Liberty  
Negative Case by Steven Errico



Everyone is unique, and everyone has something unique to offer. America was founded on the idea that out of many we are one (E Plurbus Unum). This case focuses on the many that make up the one. More specifically, America was established under the conviction that people should be able to live and speak and worship and think as they want to. Forcing people to conform goes against that conviction.

This case is built on the premise that a multicultural society is most consistent with the liberty that is the right of every individual.

The criterion of equality serves to make the point that a community in which people and ideas are treated as equals is inherently going to be a multicultural one.

I feel like I say this in every one of my cases, but keep it simple, and don’t lose sight of the big picture. This case is more on the philosophical side, but everyone likes freedom so use that to your advantage.

Liberty

Since long before the days of our Founding Fathers it has been argued that the role of good government is to protect the rights of the people. This is true even down to the way that society is structured.

# Definitions

**Culture**

Cambridge. *Cambridge English Dictionary*. Accessed September 20, 2019. <https://dictionary.cambridge.org/us/dictionary/english/culture>

Culture noun (WAY OF LIFE): the way of life of a particular people, esp. as shown in their ordinary behavior and habits, their attitudes toward each other, and their moral and religious beliefs: He studied the culture of the Sioux Indians.

**Assimilation**

Encyclopedia Britannica. *Encyclopedia Britannica.*Accessed September 20, 2019. <https://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 of a society. The process of 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. As such, assimilation is the most extreme form of acculturation. Although assimilation may be compelled through force or undertaken voluntarily, it is rare for a minority group to replace its previous cultural practices completely; religion, food preferences, proxemics (e.g., the physical distance between people in a given social situation), and aesthetics are among the characteristics that tend to be most resistant to change. Assimilation does not denote “racial” or biological fusion, though such fusion may occur.

**Multiculturalism**

Oxford. *Lexico: Powered by Oxford*. Accessed September 20, 2019. <https://www.lexico.com/en/definition/multiculturalism>

The presence of, or support for the presence of, several distinct cultural or ethnic groups within a society.

**Value: Liberty**

Merriam-Webster. *Merriam-Webster*. Accessed October 3, 2019. <https://www.lexico.com/en/definition/liberty>

The positive enjoyment of various social, political, or economic rights and privileges.

## Reason to Prefer: Role of Good Government

**Criterion: Equality**

Cambridge Dictionary. *Cambridge*. Accessed October 4, 2019. <https://dictionary.cambridge.org/us/dictionary/english/equality>

the right of different groups of people to receive the same treatment

**Contention One: Multiculturalism and Liberty go Hand in Hand**

Law & Liberty. John O. McGinnis. “The Multiculturalism of Liberty v. The Multiculturalism of Coercion.” *Law & Liberty*, Novermber 14, 2017, <https://www.lawliberty.org/2017/11/14/the-multiculturalism-of-liberty-v-the-multiculturalism-of-coercion/>

In an important sense, everyone must be a multiculturalist, because each culture is itself a multiculture. Take the social and political culture of the West. It is famously constituted by a dialogue between two intellectual poles—Athens and Jerusalem—a culture of reason and a culture of faith and tradition. But, of course, the culture of the West is not only a social and political culture but an aesthetic one. And here it is composed in part of all sorts of national cultures that are themselves the products of subcultures within the nation.

All cultures thus are mongrel cultures. A culture is also never static but always in motion propelled by collisions with others. And what emerges from the collisions is the result of millions of choices of individuals over generations who determine how to mix and match what many cultures offer them.  At its best what underlies all multicultures is the dynamism of liberty.

## Application: Canada

The Migration Policy Institute. Daniel Hiebert, “What’s So Special about Canada? Understanding the Resilience of Immigration and Multiculturalism.” *Migration Policy Institute*, June 2016, <https://www.migrationpolicy.org/research/whats-so-special-about-canada-understanding-resilience-immigration-and-multiculturalism>

Canada was the first country to fashion a multicultural approach to diversity—promoting integration while enabling minority groups to maintain their cultural practices (see Box 2). Since its introduction in 1971, Canadian multiculturalism has had multiple objectives, reflecting an unresolved tension between the concepts of difference and belonging. The policy acknowledges that Canadians of all cultural backgrounds make a contribution to the nation and that the maintenance of a variety of cultures does not undermine the nation; it is an invitation for people to feel a sense of belonging while giving them the freedom to be different. Multiculturalism is not just about members of minority groups; nor is it simply a matter of the majority’s largesse toward minorities, essentially saying, “You are okay because *we* accept you.” It is about the nation as a combinatorial culture. Though it hasn’t prevented cultural conflicts from arising in Canada, multiculturalism provides a fundamental framework for their resolution.

## IMPACT: A multicultural society is one that is best equipped to provide people from all backgrounds the opportunity to be treated as equals.

# Contention Two: Preventing Multiculturalism Harms Liberty

Independent. Ken Livingstone. “To defend multiculturalism is to defend liberty.” *Independent*, November 2006, <https://www.independent.co.uk/voices/commentators/ken-livingstone-to-defend-multiculturalism-is-to-defend-liberty-5331473.html>

Multiculturalism versus its opponents is simply one manifestation of the age-long struggle between liberty and its opponents. It is not about personal differences of opinion but between the values of an open and a closed society.

The principles on which multiculturalism rests are not new. The foundations of liberalism and multiculturalism were outlined with great clarity in what is justifiably the most famous political essay in British history, John Stuart Mill's On Liberty. In Mill's original formulation: "The sole end for which mankind are warranted ... in interfering with the liberty of action of any of their number is self-protection ... the only purpose for which power can be rightfully exercised over any member of a ... community, against his will, is to prevent harm to others." This, the classic formulation of liberalism, is, of course, what is frequently paraphrased as, 'You should be able to do anything you want provided it does not interfere with others'.

Its basis is simple. Every individual who exists is unique, and wishes to pursue their life in a different way. The individual must be able to choose for themselves. Those who oppose "multiculturalism" - that is, the right to pursue different cultural values subject only to the restriction that they should not interfere with the similar right for others - are merely playing the same roles as those who previously thought Protestants should be prohibited from practising their religion in Catholic countries, that Jews were not entitled to vote, and atheists should not be allowed to be MPs.

## IMPACT: Multiculturalism is necessary for a truly free society.

A multicultural environment best treats the people of a country as truly free to be who they want and to pursue their ambitions.

Thank you.

Opposition Brief

**Americanization Increases Success**

Institute of Labor Economics. Costanza Biavaschi, Corrado Giulietti, and Zahra Siddique. “The Economic Payoff of Name Americanization.” *Institute of Labor Economics*, November 2013, http://ftp.iza.org/dp7725.pdf

We examine the impact of the Americanization of names on the labor market outcomes of migrants. We construct a novel longitudinal data set of naturalization records in which we track a complete sample of migrants who naturalize by 1930. We find that migrants who Americanized their names experienced larger occupational upgrading. Some, such as those who changed to very popular American names like John or William, obtained gains in occupation-based earnings of at least 14%. We show that these estimates are causal effects by using an index of linguistic complexity based on Scrabble points as an instrumental variable that predicts name Americanization. We conclude that the tradeoff between individual identity and labor market success was present since the early making of modern America.

**Assimilation can Increase Wellbeing**

National Library of Medicine and National Institutes of Health. Yu Xie and Emily Greenman. “THE SOCIAL CONTEXT OF ASSIMILATION: TESTING IMPLICATIONS OF SEGMENTED ASSIMILATION THEORY.” *National Library of Medicine and National Institutes of Health*, May 1, 2011, [10.1016/j.ssresearch.2011.01.004](https://dx.doi.org/10.1016%2Fj.ssresearch.2011.01.004)

Segmented assimilation theory has been a popular explanation for the diverse experiences of assimilation among new waves of immigrants and their children. While the theory has been interpreted in many different ways, we emphasize its implications for the important role of social context: both processes and consequences of assimilation should depend on the local social context in which immigrants are embedded. We derive empirically falsifiable hypotheses about the interaction effects between social context and assimilation on immigrant children's well-being. We then test the hypotheses using data from the National Longitudinal Study of Adolescent Health. Our empirical analyses yield two main findings. First, for immigrant adolescents living in non-poverty neighborhoods, we find assimilation to be positively associated with educational achievement and psychological well-being but also positively associated with at-risk behavior. Second, there is little empirical evidence supporting our hypotheses derived from segmented assimilation theory. We interpret these results to mean that future research would be more fruitful focusing on differential processes of assimilation rather than differential consequences of assimilation.

**Assimilation Allows Everyone to Use Their Liberty Most Effectively**

Harvard. Alvin Powell. “Measuring Assimilation.” *The Harvard Gazette*, September 21, 2015, <https://news.harvard.edu/gazette/story/2015/09/measuring-assimilation/>

Immigrants today are integrating into U.S. society as fast or faster than those of previous generations, according to a study released Monday, with male immigrants holding down jobs at higher rates and committing fewer crimes than native-born Americans. The study, by an expert committee led by Harvard sociologist [Mary Waters](http://scholar.harvard.edu/marywaters/home) for the [National Academies of Sciences, Engineering, and Medicine](http://www.nationalacademies.org), provides a counterpoint to some claims in the national debate on immigration. It illuminates how immigrants fare after arriving in the United States, which is important, Waters said, given that one in four Americans today is either an immigrant or a child of one. In light of the country’s policy debate on immigrants, “whether or not they’re succeeding … is an important question for the future of our society,” said Waters, the M.E. Zukerman Professor of Sociology. The two-year analysis by a committee of sociologists, economists, political scientists, geographers, and other experts reviewed existing studies on life for immigrants in the United States. In some areas of focus, Waters said, studies were scarce, so committee members turned to data from the [U.S. Census Bureau](http://www.census.gov) and other sources. The report looked at a number of different measures — including education, occupation, residential segregation, language acquisition, poverty, health, crime rates, family type, intermarriage, and naturalization — to determine whether today’s immigrants are as successful at integrating as prior waves. The answer is yes, Waters said, though she added that assimilation takes time.

“Integration is a multigenerational process.” Among its recommendations, the report suggested further study of America’s naturalization process. Only half of eligible immigrants become naturalized Americans, a far lower rate than in certain other nations, such as Canada and Australia. The study looked at immigrants and native-born Americans of similar backgrounds. For example, it compared immigrants with high educational attainment to native-born of high educational attainment, and native-born from poor backgrounds to immigrants from poor backgrounds. Overall, immigrants are more likely to be poor, 18.4 percent compared with 13.8 percent for native-born Americans. This is the case even though a greater proportion of immigrants work. The poverty rate declines over time, approximating that of the native-born in the second generation, and then falling to 11.5 percent in the third generation. Young immigrant men with low levels of education commit fewer crimes than their native-born counterparts, the report said, and foreign-born men ages 18 to 39 are jailed at one-fourth the rate of native-born men. The impact of this is felt in cities where concentrations of new immigrants align with lower crime rates, Waters said. Immigrants are in much better health than native-born Americans, with lower rates of obesity, smoking, and cancer, which all went up as they assimilated. Also, Waters said, immigrants are likelier to be raised in two-parent families than native-born Americans of similar background. “Integration is a neutral thing. They become like native-born Americans, better off or worse off,” Waters said. Illegal immigration was part of the study, though Waters said the committee didn’t take a position on the issue. One in four immigrants are undocumented, she said, but they are nonetheless undergoing integration — working, buying homes, and starting families. The study indicated that having undocumented parents has a negative effect on children, who tend to have less schooling, slower cognitive development, and, as teenagers, higher rates of depression and anxiety. One of the study’s most striking insights, Waters said, was just how powerful the assimilation process is in the United States. It works not just on immigrants, but on the rest of the population as well. One in seven marriages is across racial or ethnic lines, statistics show. According to one survey, 35 percent of Americans have close relatives of a different racial or ethnic group. Meanwhile, as has long been the case, the country as a whole, in its customs and culture, changes under the influence of immigration. “It’s really impressive how strong the force of integration is in America,” Waters said.

**Different Kinds of Multiculturalism**

Law & Liberty. John O. McGinnis. “The Multiculturalism of Liberty v. The Multiculturalism of Coercion.” *Law & Liberty*, Novermber 14, 2017, <https://www.lawliberty.org/2017/11/14/the-multiculturalism-of-liberty-v-the-multiculturalism-of-coercion/>

Unfortunately, much that goes under the name of multiculturalism today is a multiculturalism of coercion. While praising diversity, it tries to keep cultures pure and apart, robbing them of dynamism and their denizens of the liberty to participate in their change and improvement. The recent efforts to stigmatize cultural appropriation offers the vulgar example of the denial of cultural liberty.  Culture often benefits by being appropriated. The great musical innovation of jazz began in the African American communities of the South, but then musicians trained in the classical tradition gave it a twist and the result was music like Rhapsody in Blue. On a less exalted level, vigorous hybrid culture is created when a cook from one culture tries to integrate some food of another in a traditional meal.

Even worse is the rise of the multiculturalism of coercion in intellectual life. The intellectual dialectic between cultures comes from comparing, contrasting, and debating their differential effects. Many great works have emerged from this academic impulse—from Max Weber’s *The Protestant Ethic and the Spirit of Capitalism* to David Hackett Fischer’s *Albion Seed*. But at our colleges and law schools today comparing and contrasting the effects of one culture and another is often met with anger and attempts to shut down debate on the subject.

Happily, however much the multiculturalism of coercion continues to oppress our universities, it will not much displace the workings of the multiculturalism of liberty. One of the consequences of globalization is that people have a chance to choose among cultures as never before. Our migration routes are those trodden by people seeking to leave behind at least some part of their culture for another culture.  The rule of law that has been developed most by the culture of the West is the great attraction for many migrants.  Just by going to nations that enjoy the West’s political culture, they greatly increase the value of their human capital. These immigrants practice the multiculturalism of liberty that many of our intellectuals are determined to deny themselves.