## 1st off – DA

## A. Link

#### [Link] The aff/neg hasn’t disclosed anything they’ve read – THEY REFUSED TO GIVE ME THE ADVOCACY TEXT, FRAMEWORK AND ADVANTAGE AREAS, with literally no information at all. Screen shots in the doc.

## Graphical user interface, text, application, email, Teams Description automatically generated

## B. Impacts

#### 1. [Rury & Rife] First, OPPORTUNITY HOARDING: they have full access to everything I’ve read because I’ve disclosed it, but I have NO idea what they’ve read. The fact that they asked me which aff I’m reading [OR: what my past NRs have been] shows that they KNOW I’ve disclosed and STILL refuse to give me anything. And they can’t say it was just my choice to disclose – they’re benefiting from it, which is EXCLUSIVE CAPITALISM.

Rury & Rife: Rury, John L. [Professor of Education and History, University of Kansas], and Aaron Tyler Rife [Assistant Professor, Wichita State University]. “Race, Schools, and Opportunity Hoarding: Evidence From a Post-War American Metropolis.” *History of Education*, *Journal of the History of Education Society*, Vol. 47, Issue 1, 2018. CH

Opportunity hoarding was originally articulated and defined by sociologist Charles Tilly. In his words, it represents a mechanism of social inequality that ‘operates when members of a categorically bounded network acquire access to a resource that is valuable, renewable, subject to monopoly, supportive of network activities, and enhanced by the network’s modus operandi’.4 4 Charles Tilly, Durable Inequality (Berkeley: University of California Press, 1998), 10. View all notes Such a resource could be an occupational designation, a residential area, an educational credential, a lifestyle classification, or other categories that convey distinction, exclude other groups and are subject to conditions described above. Consequently, the concept of opportunity hoarding is applicable to a range of social settings and circumstances, contributing advantages to members of both elites and non-elites who can restrict access to resources and opportunities to eligible participants. Tilly employs the term somewhat differently from others, however, and distinctions in its definition and use are important.

**TURNS CASE – THEIR PERFORMANCE ACTIVELY PROPS UP STRUCTURAL VIOLENCE/UNDERMINES LIBERATION STRATEGIES [OR: alternate link to framework]. INDEPENDENT REASON TO DROP THEM –** they’re not consistent with their own framework, and they don’t get to weigh substance against the K, since I question their ability to read it in the first place.

#### 2. [Nails] Second, CRITICAL CONTESTATION – they never have to withstand the best objections to their aff/offs if no one can do research against them in advance.

Nails: Nails, Jacob. [Former Policy Debater, Georgia State University] “A Defense of Disclosure (Including Third-Party Disclosure).” NSD Update, 2013. CH

I fall squarely on the side of disclosure. I find that **the largest advantage of widespread disclosure is the educational value it provides.** First, **disclosure streamlines research. Rather than every team and every lone wolf researching completely in the dark, the wiki provides a public body of knowledge that everyone can contribute to and build off of.** Students can look through the different studies on the topic and choose the best ones on an informed basis without the prohibitively large burden of personally surveying all of the literature. **The best arguments are identified and replicated, which is a natural result of an open marketplace of ideas. Quality of evidence increases across the board. In theory,** the increased quality of information **could trade off with quantity**. If debaters could just look to the wiki for evidence, it might remove the competitive incentive to do one’s own research. **Empirically**, however**, the opposite has been true.** In fact, a second advantage of **disclosure is that it motivates research.** Debaters cannot expect to make it a whole topic with the same stock AC – **that is, unless they are continually updating and frontlining it.** Likewise, **debaters with access to their opponents’ cases can do more** targeted and specific research**. Students can go to a new level of depth, researching not just the pros and cons of the topic but the specific authors, arguments, and adovcacies employed by other debaters.** The incentive to cut author-specific indicts is low if there’s little guarantee that the author will ever be cited in a round but high if one knows that specific schools are using that author in rounds. In this way, disclosure increases incentive to research by altering a student’s cost-benefit analysis so that the time spent researching is more valuable, i.e. more likely to produce useful evidence because it is more directed. In any case, if publicly accessible evidence jeopardized research, backfiles and briefs would have done LD in a long time ago. Lastly, and to my mind most significantly, **disclosure weeds out anti-educational arguments. I have in mind the sort of theory spikes and underdeveloped analytics whose strategic value comes only from the fact that the time to think of and enunciate responses to them takes longer than the time spent making the arguments themselves. If these arguments were made on a level playing field where each side had equal time to craft answers, they would seldom win rounds, which is a testimony to the real world applicability (or lack thereof) of such strategies.** A model in which arguments have to withstand close scrutiny to win rounds creates incentive to find the best arguments on the topic rather than the shadiest. Having transitioned from LD to policy where disclosure is more universal, I can say that **debates are more substantive, developed, and responsive when both sides know what they’re getting into prior to the round**. The educational benefits of disclosure alone aren’t likely to convince the fairness-outweighs-education crowd, but I’ve learned over the course of many theory debates that most of that crowd has a very warped and confusing conception of fairness. **Debaters who produce better research are more deserving of a win. Debaters who can make smart arguments and defend them from criticism should win out over debaters who hide behind obfuscation.** That so many rounds these days are resolved on frivolous theory and dropped, single-sentence blips suggests that wins are not going to the “better debaters” in any meaningful sense of the term. The structure of LD in the status quo doesn’t incentivize better debating.

**TURNS CASE –** if their method is good, that’s ALL THE MORE REASON they should disclose it and modify it to withstand well-researched objections.

## 2nd off – K

### Framework

#### [Reid-Brinkley] CURRENT DEBATE RENDERS BLACK SCHOLARSHIP INVISIBLE – it distances us from the real-world violence of white power structures.

Reid-Brinkley: Reid-Brinkley, Dr. Shanara. [Ph.D., Assistant Professor and Co-Director of Forensics at California State University, Fullerton] “The Harsh Realities of ‘Acting Black’: How African-American Policy Debaters Negotiate Representation Through Racial Performance and Style.” University of Georgia, Spring 2008. CV/CH

Genre Violation Four: Policymaker as Impersonal and the Rhetoric of Personal Experience. Debate is a competitive game. 112 It requires that its participants take on the positions of state actors (at least when they are affirming the resolution). Debate resolutions normally call for federal action in some area of domestic or foreign policy. Affirmative teams must support the resolution, while the negative negates it. The debate then becomes a “laboratory” within which debaters may test policies. 113 Argumentation scholar Gordon Mitchell notes that “Although they may research and track public argument as it unfolds outside the confines of the laboratory for research purposes, in this **approach** students witness argumentation beyond the walls of the academy as spectators**, with little or no apparent recourse to directly participate or alter the course of events.**” 114 Although debaters spend a great deal of time discussing and researching government action and articulating arguments relevant to such action, **what happens in debate rounds has limited or no real impact on contemporary governmental policy making. And participation does not result in the majority of the debate community engaging in activism around the issues they research**. Mitchell observes that the stance of the policymaker in debate comes with a “sense of detachment associated with the spectator posture.” 115 In other words, its **participants are able to engage in debates where they are able to distance themselves from the events that are the subjects of debates. Debaters can throw around terms like torture, terrorism, genocide and nuc**lear **war without blinking. Debate simulations can only serve to** distance **the debaters from real world participation in the political contexts they debate about**. As William Shanahan remarks: …the topic established a relationship through interpellation that inhered irrespective of what the particular political affinities of the debaters were. The relationship was both political and ethical, and needed to be debated as such. When we blithely call for United States Federal Government policymaking, **we are not immune to the colonialist legacy that establishes our place on this continent**. **We cannot wish away the horrific atrocities** perpetrated everyday in our name simply **by refusing to acknowledge** these implications” (emphasis in original). 116 The “objective” stance of the policymaker is an impersonal or imperialist persona. The policymaker relies upon “acceptable” forms of evidence, engaging in logical discussion, producing rational thoughts. As Shanahan, and the Louisville debaters’ note, such a stance is **integrally** **linked to the normative, historical and contemporary practices of power that produce and maintain varying networks of oppression.** In other words, the discursive practices of policyoriented debate are developed within, through and from systems of power and privilege. Thus, these practices are critically implicated in the maintenance of hegemony. So, rather than seeing themselves as government or state actors, Jones and Green choose to perform themselves in debate, violating the more “objective” stance of the “policymaker” and require their opponents to do the same.

#### [ROJ] The Role of the Judge is to Promote Access to Black Scholarship, meaning they must prioritize Black authors in their approach to the topic.

#### [King] This is a prereq to any understanding of IPP, since anything else results in serial policy failure by ignoring why violence happens – Band-Aid solutions don’t work.

King: King, Colbert I. [Pulitzer Prize-winning columnist for *The Washington Post*] “The key reason why racism remains alive and well in America.” *The Washington Post*, June 26, 2015. https://www.washingtonpost.com/opinions/why-racism-still-flourishes/2015/06/26/d0e1f2e4-1b6e-11e5-ab92-c75ae6ab94b5\_story.html CH

In our faltering efforts to deal with race in this country, a great deal of time is devoted to responding to symptoms rather than root causes. That may help explain why racism keeps repeating itself. Exhibit One is the recurring cases of racism at colleges. In February 2013, Sigma Alpha Epsilon fraternity was suspended by Washington University in St. Louis after the fraternity’s pledges were accused of singing racial slurs to African American students. Last November, the University of Connecticut suspended Pi Kappa Alpha fraternity after a confrontation with members of the historically black Alpha Kappa Alpha sorority in which AKAs were called racially and sexually charged epithets. This year in March, a University of Maryland student resigned from Kappa Sigma fraternity after being suspended for sending an e-mail containing racially and sexually suggestive language about African American, Indian and Asian women. Also this year, disciplinary action was taken against members of Sigma Alpha Epsilon fraternity at the University of Oklahoma who participated in a racist chant, caught on video, about lynching African Americans. We have not seen the end of racist fraternity and sorority actions on college campuses. That’s because the actions taken in response to these incidents by well-meaning universities were directed at symptoms. Epithets, chants and derogatory language about African Americans are indicators of an underlying problem within the offending white students, namely an antagonism against blacks based upon feelings of white superiority. With suspensions and expulsions, the college community rids itself of a particular manifestation but not the underlying problem, which is racial prejudice. The United States has been treating evidence of racism, and not the causes, since the Civil War. Slavery; “separate but equal”; segregated pools, buses, trains and water fountains; workplace and housing discrimination; and other forms of bias and animus have served as painful barometers of the nation’s racial health. They have been, however, treated like the pain that accompanies a broken leg. The effort was to treat or reduce the agonizing symptoms of the break rather than fix it. The 13th, 14th and 15th amendments to the Constitution extended civil and legal protections to former slaves. They eased the pain, but the leg was still broken. Anti-lynching laws scattered the lynch mobs. But the pain flared up again with beatings, bombings and assassinations. Our nation responded to racial anguish with a variety of measures: the 1954 Brown school desegregation decision, the Civil Rights Act of 1964, the 1965 Voting Rights Act and numerous rules and regulations to address those things that caused generations of African Americans — when the shades were drawn — to groan, weep, grit their teeth and swear that their children would not experience the demeaning, disrespectful and immoral treatment that they had to endure. However, these legal remedies, while addressing the excruciating racial pain, didn’t deal with the enduring problem: the racism itself that caused the South to secede from the Union; that led state legislatures and governors to birth Jim Crow laws; that sparked the KKK’s reign of terror; and that encouraged school districts and town zoning officials to institutionalize barriers against black citizens in housing, education and employment. And racism is still at it in the 21st century. All you have to do is look at those frat boys cited above to see that it’s going strong. Witness, too, the enactment of laws passed since President Obama’s 2008 election to make it harder for African Americans to vote. And then there is Dylann Roof, the alleged Charleston, S.C., assassin who takes his place among storied anti-black murderers such as James Earl Ray, who killed the Rev. Martin Luther King Jr.; the Klansmen who bombed the 16th Street Baptist Church in Birmingham, Ala., killing four little black girls; and Samuel H. Bowers Jr., the imperial wizard of the Mississippi White Knights of the Ku Klux Klan, who with his KKK brethren murdered three civil rights workers. Oh, yes, Roof has plenty of company; not necessarily in his homicidal rage but in his ideology. The manifesto that he purportedly wrote is replete with bigoted remarks common to right-wing talk radio and posted on Web sites. Dylann Roof is this week’s manifestation of our racial sickness. But Roof and his ideological forbear President Jefferson Davis of the Confederate States of America and those Sigma Alpha Epsilon brothers are symptoms of the same problem. Until we get at the root cause, the problem lives on.

#### [ROB] Thus, the Role of the Ballot is to Confront Root Causes of Anti-Blackness. This requires endorsing a method for deconstructing anti-Blackness in our approach to the topic, since we can’t solve what we don’t understand.

## A. Links

#### 1. tactical leaders – solvency ev

## B. Impacts

#### [Curry 2] First, affirming an “ought” statement with respect to Blackness naïvely places faith in a future that will never come, entrenching oppression.

Curry 2: Curry, Dr. Tommy J. [Ph.D., Associate Professor of Philosophy, Texas A & M University] “In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical.” Academia.Edu [Working Draft, Cited with Permission from the Author], 2014. CH

Ought implies a projected (futural) act. The word commands a deliberate action to reasonably expect the world to be able to sustain or support. For the Black thinker, the Black citizen-subject-slave-(in)human, ought is not rational but repressive,. For the oppressed racialized thinker, the ethical provocation is an immediate confrontation with the impossibility of actually acting towards values like freedom, liberty, humanity, and life, since none of these values can be achieved concretely for the Black in a world controlled by and framed by the white. The options for ethical actions are not ethical in and of themselves, but merely the options the immorality of the racist world will allow, thus the oppressed is forced to idealize their ethical positions, eliminating the truth of their reality, and the peeling away the tyranny of white bodies, so that as the oppressed, they can ideally imagine an ‘if condition,’ whereby they are allowed to ethical engage racism from the perspective of: ‘if whites were moral and respected the humanity of Blacks, then we can ethically engage in these behaviors.’ Unfortunately, this ought constraint only forces Blacks to consciously recognize the futility of ethical engagement, since it is in this ought deliberation that they recognize that their cognition of all values are dependent not on their moral aspirations for the world, but the determined by the will of white supremacy to maintain virtue throughout all ethical calculations. In short, Black ethical deliberation is censored so that it can only engage moral questions by asserting that whites are virtuous and4 hence capable of being ethically persuaded towards right action., hence all ethical question about racism, white supremacy and anti-Blackness is not about how Blacks think about the world, but what possibility the world allows Blacks to contemplate under the idea of ethics.

### Thus, C. Alternative

#### [Robinson] Reject the aff’s notion of “just governments” and replace it with Black Marxism, a negation of the negation of a world of racial capitalism. This means we call out the aff’s *framing* of just governments as fundamentally racist – it’s not a question of policy, but of orientation. To clarify, we interrogate the anti-Black underpinnings of neoliberal institutions like governments as a prerequisite to any policy action.

Robinson, minimized brackets in original text: Robinson, Cedric. [Professor in the Department of Black Studies and the Department of Political Science, University of California, Santa Barbara] Black Marxism: The Making of the Black Radical Tradition. University of North Carolina Press, 2000 (originally published in 1983). <https://www.jstor.org/stable/10.5149/9781469663746_robinson> GC

With each historical moment, however, the rationale and cultural mechanisms of domination became more transparent. Race **was its epistemology, its ordering principle, its organizing structure, its moral authority, its economy of justice, commerce, and power.** Aristotle, one of the most original aristocratic apologists, had provided the template in Natural Law. In inferiorizing women ("[TIhe deliberative faculty of the soul is not present at all in the slave; in a female it is present but ineffective" [Politics,i26oaiz]), non-Greeks, and all laborers (slaves, artisans, farmers, wage workers, etc.: "[Tlhe mass of mankind are evidently quite slavish in their tastes, preferring a life suitable to beasts" [Nicomachean Ethics, 1095b20]), Aristotle had articulated an uncompromising racial construct. And from the twelfth century on, one European ruling order after another, one cohort of clerical or secular propagandists following another, reiterated and embellished this racial calculus.14As **the Black Radical Tradition was distilled from the racial antagonisms which were arrayed along a continuum from the casual insult to** the most ruthless and **lethal rules of law**; from the objectifications of entries in marine cargo manifests, auction accountancy, plantation records, broadsheets and newspapers; from the loftiness of Christian pulpits and biblical exegesis to the minutia of slave-naming, dress, types of food, and a legion of other significations, the terrible culture of race was revealed. Inevitably, the tradition was transformed into a radical force**.** And in its most militant manifestation, no longer accustomed to the resolution that flight and withdrawal were sufficient, the purpose of the struggles informed by the tradition became the overthrow of the whole race-based structure. **In the studies of these struggles, and often through engagement with them, the Black Radical Tradition began to emerge and overtake Marxism** in the work of these Black radicals. W. E. B. **Du Bois,** in the midst of the antilynching movement, C. L. R. **James, in the vortex of anticolonialism, and Richard Wright**, the sharecropper**'s** son, all brought forth aspects of the militant tradition which had informed successive generations of Black freedom fighters. These **predecessors were Africans** by origins, predominantly **recruited from** the same cultural matrices, subjected to similar and **interrelated systems of servitude and oppression, and mobilized by identical impulses to recover their dignity.** And over the centuries, the **liberation projects** of these men and women **in Africa, the Caribbean, and the Americas acquired similar emergent collective forms in rebellion** and marronage, similar ethical and moral articulations of resistance; increasingly, **they merged as a function of what Hegel might have recognized as** the negation of the negation **in the world system. Hegel's "cunning of history," for one instance, was evident when in the late eighteenth and early nineteenth centuries, Franco-Haitian slaveowners fled to Louisiana, Virginia, and the Carolinas with as many slaves as they could transport, thereby also transporting the Haitian Revolution.** The outrage, courage, and vision of that revolution helped inspire the Pointe Coupee Conspiracy in 1795 in Louisiana, the Gabriel-led rebellion in 1800 in Virginia, and the rebellion organized by Denmark Vesey in 1822 outside of Charle~ton.'And, in turn, Denmark's movement informed the revolutionary tract, *APPEAL in Four Articles; Together with a Preamble, to the Coloured Citizens of the World, But in Particular, and Very Expressly, to Those of the United States of America,* penned by David Walker in Boston in 1829.

**AND NO PERMS –** they already committed to an orientation that lets governments try to solve racism under the guise of “justice” – their reliance on neoliberal models is FUNDAMENTALLY INCOMPATIBLE with the alt.