debate to those cases, and in those cases we should value assimilation. To defend against this, argue that in the majority of cases, assimilation and multiculturalism are not in conflict, so in the majority of cases the resolution is illogical. In the few cases where the resolution does make sense, valuing assimilation is a counterproductive strategy that shouldn’t be supported.

The second weakness in this case is that assimilation and integration are not always the same thing. Contention 2 heavily relies on evidence that equates assimilation and integration, and sociologists don’t always use those terms as synonyms. Here are a couple things that can help you shore up this definitional vulnerability.

First, the Migration Policy Institute says this:

Migration Policy Institute, 19 July 2019. *“Assimilation Models, Old and New: Explaining a Long-Term Process.”; Susan K. Brown and Frank D. Bean.* [*www.migrationpolicy.org/article/assimilation-models-old-and-new-explaining-long-term-process*](http://www.migrationpolicy.org/article/assimilation-models-old-and-new-explaining-long-term-process)*.* “Assimilation, sometimes known as integration or incorporation, is the process by which the characteristics of members of immigrant groups and host societies come to resemble one another.”

Secondly, most affirmative cases either use assimilation and integration synonymously, or imply that assimilation is good because it leads to integration. If the affirmative you’re opposing is of the former variety, your argument here is made for you by the affirmative’s word choice. If your opponent’s case is of the latter variety, then you can keep your argument virtually the same, with a slight difference: even if assimilation and integration are two slightly different sociological terms, the affirmative case tries to increase integration through assimilation, and my case clearly demonstrates how that strategy is ineffective.

Overall, your mission is to show how voting affirmative doesn’t make any sense on two different levels: first, because the resolution itself doesn’t make sense, and secondly (and more specifically) because the affirmative side of the resolution doesn’t make sense. Thus, affirming any part of the resolution is a bad idea, and negative ballot is the best course of action.

Resolutional Critique

In Lincoln-Douglas debate, we’re expected to pit two opposing ideas, which can each be judged both independently and in conflict, against each other. We’re supposed to choose which of these ideas to support based on which idea best achieves a value that we decide upon. Unfortunately, because the two sides of this resolution aren’t in conflict, and one side of this resolution can’t even achieve itself, this resolution proves itself untrue. That’s why I stand opposed to the illogical and unsupportable resolution that **Culture ought to value assimilation over multiculturalism.**

Let’s start by defining a few key terms.

**Culture:**

Merriam Webster. “Culture.” *Merriam-Webster*, www.merriam-webster.com/dictionary/culture.

the customary beliefs, social forms, and material traits of a racial, religious, or social group. also **:**the characteristic features of everyday existence - such as diversions or a way of life - shared by people in a place or time.

**Assimilation:**

The Encyclopedia Britannica. *“Assimilation.” Accessed September 21st 2019 www.britannica.com/topic/assimilation-society*

“Assimilation, in anthropology and sociology, the process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant [*culture*](https://www.merriam-webster.com/dictionary/culture) of a society. The process of [*assimilating*](https://www.merriam-webster.com/dictionary/assimilating) involves taking on the traits of the dominant culture to such a degree that the assimilating group becomes socially indistinguishable from other members of the society.”

## Multiculturalism:

“Multiculturalism*.” Merriam-Webster, Merriam-Webster, www.merriam-webster.com/dictionary/multiculturalism.*

“cultural pluralism or diversity (as within a society, an organization, or an educational institution)

***:*** a [*multicultural*](https://www.merriam-webster.com/dictionary/multicultural) social state or a doctrine or policy that promotes or advocates such a state.”

With our definitions established, we need to go over one point of Resolutional Analysis, so that we can frame this debate logically and accurately. That point is…

## Resolutional Analysis: Dominant Culture Actor

The actor, in LD debate, is the entity that’s making the decision of the resolution. In this case, the actor is the culture that is deciding whether to value to assimilation or multiculturalism. The issue is that this resolution asks us to deal with two cultures: the dominant culture and the minority culture. The resolution doesn’t specify which of these cultures ought to decide what to value, but logic specifies that the dominant culture should be the actor in the resolution. The reason is simple: the dominant culture in any society is the one with the power to set policy. In other words, the dominant culture is the only one with the power to act and decide, and so we should discuss this resolution from the perspective that the dominant culture will decide what to value. With that in mind, let’s move to see why the only logical actor in the resolution cannot support this resolution, and thus why a negative ballot is warranted.

# Contention 1: Assimilation Means Accepting Multiculturalism

This resolution, and my opponent’s argumentation, suggests that assimilation and multiculturalism are always at odds with one another. However, that’s often untrue. Remember our definitions of assimilation and multiculturalism: assimilation means the minority culture takes on traits of the dominant culture, and multiculturalism means a respect for diversity. If a culture values multiculturalism, then assimilation into that culture means valuing multiculturalism. There isn’t a direct line of inherent conflict in the resolution, because valuing the affirmative side often means valuing the negative side. Let’s look at an example

## Application 1: Canada

Ph.D. Eddie Ng, July 20 2015 *“Multiculturalism Around the World”; Psychology Today (At the time of publication, Ng was the F.C. Manning Chair in Economics and Business at Dalhousie University. He is currently a Professor of Management at Bucknell University. He holds a Ph.D. in Human Resources from McMaster University )* [*https://www.psychologytoday.com/us/blog/diverse-and-competitive/201507/multiculturalism-around-the-world*](https://www.psychologytoday.com/us/blog/diverse-and-competitive/201507/multiculturalism-around-the-world)

“In Canada, multiculturalism is a source of national identity (and a tool to unite French and English-speaking Canadians), so much so that multiculturalism is cited as the second greatest source of pride among Canadians (after democracy and freedom).”

For a minority culture to assimilate into the dominant Canadian culture, they would need to accept and value multiculturalism. This illustrates how the two sides of the resolution aren’t conflicting, but concurrent.

# Contention 2: Prioritizing Assimilation Doesn’t Work

The second reason why this resolution doesn’t make sense is that prioritizing assimilation doesn’t really work. That’s to be expected, since we saw in the last contention that assimilation often can’t be divorced from multiculturalism, but let’s hear again from the expert Eddie Ng.

Ph.D. Eddie Ng, July 20 2015 *“Multiculturalism Around the World”; Psychology Today (At the time of publication, Ng was the F.C. Manning Chair in Economics and Business at Dalhousie University. He is currently a Professor of Management at Bucknell University. He holds a Ph.D. in Human Resources from McMaster University )* [*https://www.psychologytoday.com/us/blog/diverse-and-competitive/201507/multiculturalism-around-the-world*](https://www.psychologytoday.com/us/blog/diverse-and-competitive/201507/multiculturalism-around-the-world)

“In general, countries that embrace multiculturalism report more positive outcomes in the form of better integration of ethnic minority immigrants. Conversely, societies that demand immigrants to assimilate report poorer ethnic minority integration and experience backlash from its citizens.  For multiculturalism to be effective, assimilationist societies must be prepared to change elite and public attitudes and implement policies that do not produce backlash among the native-born majority population.”

Integration, here, is another word for assimilation. Attempting to prioritize integration (or assimilation) often backfires, causing minority cultures to become even more dedicated to remaining culturally separate from the dominant culture. Let’s look at a real-world example of this concept.

## Application 2: German-Americans

Ph.D. of Economics Vasiliki Fouka, May 26th, 2019 “Backlash: The Unintended Effects of Language Prohibition in U.S. Schools after World War I” Published by Oxford University Press on behalf of The Review of Economic Studies. [*https://academic.oup.com/restud/advance-article-abstract/doi/10.1093/restud/rdz024/5472346?redirectedFrom=fulltext*](https://academic.oup.com/restud/advance-article-abstract/doi/10.1093/restud/rdz024/5472346?redirectedFrom=fulltext)

“This article examines how a specific assimilation policy—language restrictions in elementary school—affects integration and identification with the host country later in life. After World War I, several U.S. states barred the German language from their schools. Affected individuals were less likely to volunteer in World War II and more likely to marry within their ethnic group and to choose decidedly German names for their offspring. Rather than facilitating the assimilation of immigrant children, the policy instigated a backlash, heightening the sense of cultural identity among the minority.”

What does this tell us? When a culture decides to affirm this illogical resolution, attempt to separate assimilation from multiculturalism, and prioritize assimilation, that culture is shooting itself in the foot. When you affirm an resolution that doesn’t make sense, you get a result that you don’t want.

# Contention 3: The Resolution Fails Itself

It doesn’t make sense to affirm this resolution for two reasons: the resolution itself isn’t logically coherent, and the affirmative side of this resolution doesn’t accomplish itself. Because of that, I’d ask that you reject this resolution with a negative ballot.

Opposition Brief

**What Integration Is** Mike Gonzalez, VP of Communications at the Heritage Foundation, October 2015 *(Mike Gonzalez is vice president of communications for The Heritage Foundation. He spent close to 20 years as a journalist, 15 of them reporting from Europe and Asia. Gonzalez was part of the Securities and Exchange Commission, then the State Department, under President George W. Bush.) “*[*How To Know The Difference Between Multiculturalism And Assimilation*](https://thefederalist.com/2015/10/06/how-to-know-the-difference-between-multiculturalism-and-assimilation/)*”; The Federalist* [*https://thefederalist.com/2015/10/06/how-to-know-the-difference-between-multiculturalism-and-assimilation/*](https://thefederalist.com/2015/10/06/how-to-know-the-difference-between-multiculturalism-and-assimilation/)

Integration includes urging immigrants to naturalize quickly, making their transition quicker and less meaningful (“breaking down the barriers for eligible immigrants and refugees to become U.S. citizens,” according to the CAC). It also celebrates “civic engagement,” a term found throughout the literature and which is actually a call for engaging in protest politics. It encourages immigrants to learn English so they can engage politically, but exhorts them at the same time to maintain “native language proficiency to preserve culture”—the better to obtain a nation of groups. Significantly, integration includes allowing immigrants to retain their old citizenships and to vote in their countries of birth even after naturalization.

**Assimilation and Integration are not the Same** Mike Gonzalez, VP of Communications at the Heritage Foundation, October 2015 *(Mike Gonzalez is vice president of communications for The Heritage Foundation. He spent close to 20 years as a journalist, 15 of them reporting from Europe and Asia. Gonzalez was part of the Securities and Exchange Commission, then the State Department, under President George W. Bush.) “*[*How To Know The Difference Between Multiculturalism And Assimilation*](https://thefederalist.com/2015/10/06/how-to-know-the-difference-between-multiculturalism-and-assimilation/)*”; The Federalist* [*https://thefederalist.com/2015/10/06/how-to-know-the-difference-between-multiculturalism-and-assimilation/*](https://thefederalist.com/2015/10/06/how-to-know-the-difference-between-multiculturalism-and-assimilation/)

Integration, in other words, is multiculturalist. It is no coincidence that none of the Obama documents ever mentions the word assimilation, while integration appears multiple times. While many Americans may ignore the difference, the message has gotten through to others. Turkey’s President Tayyip Erdogan has a stock message he repeats with delight to audiences of Turkish immigrants throughout Europe. He excoriates assimilation as “cultural ethnic cleansing” while urging immigrants to integrate and become politicians in their new lands.

## Multiculturalism Creates Social Division

Harvard Ph.D. in Government Mark Lilla, November 18th, 2016. *“The End of Identity Liberalism”; The New York Times* [*https://www.nytimes.com/2016/11/20/opinion/sunday/the-end-of-identity-liberalism.html*](https://www.nytimes.com/2016/11/20/opinion/sunday/the-end-of-identity-liberalism.html)

“But the fixation on diversity in our schools and in the press has produced a generation of liberals and progressives narcissistically unaware of conditions outside their self-defined groups, and indifferent to the task of reaching out to Americans in every walk of life. At a very young age our children are being encouraged to talk about their individual identities, even before they have them. By the time they reach college many assume that diversity discourse exhausts political discourse, and have shockingly little to say about such perennial questions as class, war, the economy and the common good. In large part this is because of high school history curriculums, which anachronistically project the identity politics of today back onto the past, creating a distorted picture of the major forces and individuals that shaped our country.”