# 1NC

### “Observation” PIC

#### Text: we affirm the entirety of the 1AC minus the word “observation.”

#### The aff’s visual metaphor entrenches the patriarchal gaze. Cp uses dialogue as an aural metaphor – this is key to change the patriarchal nature of the legal system.

Hibbits 94

Professor Bernard J. Hibbitts, professor at the University of Pittsburgh School of Law, 1994 Making Sense of Metaphors Visuality, Aurality, And The Reconfiguration of American Legal Discourse <http://faculty.law.pitt.edu/hibbitts/meta_p2.htm>

It may be argued that the extent of their involvement with written material has led American men as a group-like men in other Western societies-to take a great interest in the phenomenon of visual observation that has been the source of so much of their textual knowledge and authority.221 As modern feminist scholarship has taken pains to emphasize (if not necessarily explain), the "gaze" has historically been more of a "male" than a "female" medium.222 In the American tradition, men have been primarily responsible for reducing the world-and, in the process, women-to visual, two-dimensional texts, paintings, photographs,223 electronic images,224 diagrams, and equations.225 In their capacities as school administrators, college professors, historians, curators, and archivists, American men have long been in charge of preserving and perpetuating the corpus of American visual culture over time. As scientists and philosophers, they have further indulged their visuality by using mostly visual metaphors to describe the central intellectual operations of thinking and knowing: they have made "observations," offered "perspectives," and "speculated" on the nature of reality.226 The desire and even the need to look that has animated American male experience has frequently been coupled with a limited and somewhat selective devaluation of aurality and evocatively aural forms. At least since the late eighteenth century, most American men have rejected dialogue and story as respectable vehicles for the communication of important written information.227 More generally, American men as a group have been eager to prescribe silence as a positive personal and social value for others, if not necessarily for themselves.228 This latter strategy has been feasible in part because many American men have had access to a visual medium of communication (writing) which in their experience has not depended on sound to provide its sense. The strategy has moreover been politically useful because it has enabled American men to consolidate their control of other groups that have been more dependent on aural expression. The command that women (not to mention children) be "seen and not heard"-implicitly evoked from the anti-scolding laws of the seventeenth century**229** through the marital evidence laws of the nineteenth century**230**-has been a prime guarantor of patriarchal power.

### Anthro K

#### Their impact claims signal a valuing of the survival of the human good life above all other forms of life. That abandons bare life.

KOCHI & ORDAN 2K8 [tarik and noam, queen’s university and bar llan university, “an argument for the global suicide of humanity”, vol 7. no. 4., bourderlands e-journal]

If only some of our genes but not our species has survived, maybe the emphasis we place upon the notion of ‘survival’ is more cultural than simply genetic. Such an emphasis stems not only from our higher cognitive powers of ‘self-consciousness’ or self-awareness, but also from our conscious celebration of this fact: the image we create for ourselves of ‘humanity’, which is produced by via language, collective memory and historical narrative. The notion of the ‘human’ involves an identification of our species with particular characteristics with and upon which we ascribe certain notions of value. Amongst others such characteristics and values might be seen to include: the notion of an inherent ‘human dignity’, the virtue of ethical behaviour, the capacities of creative and aesthetic thought, and for some, the notion of an eternal soul. Humans are conscious of themselves as humans and value the characteristics that make us distinctly ‘human’. When many, like Hawing, typically think of the notion of the survival of the human race, it is perhaps this cultural-cognitive aspect of homo sapiens, made possible and produced by human self-consciousness, which they are thinking of. If one is to make the normative argument that the human race should survive, then one needs to argue it is these cultural-cognitive aspects of humanity, and not merely a portion of our genes, that is worth saving. However, it remains an open question as to what cultural-cognitive aspect of humanity would survive in the future when placed under radical environmental and evolutionary pressures. We can consider that perhaps the fish people, having the capacity for self-awareness, would consider themselves as the continuation or next step of ‘humanity’. Yet, who is to say that a leap in the process of evolution would not prompt a change in self awareness, a different form of abstract reasoning about the species, a different self-narrative, in which case the descendents of humans would look upon their biological and genetic ancestors in a similar manner to the way humans look upon the apes today. Conceivably the fish people might even forget or suppress their evolutionary human heritage. While such a future cannot be predicted, it also cannot be controlled from our graves. In something of a sense similar to the point made by Giorgio Agamben (1998), revising ideas found within the writings of Michel Foucault and Aristotle, the question of survival can be thought to involve a distinction between the ‘good life’ and ‘bare life’. In this instance, arguments in favour of human survival rest upon a certain belief in a distinctly human good life, as opposed to bare biological life, the life of the gene pool. It is thus such a good life, or at least a form of life considered to be of value, that is held up by a particular species to be worth saving. When considering the hypothetical example of the fish people, what cultural-cognitive aspect of humanity’s good life would survive? The conditions of life under water, which presumably for the first thousand years would be quite harsh, would perhaps make the task of bare survival rather than the continuation of any higher aspects of a ‘human heritage’ the priority. Learning how to hunt and gather or farm underwater, learning how to communicate, breed effectively and avoid getting eaten by predators might displace the possibilities of listening to Mozart or Bach, or adhering to the Universal Declaration of Human Rights, or playing sport, or of even using written language or complex mathematics. Within such an extreme example it becomes highly questionable to what extent a ‘human heritage’ would survive and thus to what extent we might consider our descendents to be ‘human’. In the case where what survives would not be the cultural-cognitive aspects of a human heritage considered a valuable or a good form of life, then, what really survives is just life. Such a life may well hold a worth or value altogether different to our various historical valuations and calculations. While the example of the fish people might seem extreme, it presents a similar set of acute circumstances which would be faced within any adaptation to a new habitat whether on the earth or in outer space. Unless humans are saved by radical developments in technology that allow a comfortable colonisation of other worlds, then genetic adaptation in the future retains a reasonable degree of probability. However, even if the promise of technology allows humans to carry on their cultural-cognitive heritage within another habitat, such survival is still perhaps problematic given the dark, violent, cruel and brutal aspects of human life which we would presumably carry with us into our colonisation of new worlds. Thinkers like Hawking, who place their faith in technology, also place a great deal of faith in a particular view of a human heritage which they think is worth saving. When considering the question of survival, such thinkers typically project a one-sided image of humanity into the future. Such a view presents a picture of only the good aspects of humanity climbing aboard a space-craft and spreading out over the universe. This presumes that only the ‘good aspects’ of the human heritage would survive, elements such as ‘reason’, creativity, playfulness, compassion, love, fortitude, hope. What however happens to the ‘bad’ aspects of the human heritage, the drives, motivations and thoughts that led to the Holocaust for example?

#### That legitimizes genocide against all forms of politically unqualified life.

KOCHI & ORDAN 2K8 [tarik and noam, queen’s university and bar llan university, “an argument for the global suicide of humanity”, vol 7. no. 4., bourderlands e-journal]

Within the picture many paint of humanity, events such as the Holocaust are considered as an exception, an aberration. The Holocaust is often portrayed as an example of ‘evil’, a moment of hatred, madness and cruelty (cf. the differing accounts of ‘evil’ given in Neiman, 2004). The event is also treated as one through which humanity comprehend its own weakness and draw strength, via the resolve that such actions will never happen again. However, if we take seriously the differing ways in which the Holocaust was ‘evil’, then one must surely include along side it the almost uncountable numbers of genocides that have occurred throughout human history. Hence, if we are to think of the content of the ‘human heritage’, then this must include the annihilation of indigenous peoples and their cultures across the globe and the manner in which their beliefs, behaviours and social practices have been erased from what the people of the ‘West’ generally consider to be the content of a human heritage. Again the history of colonialism is telling here. It reminds us exactly how normal, regular and mundane acts of annihilation of different forms of human life and culture have been throughout human history. Indeed the history of colonialism, in its various guises, points to the fact that so many of our legal institutions and forms of ethical life (i.e. nation-states which pride themselves on protecting human rights through the rule of law) have been founded upon colonial violence, war and the appropriation of other peoples’ land (Schmitt, 2003; Benjamin, 1986). Further, the history of colonialism highlights the central function of ‘race war’ that often underlies human social organisation and many of its legal and ethical systems of thought (Foucault, 2003). This history of modern colonialism thus presents a key to understanding that events such as the Holocaust are not an aberration and exception but are closer to the norm, and sadly, lie at the heart of any heritage of humanity. After all, all too often the European colonisation of the globe was justified by arguments that indigenous inhabitants were racially ‘inferior’ and in some instances that they were closer to ‘apes’ than to humans (Diamond, 2006). Such violence justified by an erroneous view of ‘race’ is in many ways merely an extension of an underlying attitude of speciesism involving a long history of killing and enslavement of non-human species by humans. Such a connection between the two histories of inter-human violence (via the mythical notion of differing human ‘races’) and interspecies violence, is well expressed in Isaac Bashevis Singer’s comment that whereas humans consider themselves “the crown of creation”, for animals “all people are Nazis” and animal life is “an eternal Treblinka” (Singer, 1968, p.750).

#### The alternative is to reject the 1AC’s human survival ethic in order to understand the species-being – solves their species-level racism.

HUDSON 2K4 [Laura, The Political Animal: Species-Being and Bare Life, mediations journal, <http://www.mediationsjournal.org/files/Mediations23_2_04.pdf>]

We are all equally reduced to mere specimens of human biology, mute and uncomprehending of the world in which we are thrown. Species-being, or “humanity as a species,” may require this recognition to move beyond the pseudo-essence of the religion of humanism. Recognizing that what we call “the human” is an abstraction that fails to fully describe what we are, we may come to find a new way of understanding humanity that recuperates the natural without domination. The bare life that results from expulsion from the law removes even the illusion of freedom. Regardless of one’s location in production, the threat of losing even the fiction of citizenship and freedom affects everyone. This may create new means of organizing resistance across the particular divisions of society. Furthermore, the concept of bare life allows us to gesture toward a more detailed, concrete idea of what species-being may look like. Agamben hints that in the recognition of this fact, that in our essence we are all animals, that we are all living dead, might reside the possibility of a kind of redemption. Rather than the mystical horizon of a future community, the passage to species-being may be experienced as a deprivation, a loss of identity. Species-being is not merely a positive result of the development of history; it is equally the absence of many of the features of “humanity” through which we have learned to make sense of our world. It is an absence of the kind of individuality and atomism that structure our world under capitalism and underlie liberal democracy, and which continue to inform the tenets of deep ecology. The development of species-being requires the collapse of the distinction between human and animal in order to change the shape of our relationships with the natural world. A true species-being depends on a sort of reconciliation between our “human” and “animal” selves, a breakdown of the distinction between the two both within ourselves and in nature in general. Bare life would then represent not only expulsion from the law but the possibility of its overcoming. Positioned in the zone of indistinction, no longer a subject of the law but still subjected to it through absence, what we equivocally call “the human” in general becomes virtually indistinguishable from the animal or nature. But through this expulsion and absence, we may see not only the law but the system of capitalism that shapes it from a position no longer blinded or captivated by its spell. The structure of the law is revealed as always suspect in the false division between natural and political life, which are never truly separable. Though clearly the situation is not yet as dire as Agamben’s invocation of the Holocaust suggests, we are all, as citizens, under the threat of the state of exception. With the decline of the nation as a form of social organization, the whittling away of civil liberties and, with them, the state’s promise of “the good life” (or “the good death”) even in the most developed nations, with the weakening of labor as the bearer of resistance to exploitation, how are we to envision the future of politics and society?

### Warfighting DA

#### Obama’s Syria maneuver has maximized presidential war powers because it’s on his terms

Posner 9/3

(Eric, Law Prof at University of Chicago, Obama Is Only Making His War Powers Mightier, www.slate.com/articles/news\_and\_politics/view\_from\_chicago/2013/09/obama\_going\_to\_congress\_on\_syria\_he\_s\_actually\_strengthening\_the\_war\_powers.html)

President **Obama’s** surprise **announcement that he will ask Congress for approval of a military attack on Syria is being hailed as a vindication of the rule of law and a revival of the central role of Congress in war-making**, even by critics. **But all of this is wrong. Far from breaking new legal ground, President Obama has reaffirmed the primacy of the executive in matters of war and peace. The war powers of the presidency remain as mighty as ever**. It would have been different if the president had announced that only Congress can authorize the use of military force, as dictated by the Constitution, which gives Congress alone the power to declare war. That would have been worthy of notice, a reversal of the ascendance of executive power over Congress. But the president said no such thing. He said: “I believe I have the authority to carry out this military action without specific congressional authorization.” Secretary of State John Kerry confirmed that the president “has the right to do that”—launch a military strike—“no matter what Congress does.” Thus, **the president believes that the law gives him the option to seek a congressional yes or to act on his own. He does not believe that he is bound to do the first. He has merely stated the law as countless other presidents and their lawyers have described it before him**. The president’s announcement should be understood as a political move, not a legal one. His motive is both self-serving and easy to understand, and it has been all but acknowledged by the administration. If Congress now approves the war, it must share blame with the president if what happens next in Syria goes badly. If Congress rejects the war, it must share blame with the president if Bashar al-Assad gases more Syrian children. The big problem for Obama arises if Congress says no and he decides he must go ahead anyway, and then the war goes badly. He won’t have broken the law as he understands it, but he will look bad. He would be the first president ever to ask Congress for the power to make war and then to go to war after Congress said no. (In the past, presidents who expected dissent did not ask Congress for permission.) **People who celebrate the president for humbly begging Congress for approval** also apparently **don’t realize that his understanding of the law—that it gives him the option to go to Congress**—**maximizes executive power vis-à-vis Congress**. If the president were required to act alone, without Congress, then he would have to take the blame for failing to use force when he should and using force when he shouldn’t. **If he were required to obtain congressional authorization, then Congress would be able to block him. But if he can have it either way, he can force Congress to share responsibility when he wants to and avoid it when he knows that it will stand in his way.**

#### The plan causes countries to doubt the credibility of our threats – collapses security guarantees and deterrence – causes nuclear war

Zeisberg 4

(MARIAH ZEISBERG, Research Fellow, The Political Theory Project, Department of Political Science, "INTERBRANCH CONFLICT AND CONSTITUTIONAL MAINTENANCE: THE CASE OF WAR POWERS" SEPTEMBER 22, 2004, KB)

The first significant argument of pro-Presidency insularists is that flexibility is a prime value in the conduct of foreign affairs, and especially war. Implicit in this argument is the recognition that the executive is functionally superior to Congress in achieving flexibility and swiftness in war operations, a recognition I share. The Constitution cannot be meant to curtail the very flexibility that may be necessary to preserve the nation; and yet, according to the insularists, any general norm which would include Congress in decision-making about going to war could only undermine that flexibility. Writing on the War Powers Act, Eugene Rostow predicts that it would, “put the Presidency in a straightjacket of a rigid code, and prevent new categories of action from emerging, in response to the necessities of a tense and unstable world.” In fact, Rostow believes, “[t]he centralization of authority in the president is particularly crucial in matters of national defense, war, and foreign policy, where a unitary executive can evaluate threats, consider policy choices, and mobilize national resources with a speed and energy that is far superior to any other branch.” Pro-presidency insularists are fond of quoting Hamilton, who argued that “[o]f all the cares or concerns of government, the direction of war most peculiarly demands those qualities which distinguish the exercise of power by a single hand.” ¶ This need for flexibility, some insularists argue, is especially acute given modern conditions, where devastating wars can develop quickly. Today, “many foreign states have the power to attack U.S. forces - and some even the U.S. mainland - almost instantly,” and in such a world it is impracticable to require the President to seek advance authorization for hostilities. Such a requirement would simply be too risky to U.S. security. We furthermore face a nuclear age, and the system of deterrence that operates to contain that threat requires that a single person be capable of responding to nuclear attack with nuclear weapons immediately. Rostow writes, “the requirement for advance authorization would collapse the system of deterrence, making preemptive strikes by our enemies more likely.” Hence, “modern conditions” require the President to “act quickly, and often alone.” ¶ While this does not mean that Congress has no role to play in moments of crisis, it does mean that Congress should understand its role largely in terms of cooperating with the President to support his negotiations and decisions regarding relationships with foreign powers. Rostow writes,¶ “Congress should be able to act effectively both before and after moments of crisis or potential crisis. It may join the President in seeking to deter crisis by publicly defining national policy in advance, through the sanctioning of treaties or other legislative declarations. Equally, Congress may participate formally in policymaking after the event through legislative authorization of sustained combat, either by means of a declaration of war, or through legislative action having more limited legal and political consequences. Either of these devices, or both in combination, should be available in situations where cooperation between the two branches is indicated at many points along an arc ranging from pure diplomacy at one end to a declaration of war at the other.” ¶ In other words, for Congress to understand itself as having any justifiable role in challenging executive security determinations, especially at moments of crisis, would be to undermine the strength that the executive requires in order to protect the nation. Conflict in this domain represents political degradation.¶ Flexibility is also a key value to support the stability of the global security order, some pro-Presidency insularists argue. International security systems require guarantees that an attack on an ally will be retaliated as quickly as possible. Given such a system, the requirement of congressional consultation “vitiates the security guarantee.” It is important to note that the US does not simply play a role in international collective security systems: it is a central player in those systems, and hence “it is necessary for the system that U.S. participation be assured and credible. But this means that in order to support collective security, the fundamental function for Congress is to support the executive in ways that send a clear message of national resolve, so unequivocal and unmistakable that international pillagers and those who advise them can have no doubts.” ¶ This value of flexibility is sometimes applied to the mechanisms for foreign policy themselves. John Yoo, for example, argues that there must be a diversity of mechanisms for going to war, including unilateral action by the President. On Yoo’s account, Congress is granted authority in foreign affairs in times of peace, the President for times of danger. Yoo interprets the understructured nature of war powers to indicate that “the Framers did not intend the Constitution to establish a single, correct method for going to war. . . [d]uring times of relative peace, Congress can use its authority over funding and the raising of the military to play a leading role in foreign policy. In times of emergency or national danger, however, the President can seize the initiative in warmaking.” ¶ A second insularist argument is that the “nature of foreign affairs” is such that this domain cannot be guided by law. Jefferson’s oft-cited quote, that “[t]he transaction of business with foreign nations is Executive altogether,” is sometimes used in support of this argument, although I do not believe Jefferson understood himself to be making this point. Robert Bork is instead the most prominent insularist arguing this position. Far from believing that the President’s use of force can be bound by law, Bork denies that law governing foreign affairs—whether domestic or international—even exists. In Bork’s own words,¶ “[T]here are areas of life, and the international use of armed force seems to be one of them, in which the entire notion of law—law conceived as a body of legal principles declared in advance to control decisions to be made in the future—where that conception of law is out of place. The pretense that there is such a law and that it has been constantly violated, has debilitating effects upon our foreign policy . . . [t]wo examples come to mind: one is international law about the use of force, and the other is domestic law, that is, the War Powers Act. These two bodies of ‘law’ arise from different sources, but they are alike in that they are not law in any recognizable sense. They are not enforceable.” ¶ Since law in this domain simply cannot exist, the idea of a legislative body playing any role in guiding decisions here is simply senseless. Bork points us to the simple fact of the matter—that “Presidential use or support of force abroad will succeed when the public approves and fail when it disapproves. Law has little to do with the outcome.” ¶ The third important argument on behalf of insularity is that Congress already possesses all the power it needs to contain a wayward executive. This power is wielded mainly through Congress’ “power of the purse,” but also through Congress’ power to raise the military and commission (or de-commission) troops. It is in the course of approving Presidential requests for funding measures that Congress discusses the merits of his actions, and Congress retains the simple power to block the president’s actions simply by refusing him funds or military resources. Yoo argues,¶ “One might respond that it is unreasonable to expect Congress to use its appropriations powers to cut off troops in the field. Surely members of Congress will not take actions that might be interpreted as undermining the safety and effectiveness of the military, once committed and in the midst of hostilities. We should not mistake a failure of political will, however, for a violation of the Constitution. Congress undoubtedly possessed the power to end the Kosovo war, it simply chose not to. Affirmatively providing funding for a war, or at the very least refusing to cut off previous appropriations, represents a political determination by Congress that it will provide minimal support for a war, but that ultimately it will leave it to the President to receive the credit either for success or failure.” ¶ Furthermore, it is simply a fact that the President relies upon Congress to wage the wars he wishes to pursue. As Bobbit points out, unless Congress “by statute, provides an army, transport, weapons, and materials . . . there is nothing for the President to command.” Bobbit insists, though, that this does not mean that Congress can appropriately “interfere in the operation of that power” once handed over. Just as Congress, once it has established and vested the judiciary, has no authority to interfere in the operation of the judicial power, so too Congress, once it vests the President with command of a military, has no authority to interfere in how that command is used. Hence Bobbit believes that the only constitutionally legitimate way for Congress to engage in decisionmaking on the use of the sovereign war power is to remove forces from the command of the President. Bobbit continues, “[a]s a structural matter, Congress has the first and last word. It must provide forces before the President can commence hostilities, and it can remove those forces, by decommissioning them or by forbidding their use in pursuit of a particular policy at any time.” Bobbit is quite explicit about the implications of his position:¶ “Does this mean that presidents can simply ransack the current Defense Appropriations Act for available forces and that Congress then has no way to stop a president from unilaterally making war so long as one-third plus one of the members of one House sustains his veto - for the balance of the biennium? It may well mean that.” ¶ The fourth argument is that the kind of challenging characteristic of interbranch deliberation would endanger the well-being of troops in the field, as foreign nations interpret Congressional challenging to mean that we lack the will to support our soldiers. This argument is not about the comparative advantages of the presidency as an institution, or about the meaning of law: rather, it directly challenges the value of conflict itself. In fact, as we saw in chapter two, settlement theorists and realists seem to believe that the conditions of war and insecurity are the most congenial territory for their claims about the importance of deference and settlement, precisely because peace, stability, and the very possibility of rights-protection are all at stake in this issue. Rostow cites Dean Acheson’s comments on the Korean War:¶ “An incredulous country and world held its breath and read the mounting casualties suffered by these gallant troops, most of them without combat experience. In the confusion of the retreat even their divisional commander, Major General William F. Dean, was captured. Congressional hearings on a resolution of approval at such a time, opening the possibility of endless criticism, would hardly be calculated to support the shaken morale of the troops or the unity that, for the moment, prevailed at home. The harm it could do seemed to me to outweigh the little good that might ultimately accrue.”

## Case

**They are fundamentally wrong—gendered binaries don’t organize the world**

**Hooper 1**

Charlotte (University of Bristol research associate in politics), *Manly States: Masculinities, International Relations, and Gender Politics* pp 45-46.

Spike Peterson and Anne Sisson Runyan (1993), in their discussion of gendered dichotomies, appear to drop Lacanian psychoanalytic discourse as an explanation for gendered dichotomies in favor of a more straightforward- ly political account.14Gendered dichotomies, rather than uniformly con- structing gendered social relations through universal psychoanalytic mecha- nisms, are seen more ambiguously, as playing a dual role. Where gendered dichotomies are used as an organizing principle of social life (such as in the gendered division of labor) they help to construct gender differences and in- equalities and thus are constitutive of social reality, but in positing a grid of polar opposites, they also serve to obscure more complex relationships, commonalties, overlaps, and intermediate positions (Peterson and Runyan 1993, 24–25). Elaborating on this view, it can be argued that gendered dichotomies are in part ideological tools that mystify, masking more complex social realities and reinforcing stereotypes. On one level, they do help to produce real gen- der differences and inequalities, when they are used as organizing principles that have practical effects commensurate with the extent that they become embedded in institutional practices, and through these, human bodies. They constitute one dimension in the triangular nexus out of which gender identities and the gender order are produced. But at the same time, institutional practices are not always completely or unambiguously informed by such dichotomies, which may then **operate to obscure more complex relationships**. It is a mistake to see the language of gendered dichotomies as a uniﬁed and totalizing discourse that dictates every aspect of social practice to the extent that we are coherently produced as subjects in its dualistic image. As well as the disruptions and discontinuities engendered by the intersections and interjections of other discourses (race, class, sexuality, and so on) **there is always room for evasion, reversal, resistance, and dissonance** between rhetoric, practice, and embodiment, as well as reproduction of the symbolic order, as identities are negotiated in relation to all three dimensions, in a variety of **complex and changing circumstances**. On the other hand, the symbolic gender order does inform practice, and our subjectivities are produced in relation to it, so to dismiss it as performing only an ideological or propagandistic role is also too simplistic.

**Feminist explanations of international violence are too broad to be theoretically useful–realism is the only alternative**

**LIND 2005** (Michael, Executive Editor of the National Interest, “Of Arms and the Woman,” Jan 20, http://feminism.eserver.org/of-arms-and-the-woman.txt)

Though realist theory can survive, and perhaps even accommodate, many of the arguments of feminism with respect to collective conflict and state sovereignty, realism must reject the third aspect of the feminist criticism: the redefinition of security to mean social justice. From the Marxist left, feminists have picked up the argument that interstate violence is just one genre of "structural violence," which includes the economic oppression of lower classes by upper classes (Marxism) and the subordination of women to men by custom and by violence (feminism). But this notion merely disguises a change of subject as a change of approach. To say that mass rape by soldiers in wartime and wife-beating in societies at peace (excuse me, at "peace") are parts of the same phenomenon is to abandon any pretense of engaging in serious thinking about international relations. The result may be feminist theory, but it is not a theory of world politics. It is a theory of human society in general. When, as in "ecofeminism," the mistreatment of women by men in all societies, in peace and at war, is fused, as a subject of analysis, with the mistreatment of the ecosystem by humanity, one has a theory of everything, and a theory of everything is usually not very much.

**The idea that patriarchy is the root cause of all impacts is reductionist – it ignores other forms of oppression and makes causal reasoning impossible**

**Crenshaw 2002** [Carrie Crenshaw PhD, Former President of CEDA, “Perspectives In Controversy: Selected Articles from Contemporary Argumentation and Debate” 2002 p. 119-126]

Feminism is not dead. It is alive and well in intercollegiate debate. Increasingly, students rely on feminist authors to inform their analysis of resolutions. While I applaud these initial efforts to explore feminist thought, I am concerned that such arguments only exemplify the general absence of sound causal reasoning in debate rounds. Poor causal reasoning results from a debate practice that privileges empirical proof over rhetorical proof, fostering ignorance of the subject matter being debated. To illustrate my point, I claim that debate arguments about feminists suffer from a reductionism that tends to marginalize the voices of significant feminist authors. David Zarefsky made a persuasive case for the value of causal reasoning in intercollegiate debate as far back as 1979. He argued that causal arguments are desirable for four reasons. First, causal analysis increases the control of the arguer over events by promoting understanding of them. Second, the use of causal reasoning increases rigor of analysis and fairness in the decision-making process. Third, causal arguments promote understanding of the philosophical paradox that presumably good people tolerate the existence of evil. Finally, causal reasoning supplies good reasons for “commitments to policy choices or to systems of belief which transcend whim, caprice, or the non-reflexive “claims of immediacy” (117-9). Rhetorical proof plays an important role in the analysis of causal relationships. This is true despite the common assumption that the identification of cause and effect relies solely upon empirical investigation. For Zarefsky, there are three types of causal reasoning. The first type of causal reasoning describes the application of a covering law to account for physical or material conditions that cause a resulting event This type of causal reasoning requires empirical proof prominent in scientific investigation. A second type of causal reasoning requires the assignment of responsibility. Responsible human beings as agents cause certain events to happen; that is, causation resides in human beings (107-08). A third type of causal claim explains the existence of a causal relationship. It functions “to provide reasons to justify a belief that a causal connection exists” (108). The second and third types of causal arguments rely on rhetorical proof, the provision of “good reasons” to substantiate arguments about human responsibility or explanations for the existence of a causal relationship (108). I contend that the practice of intercollegiate debate privileges the first type of causal analysis. It reduces questions of human motivation and explanation to a level of empiricism appropriate only for causal questions concerning physical or material conditions. Arguments about feminism clearly illustrate this phenomenon. Substantive debates about feminism usually take one of two forms. First, on the affirmative, debaters argue that some aspect of the resolution is a manifestation of patriarchy. For example, given the spring 1992 resolution, “[rjesolved: That advertising degrades the quality of life," many affirmatives argued that the portrayal of women as beautiful objects for men's consumption is a manifestation of patriarchy that results in tangible harms to women such as rising rates of eating disorders. The fall 1992 topic, "(resolved: That the welfare system exacerbates the problems of the urban poor in the United States," also had its share of patri- archy cases. Affirmatives typically argued that women's dependence upon a patriarchal welfare system results in increasing rates of women's poverty. In addition to these concrete harms to individual women, most affirmatives on both topics, desiring "big impacts," argued that the effects of patriarchy include nightmarish totalitarianism and/or nuclear annihilation. On the negative, many debaters countered with arguments that the some aspect of the resolution in some way sustains or energizes the feminist movement in resistance to patriarchal harms. For example, some negatives argued that sexist advertising provides an impetus for the reinvigoration of the feminist movement and/or feminist consciousness, ultimately solving the threat of patriarchal nuclear annihilation. likewise, debaters negating the welfare topic argued that the state of the welfare system is the key issue around which the feminist movement is mobilizing or that the consequence of the welfare system - breakup of the patriarchal nuclear family -undermines patriarchy as a whole. Such arguments seem to have two assumptions in common. First, there is a single feminism. As a result, feminists are transformed into feminism. Debaters speak of feminism as a single, monolithic, theoretical and pragmatic entity and feminists as women with identical motivations, methods, and goals. Second, these arguments assume that patriarchy is the single or root cause of all forms of oppression. Patriarchy not only is responsible for sexism and the consequent oppression of women, it also is the cause of totalitarianism, environmental degradation, nuclear war, racism, and capitalist exploitation. These reductionist arguments reflect an unwillingness to debate about the complexities of human motivation and explanation. They betray a reliance upon a framework of proof that can explain only material conditions and physical realities through empirical quantification. The transformation of feminists 'Mo feminism and the identification of patriarchy as the sole cause of all oppression is related in part to the current form of intercollegiate debate practice. By "form," I refer to Kenneth Burke's notion of form, defined as the "creation of appetite in the mind of the auditor, and the adequate satisfying of that appetite" (Counter-Statement 31). Though the framework for this understanding of form is found in literary and artistic criticism, it is appropriate in this context; as Burke notes, literature can be "equipment for living" (Biilosophy 293). He also suggests that form "is an arousing and fulfillment of desires. A work has form in so far as one part of it leads a reader to anticipate another part, to be gratified by the sequence" (Counter-Statement 124). Burke observes that there are several aspects to the concept of form. One of these aspects, conventional form, involves to some degree the appeal of form as form. Progressive, repetitive, and minor forms, may be effective even though the reader has no awareness of their formality. But when a form appeals as form, we designate it as conventional form. Any form can become conventional, and be sought for itself - whether it be as complex as the Greek tragedy or as compact as the sonnet (Counter-Statement 126). These concepts help to explain debaters' continuing reluctance to employ rhetorical proof in arguments about causality. Debaters practice the convention of poor causal reasoning as a result of judges' unexamined reliance upon conventional form. Convention is the practice of arguing single-cause links to monolithic impacts that arises out of custom or usage. Conventional form is the expectation of judges that an argument will take this form. Common practice or convention dictates that a case or disadvantage with nefarious impacts causally related to a single link will "outweigh" opposing claims in the mind of the judge. In this sense, debate arguments themselves are conventional. Debaters practice the convention of establishing single-cause relationships to large monolithic impacts in order to conform to audience expectation. Debaters practice poor causal reasoning because they are rewarded for it by judges. The convention of arguing single-cause links leads the judge to anticipate the certainty of the impact and to be gratified by the sequence. I suspect that the sequence is gratifying for judges because it relieves us from the responsibility and difficulties of evaluating rhetorical proofs. We are caught between our responsibility to evaluate rhetorical proofs and our reluctance to succumb to complete relativism and subjectivity. To take responsibility for evaluating rhetorical proof is to admit that not every question has an empirical answer. However, when we abandon our responsibility to rhetorical proofs, we sacrifice our students' understanding of causal reasoning. The sacrifice has consequences for our students' knowledge of the subject matter they are debating. For example, when feminism is defined as a single entity, not as a pluralized movement or theory, that single entity results in the identification of patriarchy as the sole cause of oppression. The result is ignorance of the subject position of the particular feminist author, for highlighting his or her subject position might draw attention to the incompleteness of the causal relationship between link and impact Consequently, debaters do not challenge the basic assumptions of such argumentation and ignorance of feminists is perpetuated. Feminists are not feminism. The topics of feminist inquiry are many and varied, as are the philosophical approaches to the study of these topics. Different authors have attempted categorization of various feminists in distinctive ways. For example, Alison Jaggar argues that feminists can be divided into four categories: liberal feminism, marxist feminism, radical feminism, and socialist feminism. While each of these feminists may share a common commitment to the improvement of women's situations, they differ from each other in very important ways and reflect divergent philosophical assumptions that make them each unique. Linda Alcoff presents an entirely different categorization of feminist theory based upon distinct understandings of the concept "woman," including cultural feminism and post-structural feminism. Karen Offen utilizes a comparative historical approach to examine two distinct modes of historical argumentation or discourse that have been used by women and their male allies on behalf of women's emancipation from male control in Western societies. These include relational feminism and individualist feminism. Elaine Marks and Isabelle de Courtivron describe a whole category of French feminists that contain many distinct versions of the feminist project by French authors. Women of color and third-world feminists have argued that even these broad categorizations of the various feminism have neglected the contributions of non-white, non-Western feminists (see, for example, hooks; Hull; Joseph and Lewis; Lorde; Moraga; Omolade; and Smith). In this literature, the very definition of feminism is contested. Some feminists argue that "all feminists are united by a commitment to improving the situation of women" (Jaggar and Rothenberg xii), while others have resisted the notion of a single definition of feminism, bell hooks observes, "a central problem within feminist discourse has been our inability to either arrive at a consensus of opinion about what feminism is (or accept definitions) that could serve as points of unification" (Feminist Theory 17). The controversy over the very definition of feminism has political implications. The power to define is the power both to include and exclude people and ideas in and from that feminism. As a result, [bjourgeois white women interested in women's rights issues have been satisfied with simple definitions for obvious reasons. Rhetorically placing themselves in the same social category as oppressed women, they were not anxious to call attention to race and class privilege (hooks. Feminist Wieory 18). Debate arguments that assume a singular conception of feminism include and empower the voices of race- and class-privileged women while excluding and silencing the voices of feminists marginalized by race and class status. This position becomes clearer when we examine the second assumption of arguments about feminism in intercollegiate debate - patriarchy is the sole cause of oppression. Important feminist thought has resisted this assumption for good reason. Designating patriarchy as the sole cause of oppression allows the subjugation of resistance to other forms of oppression like racism and classism to the struggle against sexism. Such subjugation has the effect of denigrating the legitimacy of resistance to racism and classism as struggles of equal importance. "Within feminist movement in the West, this led to the assumption that resisting patriarchal domination is a more legitimate feminist action than resisting racism and other forms of domination" (hooks. Talking Back 19). The relegation of struggles against racism and class exploitation to offspring status is not the only implication of the "sole cause" argument In addition, identifying patriarchy as the single source of oppression obscures women's perpetration of other forms of subjugation and domination, bell hooks argues that we should not obscure the reality that women can and do partici- pate in politics of domination, as perpetrators as well as victims - that we dominate, that we are dominated. If focus on patriarchal domination masks this reality or becomes the means by which women deflect attention from the real conditions and circumstances of our lives, then women cooperate in suppressing and promoting false consciousness, inhibiting our capacity to assume responsibility for transforming ourselves and society (hooks. Talking Back 20). Characterizing patriarchy as the sole cause of oppression allows mainstream feminists to abdicate responsibility for the exercise of class and race privilege. It casts the struggle against class exploitation and racism as secondary concerns. Current debate practice promotes ignorance of these issues because debaters appeal to conventional form, the expectation of judges that they will isolate a single link to a large impact Feminists become feminism and patriarchy becomes the sole cause of all evil. Poor causal arguments arouse and fulfill the expectation of judges by allowing us to surrender our responsibility to evaluate rhetorical proof for complex causal relationships.

#### Patriarchy doesn’t cause war- links between the two are symptoms and not causes of war

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[“Uprooting War”, London Freedom Press, 1984, Revised 1990, available online at http://www.uow.edu.au/~bmartin/pubs/90uw/uw10.html, accessed July 7, 2010//Thur]

While these connections between war and male domination are suggestive, they do not amount to a clearly defined link between the two. It is too simplistic to say that male violence against women leads directly to organised mass warfare. Many soldiers kill in combat but are tender with their families; many male doctors are dedicated professionally to relieving suffering but batter their wives. The problem of war cannot be reduced to the problem of individual violence. Rather, social relations are structured to promote particular kinds of violence in particular circumstances. While there are some important connections between individual male violence and collective violence in war (rape in war is a notable one), these connections are more symptoms than causes of the relationship between patriarchy and other war-linked structures. Even the link between overt sexism and the military is being attenuated as war becomes more bureaucratised and face-to-face combat is reduced in importance. Typical military tasks in a highly technological military force include flying a plane, servicing a computer, operating communications equipment, administering supplies and supervising launching of missiles. Such tasks are similar to duties in the civilian workforce, and the need for highly developed sexism of traditional military training is not present. Military training and activity, though still containing much emphasis on brutality and obedience, is becoming more oriented to technical competence and bureaucratic performance. To the extent that women can perform as competent technicians or bureaucrats, they too can serve the war system effectively. Furthermore, the functional value of women to the military does not demonstrate an automatic connection between war and domination over women: while women's services may be useful to the military, they are not necessarily essential to its survival. To get at the connection between patriarchy and war, it is necessary to look at the links between patriarchy and both the state and bureaucracy, as well as between patriarchy and the military.

**Feminist international relations recreate the oppressive structures they seek to dismantle by assigning and categorizing gender.**

Maria **Stern and** Marysia **Zalewski. 2009**. Lecturer and researcher at the Department of Peace and Development research at Gotberg university; Director of Centre for Gender Studies at university of Aberdeen. “Feminist fatigue(s): reflections on feminism and familiar fables of militarization” Review of International Studies (2009), 35, 611–630, Cambridge journals)

In this section **we clarify** what we mean by **the problem of sexgender and how it transpires in the context of feminist narratives within IR** – which we will exemplify below with a recounting of a familiar feminist reading of militarisation. To re-iterate, the primary reason for investigating this is that we suspect part of the reason for the aura of disillusionment around feminism – especially as a critical theoretical resource – is connected to the sense that feminist stories repeat the very grammars that initially incited them as narratives in resistance. To explain; one might argue that there has been a normative feminist failure to adequately construct secure foundations for legitimate and authoritative knowledge claims upon which to garner effective and permanent gender change, particularly in regard to women. But **for poststructural scholars this failure is not surprising as the emancipatory visions of feminism inevitably emerged as illusory given the attachments to foundationalist and positivistic understandings of subjects, power and agency. If**, as poststructuralism has shown us, **we cannot – through language – decide the meaning of woman, or of femininity, or of feminism, or produce foundational information about it or her;42 that subjects are ‘effects’ rather than ‘origins of institutional practices and discourses’;43 that power ‘produces subjects in effects’;44 or that authentic and authoritative agency are illusory – then the sure foundations for the knowledge that feminist scholars are conventionally required to produce – even hope to produce – are unattainable. Moreover, post-colonial feminisms have vividly shown how representations of ‘woman’ or ‘women’ which masquerade as ‘universal’ are, instead, universalising and inevitably produced through hierarchical and intersecting power relations**.45 In sum; **the poststructural suggestion is that feminist representations of women do not correspond to some underlying truth of what woman is or can be; rather feminism produces the subject of woman which it then subsequently comes to represent**.46 **The implications of this familiar conundrum are far-reaching as the demands of feminism in the context of the knowledge/political project of the gender industry are exposed as implicated in the re-production of the very power from which escape is sought. In short, feminism emerges as complicit in violent reproductions of subjects and knowledges/ practices.** How does this recognisable puzzle (recognisable within feminist theory) play out in relation to the issues we are investigating in this article? As noted above, the broad example we choose to focus on to explain our claims is militarisation; partly chosen as both authors have participated in pedagogic, policy and published work in this generic area, and partly because this is an area in which the demand for operationalisable gender knowledge is ever-increasing. **Our suggestion is that the increasing requirement for knowledge for the gender industry about gender and militarisation re-animates the sexgender paradox which persistently haunts attempts to translate what we know into useful knowledge for redressing (and preventing) conflict, or simply into hopeful scenarios for our students**.

#### War turns gender, not the other way around

Joshua Goldstein 1, Professor of Int’l Relations, American University, War and Gender, p. 412, google books

First, peace activists face a dilemma in thinking about causes of war and working for peace. Many peace scholars and activists support the approach, “if you want peace, work for justice.” Then, if one believes that sexism contributes to war, one can work for gender justice specifically (perhaps. among others) in order to pursue peace. This approach brings strategic allies to the peace movement (women, labor, minorities), but rests on the assumption that injustices cause war. The evidence in this book suggests that causality runs at least as strongly the other way. War is not a product of capitalism, imperialism, gender, innate aggression, or any other single cause, although all of these influence wars’ outbreaks and outcomes. Rather, war has in part fueled and sustained these and other injustices.9 So, “if you want peace, work for peace.” Indeed, if you want justice (gender and others), work for peace. Causality does not run just upward through the levels of analysis, from types of individuals, societies, and governments up to war. It runs downward too. Enloe suggests that changes in attitudes towards war and the military may be the most important way to “reverse women’s oppression.” The dilemma is that peace work focused on justice brings to the peace movement energy, allies, and moral grounding, yet, in light of this book’s evidence, the emphasis on injustice as the main cause of war seems to be empirically inadequate.

**Conflating sexual difference and patriarchy ontologizes sexual difference, obscuring women’s complicity in gender violence**

Bibi **Bakare-Yusuf, 2005.** PhD Interdisciplinary Women and Gender Studies, “Beyond Determinism: The Phenomenology of African Female Existence,” <http://www.feministafrica.org/fa%202/02-2003/bibi.html>]

Despite the contributions to understanding oppressive power relations made by theorists who focus emphatically on patriarchal dominance, there are problems with some of their underlying assumptions. By equating sexual difference with male domination, some of these writers collapse two distinct categories into one. According to Iris Young, **we need** to make **a distinction between sexual differentiation**, as "a phenomenon of individual psychology and experience, as well as of cultural categorisation", **and male domination**, as "structural relations of genders and institutional forms that determine those structures" (1997: 26). **Male domination may require sexual difference; however, sexual difference does not** in itself **lead to male domination.** **By collapsing this distinction, there is a danger of ontologising male power, and assuming that** human **relationships are** **inevitably** **moulded by tyrannical power relations.** Moreover, **equating sexual difference with male dominance can** also **obscure the ways in which both men and women help to reproduce and maintain oppressive gendered institutions.** As Young astutely notes, "**most institutions relevant to the theory of male domination are productions of interactions between men and women" (**1997: 32). As a case in point, we only have to think of the pernicious institution of female genital mutilation, which is both defended and practised by many women.

**This essentialism of sexual identity makes true resistance to patriarchy impossible**

Bibi **Bakare-Yusuf, 2005** ,PhD Interdisciplinary Women and Gender Studies, “Beyond Determinism: The Phenomenology of African Female Existence,” <http://www.feministafrica.org/fa%202/02-2003/bibi.html> ACCESSED 8-3-07]

**An emphasis on crushing patriarchal dominance can** also **lead us to ignore women's power** **and active roles within** particular **systems of** social **organisation.** For example, Llewellyn Hendrix and Zakir Hossain (1988) suggest that writers such as Ogundipe-Leslie can make their claims about women's inevitable economic and political disempowerment within their husbands' lineages only by drawing examples from patrilineal societies. In matrilineal or bilineal societies, women have more complex subject positions, as their productive and reproductive capacity is geared towards their natal clans, despite the fact that they are married to outsiders. Careful investigation could uncover the scope that women in these societies have for negotiating individual economic and political freedoms in relation to different families or lineages. Nevertheless, theorists such as Afonja (1990) claim that matrilineal systems provide little more than organising principles for connecting men across generations and space; any apparent power or authority women may have within matrilineal systems is merely symbolic and tangential to the formal power of men. **If we assume** that **women are automatically victims and men victimisers**, **we** fall into the trap of **confirm**ing **the** very **systems we set out to critique.** **We fail to acknowledge how social agents can challenge their ascribed** positions and **identities in complex ways**, **and** indirectly, we **help** to reify or **totalise oppressive** institutions and **relationships. Rather than viewing patriarchy as a fixed** **and monolithic system,** **it would be** more **helpful** **to show how patriarchy is** **constantly** **contested** and reconstituted. As Christine Battersby (1998) suggests, **patriarchy should be viewed** as a dissipative system, **with no** central organising principle or **dominant logic.** Viewing patriarchy in this way allows us to appreciate how institutional power structures restrict and limit women's capacity for action and agency without wholly constraining or determining this capacity. **By conceptualising patriarchy as** a changing and **unstable** system of power, **we can move towards** **an account** of African gendered experience **that** does not assume fixed positions in inevitable hierarchies, but **stresses transformation** and productive forms of contesta

####  All lives are infinitely valuable, the only ethical option is to maximize the number saved

**Cummisky, 96** (David, professor of philosophy at Bates, Kantian Consequentialism, p. 131)

Finally, even if one grants that saving two persons with dignity cannot outweigh and compensate for killing one—because dignity cannot be added and summed in this way—this point still does not justify deontologieal constraints. On the extreme interpretation, why would not killing one person be a stronger obligation than saving two persons? If I am concerned with the priceless dignity of each, it would seem that 1 may still saw two; it is just that my reason cannot be that the two compensate for the loss of the one. Consider Hills example of a priceless object: If I can save two of three priceless statutes only by destroying one. Then 1 cannot claim that saving two makes up for the loss of the one. But Similarly, the loss of the two is not outweighed by the one that was not destroyed. Indeed, even if dignity cannot be simply summed up. How is the extreme interpretation inconsistent with the idea that I should save as many priceless objects as possible? Even if two do not simply outweigh and thus compensate for the lass of the one, each is priceless: thus, I have good reason to save as many as I can. In short, it is not clear how the extreme interpretation justifies the ordinary killing'letting-die distinction or even how it conflicts with the conclusion that the more persons with dignity who are saved, the better.\*

**Feminist criticism is too insular and self-referential—its methodology is suspect because it excludes all perspectives not from the margins**

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International relations and the Challenge of Postmodernism, pg. 160-162) pont

Critical research agendas of this type, however, are not found easily in International Relations. **Critics of feminist perspectives** run the risk of denouncement as either a misogynist malcontent or **an androcentric keeper of the gate. At work in much of this discourse is an unstated political correctness, where the historical marginalization of women bestows intellectual autonomy, excluding those outside the identity group from legitimate participation in its discourse**. Only feminist women can do real, legitimate, feminist theory since, in the mantra of identity politics, discourse must emanate from a positional (personal) ontology. Those sensitive or sympathetic to the identity politics of particular groups are, of course, welcome to lend support and encourage- ment, but only on terms delineated by the groups themselves. In this way, **they enjoy an uncontested sovereign hegemony over their own self, identification, insuring** the group discourse is self constituted and **that its parameters, operative methodology, and standards of argument, appraisal, and evidentiary provisions are self defined.** Thus, for example, when Sylvester calls for a "homesteading" of International Relations she does so "by [a] repetitive feminist insistence that *we be included on our terms*" (my emphasis). Rather than an invitation to engage in dialogue, **this is an ultimatum that a sovereign intellectual space be provided and insulated from critics who question the merits** of identity-based political discourse. Instead, Sylvester calls upon International Relations to "share space, respect, and trust in a re-formed endeavor," but one otherwise proscribed as committed to demonstrating not only "that the secure homes constructed by IR's many debaters are chimerical," but, as a consequence, to ending International Relations and remaking it along lines grounded in feminist postmodernism. 93 Such stipulative provisions might be likened to a form of negotiated sovereign territoriality where, as part of the settlement for the historically aggrieved, border incursions are to be allowed but may not be met with resistance or reciprocity. Demands for entry to the discipline are thus predicated on conditions that insure two sets of rules, cocooning postmodern feminist spaces from systematic analyses while "respecting" this discourse as it hastens about the project of deconstructing International Relations as a "male space." Sylvester's impassioned plea for tolerance and "emphatic cooperation" is thus confined to like-minded individuals, those who do not challenge feminist epistemologies but accept them as a necessary means of rein- venting the discipline as a discourse between postmodern identities-the most important of which is gender. 94 Intolerance or misogyny thus become the ironic epithets attached to those who question the wisdom of this reinvention or the merits of the return of identity in international theory." Most strategic of all, however, demands for entry to the disci- pline and calls for intellectual spaces betray a self-imposed, politically motivated marginality. After all, where are such calls issued from other than the discipline and the intellectual-and well established-spaces of feminist International Relations? Much like the strategies employed by male dissidents, then, feminist postmodernists too deflect as illegitimate any criticism that derives from skeptics whose vantage points are labeled privileged. And privilege is variously interpreted historically, especially along lines of race, color, and sex where the denotations white and male, to name but two, serve as inter- generational mediums to assess the injustices of past histories. White males, for example, become generic signifiers for historical oppression, indicating an ontologically privileged group by which the historical expe- riences of the "other" can then be reclaimed in the context of their related oppression, exploitation, and exclusion. Legitimacy, in this context, can then be claimed in terms of one's group identity and the extent to which the history of that particular group has been "silenced." In this same way, self identification or "self-situation" establishes one's credentials, allowing admittance to the group and legitimating the "authoritative" vantage point from which one speaks and writes. Thus, for example, Jan Jindy Pettman includes among the introductory pages to her most recent book, Worlding Women, a section titled "A (personal) politics of location," in which her identity as a woman, a feminist, and an academic, makes appar- ent her particular (marginal) identities and group loyalties. 96 Similarly, Christine Sylvester, in the introduction to her book, insists, "It is impor- tant to provide a context for one's work in the often-denied politics of the personal." Accordingly, self declaration reveals to the reader that she is a feminist, went to a Catholic girls school where she was schooled to "develop your brains and confess something called 'sins' to always male forever priests," and that these provide some pieces to her dynamic objec- tivity. Like territorial markers**, self identification permits entry to intel- lectual spaces whose sovereign authority is "policed" as much by marginal subjectivities as they allege of the oppressors** who "police" the discourse of realism, or who are said to walk the corridors of the discipline insuring the replication of patriarchy, hierarchical agendas, and "malestream" theory. If Sylvester's version of feminist postmodernism is projected as tolerant, per- spectivist, and encompassing of a multiplicity of approaches, in reality it is as selective, exclusionary, and dismissive of alternative perspectives as mainstream approaches are accused of being.

# Block

My computer deleted the speech doc for the 2NC this round… sorry ☹ All of the cards that were read should be elsewhere on our wiki, though.