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#### ROJ & Giroux 1] THE AMERICAN EMPIRE IS CORRUPTING EDUCATION – it permits oppression for financial gain and DRIVES acceptance of the squo.

Giroux 1: Giroux, Henry A. [Waterbury Chair Professor, Pennsylvania State University] “Higher Education and the Politics of Disruption.” *Truthout*, March 17, 2015. CH

We now live at a time in which institutions that were meant to limit human suffering and misfortune and protect the public from the excesses of the market have been either weakened or abolished. (1) The consequences can be seen clearly in the ongoing and ruthless assault on the social state, workers, unions, higher education, students, poor people of color and any vestige of the social contract. Free-market policies, values and practices – with their emphasis on the privatization of public wealth, the elimination of socia cal ections and the deregulation of economic activity – now shape practically every commanding political and economic institution in the United States. Public spheres that once offered at least the glimmer of progressive ideas, enlightened social policies, noncommodified values, and critical dialogue and exchange have been increasingly commercialized – or replaced by private spaces and corporate settings whose ultimate fidelity is to increasing profit margins. For example, higher education is defined more and more as simply another core element of corporate power and culture, viewed mostly as a waste of taxpayers’ money, and denied its value as a democratic public sphere and guardian of public values. What has become clear is that the attack on the social state, workers and unions is now being matched by a full-fledged assault on higher education. Such attacks are not happening just in the United States but in many other parts of the globe where casino capitalism is waging a savage battle to eliminate all of those public spheres that might offer a glimmer of opposition to and protection from market-driven policies, institutions, ideology and values. We live at a time when it is more crucial than ever to believe that the university is both a public trust and social good. At best, it is a critical institution infused with the promise of cultivating intellectual insight, the imagination, inquisitiveness, risk-taking, social responsibility and the struggle for justice. In addition, higher education should be at the “heart of intense public discourse, passionate learning, and vocal citizen involvement in the issues of the times.” (2) Underlying this vision of the university are some serious questions about its relationship to the larger society. For instance, how might the university’s responsibility be understood with respect to safeguarding the interests of young people at a time of violence and war, the rise of a rampant anti-intellect  ualism, a devastating gap in income and wealth, the rise of the surveillance state, and the threat of ecological and nuclear devastation? What might it mean to define the university as a pedagogical space that disrupts, disturbs, inspires and energizes young people to be individual and social agents rather than as an institution that redefines itself in terms of market values and reacts mostly to market fluctuations? It is in the spirit of such considerations that I first want to address those larger economic, social and cultural interests produced largely by the growing inequalities in wealth, income and power that threaten the notion of higher education as a democratic public good. As higher education’s role as a center of critical thought and civic engagement is devalued, society is being transformed into a “spectacular space of consumption” and financial looting. One consequence is an ongoing flight from mutual obligations and social responsibilities and a loss of faith in politics itself. This loss of faith in the power of politics, public dialogue and dissent is not unrelated to the diminished belief in higher education as central to producing critically engaged, civically literate and socially responsible citizens. At stake here are not only the meaning and purpose of higher education, but also civil society, politics and the fate of democracy itself. And yet, under the banner of right-wing reforms, the only questions being asked about knowledge production, the purpose of education, the nature of politics and the future are determined largely by market forces.

Thus, **the Role of the Judge is to Promote Critical Education**, which means they must enhance our potential to fight dominant, oppressive social biases.

#### [ROB & Giroux 2] The Role of the Ballot is to Endorse the Better Method for Critically Empowering Students. Critical empowerment exists when we have the skills to question and attack the status quo.

**Giroux 2:** Giroux, Henry A. [Waterbury Chair Professor, Pennsylvania State University] “Radical Politics in the Age of American Authoritarianism: Connecting the Dots.” *Truthout*,April 2016. RP

At the root of this notion of developing a comprehensive view of politics is the need for educating ourselves by developing a critical formative culture along with corresponding institutions that promote a form of permanent criticism against all elements of oppression and unaccountable power.**One important task of emancipation is to fight the dominant culture industry by developing alternative public spheres and educational institutions capable of nourishing critical thought and** action. The time has come for educators, artists, workers, young people and others to push forward **a** new **form of politics** in which public values, trust and compassion trump neoliberalism's celebration of self- interest, the ruthless accumulation of capital, the survival-of-the-fittest ethos and the financialization and market-driven corruption of the political system. Political responsibility is more than a challenge -- it is the projection of a possibility in which new modes of identification and agents must be enabled that can sustain new political organizations and transnational anti-capitalist movements. Democracy must be written back into the script of everyday life, and doing so demands overcoming the current crisis of memory, agency and politics by collectively struggling for a new form of politics in which matters of justice, equity and inclusion define what is possible. Such struggles demand an increasingly broad-based commitment to a new kind of activism. As Robin D. G. Kelley has recently noted there is a need for more pedagogical, cultural and social spaces that allow us to think and act together, to take risks and **to get to the roots of the conditions that are submerging the United States into a new form of authoritarianism wrapped in the flag, the dollar sign and the cross.** Kelley is right in calling for a politics that places justice at its core, one that takes seriously what it means to be an individual and social agent while engaging in collective struggles. We don't need tepid calls for repairing the system; instead, we need to invent a new system from the ashes of one that is terminally broken. We don't need calls for moral uplift or personal responsibility. We need calls for economic, political, gender and racial justice. Such a politics must be rooted in particular demands, be open to direct action and take seriously strategies designed to both educate a wider public and mobilize them to seize power. The left needs a new political conversation that encompasses memories of freedom and resistance. Such a dialogue would build on the militancy of the labor strikes of the 1930s, the civil rights movements of the 1950s and the struggle for participatory democracy by the New Left in the 1960s. At the same time, there is a need to reclaim the radical imagination and to infuse it with a spirited battle for an independent politics that regards a radical democracy as part of a never-ending struggle. **None of this can happen unless progressives understand education as a political and moral practice crucial to creating new forms of agency, mobilizing a desire for change and providing a language** that underwrites the capacity to think, speak and act so as to challenge the sexist, racist, economic and political grammars of suffering produced by the new authoritarianism. The left needs a language of critique that enables people to ask questions that appear unspeakable within the existing vocabularies of oppression. We also need a language of hope that is firmly aware of the ideological and structural obstacles that are undermining democracy. We need a language that reframes our activist politics as a creative act that responds to the promises and possibilities of a radical democracy. Movements require time to mature and come into fruition. They necessitate educated agents able to connect structural conditions of oppression to the oppressive cultural apparatuses that legitimate, persuade, and shape individual and collective attitudes in the service of oppressive ideas and values. Under such conditions, radical ideas can be connected to action once diverse groups recognize the need to take control of the political, economic and cultural conditions that shape their worldviews, exploit their labor, control their communities, appropriate their resources, and undermine their dignity and lives. Raising consciousness alone will not change authoritarian societies, but it does provide the foundation for making oppression visible and for developing from below what Étienne Balibar calls "practices of resistance and solidarity." We need not only a radical critique of capitalism, racism and other forms of oppression, but also a critical formative culture and cultural politics that inspire, energize and provide elements of a transformative radical education in the service of a broad-based democratic liberation movement.

## A. Link

#### [Link] They wouldn’t disclose anything about the aff because they said it’s new – I didn’t know anything about the advocacy, whether it was whole res, etc. Screenshot in the doc.

A screenshot of a computer

Description automatically generated with medium confidence

## 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. 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. 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 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. **AND** turn the “think on your feet” advantage – they had 5 months to prep this aff and I had 4 minutes. They had time to script an answer to every possible response to the aff – that’s WAY LESS independent thinking. **AND** generics don’t solve – I couldn’t cut an update to my generics that was specific to the aff, and they can always say my generics don’t answer the nuances of their case.

This links to their FW – we don’t have agonism if I cant negate.

#### 3. [Evidence Ethics] I can never check their evidence before the round – this is bad because they can be misciting and miscutting cards but there is nothing I would be able to do about it, because I didn’t know.

## C. Implication

#### [Implication] REJECT THEIR PERFORMANCE AND DROP THE DEBATER – they should lose for performatively contradicting their benefits AND for making debate less educational. A loss at least creates a risk that they’ll disclose in the future – that’s worth it if it improves the quality of in-round education. AND drop them for denying substantive engagement – you wouldn’t vote for a debater who took their opponent’s computer or stole their flow in round, so don’t vote for similar practices that stop debate from happening.