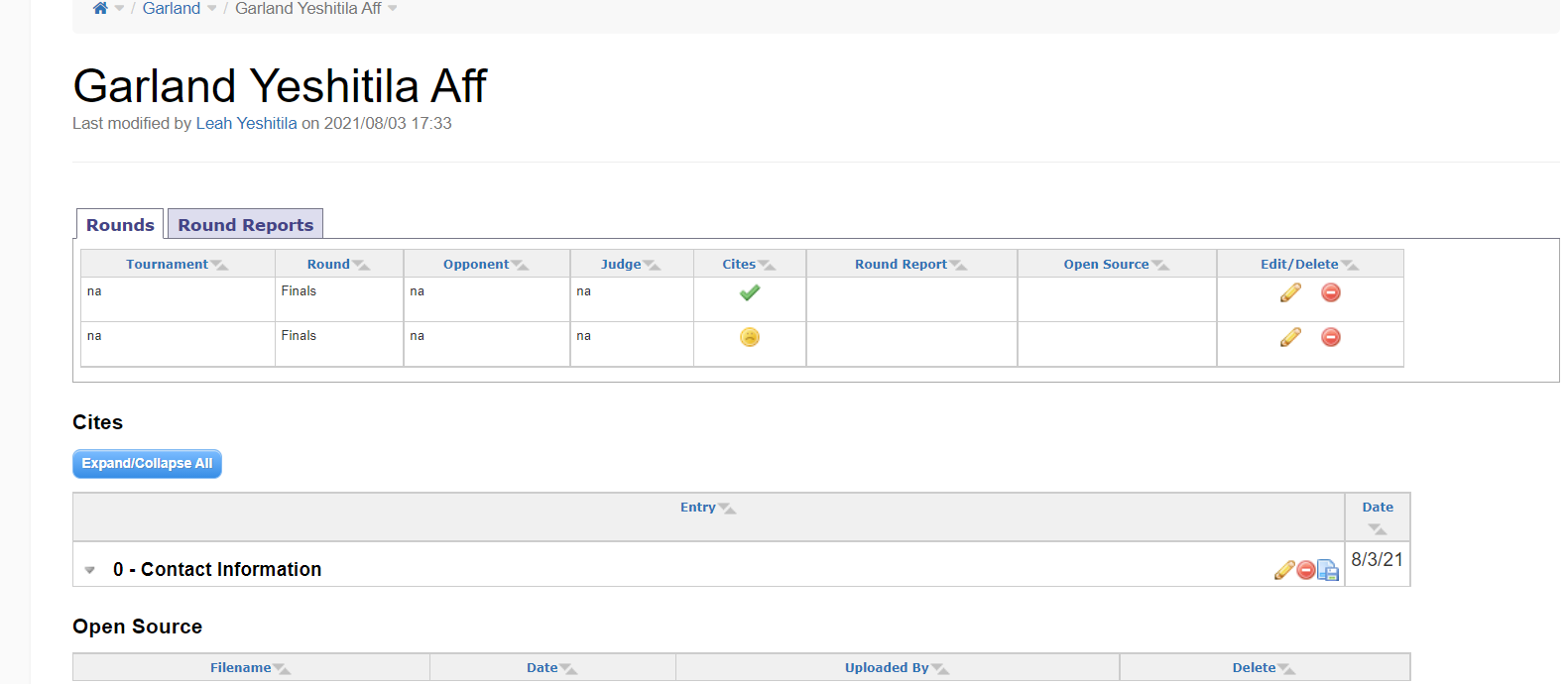
## 1

#### Interpretation: Debaters must disclose all constructive positions on open source with highlighting on the 2021/2022 NDCA LD wiki after the round in which they read them.

#### Violation – they don’t



#### 1] Evidence Ethics --- disclosure deters mis-cutting, power-tagging, abuse of brackets and ellipses, and plagiarism. Independent reason to vote you down because it promotes better norms about academic engagement---debate is an academic environment and must ensure that we become fair scholars. Even if you don’t lose on fairness in the round, you will lose in college if you violate academic ethics which establish a crucial real-world norm and outweighs any in-round impact. Also, if you aren’t honest, we don’t know what else you’re lying about which means we don’t know if your arguments are actually true since they can be misrepresented.

**2] Quality engagement- Disclosure allows for in-depth preparation before the round and the tournament which allows debaters to effectively write case negs and arguments. Their model forecloses the chance to test their aff against a well-prepared opponent, diminishing the only unique benefits to debate. Only our interpretation allows for intricate debate and advocacy refinement through the process of in depth argumentation on the 1ac which makes debates better in the long term. Engagement outweighs and is a voter-all of the benefits of their role of the ballot relies on deliberation and rigorous contestation, but they have precluded our ability to engage in it which makes it a one sided monologue and link turns their arguments because it prevents the best possible conclusion.**

**AFF HAS BEEN OUT FOR A WHILE, ASSUME TO DO LABOR FOR U**

**3] Reciprocity- Absent disclosure of broken positions we go into the round in the dark since we don’t know what generic arguments you go for commonly and what kinds of specific positions you have read which means we lose a lot of pre round and pre-tournament prep- but you can prep us out easily since I disclose everything which means you are at a structural advantage going into the round.**

#### 4] Small school inclusion – disclosure ensures equity of prepping resources.

Bietz 10 Mike (Coach for Harvard-Westlake) “The Case for Public Case Disclosure.” NFL Rostrum, Vol. 84, Issue 9. May 2010. <https://nationalforensicleague.org/DownloadHandler.ashx?File=/userdocs/publications/05-2010%20Complete%20Rostrum.pdf> JW

1. It harms the “little guy” because big teams will prep out everything. As I outlined above, big teams already get many, many more flows than the smaller teams just because they have more debaters, more judges, and more coaches. Open disclosure gives everyone access to the same information. Additionally, it helps the “little guy” even more because for many of these debaters, the option of going to a lot of tournaments isn’t available. Open case disclosure gives them the ability to see what other teams are running prior to showing up to the tournament. Thus, there is an added benefit of equalizing not only information at a tournament, but also equalizing (to some degree) the playing field for people who do not have the resources to travel as much.

#### Framing: You can’t coopt any of the reasons why procedurals are bad in the context of the affirmative since I don’t constrain your ability to read it– the contention is that this aff should’ve been read, just disclosed.

#### Fairness above the K

#### 1] Fairness is a prior question to effective dialogue – If fairness is bad writ large vote neg regardless of the flow because it’s unfair

#### 2] If the judge doesn't enforce fairness, none of your scholarship would pass since it would give them the unfair jurisdiction to reject it and vote you down. Even if they don't, rejecting fairness is a practice that would justify a bad norm, which all your arguments are predicated on anyways.

#### 3] We can’t compare or interact to find the best solution to oppression if the unfair nature of your arguments prevents me from strategizing. Fairness is an integral part of your solvency.

#### 4] Unfair practices would make kids quit debate if they can’t check it which means less people to spread your message to so the shell is a prior question.

#### Every reason fairness is a voter is a reason you can’t read substantive take-outs to the shell since it precludes your evaluation of them.

#### Disclosure above the K

#### 1] Out of round practices constrain what can be read in round

#### 2] Lexically prior, they might indite the neg but I indite their months old practices

#### Edu- funded ny schools

#### DTD- dta illogical, time skew

#### No RVI’s or perf cons- illogical, baiting, if theory is bad and you vote on a turn to theory you are voting on theory

#### CI- intervention, race to bottom, collapses, yours vs best

#### Theory isn’t violent – A] I don’t have the power to impose a norm – only to convince you my side is better. Theory doesn’t ban you from the activity – the whole point is that norms should be contestable – I just say make a better arg next time. B] Exclusion is inevitable – every role of the ballot excludes some arguments and even saying Theory bad excludes it – that means we should delineate ground along reciprocal lines, not abandon division altogether. Reading Theory isn’t psychic violence – that was above, but especially if we’re not going for it since reading Theory can be used to prevent aff shiftiness and make substance a viable option.

#### No silencing DA - Theory is just like a disad or critique we’ve said a certain practice the aff took was bad and it would’ve been better had they done it differently not that they are bad debaters – just like the cap k says the aff engaged in some practice that reinforced capitalism and it would’ve been better if they had emphasized Marxism – impositions in some form are inevitable because the negative has the burden of rejoinder and needs link arguments – every disad link says the aff did something wrong and theres an implicit version of the aff that wouldn’t have linked

#### Theory before the K – A] Prior question. My theory argument calls into question the ability to run the argument in the first place. They can’t say the same even if they criticize theory because theory makes rules of the game not just normative statements about what debaters should say. B] Fair testing. Judge their arguments knowing I wasn’t given a fair shot to answer them. Prefer theory takes out K because they could answer my arguments, but I couldn’t answer theirs. Without testing their args, we don’t know if they’re valid, so you prefer fairness impacts on strength of link. Impact turns any critical education since a marketplace of ideas where we innovate, and test ideas presumes equal access.

#### Reject aff pre empts – not clearly delineated, impossible to know implications

## Case

### Debate good

#### Debate is good: a] Survival – debate allows us to come up with the ways white supremacists will test black people in the real world – people reading anti-black strategies in a space like debate allows a safer platform to learn to combat those systems and apply it to their lives.

#### b] Debate bad is incoherent – debating about the validity of debate concedes the authority of debate since you’re using debate as a platform to reject it – means double bind either you can’t make change in debate so they have no solvency and vote for us on presumption or you can make change which means debate can make liberatory and good change.

#### c] The alternative to debate is tribalism – inability to test ideas forces people to heavily lean ideologically in one direction – that breeds white supremacy as it can isolate those with no experience of idea testing to what they’ve grown around which means it can enhance closed-mindedness and inability to question one’s own antiblack foundations.

#### d] Debate is a home space for minority students to find platform to create solutions and survive in the real world – empirically proven: 1) parkland shooting survivors used debate as a way out and it helped them combat their real life struggles and 2) the urban souls did college policy and use their performance skills to create a new movement and change in the real world 3] people like Aida, Ryan, etc used it as a way to distract from school stresses, explore literature, and survive – I’ve experienced psychological trauma via personal issues and school and they use debate as a method to literally just survive – even if they win the big T truth claim that debate is bad, making a blanket statement recreates the totalization of blackness that they criticize

#### [2] Double bind: either the AC performance is strong enough to destroy debate in which case they should have done it many bids ago or the AC performance doesn’t do anything which proves the squo is too strong and causes presumption

### Ontology Wrong

#### Brain studies prove racial bias is flexible, and that orienting groups around institutional change best breaks them down.

Cikara and Van Bavel 15 (Mina Cikara is an Assistant Professor of Psychology and Director of the Intergroup Neuroscience Lab at Harvard University. Her research examines the conditions under which groups and individuals are denied social value, agency, and empathy. Jay Van Bavel is an Assistant Professor of Psychology and Director of the Social Perception and Evaluation Laboratory at New York University. The Flexibility of Racial Bias: Research suggests that racism is not hard wired, offering hope on one of America’s enduring problems. June 2, 2015. <https://www.scientificamerican.com/article/the-flexibility-of-racial-bias/>)

The city of Baltimore was rocked by protests and riots over the death of [Freddie Gray](http://www.baltimoresun.com/news/maryland/freddie-gray/), a 25-year-old African American man who died in police custody. Tragically, Gray’s death was only one of a recent in a series of racially-charged, often violent, incidents. On [April 4th](http://www.nytimes.com/2015/04/08/us/south-carolina-officer-is-charged-with-murder-in-black-mans-death.html?_r=0), Walter Scott was fatally shot by a police officer after fleeing from a routine traffic stop. On [March 8th](http://www.huffingtonpost.com/2015/03/08/frat-racist-sae-oklahoma_n_6828212.html), Sigma Alpha Epsilon fraternity members were caught on camera gleefully chanting, “There Will Never Be A N\*\*\*\*\* In SAE.” On [March 1st](http://www.latimes.com/local/lanow/la-me-ln-on-skid-row-empathy-for-homeless-man-fatally-shot-20150302-story.html#page=1), a homeless Black man was shot in broad daylight by a Los Angeles police officer. And these are not isolated incidents, of course. Institutional and systemic racism reinforce discrimination in countless situations, including [hiring](http://www.nber.org/papers/w9873), [sentencing](http://psycnet.apa.org/psycinfo/1998-07453-006), [housing](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2915460/pdf/nihms222293.pdf) , and even [mortgage lending](http://webarchive.urban.org/publications/1000504.html). It would be easy to see in all this powerful evidence that racism is a permanent fixture in America’s social fabric and even, perhaps, an inevitable aspect of human nature. Indeed, the mere act of labeling others according to their age, gender, or race is a reflexive habit of the human mind. Social categories, like race, impact our thinking quickly, often outside of our awareness. Extensive research has found that these implicit racial biases—negative thoughts and feelings about people from other races—are automatic, pervasive, and difficult to suppress. Neuroscientists have also explored racial prejudice by exposing people to images of faces while scanning their brains in fMRI machines. [Early](http://www.mitpressjournals.org/doi/abs/10.1162/089892900562552#.VVoK7NNVhBc) [studies](http://pss.sagepub.com/content/15/12/806.full) found that when people viewed faces of another race, the amount of activity in the amygdala—a small brain structure associated with experiencing emotions, including fear—was associated with individual differences on implicit measures of racial bias. This work has led many to conclude that racial biases might be part of a primitive—and possibly hard-wired—neural [fear response](http://www.sciencemag.org/content/309/5735/785.short) to racial out-groups. There is little question that categories such as race, gender, and age play a major role in shaping the biases and stereotypes that people bring to bear in their judgments of others. However, research has shown that how people categorize themselves may be just as fundamental to understanding prejudice as how they categorize others. When people categorize themselves as part of a group, their self-concept shifts from the individual (“I”) to the collective level (“us”). People form groups rapidly and favor members of their own group even when groups are formed on [arbitrary grounds](http://onlinelibrary.wiley.com/doi/10.1002/ejsp.2420010202/abstract), such as the simple flip of a coin. These findings highlight the remarkable ease with which humans form coalitions. Recent research confirms that coalition-based preferences trump race-based preferences. [For example](http://onlinelibrary.wiley.com/doi/10.1111/ajps.12152/full), both Democrats and Republicans favor the resumes of those affiliated with their political party much more than they favor those who share their race. These coalition-based preferences remain powerful even in the absence of the animosity present in electoral politics. [Our research](http://psp.sagepub.com/content/35/3/321.short) has shown that the simple act of placing people on a mixed-race team can diminish their automatic racial bias. In a series of experiments, White participants who were randomly placed on a mixed-race team—the Tigers or Lions—showed little evidence of implicit racial bias. Merely belonging to a mixed-race team trigged positive automatic associations with all of the members of their own group, irrespective of race. Being a part of one of these seemingly trivial mixed-race groups [produced similar effects on brain activity](http://pss.sagepub.com/content/19/11/1131.short)—the amygdala responded to team membership rather than race. Taken together, these studies indicate that momentary changes in group membership can override the influence of race on the way we see, think about, and feel toward people who are different from ourselves. Although these coalition-based distinctions might be the most basic building block of bias, they say little about the other factors that cause group conflict. Why do some groups get ignored while others get attacked? Whenever we encounter a new person or group we are motivated to answer [two questions as quickly as possible](http://www.sciencedirect.com/science/article/pii/S1364661306003299): “is this person a friend or foe?” and “are they capable of enacting their intentions toward me?” In other words, once we have determined that someone is a member of an out-group, we need to determine what kind? The nature of the relations between groups—are we cooperative, competitive, or neither?—and their relative status—do you have access to resources?—largely determine the course of intergroup interactions. Groups that are seen as competitive with one’s interests, and capable of enacting their nasty intentions, are much more likely to be [targets of hostility](http://www.sciencedirect.com/science/article/pii/S2352154614000382) than more benevolent (e.g., elderly) or powerless (e.g., homeless) groups. This is one reason why sports rivalries have such psychological potency. [For instance](http://pss.sagepub.com/content/early/2011/01/26/0956797610397667.full), fans of the Boston Red Sox are more likely to feel pleasure, and exhibit reward-related neural responses, at the misfortunes of the archrival New York Yankees than other baseball teams (and vice versa)—especially in the midst of a tight playoff race. (How much fans take pleasure in the misfortunes of their rivals is also linked to how likely they would be to harm fans from the other team.) Just as a particular person’s group membership can be flexible, so too are the relations between groups. Groups that have previously had cordial relations may become rivals (and vice versa). Indeed, psychological and biological responses to out-group members can change, depending on whether or not that out-group is perceived as threatening. For example, people exhibit greater pleasure—they smile—in response to the misfortunes of stereotypically competitive groups (e.g., investment bankers); however, this malicious pleasure is [reduced](http://spp.sagepub.com/content/3/1/63.full) when you provide participants with counter-stereotypic information (e.g., “investment bankers are working with small companies to help them weather the economic downturn). Competition between “us” and “them” can even distort our judgments of distance, making threatening out-groups [seem much closer](http://psp.sagepub.com/content/38/7/959.short) than they really are. These distorted perceptions can serve to [amplify intergroup discrimination](http://www.pnas.org/content/111/25/9079.abstract): the more different and distant “they” are, the easier it is to disrespect and harm them. Thus, not all out-groups are treated the same: some elicit indifference whereas others become targets of antipathy. Stereotypically threatening groups are especially likely to be targeted with violence, but those stereotypes can be tempered with other information. If perceptions of intergroup relations can be changed, individuals may overcome hostility toward perceived foes and become more responsive to one another’s grievances. The flexible nature of both group membership and intergroup relations offers reason to be cautiously optimistic about the potential for greater cooperation among groups in conflict (be they black versus white or citizens versus police). One strategy is to bring multiple groups together around a common goal. [For example](http://www.pnas.org/content/106/15/6187.short), during the fiercely contested 2008 Democratic presidential primary process, Hillary Clinton and Barack Obama supporters gave more money to strangers who supported the same primary candidate (compared to the rival candidate). Two months later, after the Democratic National Convention, the supporters of both candidates coalesced around the party nominee—Barack Obama—and this bias disappeared. In fact, merely [creating a sense of cohesion](http://www.sciencedirect.com/science/article/pii/S002210311400095X) between two competitive groups can increase empathy for the suffering of our rivals. These sorts of strategies can help reduce aggression toward hostile out-groups, which is critical for creating more opportunities for constructive dialogue addressing greater social injustices. Of course, instilling a sense of common identity and cooperation is extremely difficult in entrenched intergroup conflicts, but when it happens, the benefits are obvious. Consider how the community leaders in New York City and Ferguson responded differently to protests against police brutality—in NYC political leaders expressed grief and concern over police brutality and moved quickly to make policy changes in policing, whereas the leaders and police in Ferguson responded with high-tech military vehicles and riot gear. In the first case, multiple groups came together with a common goal—to increase the safety of everyone in the community; in the latter case, the actions of the police likely reinforced the “us” and “them” distinctions. Tragically, these types of conflicts continue to roil the country. Understanding the psychology and neuroscience of social identity and intergroup relations cannot undo the effects of systemic racism and discriminatory practices; however, it can offer insights into the psychological processes responsible for escalating the tension between, for example, civilians and police officers. Even in cases where it isn’t possible to create a common identity among groups in conflict, it may be possible to blur the boundaries between groups. In [one recent experiment](http://www.sciencedirect.com/science/article/pii/S002210311400095X), we sorted participants into groups—red versus blue team—competing for a cash prize. Half of the participants were randomly assigned to see a picture of a segregated social network of all the players, in which red dots clustered together, blue dots clustered together, and the two clusters were separated by white space. The other half of the participants saw an integrated social network in which the red and blue dots were mixed together in one large cluster. Participants who thought the two teams were interconnected with one another reported greater empathy for the out-group players compared to those who had seen the segregated network. Thus, reminding people that individuals could be connected to one another despite being from different groups may be another way to build trust and understanding among them. A mere month before Freddie Gray died in police custody, President Obama addressed the nation on the 50th anniversary of Bloody Sunday in Selma: “We do a disservice to the cause of justice by intimating that bias and discrimination are immutable, or that racial division is inherent to America. To deny…progress – our progress – would be to rob us of our own agency; our responsibility to do what we can to make America better." The president was saying that we, as a society, have a responsibility to reduce prejudice and discrimination. These recent findings from psychology and neuroscience indicate that we, as individuals, possess this capacity. Of course this capacity is not sufficient to usher in racial equality or peace. Even when the level of prejudice against particular out-groups decreases, it does not imply that the level of institutional discrimination against these or other groups will necessarily improve. Ultimately, only collective action and institutional evolution can address systemic racism. The science is clear on one thing, though: individual bias and discrimination are changeable. Race-based prejudice and discrimination, in particular, are created and reinforced by many social factors, but they are not inevitable consequences of our biology. Perhaps understanding how coalitional thinking impacts intergroup relations will make it easier for us to affect real social change going forward.

#### Implication: 1) it disproves libidinal drive argument, since brain studies show it can and has been overriden. 2) OW all other afropess warrants since none of them prove something intrinsic to the human psyche that necessitates pessimism

#### Blackness is not ontological A] Empirics- Dempsey v. Moore, Powell v. Alabama, the civil rights act, the 14th Amendment all show structural changes in Western legalism—empirics o/w on verifiability: otherwise the judge just intervenes on personal belief which destroys debate

#### B] Pascals Wager- Any 1% risk ontology is false means you vote aff since they foreclose the ability to ever engage in a potentially good thing

#### C] Totalization- Homogenizes black experience as the same even thought there are different textures of violence and blackness. Make them explain how Ben Carson is in the same position as Michael Brown

#### D] Slavery- Slavery existed in Africa and Globally prior to the middle passage: The Greeks, African War lords, and American Settlers all had slave’s prior which proves the middle passage wasn’t a unique turning point

#### E] Empirical Reversibility- If an empirical event like the middle passage can make blackness ontological, it should also be able to reverse or change those conditions

### ROTB push

#### ROB: Vote for better debater

#### Their ROTB is self serving, arbitrarily limits the scope of engagement, and begs the question of the rest of the debate.

#### Reject framing arguments that over parametricize content – debate should be an open forum to attack ideas from different directions – anything else brackets out certain modes of knowledge production which their ev would obviously disagree w/.