# UKRR---2NC SEND---Round 7

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#### The link is clear – we will insert the link here. It cites the Rockeller Foundation and Filledity Investments, New Venture Fund.

<https://l.facebook.com/l.php?u=https%3A%2F%2Fwww.influencewatch.org%2Fnon-profit%2Fsustainable-markets-foundation-smf%2F%3Ffbclid%3DIwZXh0bgNhZW0CMTAAYnJpZBExYjVDRmtYcGxROFlibXpMZQEeHX3_O0w4Cd5AE8l_n7XEakaLkLKgqmYY6eTsiQAtsjZeCMhNeVL0wML6r7E_aem_K6LkP7c2IkTm1m_5sm5e-g&h=AT1ncYV2pAgYUm2qE5NTYTQjBz-uKPcCj1v0sqwxCyNCkGCbj2WBdx8Q68_1Rlc0oaHeYzdnl-mpm20sdtbuqlouTC1tolq20kbik92CxqzLlIkBUOdh_UDeTf3J99s>

#### Legal focus replicates a cycle of cruel optimism and empirical failures that solidify the settler state’s authority and redirect black energy from community-building to courtrooms.

Ramsey 21, J.D.-M.Div. candidate at Harvard Law School and Harvard Divinity School. (James Stevenson, “Lawyering in the Wake: Theorizing the Practice of Law in the Midst of Anti-Black Catastrophe”, 24 *Cuny L. Rev. Footnote Forum* 12, pg. 18-22)

Conversely, wake work is about paradoxically clinging to life amidst death and catastrophe. The game has been lost. There is no pre-slavery Blackness. There is no un-murdering, no un-spilling of blood. There is no available expulsion of a foreign power, as in the case of Gandhi's India, nor is there any reason to foresee or hope for a surrender of our government structures to Indigenous folk, as in Mandela's South Africa; apartheid is perfected here. Outside of worldwide upheaval, the state – this crystallized settler colony – is here to stay, as are the scars on the peoples residing in the underbelly of society, which holds up the rest of it. 30 The hold is sturdy, and those who have been disposable are still disposable; as a matter of policy, the starved in history can still be starved, the historically captured can still be captured (e.g., arrested and incarcerated), and so on. 31 What would it mean for lawyers to practice from this place of containment, from apparent defeat? Not primarily from an obligation to universal ideals or political affiliations as Delmas describes, but from a collective mourning and hunger? How might "politics" and "obligations" be recast in the wake, and how might we triage them? Starting from the first analysis of divided loyalties, how might lawyers thinking from within the wake determine the relative weights of our obligations to the law and to those on the margins? What does the law mean to us who are already always the living dead, those whose deaths make the world possible?32

As scholars and movement lawyers have long explained, a singular focus on legal remedies for the marginalized in our context has several pitfalls and other shortcomings. First, concentrating solely or even primarily on the systemic reform of the legal system and/or direct client services has not worked. To be sure, it is no longer legal, strictly speaking, to segregate schools based on race, 33 but housing and school segregation persist.34 Lynching is technically illegal, but it persists. 35 Police still kill Black people, Black children, legally and illegally. 36 Mass incarceration has been decried by some, 37 and yet prisons, along with a visceral, systemic need to punish, also persist and are levied against Black people in particular, who have always been necessarily capturable.38 Some voting rights for Black people were secured on paper,39 but they have since been both resisted in practice and rolled back formally. 40 Wealth inequality between Black people and white people has ballooned over time, and, even more harrowingly, inequalities in life expectancy between Black people and white people still exist. 41 I do not mean to dismiss the steps toward reducing these inequities that have been made through the law or by legal actors. But, as discussed earlier, these injustices are not accidents or anomalies; they are constitutive parts of the system as it currently exists, and they mean something about who in this country can (still) be hurt and stolen from and about what this country is. Appealing to such a system to change itself has not been proven effective on its own, as many scholars have observed; forms of state oppression merely shift from one form to another.42 These so-called reforms leave the violent core of the nation intact because they must; the underlying, necessary penchant for anti-Blackness and the domination of Indigenous peoples has remained as the lifeblood of the nation-state. 43

Second, along these lines, appealing to the state for relief reinscribes the state, the coercive power it uses to effectuate its ends, and our own status as Black (non)subjects. 44 As Anthony Farley explains, praying to the state for relief is to accept the power of the state to say "yes" but also its power to say "no": "To request equality is to surrender before one begins. To request equality is to grant one's owners the power to grant or deny one's request. To grant one's owners such a power is to surrender oneself to one's owners entirely and completely." 45 To recognize this power is to submit to the law's (necessary) privileging of its interests those that give it coherence and legitimacy: the erasure of Native American peoples and the infliction of perpetual suffering upon Black people as punishable, malleable, detestable flesh 46 -over our own:

To pray for legal redress is to bow before the authority of law .... Law is only the relation of white-over-black to white-over-black to white-over-black. When we follow a legal rule we follow only the track that we have ourselves laid down. In other words, we ourselves are track, we become the track when we lay down, and we follow that track white-over-black into the future that lasts forever.47

Third, as various scholars have observed, focusing on legal redress to the exclusion of other tactics and remedies, which lawyers are prone to do, has the potential to block the building of power in the communities those lawyers serve, creating serious problems in movement work.48 For example, such a focus often contains social action and energy within the domain of the courts, as opposed to building sustainable structures and practices within the community itself." There is a lurking tendency for lawyers, because of our conservative, risk-averse training, to quell radical thought and tactics-in the name of precedent and rationality-and instead bow to the law.5 Because strictly legal approaches often rely on the unique credentials, skill set, and language of lawyers, such approaches can center and empower lawyers in movement strategy, rather than empower activists and members of the community.51 A law-focused approach tempts lawyers and community members alike to conflate the lawyer's role with that of an organizer, which is problematic because lawyers and organizers tend to employ different frameworks and techniques." Our legal system tends to atomize legal disputes and claims, often forcing legal proceedings into person-against-person conflicts and making it difficult for collective legal action, coalition building, and redress of harms on a community level.53

Martin 23 (Shauntrice Martin is a debate legend that teaches at the University of Louisville. She previously served as the Executive Director of the Bay Area Urban Debate League from 2017-2019) "Fear of a Black Planet: Capturing the Benefit of White Guilt to Forward Black Excellence," Contemporary Argumentation and Debate: Vol. 38, Article 11. Pgs. 188-189 Available at: https://commons.lib.jmu.edu/cad/vol38/iss1/11

White fear and white guilt are inextricably linked. Those white people that fear Black excellence will weaponize their guilt to soften up radical Blacks. The idea of allies often aids in this process. Friendly-presenting white folks (those who don’t yell or wear MAGA hats, those who have Black Lives Matter signs on their lawn, those who likely own a dashiki or at least want to really badly) extinguish the righteous anger in many activists, leaving the door open to trust whiteness as a whole. That is dangerous.

It is important to note that there is no such thing as an ally. No, not even your best good white friend is an ally. Black in and beyond debate need accomplices. As Dr. Kaila Story teaches us, "ally implies adjunct to...it sounds great but it's not needed." Instead, white aspiring accomplices should be actively procuring resources from other whites to redistribute to Black folks. In the debate community, this can manifest itself as pressuring institutions to hire more Black experts. It can mean voting for topics that center the Black experience. This could also include forcing other whites to discuss race even when it is uncomfortable and even when no Black people are around to hear it.

According to Joe Leeson Schatz, one of the unstated reasons for trying to set up policy- only debates is that once-dominant debate teams from colleges like Harvard and Northwestern are no longer winning the national competitions. “It is now much easier for smaller programs to be successful,” he said. “You don’t have to be from a high budget program; all you need to win is just a couple of smart students.” Schatz believes that the changes in college debate are widening the playing field and attracting more students from all backgrounds (Craft, 2014, para. 18).

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The rebirth of oppression is strengthened by accepting the notion of allies--specifically white allies--as a necessary part of any liberation movement. While this paper does not make a specific argument against allies of color across racial and ethnic spectrums, there is a firm assertion that coalitions made with white allies will never be fruitful for Black debaters, coaches, judges, and other professionals. Befriending nice white people in the debate community will not save the livelihood of Black people in this activity. It can only serve to make the path to exclusion look nicer from the outside. Many of the white coaches who are offered metaphorical invitations to the cookout are sharing intel with the very racists they claim to help fight against.

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