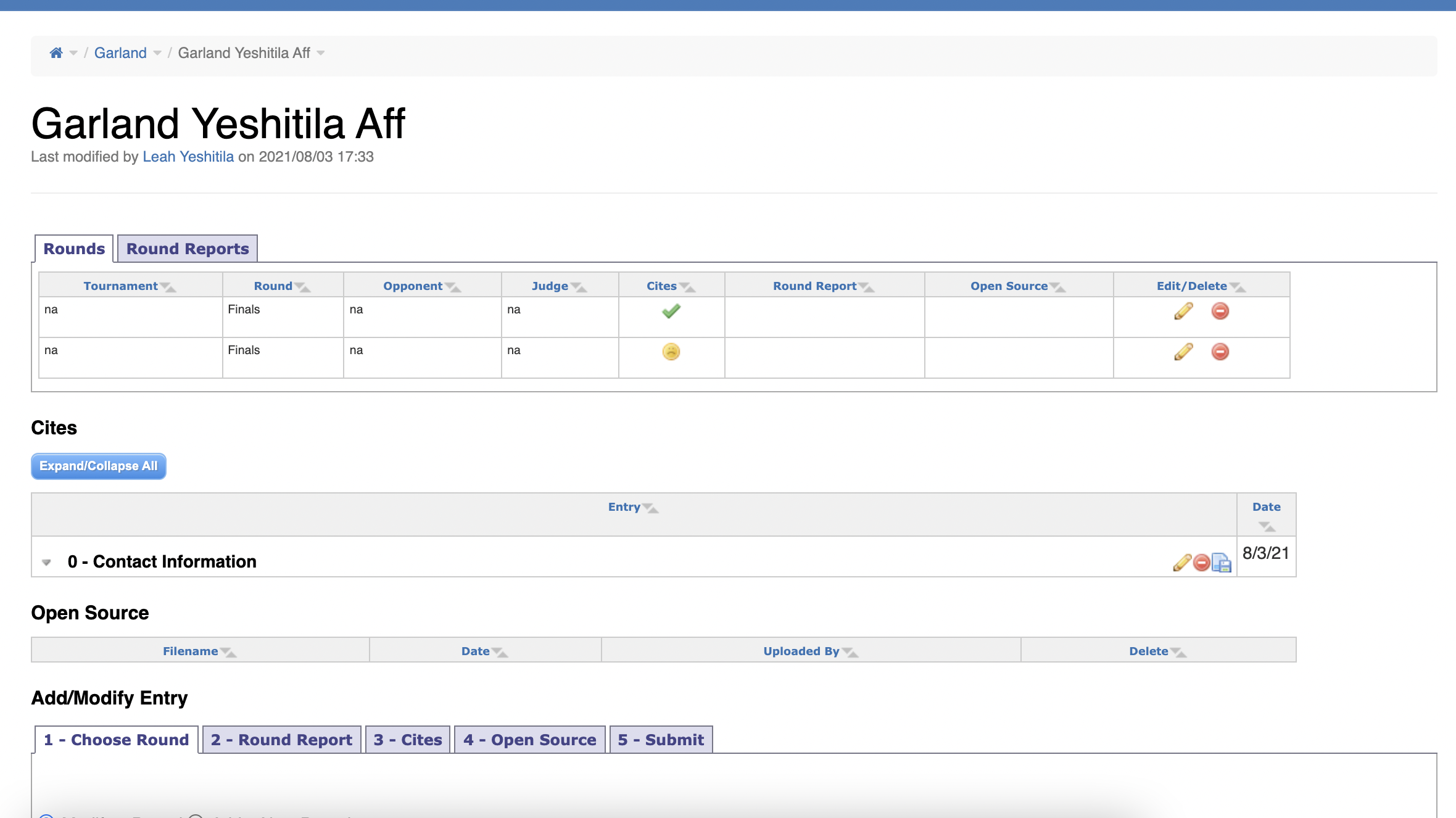
## Open Source

#### 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.

#### 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.

#### 5] Every argument against the validity of fairness concedes the validity of fairness because you need your argument to be evaluated

#### 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

#### Zero aff solvency

#### (1) Alliance DA - using debate as a mode of advocacy ensures the failure of their radical project – competition means debaters ally themselves with individuals who vote for them and alienate those who are positioned with the burden of rejoinder and forced to negate – at worst you vote negative on presumption because they don’t use debate as a stepping stone for their advocacy outside the space and don’t have a net benefit to affirming the 1ac

#### (2) Ballot turn – tying ballots to survivability or the aff is violent as it forces the judge to determine whether their method of survival was “good enough” to get the ballot, which causes self hatred given losses

#### Their political nihilism spreads beyond the classroom – it empowers violent conservatives like Trump – forsaking compromise is a dangerous, academic luxury – claiming the aff as a pre requisite to political engagement causes an infinite deferral that prevents engaging institutions

Claudio, 16 --- assistant professor of development studies and southeast Asian studies at the Ateneo de Manila University (7/1/2016, Lisandro, “Intellectuals have ushered the world into a dangerous age of political nihilism,” qz.com/721914/intellectuals-have-ushered-the-world-into-a-dangerous-age-of-political-nihilism/)

On the surface, it would seem that intellectuals have nothing to do with the rise of global illiberalism. The movements powering Brexit, Donald Trump and Third-World strongmen like Philippine president Rodrigo Duterte all gleefully reject books, history and higher education in favor of railing against common enemies like outsiders and globalization. And you’ll find few Trump supporters among the largely left-wing American professoriate. Yet **intellectuals are accountable** for the rise of these movements—albeit indirectly. Professors have offered stringent criticisms of neoliberal society. But they have failed to offer the public viable **alt**ernative**s**. In this way, they have promoted a **political nihilism** that has set the stage for new movements that reject liberal democratic principles of tolerance and institutional reform. Intellectuals have a long history of critiquing liberalism, which relies on a “philosophy of individual rights and (relatively) free markets.” Beginning in the 19th century, according to historian Francois Furet, left-wing thinkers began to arrive at a consensus “that modern liberal democracy was threatening society with dissolution because it atomized individuals, made them indifferent to public interest, weakened authority, and encouraged class hatred.” For most of the 20th century, anti-liberal intellectuals were able to come up with alternatives. Jean-Paul Sartre famously defended the Soviet Union even when it became clear that Joseph Stalin was a mass murderer. French, American, Indian, and Filipino university radicals were hopelessly enamored of Mao Zedong’s Cultural Revolution in the 1970s. The collapse of Communism changed all this. Some leftist intellectuals began to find hope in small revolutionary guerrillas in the Third World, like Mexico’s Subcomandante Marcos. Others fell back on pure critique. Academics are now mostly gadflies who rarely offer strategies for political change. Those who do forward alternatives propose ones so vague or divorced from reality that they might as well be proposing nothing. (The Duke University professor of romance studies Michael Hardt, for example, thinks the evils of modern globalization are so pernicious that only worldwide love is the answer.) Such thinking promotes political hopelessness. It rejects gradual change as cosmetic, while patronizing those who think otherwise. This nihilism **easily spreads from the classroom** and academic journals to op-ed pages to Zuccotti Park, and eventually to the public at large. For academic nihilists, the shorthand for the world’s evils is “neoliberalism.” The term is used to refer to a free market ideology that forced globalization on people by reducing the power of governments. The more the term is used, however, the more it becomes a vague designation for all global drudgery. Democratic politics in the age of neoliberalism, according to Harvard anthropologists Jean and John Comaroff, is “something of a pyramid scheme: the more it is indulged, the more it is required.” They argue that our belief that we can use laws and constitutional processes to defend our rights is a form of “fetishism” that is ultimately “chimerical.” For the University of Chicago literary theorist Lauren Berlant, the democratic pursuit of happiness amid neoliberalism is nothing but “cruel optimism.” The materialist things that people desire are “actually an obstacle to your flourishing,” she writes. According to this logic, we are trapped by our own ideologies. It is this logic that allows left-wing thinkers to implicitly side with British nativists in their condemnation of the EU. The radical website Counterpunch, for example, describes the EU as a “neoliberal prison.” It also views liberals seeking to reform the EU as “coopted by the right wing and its goals—from the subversion of progressive economic ideals to neoliberalism, to the enthusiastic embrace of neoconservative doctrine.” Across the Atlantic, Trump supporters are singing a similar tune. Speaking to a black, gay, college-educated Trump supporter, Samantha Bee was told: “We’ve had these disasters in neoconservatism and neoliberalism and I think that he [Trump] is an alternative to both those paths.” The academic nihilists and the Trumpists are in agreement about a key issue: The system is fundamentally broken, and liberals who believe in working patiently toward change are weak. For the Portuguese sociologist Boaventura de Sousa Santos, “indifference” is the “the hallmark of political liberalism.” Since liberals balance different interests and rights, Santos writes, they have no permanent friends or foes. He proposes that the world needs to “revive the friend/foe dichotomy.” And in a profane way, it has: modern political movements pit Americans against Muslims, Britain against Europe, a dictatorial government against criminals. Unfortunately, academic anti-liberalism is not confined to the West. The Cornell political scientist Benedict Anderson once described liberal democracy in the Philippines as a “Cacique Democracy,” dominated by feudal landlords and capitalist families. In this system, meaningful reform is difficult, since the country’s political system is like a “well-run casino,” where tables are rigged in favor of oligarch bosses. Having a nihilist streak myself, I once echoed Anderson when I chastised Filipino nationalists for projecting “hope onto spaces within an elite democracy.” Like Anderson, I offered no alternative. The alternative arrived recently in the guise of the Duterte, the new president of the Philippines. Like Anderson and me, Duterte complained about the impossibility of real change in a democracy dominated by elites and oligarchs. But unlike us, he proposed a way out: a strong political leader who was willing to kill to save the country from criminals and corrupt politicians. The spread of global illiberalism is unlikely to end soon. As this crisis unfolds, we will need intellectuals who use their intellects for more than simple negation—professors like the late New York University historian Tony Judt, who argued that European-style social democracy could save global democracy. Failing that, we need academics who acknowledge that liberal democracy, though slow and imperfect, enables a bare minimum of tolerance in a world beset by xenophobia and hatred. For although **academics have the luxury of imagining a completely different world, the rest of us have to figure out what to do with the one we have**

#### 1] No solvency and turn – debate as a communicative act may be violent, but they’re authors don’t differentiate it from the rest of the world it’s just an institution inside the anti-black world. They misread their authors the 1AC is a “band-aid” solution their authors don’t treat debate nihilistically in isolation BUT the world and eradicating debate doesn’t change the master-slave dialectic that recreates violence in different forms – proves it’s not endurance. ALL they actually do is generate cruel optimism that links to the1AC since it creates a feel good solution that places blackness in a not yet but maybe to come social order where black infiltration of tournaments occurs. Even when Rutgers unites the crown, the NDT stream contains anti-black rhetoric. Even when Mcdonogh and North Broward win the TOC people tell race teams to get out. Their attempt to reform the content of debate through examining the way war goes down in the community is complicit in an anti-black world that consumes their project as false energy as a tool to trick blacks.

#### 2] Fairness is the most important argument in the context of debate, even if structural harms outside debate are larger, potential debate is evaluated with the intrinsic neccesity of fairness, you cant eval the ptential benefits of what debate could be given lack of fairness. Proven by the fact that they will be mad if you just auto vote neg without listening, or if they wouldn’t be, then vote neg because we care

#### 3] Presumption negates a) the aff has to prove a proactive obligation to vote for them b) negating is harder, the aff has infinite prep time and prep determines argument quality so the 1AC has higher argument quality, 2AR ethos means even if you are behind on the flow you still win. Thus if the debate is even then err neg

#### Now, their semiotic thesis is wrong – it’s a social construct – they may have warrants as to the gratuitous nature of anti-blackness BUT not why it’s intrinsic to reality.

Gordon, 18 – (Lewis, Professor @ UConn, and Scott Phillips, runs the HSImpact Podcast, “HSI Podcast 81 – Dr. Lewis Gordon” HSImpact, 4-24-18, transcribed 1:35-62:28, https://hsimpact.wordpress.com/2018/04/24/hsi-podcast-81-dr-lewis-gordon/)//usc-br/

SP: So, you kind of started talking about bad faith and then moved into the idea of a license. What do you think about to use a lose term the structural critiques that within, let’s say liberalism, there has to be a group that is not human? If they are afropessimists or settler colonialism theorists, that it’s not possible to expand the notion of white freedom and privilege to these other groups of people – that they are just fundamentally not recognized as a human being. Coming from an existentialist tradition, how would you respond to that argument? LG: Those are bad and circular arguments. The first thing to bear in mind is they throw in a sneaky premise. Once you put forward the question of “white freedom,” of course, but if you deal the question of freedom, the question of freedom doesn’t have to be white. The other part that’s strange about their arguments is that they’re dealing with concepts that are what we call “bad structuralism.” Let me explain what that is. Bad structuralism is when you treat the social world as ontologically complete. Its as if the social world is all there is and there’s nothing outside of it. The problem with that sort of argument is it fails to take into account that its humans who built a social world, and so if you’re the person who builds social worlds, you can by definition tear it down, with a toenail outside of it. The other part of it is they don’t understand what liberalism is. Liberalism is a particular form of conception of the human being that emerged, though a particular kind of political philosophy that questions the ability to have objectivity outside of the self. In other words, it collapses into form of subjectivity that prioritizes the category for opinion. That’s why in liberalism there is this obsession with individuals. If you look at the political philosophy of Thomas Hobbes for example, he started from the premise of one atomistic individual in motion colliding with other atomistic individuals in motion which is why he made an argument for there to be a supervening stronger force to keep them form collisions, or what he called war. Most forms of liberalism have some form of appeal like that. The problem with that is that most theories of liberalism doesn’t have a conception of freedom, and that is because most liberalisms confuse freedom with liberty and the crucial distinction between liberty an freedom is liberty is about the absence of a constraint. Freedom, however, requires something more. Freedom is about the responsibility one can take for one’s liberties, and so within the framework of freedom, freedom tends to have ethical implications, it tends to have questions of accountability, and meaning – all sorts of categories that need not be encapsulated by liberty. So, the problem with those accounts is they are based on profound misunderstandings, in some cases even at the level of incompetence of the concepts being articulated. If we think to the question of what a structure is, all structures are systems that are governed by rules that are produced by human beings, and once we understand that we begin to understand the paradox of structures because it’s not only that they are created by human beings, but also that in creating them the human being is also being created, in other words the human being is not a thing like a bowling ball or a glass of water that has a causal effect on other things, it’s in the very process of producing meaning that conceptions of the human being are born. This means that human beings are an always opening and evolving understanding of relationships, and that is also why when we talk about many of these issues we may notice that different kinds of human beings may emerge as things change. A great example relating to the racial category black or afro is that the meaning of what it is to be African has shifted to the rules and relationships we have about not only the continent of Africa and the peoples there but the very idea because in the ancient African formulations of what Africa was particularly in the eastern and north eastern parts of the continent from roughly Ethiopia up to modern day Egypt, the word Africa emerges from a very specific language Metu neter, which simply means originating from the womb, because in that world the origins of all life was from the south, in other words, the southern African area which interestingly enough matches onto a lot of continental anthropology. But if one transforms Africa into something derogatory, then its meaning is going to shift as well. Sorry for the buzz my neighbors are mowing their lawn. And so even if we get to the question of black, there is no reason for black to be intrinsically negative. Its just something I don’t understand. There’s many parts of the world where black is something very positive. It’s not ugly, it’s not wrong. There are many expressions of the word black that are good from financial expressions of “being in the black” we could talk about black beauty, the beauty of the night, whatever. But if you have a society that’s invested in negating blackness they impose upon blackness a negative meaning. And so, if we come back to this idea of systems what we begin to understand is that there’s no such thing as being able to affect the world without in that effect, that act of affecting it, the effect is being affected – in short everything human beings do that has an impact on the world is having an effect on human beings and transforming us. SP: So does this idea seem to imply that antiblack racism is only a conscious choice. I guess I’m thinking more about theories of implicit bias, or in the context of afropessimist they might raise an argument about a libidinal investment. So, does this existentialist frame emphasize that there is an individual responsibility and choice element Well this is where we get to false dilemmas. The simple answer is that some people choose deliberately to be racist while others don’t. One thing to bear in mind about bad faith is that bad faith is not necessarily about a moral prescription. Like there are instances where it can be good to be in bad faith such as if one is afraid, to convince yourself you have superpowers or in situations where one is being tortured, one may want to convince themselves that what’s being done to their body isn’t being done to their personhood – but in other words we create this false dichotomy of a separated self from the body. Now with the libidinal stuff that’s in psychoanalysis – now the thing to bear in mind is there are varieties of ways in which we live in a society and have impositions placed upon us and many of us respond to impositions in different ways – some of us resist them, some of us are afraid of resisting them and rationalize our incapacity to resist them. Those aren’t necessarily libidinal forces, they are just different ways people come with reality. Now the question about choices you see some groups do willfully lie. For example, if you look at a history of something like the national review, the right wing magazine, they were really lying – these were individuals who were committed to the idea that they will use any argument to defend the white race, and for that reason a fundamental deterrent to it was blacks. Now under that framework, they would espouse certain things as if they were rational or reasonable arguments, but the truth is if you look at the history of that magazine, and there’s a fellow named Steve Dertzel who did a wonderful dissertation on this, they would argue completely opposite things. And with these people who argue opposite things, that shows it’s not really about the evidence of the arguments it’s about the position they want to hold. And that’s the crucial part. A lot of people confuse argumentation with positions. Positions is where people decide they are going to stay in a particular place no matter of the evidence that’s brought forth. And dispositions and positions, those are connected to a variety of other things they could be anything from clear. They could be based in ignorance, or they can just be based in a willful desire to manipulate. In other words, the problem with some of these accounts is they are reductionist, they don’t really look at the particular cases in full, and they want to have a one-size-fits-all model when it comes to discussing human phenomena and what every human being learns from childhood onward is that one of the fundamental things about the human world is that the world is saturated with contingency. SP: In that context then, about talking about contingency. A lot of the arguments that students have a hard time dealing with is what you mentioned before as the move to ontologize or talk about political ontology… LG: I really hate that notion of political ontology – it’s a contradiction of terms – it’s one of the stupidest notions that’s being pushed out there. It’s part of the commodification of theory and intelligence. People could always cobble together things that don’t work but they put them together because they sound intelligent and sexy but in truth they’re nonsense. There is no political ontology. And let me explain why. For something to be ontological it has to be absolutely complete. The problem with political is that political by definition is that which comes out of human action. Human action is fundamentally incomplete. So, the notion that there could be a political ontology is a contradiction of terms. What one can have in a human action is a project – the aim – of trying to create an ontology. All an ontology means is being, so in other words here’s an ontological statement: “there is no more nor less reality than there is at any given moment of time.” That’s an ontological statement and its tautologically true, but the question if a pig drops in a river and there’s some starving human around. To make the claim that the humans will eat the pig and it’s just based on human nature and ontology just won’t work. Some might, but some wont – and some wont for the most bizarre reasons – some may not because they are kosher; some may not because they are vegans; some might not because they’d rather die than kill a living thing; and then some might because they just don’t care. And this is where existentialism comes in in a very important way. Existentialism rejects the notion of human nature because nature, human nature, is an ontological imposition on the human being. Political ontology is just nonsense. What the political is about is also the human negotiation of power, and human negotiation of power is fluid. But it sounds like something theoretically sound because it has the word ontology in it. But there’s a lot of nonsense people do in theory that I could list off. For instance, people think they’re doing political analysis if they put the phrase “politics of” before any noun. But the truth of the matter is that some things aren’t political. You could have the politics of clams, the politics of earwax, the politics of dirt. Now if you’re taking about the political negotiation in a social system of how you manage dirt or organizations of how people relate to it though rituals or as resources, that is political, but a lot of these expressions are used when they are ultimately meaningless or ambiguous or unclear.

#### I’ll answer their specific warrants – the African slaves cost “more” argument in the Wilderson evidence – this was stemmed by otherness NOT the relation to blackness – Europeans believed that enslaving their quote and quote “own kind” would cause mass internal conflict, wars, and economic decline between countries but they could frame blacks as the other.

#### **Their framing of blackness being ontological destroys possibility for agency. It’s counterproductive and cements nihilism. Frame this through pascals wager – if they’re right nothing happens but if they’re wrong they cement generations of black death.**

Rogers 15 (Melvin L Rogers, Univeristy of California, “Ta-Nehisi Coates’s Wounded Attachment: Reflections on Between the World and Me”, [**https://www.academia.edu/14337627/Ta-Nehisi\_Coatess\_Wounded\_Attachment\_Reflections\_on\_Between\_the\_World\_and\_Me**](https://www.academia.edu/14337627/Ta-Nehisi_Coatess_Wounded_Attachment_Reflections_on_Between_the_World_and_Me), 2015) CJun

There is, in this, a danger. When one conceptualizes white supremacy at the level of ontology, there is little room for one’s imagination to soar and one’s sense of agency is inescapably constrained. The meaning of action is tied fundamentally to what we imagine is possible for us. “The missing thing,” Coates writes, “was related to the plunder of our bodies, the fact that any claim to ourselves, to the hands that secured us, the spine that braced us, and the head that directed us, was contestable.” The body is one of the unifying themes of the book. It resonates well with our American ears because the hallmark of freedom is sovereign control over our bodies. This was the site on which slavery did its most destructive work: controlling the body to enslave the soul. We see the reconstitution of this logic in our present moment—the policing and imprisoning of black men and women. The reality of this colonizes not only the past and the present, but also the future. There can be no affirmative politics when race functions primarily as a wounded attachment—when our bodies are the visible reminders that we live at the arbitrary whim of another. But what of those young men and women in the streets of Ferguson, Chicago, New York, and Charleston—how ought we to read their efforts? We come to understand Coates’s answer to this question in one of the pivotal and tragic moments of the book—the murder of a college friend, Prince Jones, at the hands of the police. As Coates says: “This entire episode took me from fear to a rage that burned in me then, animates me now, and will likely leave me on fire for the rest of my days.” With his soul on fire, all his senses are directed to the pain white supremacy produces, the wounds it creates. This murder should not be read as a function of the actions of a police officer or even the logic of policing blacks in the United States. His account of this strikes a darker chord. What he tells us about the meaning of the death of Prince Jones, what we ought to understand, reveals the operating logic of the “universe”: She [referring to his mother] knew that the galaxy itself could kill me, that all of me could be shattered and all of her legacy spilled upon the curb like bum wine. And no one would be brought to account for this destruction, because my death would not be the fault of any human but the fault of some unfortunate but immutable fact of ‘race,’ imposed upon an innocent country by the inscrutable judgment of invisible gods. The earthquake cannot be subpoenaed. The typhoon will not bend under indictment. They sent the killer of Prince Jones back to his work, because he was not a killer at all. He was a force of nature, the helpless agent of our world’s physical laws. But if we are all just helpless agents of physical laws, the question might emerge again: What does one do? Coates recommends interrogation and struggle. His love for books and his journey to Howard University, “Mecca,” as he calls it, serve as sites where he can question the world around him. But interrogation and struggle to what end? His answer is contained in his incessant preoccupation with natural disasters. We might say, at one time we thought the Gods were angry with us or that they were moving furniture around, thus causing earthquakes. Now we know earthquakes are the result of tectonic shifts. Okay, what do we do with that knowledge? Coates seems to say: Construct an early warning system—don’t misspend your energy trying to stop the earthquake itself. There is a lesson in this: “Perhaps one person can make a change, but not the kind of change that would raise your body to equality with your countrymen…And still you are called to struggle, not because it assures you victory, but because it assures you an honorable and sane life.” One’s response can be honorable because it emerges from a clear-sightedness that leaves one standing upright in the face of the truth of the matter—namely, that your white counterparts will never join you in raising your body to equality. “It is truly horrible,” Coates writes in one of the most disturbing sentences of the book, “to understand yourself as the essential below of your country.” Coates’s sentences are often pitched as frank speech; it is what it is. This produces a kind of sanity, he suggests, releasing one from a preoccupation with the world being other than what it is. Herein lies the danger: Forget telling his son it will be okay. Coates cannot even muster a tentative response to his son; he cannot tell him that it may be okay. “The struggle is really all I have for you,” he tells his son, “because it is the only portion of this world under your control.” What a strange form of control. Black folks may control their place in the battle, but never with the possibility that they, and in turn the country to which they belong, may win. Releasing the book at this moment—given all that is going on with black lives under public assault and black youth in particular attempting to imagine the world anew—seems the oddest thing to do. For all of the channeling of James Baldwin, Coates seems to have forgotten that black folks “can’t afford despair.” As Baldwin went on to say: “I can’t tell my nephew, my niece; you can’t tell the children there is no hope.” The reason why you can’t say this is not because you are living in a dream or selling a fantasy, but because there can be no certain knowledge of the future. Humility, borne out of our lack of knowledge of the future, justifies hope. Much has been made of the comparison between Baldwin and Coates, owing largely to how the book is structured and because of Toni Morrison’s endorsement. But what this connection means seems to escape many commentators. In his 1955 non-fiction book titled Notes of a Native Son, Baldwin reflects on the wounds white supremacy left on his father: “I had discovered the weight of white people in the world. I saw that this had been for my ancestors and now would be for me an awful thing to live with and that the bitterness which had helped to kill my father could also kill me.” Similar to Coates, Baldwin was wounded and so was Baldwin’s father. Yet Baldwin knew all too well that the wounded attachment if held on to would destroy not the plunderers of black life, but the ones who were plundered. “Hatred, which could destroy so much, never failed to destroy the man who hated and this was an immutable law.” Baldwin’s father, as he understood him, was destroyed by hatred. Coates is less like Baldwin in this respect and, perhaps, more like Baldwin’s father. “I am wounded,” says Coates. “I am marked by old codes, which shielded me in one world and then chained me in the next.” The chains reach out to imprison not only his son, but you and I as well. There is a profound sense of disappointment here. Disappointment because given the power of the book, Coates seems unable to linger in the conditions that have given life to the Ta-Neisha Coates that now occupies the public stage. Coates’s own engagement with the world—his very agency—has received social support. Throughout the book he often comments on the rich diversity of black beauty and on the power of love. His father, William Paul Coates, is the founder of Black Classic Press—a press with the explicit focus of revealing the richness of black life. His mother, Cheryl Waters, helped to financially support the family and provided young Coates with direction. And yet he seems to stand at a distance from the condition of possibility suggested by just those examples. One ought not to read these moments above as expressive of the very “Dream” he means to reject. Rather, the point is that black life is at once informed by, but not reducible to, the pain exacted on our bodies by this country. This eludes Coates. The wound is so intense he cannot direct his senses beyond the pain.

#### 1] Even if debate is bad it can tactically be used to teach Black people their correct positioning in the world so they can approach the world without investing hope in it – the alternative is Black people not learning this position and investing hope in everything which recreates cruel optimism and turns the case.

#### 2] Debate is good, double bind either the AC performance is strong enough to destroy debate which should have been done when they semied TOC or the Ac’s performance doesn’t have anything to prove which means the squo is quite strong and that causes presumption.

#### 3] Every single ballot, speech time you follow, speaker award you receive with this aff just feeds into the structure of debate, you are empowering debate by continuously paying to go to tournaments and reading this aff, which proves that an affirmative ballot cannot be the way to resolve debate being bad.

#### 4] Asking for the ballot for reading the aff is bad – it turns the judge into an authoritarian adjudicator who dictates whether your strategy and performance is good for the space and is an effective strategy. Turns the aff since it gives too much power to people who are not Black.

#### 5] afro pess writes itself into a paradox, if there is no hope then the project of afropess is useless, there is no reason to write or run afropess insofar as the ontological structure will always exist

#### 6] Ontology fails to understand the indivual nature of action. Indivual actions have value for black people, such as them being able to write slave songs, MLK protests and Obama being elected president, the alternative to this is to say that Obama should not have been elected, slave songs should not have been sung and MLK should not have protested, however all of these things were obviously beneficial